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## Archbishop Melissa Skelton's Easter Message

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him the guards shook and became like dead men. But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you." So they left the tomb quickly with fear and great joy, and ran to tell his disciples. Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshipped him. Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me." *Matthew 28:1-10*

### Chairo – Rejoice!

Sometimes one little word or two can make a world of difference in our lives. One word or two delivered by the right person at the right moment.

I have a whole list of words said to me by the right people at the right moment in my life, words that made a big difference. These words typically came at a low point or at a time of confusion for me.

These are some of the words or phrases I remember:

*Someone I knew said: "Forgive," when I was all stalled out by the hurt and resentment I'd harboured toward someone.*

*Someone I knew said: "Let go," when I had tried to pursue a path that over and over went nowhere.*

*Someone I knew said: "Chin up," when my heart was downcast.*

*Someone I knew said: "You can do this!" When I doubted my capabilities.*

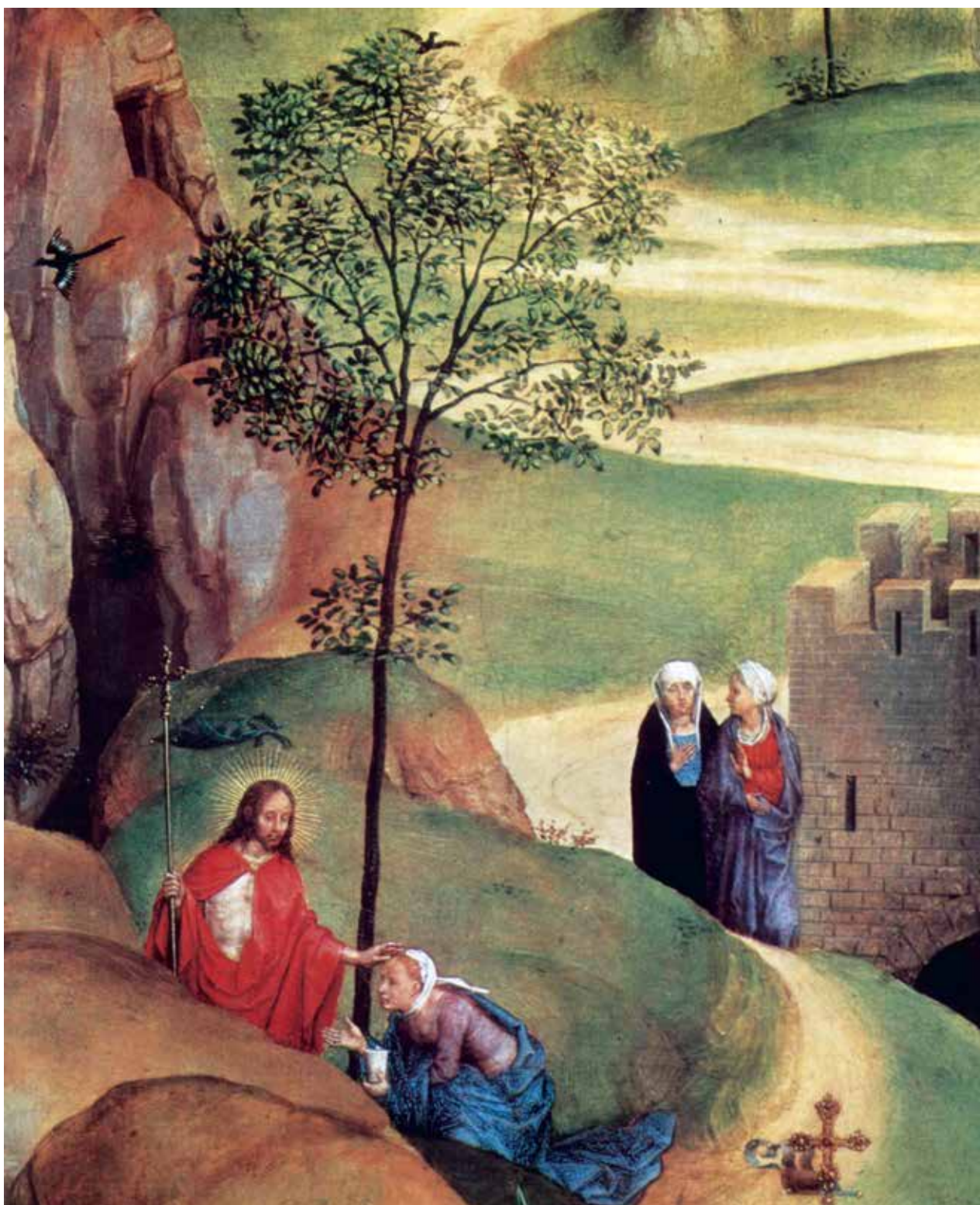
In the Easter story from Matthew, as in the other Synoptic Easter accounts, the women are the ones who visit the tomb where Jesus' body has been laid. In the Easter story from Matthew, as in the other Synoptic Easter accounts, the women find the body gone and are told that Jesus is not there but has been raised from the dead. In the Easter story from Matthew, as in the other Synoptic Easter accounts, the women are filled with fear.

But in Matthew's Easter account, *unlike* in the other Synoptic Gospels, the women actually encounter Jesus himself.

"Suddenly Jesus met them and said: 'Greetings.'"

This, of course, sounds to us a bit like "Hey there," the kind of greeting that anyone would give to someone that they recognized. But if you look more closely at the word Jesus actually uses here, you will see something significant.

In Greek the word that Jesus uses (and that is translated "Greetings") is the word *chairo*, used in the plural. And according to commentators on the text, the word means more than a simple greeting. It means "Rejoice!" And so the first thing Jesus says after his brutal crucifixion, death and



Die sieben Freuden Mariens (*The Seven Joys of Mary* – selected detail), 1480. ARTIST Hans Memling (1430 – 1494) — Source: The York Project (2002) 10.000 Meisterwerke der Malerei (DVD-ROM), distributed by DIRECTMEDIA Publishing GmbH

burial, the first thing he says upon being raised from the dead by the Creator of heaven and earth is "Rejoice!"—not a greeting but a kind of command to the women.

They were told to rejoice. We are told to rejoice. Why?

Because it's easy to get so bogged down in what we believe is merely the mundane that we forget that, in Jesus, God became present in all of human life, signifying that God resides in all that we experience in our lives. Rejoice!

Because it's easy to get so worried and fearful about the social, political, and environmental predicaments we are in that we forget that, in Jesus, God became subject to these same predicaments in a way that cost him his life. And yet by the power of God, he was raised and restored, signifying that these predicaments will not overcome us. Rejoice!

Because it is easy to get so disaffected by the mistakes

and shortcomings of the Church that we forget that, in Jesus, God ran so afoul of religious authorities that he was abandoned by them unto death. And yet by the power of God, he was restored to life and became the one who shows us in the Church what to set our hearts on and what to direct our actions towards. Rejoice!

Rejoice because simply living life as it comes has not overcome the joy of being alive. Rejoice because cynicism has not overcome hope. Rejoice because fear has not overcome our ability to act. Rejoice because God has not only visited God's people but God has triumphed over the power of death.

Rejoice! ✠ *In Christ,*  
*Melissa*



# Archdeacon Lincoln McKeon Elected First Bishop of Territory of the People

PREPARED WITH FILES FROM CATHERINE PATE & ARCHBISHOP MELISSA SKELTON



On January 25, 2020, in Kamloops, six candidates were considered by the Electoral Synod Members to become the first Bishop of the Territory of the People.

The Ven. Lincoln McKeon, Archdeacon of Nimpkish and incumbent of St. Peter's, Campbell River (he was appointed, spring of 2018) in the diocese of British Columbia was elected on the fourth ballot. He succeeds the now retired bishop, the Rt. Rev. Barbara Andrews.

Communications Officer for the diocese of British Columbia, Catherine Pate published the following information about the bishop-elect on the diocese of BC website news pages:

*"Lincoln came to the diocese of British Columbia with his family to work in Christ Church, Alert Bay, Fort Rupert and Kingcome Inlet in 2010. Prior to this, he was a catechist in the Parish of Battle Harbour, Newfoundland in 2002–2003, and ordained to the diaconate there for the diocese of Niagara.*

*Surviving the winter in Newfoundland, Lincoln moved to southern Ontario where he was priested in 2003. Moving to the diocese of Toronto in 2006, Lincoln served there until he moved out to the beautiful west coast."*

As part of her metropolitan duties, Archbishop Melissa Skelton was Chair of the Electoral Synod. When asked for her thoughts about the election she said:

*"The people of the Territory were overwhelmed with gratitude at the gifts of the six candidates who offered themselves in the Territory's Episcopal election. In the first ballot, the support*

*for Lincoln was clear among the laity. Each ballot was taken in the sincere spirit of discernment and prayer, and on the fourth ballot, the election was announced. In response to the announcement, a group of Indigenous peoples led the Assembly in what they called a Happy Song. The mood was one of elation as the Territory elected its very first bishop.*

*I too was impressed with the quality and experience of all the candidates. I had met Lincoln during a time of study leave in Alert Bay where he oriented me to the community and got me started on a time of learning more deeply about the Indigenous peoples who lived there. To him, I offer my heartfelt congratulations.*

*I look forward to the consecration in May and to Lincoln joining our Provincial House of Bishops. And I am deeply grateful to the other candidates in the election."*

### Territory of the People

The Territory of the People which occupies the geographical area of the former diocese of Cariboo was incorporated under the BC Societies Act on August 10, 2017. Motions passed at the 37th Synod of the Ecclesiastical Province of BC and Yukon in September 2015, and the Joint Council of General Synod meeting November 13–15, 2015, allowed for this reorganization to happen. The Territory is a recognized Anglican institute with the status of a diocese with the ability to elect a bishop and delegates to General Synod in its own name. Prior to this, episcopal oversight was by a suffragan bishop under the authority of the Metropolitan of the Ecclesiastical Province of BC/Yukon. ✠

## We Don't Do the Forming in Christian Formation

JESSICA SCHAAP  
Missioner for Christian Formation, diocese of New Westminster

There are a lot of Christian formation resources, curricula, programs and guides out there, and there are some really good ones. Researching, evaluating and promoting them is a part of my job. But over the slow months of last summer, a deeper realization began to take root. When it comes to Christian formation, it is Christ through the power of the Holy Spirit who does the forming. As St. Paul writes about our justification or saving in 2 *Corinthians*, the same can be said of our sanctification or formation—"It is all God's work."

What does this mean for us in parishes? Archbishop Melissa Skelton in her introduction to Christian Formation on the diocesan website writes:

*"Christian formation is at the core of the purpose of a parish church/faith community. God is always the ultimate source of all formation. Our role is to assist God in God's work of the formation of God's own people."*

The good news in this statement is that we do not bear the responsibility for "making" Christians. That is God's work in cooperation with the person and the parish. We can feel relieved of anxiety and attachment to certain outcomes. Our role is "to assist God" and this makes for more grace-filled possibilities for formation. I think the most we can do is create the conditions that we have learned make for likely and fruitful meetings between the Holy Spirit and Her people. And, what are some of those conditions? Making time for prayer and scripture reflection in meetings, encouraging regular conversation in small groups about our faith journeys—one of my current favourite ques-

tions to open a conversation is "What's saving your life these days?"—even providing breaks and healthy snacks allows for an integrating of formation in body, mind, and spirit. Our Father cares for it all. Creating the conditions



IMAGE cstar 55, iStock (Photo ID: 471051685)

for an encounter with Jesus can also mean making our times of intentional formation such as bible studies and small group courses available to more people in different life stages. Can we offer conditions such as childcare for an evening course? A daytime bible study with ridesharing for elders? Offer online resources for those unable to make it to certain times and places? None of these things are going to offer certain outcomes, but they certainly are things we can do "to assist God in God's work of the formation of God's own people."

Our role in formation is a lot like the role of the sower sowing seed in *Mark 4:26-29*. In this parable Jesus tells us: "someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, *he does not know how*." We are like the sowers, working and resting, and letting God make the growth in ways we may not understand but faithfully attend to. In the parable, God seems a lot like the earth: "The earth produces of itself, first the stalk, then the head, then the full grain in the head." Whenever we worry about the success of our formation efforts or get a bit carried away by a new program, or even cynical about trying them, it is the simple return to daily assisting the growth God is already making that will serve over the long haul. And after the maturing process then the parable ends with a promise: "But when the grain is ripe, at once he goes in with his sickle, because the harvest has come." I think the assisting work of formation comes with the same promise. Assisting God in "God's work of formation" means not only sowing but also reaping—with joy. ✠

Growing communities of faith in Jesus Christ to serve God's mission in the world.



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#### The diocese of New Westminster

The Anglican Church in the Lower Mainland, the Fraser Valley and on the Sunshine Coast of British Columbia, located on the ancestral lands of the Coast Salish First Nations, consisting of 69 worshipping communities.



#### The Archbishop of New Westminster

The Most Rev. Melissa M. Skelton

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Thank you!





TOP The altar at St. Helen's. BOTTOM Seasonal photo with Christmas candles. PHOTOS Sandra Vander Schaaf

# Parish's Groundwork Project • A Great Success

SCOTT GOULD  
Rector, St. Helen's, West Point Grey

Five members of St. Helen's, West Point Grey attended a program developed and presented by the Mission and Ministry Development staff of the diocese of New Westminster entitled *GroundWork: Preparing for Membership Growth*. We found that it helped us with membership growth projects we already had on the go. Coming out of that learning experience we had successes that we're pretty proud of and we'd like to share the information with the diocese and beyond.

The *GroundWork* sessions took place in the Trendell Lounge at the Synod Office on four Saturdays, September through January and were led by the Reverends Tasha Carrothers, Tellison Glover, and Liz Hamel. Each participating parish was asked to create an event that would bring new people into the church. To fund the projects, each parish was offered up to \$500 to match with the same amount from parish coffers.

Instead of creating a single new event, the St. Helen's team chose to take four events that were already in the works, raise the quality of each event, and try to raise attendance at each by implementing more ambitious communications and advertising methods.

The four events were: the annual *Holly Bazaar*, the *Family Christmas Carol Singalong Concert*, three Christmas services, and an educational event called *Spirituality and the Brain*.

The plan was to have those four events achieve the highest level of quality we could create and promote them on our website, in social media, with colour inserts in Sunday leaflets, by direct mail, display large colour banners outside the church matching what each neighbourhood household had received by direct mail, and post colour posters in the church at each event promoting the subsequent events. We leveraged each event to promote the next. Along the way we actually created a fifth event—called *Written In The Stars: Astronomy and Astrology in the Gospel of Matthew*—because we realized that it would be a good idea to keep the momentum going with an after Christmas event we could promote at our Christmas services, and a follow up science-based event to promote at our highly successful *Spirituality and the Brain*.

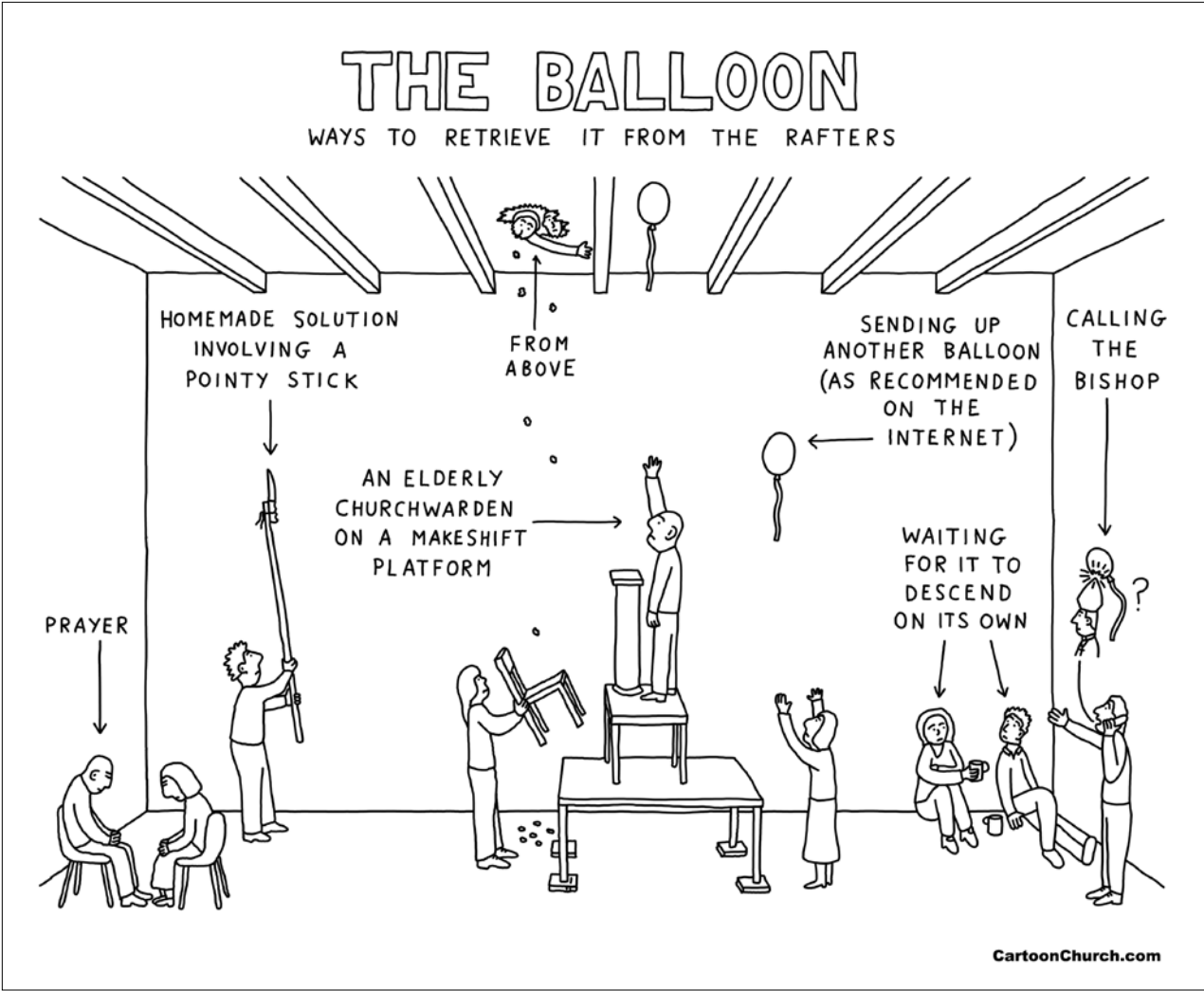
The *GroundWork* process sharpened our skills as it focused our attention as presenters on looking at each upcoming event through the eyes of people outside the current parish community. This insight inspired the team to do our best to give everyone the best experience we could as soon as they arrived. We looked around St. Helen's and realized we could raise the quality of their experience at all our events if the church was beautifully decorated for Christmas, so one of us pulled together a second team of gifted decorators and came up with a plan to make the church and narthex look festive and inviting. We invested our \$1,000 in beautiful new decorations and in hiring a truly wonderful photographer, Sandra Vander Schaaf, to come and photograph the newly decorated church supplying high quality images to use on our website and social media. These photographs were not only a big help to our current marketing strategy but will be very useful in the future.

The project was successful in every way. Attendance at Christmas services rose 24% over last year. The Christmas concert brought our community together in a new way, and that event also showed increased attendance. Our *Holly Bazaar* had a whole new level of community involvement, was on par with last year's proceeds, and also raised a few thousand additional dollars toward a new roof. *Spirituality and the Brain* was a resounding success. Of the 50 people who attended, 40 were people we hadn't seen before, and we were able to gain new understandings of our spiritual practice in a highly creative and original way with an interfaith, interdisciplinary group.

An important aspect of this work was that it made everyone feel great about the parish and our facility. A beautifully decorated church and narthex made Christmas better for everyone, as did increased attendance and the feeling of success. Looking at what we are striving for through the eyes of newcomers brought renewal in myriad ways, as did looking toward a future we want to create rather than simply seeking to repeat past successes.

Overall a great experience and I congratulate the St. Helen's team! ✠

*"The GroundWork process sharpened our skills as it focused our attention as presenters on looking at each upcoming event through the eyes of people outside the current parish community. This insight inspired the team to do our best to give everyone the best experience we could as soon as they arrived."*





# Hands + Feet | Diocesan Mission Conference 2020

DAVID EDGERTON  
Rector of St. George, Maple Ridge; Chair of Mission & Ministry Development Committee of the diocese of New Westminster



Bishop Stephen Cottrell in action, September 2018.  
PHOTO Courtesy of Anglican Link

Teresa of Avila famously said:  
“Christ has no body now but yours. No hands, no feet on earth but yours. Yours are the eyes through which he looks compassion on this world. Yours are the feet with which he walks to do good.”  
At this year’s Mission Conference, we are delighted to welcome Bishop Stephen Cottrell as our keynote speaker. He’s currently the Bishop of Chelmsford, which includes Essex and East London in England, and later this year will become the next Archbishop of York. Bishop Stephen has written many books and was on the creative team for the *Pilgrim* course, which has been a popular resource in many parishes of our diocese.  
This conference will explore the practical ways that we can share our faith using the gifts that God has given us. We’ll learn from each other and leave more equipped to be the *hands and feet of Christ*.  
The May 9, 2020 Mission Conference will be held at the Synod Offices and St. John’s, Shaughnessy (1410 Nanton Avenue,

Vancouver). The shape of the day will look something like this:  
• Registration will be open from 8am, ready for a 9am start  
• Start in the church for a welcome, opening worship and meeting the keynote speaker  
• There will be dedicated programming for Children and Youth through the day on site  
• There will be a selection of workshops and breakout groups offering practical ideas and inspiration so that we are equipped for the task of sharing the Good News of Jesus Christ (*Ephesians 4:12* is the aim of the day)  
• We’ll enjoy a catered lunch followed by another plenary session and round of workshops before a final moment of worship and prayer to send us on our way  
So, make a date for May 9, round up your parish and let’s make this third Mission Conference a day when we can be equipped afresh to be the *hands and feet of Christ* in our homes, our parishes and our lives.  
Spaces are limited — yes, we mean that! The full details about the workshops and

seminars with links to register are located online on the diocesan website at [www.vancouver.anglican.ca/diocesan-ministries/mission-conference-2020-hands-feet](http://www.vancouver.anglican.ca/diocesan-ministries/mission-conference-2020-hands-feet). ☛

## HANDS + FEET

### Diocesan Mission Conference 2020

DATE May 9

LOCATION Synod Offices  
& St. John’s, Shaughnessy  
1410 Nanton Avenue,  
Vancouver, V6H 2E2

TIME 8am registration,  
for a 9am start

SPEAKER Bishop Stephen Cottrell

More information at  
[www.vancouver.anglican.ca/diocesan-ministries/mission-conference-2020-hands-feet](http://www.vancouver.anglican.ca/diocesan-ministries/mission-conference-2020-hands-feet)

## News & Information from the Diocesan School for Parish Development

TELLISON GLOVER  
Director for Mission and Ministry Development, diocese of New Westminster

This year the School for Parish Development has made some significant changes.  
For starters, the school will only offer one version this year, the *Weeklong Intensive*, and will not offer its weekend version. Our core team is aware that many of our participants found the weekend version convenient, but after a discernment process we realised that offering one version of the school was more sustainable than offering two. With changes come challenges, so we are going to do our best to make this year’s *Weeklong Intensive* as accessible as possible.  
The *Weeklong Intensive* will be hosted from June 14–20, 2020, at the Synod Offices (1410 Nanton Avenue) in Vancouver. In the past the *Weeklong Intensive* was a fully residential program at the Vancouver School of Theology (VST). This year all participants are welcome to commute daily or if you would prefer to stay nearby,

we will provide accommodations. Please contact our administrator, Rachel Taylor at [rtaylor@vancouver.anglican.ca](mailto:rtaylor@vancouver.anglican.ca) and she will assist you.  
With a new venue and new model for the school, I am pleased to announce that we have a new director, Deacon, the Rev. Stephen Crippen. Stephen is a deacon in the Episcopal Church, in formation for the priesthood. He has worked as a couples and families therapist alongside his diaconal ministry, and since 2010, has been a trainer in the network of Colleges/Schools for Congregational/Parish Development. He has also worked alongside many congregations as an organization-development consultant.  
And not to worry, the outgoing director, Rev. Andrew Halladay is still a member of the faculty. He has decided to return to his passion as a trainer in the school and we

are blessed to be the recipients of his energy, insight and wit.  
If you are returning as a participant, welcome back. If you are a prospective student, we would be happy to receive you and your gifts. If you know of someone that would benefit from the training, bring them along. Please register at your earliest convenience. Even now you can do so online at <https://tinyurl.com/tbc7z5s>.  
Once you are registered you will receive more information and receive updates concerning meal plans, assignments, readings and other items of interest.  
For general inquiries email [dnwschool@vancouver.anglican.ca](mailto:dnwschool@vancouver.anglican.ca).  
Please contact the Rev. Tellison Glover with any questions or concerns at [tglover@vancouver.anglican.ca](mailto:tglover@vancouver.anglican.ca) or call 604.684.6306, ext. 219. ☛



Deacon, the Rev. Stephen Crippen. PHOTO Submitted



## DIOCESAN SCHOOL FOR PARISH DEVELOPMENT

THE WEEKLONG  
PROGRAM DATES ARE:  
JUNE 14–20, 2020

at the Synod Office located at 1410 Nanton Avenue  
(Only the Weeklong Program will be available for 2020)

Visit the school’s pages on the diocesan website at [www.vancouver.anglican.ca/parish-development/school-for-parish-development](http://www.vancouver.anglican.ca/parish-development/school-for-parish-development) for current program, registration and contact information.  
General Inquiries at [dnwschool@vancouver.anglican.ca](mailto:dnwschool@vancouver.anglican.ca)  
Director, the Reverend Stephen Crippen



Diocese of New Westminster  
ANGELICAN CHURCH OF CANADA





Participants pose for a pre-lunch break group photo outside of the Trendell Lounge holding their cedar branches provided by the facilitators. PHOTO Jane Dittrich



Rev Christine Rowe, Associate Priest at St. Mary's Kerrisdale, participates in the mapping exercise. John Denham, standing on right and Nancy Denham seated at the desk. PHOTO Jane Dittrich



First Nations, Inuit and Métis Community territory signs placed on the floor map. PHOTO Jane Dittrich

## PWRDF Mapping Exercise

JANE DITTRICH  
*Diocesan Communications Contributor, Christ Church Cathedral*

On Saturday, February 1, 33 people gathered in the Trendell Lounge, the gathering space shared by the Synod Offices of the diocese of New Westminster and the Parish of St. John's, Shaughnessy to participate in the Primate's World Relief and Development Fund's (PWRDF) educational initiative, *Mapping the Ground We Stand On: A Reconciliation Workshop*. The workshop was facilitated by John and Nancy Denham, parishioners at St. Hilda's in Sechelt and well-known Indigenous Justice advocates.

PWRDF Diocesan Unit member, Liz Macdonald of All Saints', Ladner offered words of welcome and thanks to the Denham's, as well as to her co-organizers of the day, Deirdre Thornton of St. Alban's, Burnaby and Janet Coghlan of St. John the Divine, Maple Ridge. Roughly 20 diocesan parishes were represented at this workshop. Seven clergy were in attendance, including: the Rev. David Price (Priest-in-Charge, All Saints', Agassiz), the Rev. Greg Jenkins (Rector, St. Alban's, Burnaby), the Rev. Eileen Nurse (Deacon, St. George's, Fort Langley), the Rev. Dudley Ritchie (Retired Clergy), the Rev. Christine Rowe (Associate Priest, St. Mary's, Kerrisdale), the Rev. Margaret Marquardt (Chair of the Diocesan Eco-Justice Unit, and Christ Church Cathedral parishioner) and the Rev. Miranda Sutherland (Vicar, Holy Spirit, Whonnock).

Participants were seated in chairs around a large floor map of the northern part of *Turtle Island*, the area that we call Canada. Facilitators, John and Nancy Denham stated that, "Standing on a map can help us understand our personal histories, our collective social, economic and political histories, where we have come from and where we are in relationships with one another."

Everyone was given a cedar branch. Cedar is sacred for the Coast Salish peoples. Those gathered were asked to remove their shoes and to "prepare to step lightly on the Earth." Forty seconds of silence were observed to mark one second for each millennium that this land was inhabited before most of our ancestors set foot on it. On each participant's chair were sheets of paper containing sets of names of First Nation, Inuit and Métis peoples. One by one, people introduced themselves, their places of birth, noted

what traditional territory they now live on, then placed the sheets given to them on the map with the guidance of the workshop facilitators. As Peter Goodwin, ODNW of St. James' observed, "Standing on the map emphasizes the richness of First Nations culture."

Throughout the morning session, participants walked the map responding to the different teaching exercises, paused for prayer and reflections, and learned more about, and discussed the 15th Century Terra Nullius (Empty Land) and the Doctrine of Discovery, which stated that Indigenous peoples throughout the world and on this continent were considered non-existent. The theory was that since Indigenous peoples were not Christians, they were not human and therefore the land was considered uninhabited. This part of the exercise proved to be eye-opening and emotional for those in attendance.

Some comments made were:

"I am totally overwhelmed by the complexity, the vast numbers, and the issues." *The Rev. Dudley Ritchie*

"If only we could harness the same compassion now to new immigrants." *Liz Macdonald*

"Seeing the map, the first thing that comes to mind is...no wonder there are land claim issues." *Deirdre Thornton*

"The metaphor of stepping on land, but with no pause for the respect of the land and its Chiefs." *The Rev. Miranda Sutherland*

The Denham's pointed out that Sunday, June 21 is National Indigenous Peoples' Day, and asked everyone present if they know an Indigenous person that they could invite to a National Indigenous Peoples' Day church service within the diocese of New Westminster.

Those in attendance then embarked on the next stage of the day, a working lunch and table discussions. The discussions resulted in reporting back with some fresh ideas for PWRDF initiatives and program involvement in our diocese.

For more information on this Mapping Exercise and other PWRDF initiatives, please go to [www.pwrdf.org](http://www.pwrdf.org). ☙



Participants during the first mapping exercise. Former PWRDF Diocesan Unit chair, Peter Goodwin, ODNW can be seen on the right. PHOTO Jane Dittrich



Participants pausing for prayer during phase two of the mapping exercise. PHOTO Jane Dittrich



# The Dedication & Consecration of The Chapel of the Presentation of our Lord Jesus Christ

RANDY MURRAY  
Communications Officer & Topic Editor



The woodcut/sculpture positioned behind the altar in the chapel.



Archbishop Skelton prepares to bless the threshold.

MISSION CONFERENCE 2020

hands + feet

SATURDAY  
MAY 9  
9am - 4pm

Diocesan Synod Office  
& St John's, Shaughnessy  
1410 & 1490 Nanton Avenue  
Vancouver

Keynote:  
The Right Reverend  
Stephen Cottrell  
Next Archbishop of York,  
author of Emmaus and Pilgrim.

Lunch & Refreshments included  
Children's programs provided  
Registration \$25

Register at:  
[tinyurl.com/missionconference2020](https://tinyurl.com/missionconference2020)

Diocese of New Westminster  
ANGELICAN CHURCH OF CANADA

At 9:30am on Tuesday, February 4, 2020, as the snow fell in large, wet, heavy flakes outside the Synod Offices (1410 Nanton Avenue) in Vancouver's Shaughnessy neighbourhood, the Synod staff of the diocese of New Westminster gathered for a Celebration of the Eucharist. Tuesday at 9:30am is the default time for the weekly liturgy, but this week worship began with the Dedication and Consecration of the Synod Office Chapel— *The Chapel of the Presentation of our Lord Jesus Christ*.

Archbishop Skelton gathered Synod staff members in the reception area and after Opening Prayers led the group to the north side office block where she made the sign of the Cross with her crozier over the chapel's threshold and said, "Peace be to this house, and to all who enter here: In the Name of the Father, and of the Son, and of the Holy Spirit, Amen." The staff members then processed in reading *Psalm 122*, "I was glad when they said unto me, 'Let us go to the house of the Lord.'" Prior to the Liturgy of the Word, Archdeacon Fenton led the following prayer:

*"Lord Jesus Christ, make this a temple of your presence and a house of prayer. Be always near us when we seek you in this place. Draw us to you, when we come alone and when we come with others, to find comfort and wisdom, to be supported and strengthened, to rejoice and give thanks. May it be here, Lord Christ, that we are made one with you and with one another, so that our lives are sustained and sanctified for your service."*

Archbishop Skelton concluded the Dedication and Consecration saying, "Now, O Father, Son and Holy Spirit, sanctify this place." The people responded, "For everything in heaven and on earth is yours." The Archbishop leading the prayer said, "Yours, O Lord, is the kingdom," and the people said, "And you are exalted as head over all."

The Rev. Tellison Glover proclaimed the Gospel for the Feast of the Presentation of our Lord Jesus Christ, *Luke 2:22-40*. The scriptural passage which contains the *Nunc Dimittis*, the *Song of Simeon* was also the topic of a discussion and reflection by those gathered at the Eucharist.

Following worship, there was a reception with hot drinks, fruit and pastries, organized by Administrative Assistant/Reception, Screening in Faith Facilitator, Lauren Odile Pinkney.

Behind the altar (which was re-dedicated by Archbishop Skelton at the liturgy) is a beautiful woodcut/sculpture of the *Presentation of our Lord*. The piece was originally part of the liturgical decorations at the church that housed the former Parish of St. Mark, Kitsilano. The piece was created by Elizabeth Bradford Holbrook, CM, O.Ont.<sup>1</sup> (November 7, 1913 – February 23, 2009) a Canadian portrait sculptor, medal designer and liturgical artist. Although well-travelled and internationally acclaimed she spent most of her life in her birthplace of Hamilton, Ontario. She co-founded the Canadian Portrait Academy and the Canadian Group of Art Medalists. ✠

<sup>1</sup> Order of Canada (CM),  
Order of Ontario (O.Ont.)



# A Gift of a Blanket for Reconciliation, Healing & Acceptance

NII K'AN KWSDINS

*Missioner for Indigenous Justice Ministries, St. James', Vancouver*

At High Mass (Sunday, January 26, 2020), Kelvin Bee, ODNW, an Elder of the Kwakwaka'wakw Nation and a Trustee of St. James' Parish, presented to St. James' church a ceremonial blanket that he'd made with the help of family and the congregation. He presented the blanket in recognition of the role that the Parish of St. James' has played in the process of reconciliation and the help offered to survivors of residential schools. Kelvin was at a residential school on Vancouver Island.

In true Indigenous ways, Kelvin followed the act of re-giving in our traditional ways to honour the generosity of the church and the Anglican community for the *Feast* at St. James' that took place September 23, 2017. The *Feast* was an idea that Elder Kelvin suggested in order to honour residential school survivors and have a meal together to show the survivors that there is hope in healing. It was also the desire of Kelvin and the organizers to communicate that the church has a role in healing as well, and that we can gather together as one community.

The blanket is blue and green, green being one of the primary colours used by the Kwakwaka'wakw Nation. Kelvin created the blanket to show the history of our people and the church. Especially important to Kelvin was to show the Creator with the symbol of the Cross and the Scallop of St. James'. The symbolism of the blanket also respects those close to Kelvin who have died.

Drumming and singing, Kelvin's children and grandchildren joined him in bringing the blanket into the church. Before he handed it over, he danced the blanket to awaken it and bring it to life.

The Rev. Matthew Johnson of the Street Outreach Initiative located at St. James' talked about the initial relationship he had with Kelvin, admitting that it was not a very healthy one. Fr. Matthew described the two of them as "bulls looking at each other." Each one had to recognize where these feelings originated and from that point the relationship grew, and so did the relationship with the church. Initially, the trust was not there, and the church was not a place that Kelvin saw as having a part in his life.

As Kelvin became more comfortable with Fr. Matthew and St. James' parish, the trust became stronger and things began to flourish. He began building relationships in the church, getting involved by becoming a sidesperson, greeter and is now currently a trustee. His volunteer ministry was recognized in 2018, when he became the first Indigenous person to be invested into the Order of the Diocese of New Westminster.

The power of a good relationship with Indigenous peoples and the Anglican Church is growing not just in BC but across Canada.

The gift from Kelvin might be considered a small gift, but it was from the heart; a gift given from forgiveness and acceptance that he belongs to the Anglican Church and that greater community. Indigenous peoples desire a place of equality and this has happened for Kelvin. He has arrived at a place where he feels that he can give back to the Anglican Church after the hurt that had happened to him in residential school. Reconciliation is working for all of us, with stories that survivors are able to walk with others and give traditional gifts to church communities.

Here are the notes written by John Daniel that were in the service bulletin and on St. James' website:

## Presentation of Ceremonial Blanket to St. James' Church

Presenting blankets to individuals or organizations is an important First Nations' ceremonial tradition. At High Mass today, in place of the sermon, Kelvin Bee, who is an Elder of the Kwakwaka'wakw First Nation and a Trustee of St. James' Parish, will present to the church a ceremonial blanket that he has made with the help of family and parishioners. First Nations Elders from Vancouver Island will also be present. By presenting this blanket Kelvin and his colleagues wish to recognize the role that St. James' parish has played in the process of reconciliation and the help that it has given to survivors of the residential schools — of which Kelvin is one.

The recommendations of the Indian Residential Schools Truth and Reconciliation Commission set a framework for the process of reconciliation, in which the feast that St. James' hosted in 2017 was a major milestone.

The blanket is made of Melton cloth, which is traditionally made of wool and woven in a twill form. It is thick, with a felt-like smooth surface. Green is a favourite colour of the Kwakwaka'wakw First Nation and the red edging represents the cedar door posts of the houses. Some 500 buttons, sewn on by Kelvin with the help of the clergy and parishioners, are a "new" aspect of the blanket tradition



LEFT Clergy and Wardens of St. James' receive the blanket. RIGHT The Rev. Fr. Matthew Johnson tells the story of his friendship with Kelvin. PHOTOS Nii K'an Kwsdins



(only 250 years old). The abalone shells are from Bella Bella and the panel of patterned fabric recalls the dresses worn by the older generation. Symbols sewn onto the blanket include First Nations imagery from Saskatchewan to northern Vancouver Island. The corners of the blanket include patterns of trees (or arrows) pointing outwards to symbolise the progress of reconciliation. In the centre of the blanket is the scallop shell of St. James'. ✚



LEFT Kelvin points out some of the blanket's elements. RIGHT Kelvin from the pulpit offers information about the blanket. PHOTOS Nii K'an Kwsdins



The blanket. PHOTO Nii K'an Kwsdins



# INTERVIEW

## Ben Dobyns' Profile

I may be wrong, but it seems to me that it is fairly unusual to run across a church musician who as his LinkedIn bio reads: (is an) *"Experienced Chief Executive Officer with a demonstrated history of working in the entertainment industry. Skilled in Production Management, Distribution, Media Production, and Feature Film Development. Strong business development professional with two BAs in Film and Writing from Pacific Lutheran University."* But that is a portion of the CV of the person who leads the music for the St. Brigid's Congregation at Christ Church Cathedral and for Sunday morning worship at St. Agnes, North Vancouver.

Among Ben's ongoing pursuits are his involvement with *Zombie Orpheus Entertainment* and *The Fantasy Network*. A skilled filmmaker and web content creator, Ben is also a very fine pianist, organist, composer and arranger.

Ben's arrival in the diocese of New Westminster is in large part due to his relationship with Archbishop Skelton and his tenure as musician in residence at St. Paul's, Seattle, the parish in the Episcopal Diocese of Olympia where for nine years, Archbishop Skelton was priest-in-charge.

Many thanks to Ben for taking time to answer a few questions about his career and his faith.

Q. Thinking about your life outside of your music ministry in the diocese of New Westminster how would you describe your career in 75 words or less?

A. I'm fascinated by how the stories that we tell create community, empathy, and culture. My career is about creating both the stories themselves and the platforms by which we distribute them.

Q. *The Fantasy Network* is an amazing concept. How would you describe its purpose and what is your role?

A. 20th century mass media was defined by limits: the limits of physical distribution, the limits of copyright that orphaned thousands of creative works, and the limits imposed by cultural and financial gatekeepers. *The Fantasy Network* is about empowering fans to directly support creators and stories that they love, utilizing the Internet to create an abundance economy where we fund, tell, and share stories together. From a copyright alternative that lets our stories become part of a cultural dialogue to letting people watch our content for free, we expect the best of our global community and the community responds with ongoing support.

Q. What is its connection to *Zombie Orpheus Entertainment* the company that you've had for over a decade?

A. In 2008, my prior company, *Dead Gentlemen Productions*, released a film via a Hollywood distributor. It made a lot of money... and we didn't get paid. That was right around the financial crash. Frustrated by the experience, I set out to reinvent how film and television are funded and distributed. We launched *Zombie Orpheus* in 2010, under a "Creator Distributed, Fan Supported" model, where our content was made available for free, with the promise that the story would continue if the fans pledged enough funds to pay for new episodes and seasons. We have since raised millions in crowdfunding support and have three ongoing independent television shows: *The Gamers*, *Strowlers*, and *JourneyQuest*. We then partnered with several other indie producers to launch *The Fantasy Network*, with the goal of expanding this successful model and making it available to storytellers around the world.

Q. Please provide our readers with a little bit of background about your church experience,



Ben Dobyns at the organ at St. Agnes. PHOTO Stephen Muir

*"Watching people go through a journey from  
'You're insane, this goal is too large,  
and people will never support you'  
to 'I can't believe we made it  
and I can't wait to participate next time around'  
inspires me."*

education, leading music in worship, your connection to Archbishop Skelton and your current two ministry posts in the diocese of New Westminster?

A. I grew up attending Episcopalian, Lutheran, and Quaker churches. As a child musician, I was often asked to provide music for services. That became a formal career — entirely accidentally — a few weeks after I graduated from university with degrees in Film and English, when a friend asked me if I could take over her church musician job. Aside from a year of pipe organ instruction in high school, I had no organ experience and my familiarity with liturgies and lectionaries was mostly osmotic. I've been learning on the job since 2002, especially thanks to the choir directors, clergy, and congregations who have been willing to teach me on the go. My background is as a jazz pianist, which has been invaluable for learning music and styles quickly.

In 2012, St. Paul's in Seattle reached out and asked me to serve for a month as an artist-in-residence for their alternative Sunday evening service. Following that period, Melissa Skelton and Paul Steinke asked me to stay on to build a contemplative jazz compline with them. I served there on Sunday evenings, even commuting from my new home in Canada, until the current position with St. Brigid's became available. Sometime later, St. Agnes offered me a Sunday morning position that allowed me to quit my other Sunday gig!

Q. Do you have a favourite filmmaker or filmmakers?

A. I do not. Some filmmakers make one brilliant movie, others make a lifetime of them. Similarly, I don't have a favorite genre. It's all about stories that are entirely true to themselves and their themes. A trashy movie that executes perfectly is more interesting to me than a high-end drama that fails.

Q. Do you have a favourite musician and/or composer?

A. My lifelong passion is for the works of George Gershwin. I may never perform *Rhapsody in Blue* in concert, but nothing brings me more joy than continuing to

memorize and perfect his entire piano repertoire. Other favorites include Bach, Mahler, Oscar Peterson, and Gene Harris.

Q. What was your first computer and when did you create your first web content/film/game?

A. I remember using a neighbour's Apple IIe when I was maybe six years old and living in a tiny village in Alaska. From the beginning I wanted to use it to create, as a tool to make something new. I started playing with film and television seriously in grade eight, using a Media 100 system at my middle school. My first big job was as an eighth grade political reporter: I called the White House and somehow landed press passes for President Clinton's 1993 Timber Summit in Portland, Oregon, where I set up with my cheap VHS camera and tripod next to Wolf Blitzer and cornered political celebrities for interviews after CNN was done with them. Except for George Stephanopoulos, who jumped over a table to get away from me.

I directed my first feature film in my final year of high school, then found the team I still work with as a college sophomore, shooting my second and third features while still at university. I purchased my first computer at that time, a Mac Pro 8600 with a nine-gigabyte external ultrawide SCSI-II hard drive.

Q. What types of music are you drawn to and has that been consistent throughout your life, or do those influences and preferences change?

A. My first love was classical music, until a summer camp for orchestra introduced me to jazz. It took a long time to learn how to listen to modern music, but now I can find something to love in almost every musical tradition. Except for steel guitars sliding into and out of tune in modern Country. We all have our limits and that one is mine.

Q. How does your faith influence your work and/or your life?

A. The writing that completely changed my life was Walter Wink's work with *The Third Way*. There's a section where he looks deeply at phrases like "turn the other cheek" and "go the extra mile" and "give the coat off your back" and transforms our understanding of them from empty platitudes into the radi-

cal speaking of truth to power. The notion of parables as viral (and hilarious) memes that puncture power and authority, forcing oppressors to view the powerless as people, inspires every story that I create. Where is the moment in a story that changes our understanding, that turns prejudice and ignorance into empathy and understanding? The structure that Jesus uses within the parables, seen through the lens of the original cultural context, is a guide that we can replicate in our stories.

I'm not terribly interested in eschatology or afterlife but believe that creating communities and economies based in abundance, compassion, and care for our neighbours is absolutely critical. It's why I view my more mission-oriented film work as a way of helping to create communities that practice collective action to achieve a common good. Watching people go through a journey from "You're insane, this goal is too large, and people will never support you" to "I can't believe we made it and I can't wait to participate next time around" inspires me. Sure, we're just making silly little movies about elves and dwarves... but we're also, underneath all of that, learning how to care for our neighbours and our world. It's explicitly meant to counter the message of artificial scarcity and competition that capitalism relies on. We're dismantling the unconscious consent built into unjust systems. That's the power of stories. And it's why I've committed to an independent career. Hollywood (and the capital that drives its product) is always going to defend the current unjust system, not dismantle it.

Q. Of the work that you do, do you have a preference?

A. We recently launched my passion project, a series called *Strowlers*. It's the purest expression of what I want to accomplish with filmed media, both from a storytelling and a business perspective. *Strowlers* is a collaborative, worldwide "shared cinematic universe," which means that we're not only working with storytellers around the world, but that anyone is free to participate and tell their connected stories within this world. We've released it under a copyright alternative that grants rights back to the public to make the story theirs.

Thanks to *Strowlers*, I've traveled to Ireland, Mongolia (twice), Denmark, Australia, and New Zealand to work with incredible filmmakers and storytellers, telling stories that are hyper-local in their focus, but for a global audience. We worked with teenage anarchists in Copenhagen, hung out with wild kangaroos in Australia, developed stories with Mongolian shamans while riding reindeer near the Siberian border, and are planning a new episode with a troupe of circus performers and writers in Greece.

The time that I get to spend working on *Strowlers* is a gift. Looking forward to those times is what keeps me going through the day-to-day slog of running several companies.

Q. What has been your greatest challenge in your career in film production, new media and game development?

A. Obscurity, always. Gatekeepers don't understand what we're doing, they definitely don't understand why it works, and they haven't heard of us. The work that we do in community is powerful, but it's also a threat to conventional wisdom. Despite over a decade of success, every project is still a struggle to fund, to produce, and to release. I have to constantly remind myself that the rewards are worth it: when people talk about how our films changed their lives, when we get to create new worldwide

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# Companions on an Ancient Path

## • Sisterhood of St. John the Divine

### Spiritual gap year gives women space to reflect, deepen faith

STUART MANN  
Director of Communications, diocese of Toronto

One is a music therapist, recently graduated from Wilfred Laurier University. The second is a spiritual director from Hong Kong. And the third, from Lethbridge, Alberta, is discerning a call to the religious life.

Three women from different backgrounds, but with one thing in common: they are all spending a year living and working at the Sisterhood of St. John the Divine's convent in Toronto.

Since 2016, the sisterhood's *Companions on an Ancient Path* program has offered a spiritual gap year to women over the age of 21. Fifteen women from across Canada and overseas have participated in the program, and applications are open for the 2020–2021 cohort.

“One of the real gifts of this program is that it opens up space in a woman's life to think, to experience, to create community, to deepen one's faith or maybe struggle with faith,” says Shannon Frank-Epp, the program's assistant coordinator. “A lot of women come here and say, ‘I don't know what I believe anymore.’ And this is a safe space to go deeper.”

While at the convent, participants—called “companions”—live, work, pray and learn alongside the sisters. Their room and board are fully paid for by the sisterhood, a Canadian order that was founded in 1884. The sisterhood has received generous grants from the diocese of Toronto's *Our Faith—Our Hope* campaign to fund the program.

Sr. Constance-Joanna Gefvert, coordinator of the program, says the gap year isn't a recruitment tool for the sisterhood, although a couple of companions have joined the order. “The purpose of it is to help women deepen their spiritual lives and have the tools they need to live a discerning Christian life and a life of discipleship,” she says.

Companions need not be Anglican. Many have come from different denominations, including the Pentecostal and evangelical traditions. They have often been referred to the program by their parish priests, chaplains or friends.

For Jasmine Lo, 25, the experience has grounded her in her faith and provided her with valuable work experience. A music therapist, Ms. Lo helps patients at St. John's Rehab, a hospital located next to the convent that was founded by the sisterhood and is now part of Sunnybrook Health Sciences Centre.

“Being here, I feel really privileged,” she says during an interview at the convent. “We have a sense of peace and a time to be open to God.”

Halfway through the year, she says she has learned a lot about herself. “It has nurtured me. I've learned that it's important to just be myself, to be authentic in my therapy practice as well as my faith journey.”

Born in Vancouver and raised in Hong Kong, she hopes to return to the former British colony to help those who have been traumatized by the ongoing protests and riots. But she's keeping an open mind. “This is a really interesting journey that I'm on and I look forward to where it is going,” she says.

Florence Au, 55, says the pace of life at the convent is



Left to right: Florence Au, Jasmine Lo, Shannon Frank-Epp and Kelsea Willis in the library at St. John's Convent. PHOTO Michael Hudson

a world away from her busy life in Hong Kong. “It can be sort of hectic here, but in a nice way that grounds you. You aren't attached to work all the time, like you can be in your other life. Whatever you are doing here, you have to stop and go to prayer. God is at the centre of everything.”

A spiritual director back home, she has been able to apply her skills at St. John's Rehab and the convent's guesthouse, where people often stay for retreats. She says living alongside the sisters has been a unique opportunity.

“I can see God through the sisters,” she says. “I can see how they age so gracefully and how wise they are and how they live with one another.”

She encourages other middle-aged women to apply to the program. “You need to embrace change, whatever stage of life you're in. It's harder when you're older, but you have to try. Some things I don't want to change in my life, but it's good to be open to possibilities.”

Kelsea Willis, 24, is on her second year in the program and is discerning a call to the religious life. “I was very comfortable with the sisters and they were comfortable with me,” she says, recalling her first year. “It felt that I wasn't ready to go when the time came, that there was more to be explored here and more to do.”

Before being accepted into the program, the native of Lethbridge, Alberta had quit her job and moved in with her mother. “I wasn't living the life I knew I wanted to

live or the life I knew I should be living,” she says. “I was feeling so disconnected from everything. I was looking for a community or something that would bring together the person I wanted to be and the values I wanted to live out, with the person who I was.”

Her parish priest recommended the program to her. “He said, ‘I think this would work for you.’ It was in line with some discernment that I was going through at the time, but I didn't know how much fruit it would bear.”

As it turns out, it would bear a lot. Ms. Willis beams as she describes her life at the convent. She is the sacristan at St. John's Rehab's chapel, assisting the chaplain, the Rev. Canon Joanne Davies, and also helps out in the convent's chapel. “I've really enjoyed living intentionally and always with the sisters, praying with them and being a member of the community. They are great women, and they are my friends now.”

She encourages other women to give the program a try. “Go for it. If it feels right, you'll know. I've learned that if there's something you really want to do, and you feel that it's the right thing to do even though you have to change your entire life to do it, it's worth doing.” ✦

For more information about the *Companions on an Ancient Path* program, email Sr. Constance Joanna Gefvert at [cj@ssjd.ca](mailto:cj@ssjd.ca) or visit [www.ssjd.ca](http://www.ssjd.ca).



Ben and his daughter do a brief run through of Sunday morning music. PHOTO Stephen Muir

## INTERVIEW

### Ben Dobyns' Profile

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connections, when audiences say, “I just saw myself on screen for the first time and I cried.” So, I and the rest of the community keep going.

Q. What is your greatest success to date?

A. Setting aside conventional wisdom and creating something entirely new, which has now been working for over ten years. We change culture step-by-incremental-step and the community we've built is a source of constant joy. We have a place where people are welcomed enthusiastically, where we can stand up for human rights and know that it will make the community stronger, and where we're not afraid to believe in social justice, in people's capacity for good, and in our collective power to achieve impossible goals. Even if everything that I'm working on failed tomorrow, those lessons—that this is POSSIBLE, even on the Internet—would persist.

Q. Anything you'd like to add.

A. For anyone interested, my movies and shows are available to watch for free on *The Fantasy Network* apps, now in iOS and Android. ✦





Following the Covenant in Ministry, Archbishop Skelton leads the applause of welcome for the new Rector of St. Chad's, the Rev. Bill Mok. PHOTO Randy Murray



Tommy Pan shares the First Reading, from 2 Samuel in Mandarin and English. PHOTO Randy Murray



LEFT The Rev. Lindsay Hills. Rev. Hills took the Gospel for her text and also included the evening's theme of referencing the recent celebrations of the Lunar New Year. RIGHT Rev. Mok signs the Oath in the presence of the Ven. Douglas Fenton. PHOTOS Randy Murray



## A New Season at St. Chad's

### Celebration of a New Ministry, the Reverend Bill Mok inducted as rector

RANDY MURRAY

Communications Officer & Topic Editor

Tucked away on a residential street in the lower level of one of the most desirable neighbourhoods (Arbutus Ridge) in the lower mainland is the church building that houses the Christian Community of St. Chad's. On the evening of Tuesday, February 4, following nearly 24 hours of wet, west coast snowfall, clergy and lay gathered in the St. Chad's sanctuary for a Celebration of a New Ministry Eucharist that would see the induction of the parish's new rector, the Rev. Bill Mok. Archbishop Melissa Skelton was present to induct the new rector and to preside at the Eucharist. The Executive Archdeacon, the Ven. Douglas Fenton officiated during the Covenant in Ministry. Rector of the nearby parish of St. Mary's, Kerrisdale, the Rev. Lindsay Hills was the preacher and both the regional archdeacon, the Ven. Stephanie Shepard and the regional dean, the Rev. Christine Rowe were present to welcome their new colleague.

Worship at St. Chad's is offered in English, Cantonese and Mandarin. There are three Sunday services: 9:30am Eucharist in Mandarin; 11am Eucharist in English; and a 2pm Eucharist in Cantonese. For significant services like this Celebration of a New Ministry the bulletin is printed in English and Chinese and several of the liturgical components that night were offered in Mandarin as well as English.

Parish Secretary, Andrew Ng has served at St. Chad's for many years and does an excellent job with Order of Service preparation and publication. The second page of the February 4 Order of Service bulletin contained a very good explanation of a "Celebration of a New Ministry":

The installation of a new leader of ministry is a significant moment in the life of a community of faith. The new *priest*, whether priest, deacon, or lay person, has been chosen to teach and proclaim God's word, to lead in prayer and worship, and to guide in living according to the Gospel — in short, to equip the people to live out their baptismal ministry as God's royal priesthood.

The local community has a particular reference to specific people and concerns. The celebration marks a new phase in a ministry of many years, and therefore, acknowledges the work which has gone on before.

The local community does not stand in isolation but is linked to the ministry of the whole church. Together, the local community and newly appointed rector, with the archbishop and the whole church, continue the ministry of the people of God.

With the celebration of the Lunar New Year recently observed just over a week before this induction, the theme of the welcoming of the Year of the Rat was very much in evidence, Rev. Hills began her sermon saying:

*"It seems appropriate to say first and foremost, Happy New Year, as the grey and gloom of a wet, and today, very snowy Vancouver has been cloaked in a field of red and gold punctuated by firecrackers, dancing, and paper lanterns... there is no denying that something wonderful and exciting is going on, even for those whom like myself approach the festivities as an eager learner hopeful to be able to better understand the*



After the Deacon of the Word and Table for the Eucharist, the Rev. Katherine Yeo had proclaimed the Gospel, Mark 5:27-43 in English, Eva read the text in Mandarin. PHOTO Randy Murray

*cultural traditions of my friends and neighbours."*

And, during the "Welcome to the Deanery," Dean of Point Grey and Associate Priest (assistant to the rector) at St. Mary's, Kerrisdale, the Rev. Christine Rowe presented, Rev. Mok with a mesh bag of chocolate coins covered in gold foil. Archdeacon of Granville and Priest-in-Charge of St. Martin's, North Vancouver, the Ven. Stephanie Shepard presented the new rector with a gift box containing a number of items associated with the tradition. During her words of welcome to Rev. Mok she said that the gifts were in celebration of *two New Years*, the Year of the Rat; and the metaphorical new year of a new ministry, a new chapter in the life, mission and ministry of St. Chad's.

During the liturgy, younger members of the parish under the guidance of outgoing rector, the Rev. Paulina Lee took responsibility for key elements of worship: reading the Scriptures in both English and Mandarin; presenting the Symbols of Ministry; leading the intercession; leading the singing, and greeting the congregation as they arrived for worship. Rev. Lee has now completed her almost 18

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Pouring the water into the Font. PHOTO Randy Murray





Warden, Basil Izumi reads the Epistle, *Ephesians* 4: 7, 11-16.  
PHOTO Randy Murray



LEFT St. James' trustee, Kelvin Bee offers the traditional welcome and territorial acknowledgment of First Nations' ancestral lands.  
RIGHT The preacher, the Rev. Liz Hamel. PHOTO Randy Murray



Deacon of the Word and Table for the Eucharist, the Rev. Jeffrey Preiss of Christ Church Cathedral proclaims the Gospel, *John* 15:9-15. PHOTO Randy Murray

# Individuality & Diversity Bound Together by Love

## Celebration of a New Ministry at Holy Cross

RANDY MURRAY

Communications Officer & Topic Editor



LEFT Archdeacon Fenton adds his signature to the Oath that Mother Lucy has read aloud and signed. RIGHT Associate Warden, Steve Bottomley invites the new priest to receive the Symbols of Ministry of the Whole People of God presented to her by members of the Parish of Holy Cross. PHOTOS Randy Murray



Gerald Harder, Director of Music at St. James' led the music in worship. PHOTO Randy Murray

The Celebration of a New Ministry Eucharist on February 10, at Holy Cross Japanese-Canadian Anglican Church in Vancouver's South Main Street neighbourhood was one of those occasions where the Anglican family gathered to celebrate a truly blessed event. The blessed event was the installation of the Rev. Lucy Price as Vicar of the 117-year old parish.

Rev. Price had been appointed vicar by Archbishop Skelton at the request of the Holy Cross Search Committee. Holy Cross has been without a priest-in-charge since the departure of their last rector, the Rev. Daebin Im in the spring of 2018. Rev. Im was present at the February 10 liturgy and it was very close to eight years to the day since his induction as Holy Cross' rector. Rev. Price had recently completed five years at St. James' in the Downtown Eastside where she had been a theological student on placement, which evolved into a curacy, resulting with her appointment as Associate Priest of the City of Vancouver's oldest Anglican parish. Rev. Price completed her ministry at St. James' in November 2019.

There was a large contingent of St. James' members gathered at Holy Cross on February 10, which isn't surprising as Mother Lucy was a much-loved ordained leader of the parish's shared ministry, however, the connection is deeper than that as Holy Cross was an early church plant of St. James' dating back to 1903. Through Rev. Price's appointment that close relationship continues. St. James' organist and director of music Gerald Harder led the music in worship, St. James' trustee Kelvin Bee, ODNW an Elder of the Kwakwaka'wakw Nation provided the traditional welcome and territorial acknowledgment and they were joined by a number of lay members of the parish worshipping with the Holy Cross community and sharing in their happiness.

The preacher for the Eucharist was the Rev. Liz Hamel who began her sermon by offering a quote from the Holy Cross website:

*"I wanted to know more about Holy Cross and so I went to the church website, where I read this statement: 'We take pride in the bonds of spirituality and love that bind the individuality and diversity of the people who make up our friendly parish.' Individuality and diversity bound together by love."*

More than a dozen clergy vested and processed, and they were more clergy present and seated in the congregation. Among those not vested was the Regional Dean of Kingway Deanery, the Rev. Wilmer Toyoken, rector of nearby St. Michael's, Vancouver (AKA St. Michael's, Multicultural Church) who was keeping his young son company in the pews. Fr. Wilmer did however come up to the chancel entrance at the appointed time to offer Rev. Price the traditional welcome to the deanery.

Following the liturgy there was a joyful celebration with a wide variety of delicious items, sweet and savoury served in the parish hall.

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During the “Welcome to the Deanery,” the Rev. Christine Rowe presented Rev. Mok with a mesh bag of chocolate coins covered in gold foil. PHOTO Randy Murray



The Ven. Stephanie Shepard presented the new rector with a gift box containing a number of items associated with the Lunar New Year tradition. PHOTO Randy Murray

## A New Season at St. Chad’s

CONTINUED FROM PAGE 10

years of servant-leadership at St. Chad’s (she was rector of the parish for 14 of those years) and has begun her well-deserved retirement.

It is somewhat unusual for such a long incumbency to not be followed by an interim, however, the opportunity to appoint the Rev. Bill Mok who had signaled that he would be willing to leave his ministry in the Toronto area to be closer to family in Vancouver was one that Archbishop Skelton did not want to miss. He is an excellent choice to continue the wonderful work done by Rev. Paulina Lee and the Christian Community of St. Chad’s.

In her sermon, Rev. Hills focused on the Gospel for the day, *Mark 5:21-43* and continued her examination of the text through the seasonal lens of the Lunar New Year. To close out her homily she shared her hopes for the people of St. Chad’s:

*“I was grateful for the opportunity to have tea with Fr. Bill last week, in anticipation for this great celebration, and I know I was reassured by what I felt was our shared sense of hope and call for God’s church. An eagerness to share the Good News in a way that heals and offers wholeness to our broken world and to the pieces of us that are broken or in need of Jesus’ healing touch... that WE being so transformed by our experience in*

*community, in prayer, in common worship, in study... become disciples that don’t simply exist, but disciples that like Jairus daughter, get up, arise, and walk about—dance about... when invited by Jesus.*

*All of these stories offer a new way of being, of living, of existing, transformed by God’s faithfulness.*

*This is not only the beginning of a new year! It is a new season in Fr. Bill’s call as a priest in God’s church, and in particular his appointment to serve with and alongside you as you continue to grow into the new ways Christ is calling you to get up! It is a new and exciting time in the life of St. Chad’s!*

*My prayer for you this day is that you have the hopeful humility of Jairus, the boldness of the hemorrhaging woman, and the cleverness and perseverance of Rat as you continue to be transformed by God’s faithfulness in the weeks, months and years ahead.”*

Please keep the Rev. Bill Mok and the Parish of St. Chad’s in your prayers as they move into the next phase of their shared ministry.

### About the Reverend Bill Mok

The Rev. Bill Mok was born in mainland China. He moved to Canada when he was 17. After completing high school in Vancouver, he studied electrical engineering at McMaster University in Hamilton, Ontario. Bill became a Christian during his first year at McMaster. For seven years following his graduation he worked as a software engineer for various high-tech firms in both Canada and the US. In 2005, he pursued full time study at Toronto’s Tyndale Seminary, one of the largest and most diverse seminaries in Canada, where he pursued a Master of Divinity in Pastoral and Chinese Ministry. For two years after his graduation from seminary Bill ministered as a community church pastor and in 2010, went to serve as lay pastor at St. Christopher’s, Toronto. In 2013, Bill was appointed senior lay pastor at St. Elizabeth’s, Mississauga. The Rev. Bill Mok was ordained a deacon in June 2015, and priested in November 2015; at the same time, he was appointed incumbent of the parish. He concluded his ministry at St. Elizabeth’s in December 2019, and began his ministry at St. Chad’s in February 2020. Rev. Mok’s passion is to make disciples for Christ. The Rev. Bill Mok and his wife Jenny have two children. ✚



LEFT During the exchange of “the peace” the rector, preacher and archbishop share handshakes and smiles. RIGHT The procession out. PHOTOS Randy Murray



The seasonal gift box including oranges, jam and a can of Lucky Rat Beer by Red Racer. PHOTO Randy Murray



The beautiful reredos of St. Chad’s Chapel. This woodwork was crafted by Thomas Chippendale, a direct descendant of the 17th Century British furniture makers. Thomas taught woodworking at Van Tech in East Vancouver for four decades. These pieces were dedicated by Archbishop Heathcote in 1951. PHOTOS Randy Murray





Receiving a Bible during the Symbols of Ministry presentations.  
PHOTO Randy Murray



Pouring the water for baptism into the font.  
PHOTO Randy Murray



Archbishop Skelton (top) leads the applause of welcome for the new vicar (bottom). PHOTOS Randy Murray

## Individuality & Diversity Bound Together by Love

CONTINUED FROM PAGE 11

The Parish of Holy Cross and Archbishop Skelton are very grateful for the ministry of the Rev. Graham Witcher, who faithfully served during the prolonged interim period as Sunday Supply priest.

Soon after the February 10, 2020 Celebration of a New Ministry Eucharist, Rev. Price was kind enough to take some time to answer some questions about her ministry and the vision for the parish to share with *Topic* readers.



LEFT Although Rev. Price is a long-time member of the Kingsway Deanery, Regional Dean, the Rev. Wilmer Toyoken of neighbouring St. Michael's Multicultural Church welcomes her to the deanery in her new ministry as Vicar of Holy Cross. RIGHT Archbishop and Vicar administer Holy Communion. PHOTOS Randy Murray



Q. The Parish of Holy Cross has a long history as an ethnic congregation. How do you see the parish developing as that component of the community diminishes over time? What are the challenges and what are the strengths?

A. I think that Holy Cross has a great story to tell. I'd like to see the congregation learn to tell the story of what happened to them as a Japanese congregation during the war and afterwards in light of the resurrection, and focus on the here and now in terms of reaching out to their geographical community and inviting them in.

I think the biggest challenge will be the same as it is for many congregations, all things that grow—change, and change is always difficult. However, I think the people at Holy Cross are well equipped to welcome newcomers. They have a huge heart for hospitality and welcome, that's a massive strength in my book.

Q. In your first two weeks as priest-in-charge what has been the biggest surprise?

A. The food! Wow! I get to have lunch with everyone who comes to church every Sunday, amazing!

Q. Holy Cross is in a diverse neighbourhood with lots of personality. Are there plans to engage the people in that proximate community?

A. Absolutely. The Parish stretches from Cambie to Fraser and 16th to 41st so we've got a lot of ground to cover. I'll be spending most of my time out in the community getting to know people, writing my sermons in coffee shops and getting to know people in the local businesses. We've already talked about holding an open house and inviting people to come and see what Holy Cross is all about.

Q. How would you describe your liturgical style?

A. Graceful as a gazelle? Perhaps not. I'm probably relaxed Anglo-Catholic at this point.

Q. Is there a passage from Scripture that directs your vocation?

A. Yep. I stole it from Deacon Joyce (Locht) at St. James'. *John 21:12*. "Come and have breakfast," Jesus said to them. I like inviting people and I think sharing food is one of the best ways to connect, I mean, the Eucharistic meal is at the centre of who we are, so it seems appropriate to me.

Q. Anything you'd like to add?

A. For sure. I'm grateful for the welcome I've received at Holy Cross, and if anyone reading has a stack of BAS's in good condition, we could really use some! Thanks. ☩



Sharing "the peace." PHOTO Randy Murray

*"We take pride in the bonds of spirituality and love that bind the individuality and diversity of the people who make up our friendly parish."*



LEFT A happy gathering following worship. RIGHT Holy Cross Warden, Gwen Lamacraft, ODNW and the Rev. Lucy Price at the post-worship reception. PHOTOS Randy Murray





AROUND THE DIOCESE

• A Day for St. Christopher's, West Vancouver •

January 12, 2020, the Feast of the Baptism of the Lord celebrated on the first Sunday after Epiphany was a very special Sunday at St. Christopher's, West Vancouver. The parish welcomed Archbishop Melissa Skelton and also welcomed four baptismal candidates and five confirmands. Following their baptisms, the four newly baptized then became confirmands with the happy result, nine new members of the Parish of St. Christopher and the Anglican Church of Canada confirmed by Archbishop Skelton.

The nine newly confirmed are all of Persian heritage, and are fairly recent residents of Canada, therefore, to respect their privacy no photographs or names have been published.

If the events that took place during the liturgy were not reasons enough for celebration, the people of the parish declared January 12, *St. Christopher's Day*. It should probably have been more correctly titled, *A Day for St. Christopher's Church* as the Feast of St. Christopher (Latin church, July 25 and Eastern Churches, May 9) is not commonly observed in the Anglican Church of Canada.

Prior to the procession, the rector, Rev.

Karen Urquhart introduced one of the baptismal candidates who offered a heartfelt and moving reflection that contrasted the joy of her imminent baptism and confirmation with the grief and sadness of the tragedy of the shooting down of UIA Flight 752 in Tehran. There was a large congregation and a very good-sized choir under the direction of Dr. Konstantin Bozhinov leading the music in worship. Rev. Urquhart performed the baptisms and Archdeacon Skelton was the preacher, taking the Gospel, *Matthew 3:13-17* and the Epistle, *Acts 10:34-43* for her texts. The Rev. Carole Neilson of Holy Trinity, New Westminster was Deacon of the Word and Table.

Plans for an outdoor blessing of the new sign by Archbishop Skelton were abandoned as West Vancouver was experiencing snow and freezing rain that morning. Archbishop Skelton promised she would bless the sign on her way home.

After worship, a large percentage of the congregation gathered for a celebratory potluck luncheon in the parish hall where there were a number of display tables set up promoting the many ministries at St. Christopher's. ✚



The new sign.



The nave and chancel during Opening Prayers.



The rector welcomes the congregation.



Archbishop Skelton preaching.



The Eucharistic Prayer.

• White Rock Parish Receives Parish Development Grant •

The Rev. Tellison Glover, Director for Mission and Ministry Development for the diocese of New Westminster had just returned from the *Rooted in Jesus* conference that took place in Atlanta, Georgia the week of January 19. However, he was happy to make the trip on January 26 to the Church of Holy Trinity, White Rock to officially present the parish with their Parish Development Grant citation. The presentation had been scheduled for December 1, 2019 (Advent I) but was postponed.

The parish has received \$15,000 for 2020 to help fund their *Making a Positive Difference* campaign. In brief, the campaign

will involve engaging their White Rock neighbourhood, intentionally working towards understanding the needs and desires of the changing demographic and building community on a foundation of skilled and committed leadership.

Many thanks to Ron Harris, spouse of then-priest-in-charge, the Rev. Georgina Harris for this photo of the presentation. In the photo, we see Rev. Georgina Harris, Rev. Glover, Colin Wright and Ron Dix. Ron Harris had each person in the photo physically connect with the framed citation through touch "to show the appreciation by the community through their leaders." ✚



PHOTO Ron Harris

• Clergy News Around the Diocese •

On the recommendation of the Search Committee, the Archbishop has appointed the Rev. Simbarashe Basvi as Rector of St. David, Tsawwassen effective April 15, 2020. Father Basvi currently serves as the Sub-Dean of St. Cuthbert's Cathedral in the diocese of Central Zimbabwe. An induction will be planned at a later date.

On the advice of the Search Committee, Archbishop Skelton appointed the Rev. Katherine Hough as Vicar of St. Augustine, Marpole effective March 1, 2020. Katherine

comes to us from the diocese of Kootenay. A Celebration of New Ministry took place on March 9. Coverage of the service is available now on the news pages of the diocesan website at [www.vancouver.anglican.ca/news](http://www.vancouver.anglican.ca/news) and in an upcoming issue of *Topic*.

The Rev. Arthur Nash was appointed Priest-in-Charge (40% time) of the Church of the Holy Trinity, White Rock effective February 1, while the parish continues its search for a new rector. ✚



Checking out the display tables at the after-worship luncheon.



The St. Christopher's Day cake.



# AROUND THE DIOCESE

The first Diocesan Clergy Day of 2020 took place at the Synod Offices, conference room and Trendell Lounge on Tuesday, January 28. More than 50 clergy of the diocese arrived at 9:30am for a 10am start to hear from Pastor Lori-Anne Boutin-Crawford as she shared information about *Bowen Family Systems Theory*. A number of clergy in the diocese of New Westminster are trained in *Bowen Family Systems Theory*. In brief, *Bowen Family Systems Theory* “is a theory of human behaviour that views the family as an emotional unit and uses systems thinking to describe the complex interactions in the unit.”

The day consisted of a brief look at concepts in *Bowen Family Systems Theory* to help inform the clergy in their ministry and in their family lives. The presentations included space for those gathered to analyze their ministry context and to work on their own leadership roles within the church. Pastor Lori-Anne guided the group as they focused on applications of the theory to everyday life.

The clergy of the diocese were requested in advance to come prepared to share stories, their thoughts and their questions.

The Rev. Lori-Anne Boutin-Crawford is a pastor in the Evangelical Lutheran Church in Canada (ELCiC) and has served in various roles in the BC Synod and is currently leading the congregations of Christ the King, Surrey (2017–present) and King of Life, Coquitlam (2019–present). Lori-Anne has engaged in her post-graduate learning in *Family Systems Theory* and clinical counselling work with Living Systems Counselling, Education, and Research Society in North Vancouver, including a 2-year Internship and a 1-year Residency in



Pastor Lori-Anne Boutin-Crawford presenting.



Teddy, the “westie” joins Archbishop Skelton for lunch.



A view of the plenary facing to the west in the conference room.

Marriage and Family Therapy and Pastoral Counselling (2016–2019), as well as continuing with a Residency in Bowen Theory and Theology (2019–present).

Following the morning plenary session, the clergy of the diocese spent time together over lunch, visiting and reconnecting with colleagues. ✚

## • World Class Music at St. Bart’s • SUBMISSION John Roper

John Roper of St. Bart’s, Gibsons sent in this report and these photos to diocesan communications about the concerts that took place January 31 and February 1.

As the *Coastal Reporter’s* Rik Jespersen wrote in his preview, “There was music aplenty this weekend.”

On Friday it was Juno Award winning Canadian singer-songwriter Lynn Miles performing to the delight of a full house of enthusiasts. Co-produced by Deanna Knight and *Coastal Jazz*, the concert opened with songs by Deanna accompanied by Anna Lumiere on piano. Then Lynn took over with her dynamic country music country music creations filled with emotion, social angst, and humour, accompanying herself with amazing guitar virtuosity, and harmonica, interspersed with visits to the piano keyboard. After a standing ovation



Promoter and performer Deanna McKnight. PHOTO John Roper

she circulated in the crowd and expressed her pleasure in the event saying, “What a beautiful accommodation.”

For a second concert organized for Saturday by Diane Baker, another crowd of enthusiasts gathered in the St. Bart’s Sanctuary to hear the piano and vocal stylings of Barbara McAfee who was visiting Gibsons from Minneapolis, Minnesota. As a coach in harnessing vocal power and author of the book *Full Voice*, she gave a workshop earlier in the day, and in her evening performance gave a great display of vocal authority, passion, and compassion.

St. Bart’s continues to be a great venue on the Sunshine Coast for a variety of the visual and performing arts. ✚



Lynn Miles performing at St. Bart’s January 31, 2020. PHOTO John Roper



Barb McAfee. PHOTO John Roper

## • ODNW Nominations for 2020 • Deadline April 30!

**What is the Purpose of the Order?**  
The purpose of the Order of the Diocese of New Westminster (the first Investiture took place November 3, 2009) is to honour and give special recognition to lay members of the diocese who have given outstanding service over a significant period of time in their volunteer ministry. The Investiture Service takes places every other year.

**What are the eligibility criteria?**

1. Member of the laity.
2. Service in a volunteer capacity in the parish, and/or a number of parishes (on committees, parish councils, in special outreach, parish activities), and/or at the diocesan level.
3. Service over a significant period of time.
4. Each parish is permitted to nominate **one person** in each and every even numbered calendar year (Parish Nominee).
5. Posthumous nominations are not accepted.
6. Nominees must accept their nomination, be willing to have their names recorded in the Register of the Order, and consent to publicity of their investiture including publication of their photograph.
7. The bishop may also nominate up to ten people to the Order (Bishop’s Nominee) in recognition of particular service to the bishop and to the diocese.

**What is the Process in the Parish?**

- Step 1: Nominations may be made by any member in good standing of a parish to the rector or priest-in-charge.
- Step 2: All nominations are reviewed and approved by the rector or priest-in-charge who, in consultation with the Wardens, will choose not more than one nominee, and forward that name to the Bishop.
- Step 3: The nomination form must be completed in full and must be accompanied by the \$35 processing fee and a photograph of the nominee.

The completed form, fee and photo must be received in the Archbishop’s Office not later than April 30, 2020.

Please contact Bill Siksai, Administrative Assistant to the Archbishop’s Office, at bsiksai@vancouver.anglican.ca or call 604.684.6306, ext. 228 with questions or for more information.

All of the printed materials necessary for nominations have been made available to parishes as of December 2019, however the Nomination Form and Nomination Information Sheet remain available on the diocesan website at [www.vancouver.anglican.ca/diocesan-ministries/the-odnw](http://www.vancouver.anglican.ca/diocesan-ministries/the-odnw).

The 2020 Investiture Service will be held on Saturday, November 7, 2020 at 10:30am at the Massey Theatre (735 Eighth Avenue, New Westminster). ✚



The ODNW medal.



The Anglican Church of Canada Gone by 2040? Rubbish!

THE MOST REVEREND MELISSA SKELTON  
Archbishop of New Westminster & Metropolitan of the Ecclesiastical Province of British Columbia and Yukon



PHOTO Randy Murray

Take that, *Anglican Journal*!

Seriously though, I for one am grateful to see the *Anglican Journal* in its January 2020 issue turn its full attention to the health and sustainability of the Anglican Church at the parish level. This has been my passion as an ordained person in the Church, and I'm glad that people all over the diocese of New Westminster and within the broader ACC are now talking about their parishes and their ability to attract and form those people whom God has seen fit to bring into their orbit.

So, thank you, *Anglican Journal*!

Key to any discussion of what we might do to respond to these parish trends is a common understanding of the purpose of a diocese or a territory or any regional judicatory. From where I sit, the purpose of a diocese or a territory is, with God's help, to foster healthy, faithful, effective communities of faith at the grassroots, local level. Within this understanding of the key purpose of a diocese or a territory, that regional unit can focus on a number of things that can help redevelop parishes or experiment with different forms of communities of faith. Not all of these will speak to all dioceses or territories. While the diocese of New Westminster is compact geographically and is blessed with financial and human resources, modern and inexpensive technology (Zoom conferencing and other resources) can allow those in dioceses/territories with expansive geography to do some of what is below. The list is offered as a stimulus to anyone who wants to think about how to respond both to the trends and to the Holy Spirit who is forever calling the Church into a new future.

- those consultant facilitators in consultation skills as well as the skills specifically needed by the parish in its work.
- 5. Recruitment & formation of ordained leaders** | In my experience the single most powerful thing that can transform a parish or community of faith that believes it may close into a vibrant, magnetic faith community, is the appointment of a clerical leader who both has the will to redevelop a parish and has the skills to do it. We should be recruiting people into the ordained ministry who have the qualities to lead a community of people to a new place and have the skills to engage them in the process. I believe dioceses and territories need to lay out the specific qualities the Church is seeking and assist local faith communities in identifying, encouraging and assisting those very people to enter ordained life.
- 6. Catechesis as an engaging faith development experience** | Dioceses and territories should work diligently on restoring catechesis to the parishes. In my experience, the teaching has been mostly absent in some parishes for years. Dioceses and territories need to consider how to enliven teaching at the parish level, not just in the form of "talking heads" either in-person or in a video but in the form of designing learning experiences that bring participants to life in Christ through the study of Scripture, prayer, the sacraments, Christian action and other foundational areas of our faith.
- 7. Anglican ethos & character** | Dioceses and territories need to teach parish leaders again and again about the positive and life-giving qualities of an Anglican Christian way. This is not to be done in any self-congratulatory or uncritical way. When done well, it should lay out the full range of qualities associated with an Anglican ethos and allow people to identify what gives them life, what they continue to struggle with, and what they might strengthen at the parish level.
- 8. The "gathering" function** | If we believe that assisting God in the gathering of people into communities of faith is part of the core function of a parish (and I do believe this), we need to focus some diocesan or territorial energy on training our parishes to strengthen "gathering" at the parish level. In my experience, every parish can strengthen what they do in this area. A significant piece of the *School for Parish Development* is about this very thing.
- 9. Modest financial incentives** | Redevelopment efforts or experimenting with new forms of being Church can be helped by modest financial grants. This is both about morale and about funding small things that can, in fact, turn out to be big things.
- 10. Communication** | Tell the stories about parishes or individuals or other groups trying something and something good coming from it. Tell the stories in enough detail that others can be inspired to do likewise. In the Territory of the People, have a look at what one retired priest did and the Press it got locally (the story was also told throughout the Territory of the People). Here is the link: [www.princegeorgecitizen.com/news/local-news/woodpecker-church-opens-again-1.24047456](http://www.princegeorgecitizen.com/news/local-news/woodpecker-church-opens-again-1.24047456).
- Siblings in Christ take heart.** Share your ideas about what we might do to respond both to the trends and to the ongoing presence of the Spirit among us. I welcome the conversation. ✚

This article was originally published online as a blog on the diocese of New Westminster's website, January 30, 2020.

LETTER TO THE EDITOR

Gone by 2040  
Response to the Anglican Journal's  
January Front Page

CHRISTOPHER LOAT  
St. Christopher's, West Vancouver

The *Anglican Journal* front page headline, *Gone By 2040* is a weakening of the church in the eyes of our communion. It is a negative message. This is a glass half empty message. A message that suggests that the glass will shortly be empty.

The problem is acerbated by our church's tendency to only provide programs and instruction to our faith community, rarely including an outreach component to inform the greater community about our ministry.

The church does much to help those who face difficulties with relationships, with health, with the affordability of everyday living, and many other social issues both in our local communities, across the country, and also in other parts of the world.

Our church is not going to end in the next 20 years, in fact I believe there is a revival taking place and we are getting stronger. At St. Christopher's where I worship, we have celebrated 11 adult baptisms and nine adult confirmations in recent months. Those joining our church have been younger people, some are new to Christianity, and I personally cannot imagine the inner reflection and consideration when making the decision to embrace a different faith. These are

people coming from diverse cultures who have a strong faith in our church. These are members of the church who will keep the church standing strong long after 2040.

The church needs to have a voice to be relevant. We need to be heard in our communities and our views need to be heard on important matters.

The church should be making its position known on such issues as: mental health, affordable housing, household debt reduction, Global Warming, addiction, sexual abuse, waste reduction, the banning single use plastics, and other issues which many Anglicans support.

Here is a passage from Scripture that I would like to share in response to the *Anglican Journal's* article:

"No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven." • *Matthew 5*

We need a second lamp standard to be placed outside the house for the whole world to see and for our voice to be heard. ✚



Book Review

CHARLES DEMERS  
Christ Church Cathedral

When I asked Don Grayston, in 2007, whether he would preside at my wedding, the response I got was not one typically expected from one's childhood priest:

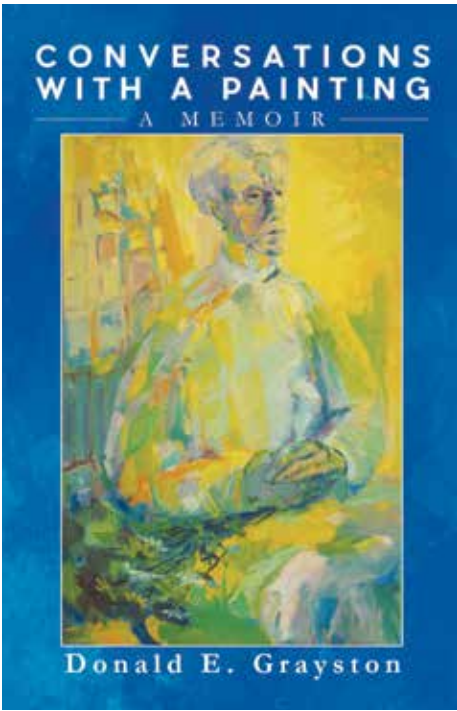
*"But Charlie, aren't you an anarchist?"*

During the ceremony a few months later at the Wise Hall, a couple blocks off of clerically disinclined Commercial Drive and wearing a civilian collar and tie, Don hammed up his invocation of the authority of the Government of British Columbia: "Here's where the bourgeois state rears its head." Our guests adored him. When the time came for him to hand over the reins to our emcee, my sketch comedy partner Paul, Paul thought it would be fun to run up and slip Don a list of TV credits to rattle off by way of introduction. He began a stagey, faux-nervous stammer as he read and in that moment, Don was no longer a scholar-activist priest performing a secular wedding; he was a Vaudevillian. In a layer of irony that I think Don would have liked, Paul had become a comedian after quitting life as a pastor in the Korean-Canadian church. *Conversations With a Painting*, Grayston's posthumous memoir, recounts at least a few episodes of jokes that turn out to presage something profoundly serious.

My wedding, to my wife Cara, was the penultimate occasion of Don's presiding over important moments in my family's spiritual lives, which included the marriage of my parents (1979), my baptism and my brother's (1980 & 1983), my mother's memorial service (1991), the wedding in 2007, and, finally, my grandmother's funeral (2009). After that, Grayston's own funeral, at Christ Church Cathedral in the fall of 2017, was decisive in drawing me back to the church into which he baptized me all those years ago.

A common mistake and enormous source of contemporary misery comes from the tendency to want to fit an individual human existence neatly into a clean, just-so narrative arc, and Grayston begins this story of his life by raising upfront questions about the "memoir boom" and whether it's "just literary Kardashianism?" (He doesn't think so.) But while the book begins full of quaint, *WASPish* biographical detail about a young, lower-middle class itinerant Anglican priest and his increasingly frustrated wife, Grayston's is a story that goes thoroughly cosmic by its midway point, deliberately unraveling into a series of unfolding pilgrimages and digressions; though the first parts of the book are told chronologically, by Don's middle age kairos time and chronos time are being narratively braided in tight, overlapping patterns.

It's a book that could have spun out into space. The narrative object that gives the story the centrifugal force it needs to hold is a painting called *The Holy Man*, painted in 1965 by Czech-Canadian artist Stanislava (Velenka) Fanderlik, and impulsively purchased by Grayston on first sight, seven years later. At the time he buys it, the painting is something between an avatar of his confidence and ambition (he has tied its purchase psychologically to the outcome of an academic grant whose rejection he is appealing) and a decoration for his home; by the end of his life, more than four decades later, the painting is his prayer companion and, as far as he is concerned, a functional icon in something akin to the Orthodox tradition. Along the way, the painting will address him, produce an injunction related to the years between 50 and 75, and become the fulcrum not only



The memoir.

of Grayston's self-understanding, but of his understanding nearly every important, formative relationship in his life.

The cleaving event in the middle of the story of Don's life, as he shares it, was the failure of his marriage, the closing months of which overlapped with an intoxicating and spiritually enlivening extramarital affair, at age 49. The new relationship, however, ended at virtually the same instant as the legal marriage, and the resulting shock, devastation, and rebirth were the stuff that Christian stories are made of. The moments of reckoning that came out of that 49th year determined the path of the rest of Grayston's life.

Grayston pays particular attention to the difficulty of ages ending in *nine*—he cites a newspaper article exploring the hidden challenges placed upon the years leading up to our big, visible milestones like 40, 50, 60. I read Don's memoir from the vantage of the excruciating age of 39, and can speak to the immediacy of this truth; magnified, in my case, by the fact that it was the age my mother was when Don spoke to her memory at All Saints' church in South Burnaby, while a ten year old me tried to figure out why I wasn't crying.

Mortality has long been a structuring absence of my relationship with Don—memorials, funerals—but reading the story of his life as he reckoned it, in his words, made for a "thin place" between him and me that canceled out death for as long as I was reading. In a recent conversation with the interim priest-in-charge at the Cathedral, the Rev. Canon Richard LeSueur, when I explained Don's role in my life and that of his death in my coming in to the parish, Richard suggested that Don's passing had been like losing a sort of father figure for me—and at the time, I thought this was probably a bit of an overstatement, but didn't see any reason to say so. As I'm reading *Conversations With a Painting*, though, it struck me more than once that Richard had been on to something profound. Like Don I spent years in the anti-war and Palestine solidarity movements; like Don I have a tendency to periodize my life (it makes for good writing, in Don's case, but I'm not sure how helpful it is in life as it unfurls); like Don I was wounded early by an absent parent (his a workaholic father, mine a very sick, and then deceased, mother) and dealt with that cheated childhood by taking on precocious adulthood as a teenage boy through adopting an intellectually rigorous



Anna singing with the painting.

*"Mortality has long been a structuring absence of my relationship with Don—memorials, funerals—but reading the story of his life as he reckoned it, in his words, made for a 'thin place' between him and me that canceled out death for as long as I was reading."*

worldview (him Christianity, me Marxism). Most importantly for me to read, and I imagine that I won't be alone in this, was how Don came to stop immediately making all problems into *cerebral* problems, allowing himself to learn to feel, though without ever sacrificing his intellectual rigour. Throughout the memoir, Grayston reserves pride of place for particularly cutting, wounding, *accurate* insults hurled at him by others in heated moments; the defining one of his early adulthood comes from an antagonist who calls him "a disembodied head." In some ways, the life story told is about that head finding the rest of its body and soul—but from start to finish, with Don Grayston, the brain was the way in.

For the day of Don's funeral, I had agreed to emcee the "open mic" portion of the program at the reception in the church basement after the formal service. As open mic's always do, this one soon became a bit of a cacophony, with speakers going overlong and struggling to be heard from the corner of a crowded room wherein others were talking to each other over canapés. After we were mercifully wrapped, and Don's daughter Rebekah—my former babysitter—gave me a hug, I told her "It was such an honour to be included in your dad's last bad idea." Reading this posthumous memoir, it brought me more joy than I can do justice with words to spend time with so many of his last good ones. ✦

LETTER TO THE EDITOR

ODNW Regulations

SHARON TAYLOR  
St. Laurence, Coquitlam

It's that time of year, actually every two years, that parishes are considering their nominations for the Order of the Diocese of New Westminster. Each parish can nominate one person every two years who, in a voluntary capacity, has made a significant contribution as a lay person over a significant amount of time.

I can think of a dozen people in my parish who would be worthy of this award. That means it would take 24 years for all them to be nominated. However, since most are of an "advanced" age already, very few of them will ever receive this rare and special honour.

By contrast, under current rules, the Bishop can nominate ten (TEN!)

individuals every two years! So approximately 60 from the parishes and ten from the bishop. This seems to be an excessively high ratio of Bishop's nominees.

Looking back at past Bishop's nominees are individuals who have been paid in some capacity or another for part of their work. There are also people honoured for service over a "significant period of time" who haven't even lived a significant amount of time yet.

If your parish wants you to receive this honour you had better not die too soon! Otherwise, your best bet is to get one from a Bishop. Those are handed out like candy. ✦



Letting Go

HERBERT O'DRISCOLL  
Retired Priest of the diocese of Calgary; Former Dean of the diocese of New Westminster & Rector of Christ Church Cathedral

We are in the hours after our Lord's crucifixion. The community of family and friends is devastated. As in any crisis, human nature shows itself in different ways. One courageous woman decides to act.

Her name is Mary of Magdala. She has led a chequered life. On the pages of the Gospel she appears alone. It would seem that at some stage Jesus made a great difference in her life. There is a hint that he may have helped her with some emotional or mental struggle.

Her response to immense loss and trauma is a measure of her resilience and courage. She has experienced the horror of watching a Roman crucifixion. She could have left the hill, but she stayed unflinchingly. She followed those carrying the body and noted where it was placed.

The next morning, after what must have been a sleepless night, she returns alone to the rock face tomb. To walk alone in a darkened and as yet deserted city was itself courageous, for a woman even dangerous.

When she reaches the rock face, she finds the low cave open and empty. Deeply distressed, she makes her way to the safe house where she knows that some of the community is staying. She beseeches them to come and see. Two disciples, Peter and John, return with her. Peter, practical to the last, examines the cave, notes certain details and begins to grapple with the seemingly

impossible. John leaps to the intuition that the impossible has indeed happened. They both leave.

Mary, now alone, hears a sound and sees a figure in the gathering dawn light. In spite of her vulnerability in this grim and solitary place, she walks towards the figure and implores him to tell her where a newly placed body has been taken.

At this point she hears her name spoken by a voice she had assumed silenced forever. She cries out the name by which she has known him and instinctively reaches to embrace him, only to hear a stern, almost curt "Do not hold on to me."

She has encountered a mystery. One whom she watched die has inexplicably moved beyond death. Only when she acknowledges that the future will now be

utterly different from the past, will she be able to possess a new kind of intimacy with this person she has loved.

Much more than many realize, the rhythm of our lives is from dying to new life. Each morning we experience what has been called the "little death" of sleep. Each morning we rise. All through our lives we experience such "little deaths." The craven fear before some experience we must face: the helplessness of clinical depression, the brittle lesser deaths of disappointments, of loss of a valued friendship, of the grip of panic, of the searing sense of failure.

When we speak of the resurrection of our Lord Jesus Christ, we are naming the mystery that is at the heart of Christian faith; a mystery that many Western Christians find difficult to believe. We ask, "How

did it happen?" "What really happened?" Such questions are not unreasonable nor are they in any way a betrayal of Christian faith. However, they can never be answered satisfactorily. Search as we will, the mystery of the resurrection will never diminish. Even in the earliest days of the Christian faith, thinking was not merely in terms of a resuscitated body. In accounts of the risen Jesus, his presence is always mysteriously "other." He is present yet occupies a different realm of reality.

Even saying this is to seek in vain for adequate language. Mary of Magdala is the first human being to realize that while she is in the presence of the risen Jesus, she cannot have the relationship she once knew. Trying to grasp him is no longer possible. But an intellectual grasp is also impossible. In this we need to accept her insight.

There is one consequence of Jesus' resurrection that requires no struggling whatsoever with the mysterious. Not only did it transform a traumatized and shattered community into one of extraordinary energy and determination, but among the third of the planet's population that today professes Christian faith, there are millions of men and women who are prepared like Mary of Magdala to say "I have seen the Lord," meaning that they have had an experience of his presence in their lives. You may well be one. Happy Easter. ✠

*"When we speak of the resurrection of our Lord Jesus Christ, we are naming the mystery that is at the heart of Christian faith; a mystery that many Western Christians find difficult to believe."*

A Fool's Journey to Easter — Trickster Jesus

ADELA TORCHIA  
Retired Priest of the diocese of New Westminster

After wondering for some time about how the Indigenous understanding of *Trickster* could be linked to the biblical Christian story, I was intrigued to stumble across this article on *Trickster Jesus* two years ago on Easter Day 2018. The article, *A Fool's Journey to Easter*,<sup>1</sup> was written by the Rev. Rachel K. Taber-Hamilton who was an ordained priest in the Episcopal Diocese of Olympia, Western Washington. She was the first known Indigenous person to be ordained in the diocese. The ordination took place in 2003. Born and raised in the United States, Rachel's heritage includes the First Nations Shackan Indian Band of the Nicola Tribal Association in British Columbia, Canada. And I'm grateful for this opportunity to summarize the article in hopes of interesting the reader in exploring this topic more deeply.

Taber-Hamilton begins by pointing to the *Trickster* as "the most powerful archetype of human belief." *Trickster's* ability to transform itself leads to its greater ability to transform reality, becoming thereby a catalyst for social change. Here's a key paragraph of her article:

"*Tricksters* are reviled by those in power and, in the stories, are frequently vilified by those threatened by their message and their rebellious disregard for social conventions. *Tricksters* have a tendency to laugh with joy when what is carefully boxed up by the powerful few is freed for the entire world to gain. By those without social power, the *Trickster* is perceived as playful. By those who cannot comprehend its purpose, the *Trickster* is perceived as foolish. By those who have the most to lose if the *Trickster* is successful in its quest, the *Trickster* is perceived as cunning and incredibly dangerous."

And if the *Trickster* dies, it does not stay dead, but rather transforms into a different shape, just as Jesus did at his resurrection. "The *Trickster* is all about liberation... [it is] a force that destroys old ways of being



PHOTO Eberhard-Grossgasteiger (Unsplash 398985)

*"The Trickster is all about liberation... [it is] a force that destroys old ways of being while empowering the rise of new ways of being."*

The Rev. Rachel K. Taber-Hamilton

while empowering the rise of new ways of being." Taber-Hamilton goes on to detail some of the ways that *Trickster* appears in a number of Indigenous traditions, emphasizing that they teach every generation about the necessity of transformation.

Then she applies this to Jesus in his biblical role:

"Examining the New Testament — particularly the stories of Holy Week — through the lens of the *Trickster* archetype reveals the ultimate power hidden behind the mask of Jesus (the Divine in

human form). As a *Trickster*, Jesus is a challenge to social order and form, a danger to many, a destroyer of old ways and old powers, and a life giving force that has been set loose by the Creator to transform the world, free the People and cultivate new life."

She points out that many of his followers were embarrassed and confused by him, especially those who expected the Messiah to be a powerful destroyer of their enemies. Instead, *Trickster Jesus* brings spiritual medicine — the ability to bridge differences, to

heal bodies and communities and to provide a vision leading to the freedom of ALL peoples, despite the overtly foolish-looking nature of his ideas and methods. Many of his followers were disappointed at his foolish-sounding focus on love as the Way:

"If the light of God's love dwells within us, then we, who would be Christ's body in the world, are called to illumine the light of Divine Compassion upon the world through the lamp of our own eyes. As Christians, each of our unique and diverse faces simply serves as a mask for *Trickster Jesus*, who yet dances and teaches and heals and weeps and laughs in the market places and streets of a hungry and wounded world, which is yet so very beautiful and precious in the eyes of God."

By choosing to follow Christ, we are following a *Divine Fool*, differentiating ourselves from those who seek social power and material wealth "at the heedless expense of Creation":

"Rather, our *Trickster Jesus* winks at those who thought him dead once and for all. He winks at corrupted power every time we help someone [in] need, on each occasion we use our voice for those who are silenced, and in every moment we respond to division with the strong medicine of understanding."

Ultimately, says Taber-Hamilton, when we confront the empty tomb at Easter, it is because *Trickster* has shape-shifted... into us! I hope that many others will open the link to read the full article so that the dialogue may continue — there are also strong links to be made, in my view, between *Trickster* and Holy Spirit. ✠

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<sup>1</sup> Read the article by the Rev. Rachel K. Taber-Hamilton online at <https://godspacelight.com/2018/04/01/a-fools-journey-to-easter/>

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## OPINION

## Baptism In The New Testament: A Survey

STEPHEN BLACK

Currently in Student Placement at All Saints', Ladner; Parishioner at Christ Church Cathedral

In the Gospels the ministry of Jesus begins once he is baptized by John. All four Gospels start their stories of Jesus with his baptism by John. And then the Baptism of Jesus seamlessly flows into the baptism of Christ-followers. Or does it?

It is striking how little is actually said about the baptism of Jesus followers in the Gospels. In Matthew the only water baptism mentioned is that of John the Baptist. That is, until the final lines of the Gospel, where Matthew writes, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...” If it wasn’t for this final verse, we would be debating whether Matthew thought baptism was a Christian rite, or something that only pertained to John’s ministry. If it wasn’t for this surprise ending, we might reasonably conclude that Matthew thought that baptism ended when Jesus got baptized. This final command not only tells us that baptism did not end with John for Matthew but was part of being a disciple of Jesus as well.

In Mark there is nothing said concerning water baptism after John’s ministry. Does Mark believe Christ followers need to be baptized in water? It is impossible to say!

The most reliable ancient manuscripts of Mark’s Gospel ends at 16:8. This was unsatisfying to some early readers and attempts were made to construct “better” endings. In one such ending (known as “the longer ending”) we find: “The one who believes and is baptized will be saved; but the one who does not believe will be condemned” (*Mark 16:16*). This supplements the narrative with the missing requirement of baptism, but again, it is not actually part of the original story. The longer ending makes baptism a requirement for salvation. This is pretty strong given the fact that this theme is entirely missing elsewhere in Mark’s Gospel. In the original story, the reader could not be sure what place water baptism does or does not have in the life of a Christ-follower.

Things are only a little different in Luke, but not because of anything in the Gospel itself. Rather, the Book of Acts, the sequel to the Gospel of Luke, mentions water baptism regularly. We learn from Acts that the Baptism of John persisted well into the time of emerging Christianity. John’s Baptism was understood to be different and ultimately insufficient from the perspective of the Christ-followers, even while it was understood as a legitimate move towards a closer relationship with God (See 18:25, 19:3-5).

*“Peter said to them, ‘Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit’” (Acts 2:38).*

At the risk of over-simplifying things, I believe this verse captures in a nutshell the most important aspects of water baptism in Luke-Acts. The first thing to notice is that it is a command. The issue of baptism comes as a forceful imperative. Do this! While this might not seem surprising, it is interesting by way of contrast to note that baptism in Matthew and Matthew (and Luke for that matter) are not commands. Grammatically, the words in both *Matthew 28:19* and *Mark 16:16* are participles, and hence do not carry the force of the imperative. But, in Acts baptism is a demand.

Another thing *Acts 2:38* reveals is that the word is passive. One is baptized. To receive this rite, then, one requires another. One cannot baptize oneself. It is a rite of a community that brings one into relation-



Mosaic of the baptism of Jesus Christ by St. John the Baptist as the first Luminous mystery located in Medjugorje, Bosnia and Herzegovina. PHOTO AJ Figel, iStock (ID: 606001084)

ship with that community, and requires outside agency—that is, someone else.

It is also informative what baptism is closely associated with in *Acts 2:38*. There are at least three things:

1. Repentance
2. Forgiveness
3. And the gift of the holy spirit

Repentance denotes a fundamental change in direction, and forgiveness is a divine response to this change. Both of these elements were important defining elements of the baptism of John the Baptist. So, for Luke, the baptism Christ-followers builds upon, and is an extension of John’s baptism. However, the fact that Christ-followers are baptized “into the name of Jesus” clearly differentiates this baptism from the baptism of John. One bridge between the older baptism of John and the newer baptism into Jesus comes with the association of the gift of the holy spirit and baptism. In Luke’s Gospel (as well as in Matthew’s and Mark’s) Jesus received the holy spirit when he was baptized. While the text does not actually say that the others who were baptized by John did not receive the holy spirit, the fact that John said “I baptize you with water; but one who is more powerful than I is coming... he will baptize you with the Holy Spirit ...” (*Luke 3:16*) suggests that they did not. In any event, repentance, the name of Jesus, forgiveness, and the holy spirit are all closely associated. There is a surprising degree of variability in Acts as to how all of these things relate to each other, suggesting that Luke was not slavishly following a set dogma.

John’s Gospel is the only Gospel that seems to suggest that anyone who decided to follow Jesus would undergo this rite during his earthly ministry (see 3:22-26). John’s Gospel states that Jesus himself did not baptize anyone. Rather, he left that job to his disciples (4:1-2). In John, the Christ-follower’s baptism is related to initiation and discipleship (4:1).

While water baptism is traditionally understood as a rite of initiation, Paul does

not emphasize this fact. It is interesting that in Galatians he does not compare circumcision with baptism. There is little about the rite that for Paul is explicitly about initiation. It embodies the entire life of the Christ follower, and so by extension, it is a sort of initiation rite for Paul, but he never emphasises this fact.

It is interesting that Paul never mentions Jesus’ baptism and never mentions John the Baptist. Did Paul not know about these things, or did he just not care? We’ll never know for sure. In any event, John’s baptism and the Baptism of Jesus play no role in Paul thoughts concerning this rite. We are not baptized because Jesus was baptized. Or if we are, this was not an important enough thing for Paul to mention.

Paul’s view of Baptism stands in tension with Luke’s view. For Luke, baptism was a command—something to express as an imperative—not so for Paul! Paul never exhorts anyone to be baptized. He often presumes baptism, and draws implications, but does not tell anyone that they should be baptized.

Also, for Paul, baptism is never associated with repentance or forgiveness. While this might seem surprising, repentance or forgiveness as themes are not particularly important to Paul elsewhere in this theological work, so it’s not surprising that they do not figure as relevant in baptism.

The key that unlocks Paul’s theology is in the idea of participating with Christ. This idea is frequently spoken of as being “in Christ.” Everything hangs on this for Paul. It is the centre of his often-bewildering theological world. Baptism in Paul is all about this participation. Instead of repentance and forgiveness, baptism is participating in the death and resurrection of Christ (*Romans 6:3-4*). To be baptized is to put on Christ as one might out on clothing (*Galatians 3:27*). It is to be taken up into the divine eschatological plan that has been established “in Christ.” To receive baptism is to participate in a new collective identity that transcends ethnicity, social status, or gender (*Galatians 3:28*).

The last perspective on baptism in this whirlwind survey of the New Testament is 1 Peter. This author (commonly thought by scholars to *not* be the Apostle) does something surprising with baptism.

*“God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ...” (1 Peter 3:20b-21)*

1 Peter understands baptism through the grid of the flood narrative in Genesis. Like Paul, 1 Peter understands baptism to be an eschatological event. Yet 1 Peter is distinctive in presenting baptism as a cosmically destructive force (like the flood of Genesis) which only becomes salvific because of the resurrection.

Connecting baptism and the flood is startling. It makes me wonder if perhaps “Peter” is overloading baptism as a rite? That is, is he trying to get it to do/mean too much? Presumably the water of the flood suggested itself to “Peter” as something that explains baptism. But this leaves us with a shocking vision of baptism as apocalyptic/cosmic destruction. In any event, it is an interesting counterpoint to what we find in the Gospels and in Paul.

Drawing things to a close, I think it is helpful to notice the variety of perspectives on baptism in the New Testament. How often we desire to reduce things down to a singularity. What sort theological monstrosity would we get if we were to really try to add all these differing perspectives together in an attempt to create a single “biblical perspective.” Against this tendency, I would suggest that we see the plurality of perspectives in the New Testament concerning baptism (or whatever) not as ideas to add together in an attempt to create a new globally inclusive harmonized perspective, but rather, as differing views simply to be left as discrete alternatives. ✠



# DYM

## Diocesan Youth Movement



LEFT Breakfast in the Sorrento dining room. RIGHT DYM leader Melissa Van uum with Madeleine Schaap-White. PHOTO Jessica Schaap



## Learning Ourselves in Faith

### Diocesan Youth Ministry Winter Retreat

On February 14, nearly 50 youth boarded a bus heading to the 2020 Diocesan Youth Ministry (DYM) Winter Retreat at Sorrento Centre over the Family Day long weekend. Many were returnees from years passed and several were brand new to the event. By the end of the weekend an atmosphere of friendship and inclusiveness surrounded everyone.

This year's theme was *Know Thyself: Growing up and Learning Ourselves in Faith* and the keynote speaker was Jessi Taylor, PhD, an experienced educator, activist and facilitator. With her background in theology and ethics, she guided the group through connecting theology with our real lives and needs, and thinking critically about the messages we receive about who we are in and out of church.

Several workshops and activities invited youth to further explore themselves and their faith. These included a *Harry Potter*-themed bible study, and a workshop in which participants inscribed ancient Hebrew from *Deuteronomy 6:4* on gold foil, put it in a small glass case, and created a pendant. And, of course, lots of board games, and a rousing game of capture the flag in the snow were played. Another highlight was the evening prayer held around a bonfire, albeit smoky, and led by the Rev. Andrew Halladay, Vicar of St. Andrew's, Langley. The Rt. Rev. Lynne McNaughton, Bishop of the diocese of Kootenay even attended for a night and brought her warm presence to the group.

On Monday morning as we packed up, stripped our bedding, and tidied the common areas, several youth said they wished they could stay longer. These are the words we hope to hear every year. The diocesan youth ministry leaders are grateful to God they were heard again. The next DYM event is the Maundy Thursday sleepover at Christ Church Cathedral on April 9. This is a very special night filled with prayer, song, mystery, and fun. Look forward to future reports of DYM events in future issues of *Topic* and on the diocesan website news pages. ✦



Evening Prayer by the fire. PHOTO Jessica Schaap



The Rev. Andrew Halladay at the altar. PHOTO Jessica Schaap



The Group. PHOTO Kimberly Blair



Artwork from the Messy Life, Messy Art workshop. PHOTO Jessica Schaap



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