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TOPIC

Diocese of New Westminster

IN THIS ISSUE



Farewell to
Dean Peter Elliott
& Thomas Roach

PAGES 3 – 6



Holy Trinity
Cathedral,
Property
Development



Opening
the Doors of
the Advent
Calendar

PAGE 12

First Communion at Epiphany, Surrey

STEPHEN ROWE

Rector Anglican Parish of the Church of the Epiphany, Surrey

For the past five years a significant group of Chaldean Christians have been an integral part of the congregation of the Anglican Parish of the Church of the Epiphany in Surrey's Guildford neighbourhood.

On Sunday, September 1, a cohort of young people from that community together with one other child received Holy Communion for the first time.

During the summer months of 2019, wardens, Dianne Stebbing, assisted by Doni Koskela prepared the young people for this special occasion. This was an opportunity to educate them about the practices and theology of the Anglican Communion while at the same time respecting the tradition and practices of the Chaldean Catholic Church.

First Communion is not Confirmation as the children make no promises at this ceremony, whereas at Confirmation, candidates renew their baptismal promises, making them for themselves as they are confirmed.

The 13 children were very smartly dressed for the occasion and the church (and hall) were decorated in green and white. Another warden, Shelley Prendergast also prepared a beautiful arrangement of flowers in the same colours for the altar.

At the service the new communicants took an active part by reading the first and second readings chosen for the liturgy, assisting with the Prayers of the People, the taking up of the bread and wine as well as assisting with the offertory. The 13 received their communion first and after communion all received a certificate bearing the diocesan badge.

In the hall the young people entered one at a time and were showered with candies. Later each family cut a cake bearing the name of one of the new communicants. The rector was also a part of this ceremonial cake event. Cake cutting was followed by a feast of traditional Iraqi and Canadian foods (and an assortment and substantial amount of fruit), as well as music and traditional dancing.



Forming the procession in the parish hall prior to the beginning of worship. PHOTO Randy Murray

This was a marvellous event to mark a very important occasion in the lives of these 13 children as well as for

their families and it was also a wonderful celebration for the entire parish. ♦



LEFT The procession in, the new communicants file into their reserved pews at the front of the nave. RIGHT The Offertory. PHOTOS Randy Murray



LEFT The new communicants prepare to lead the Prayers of the People. MIDDLE Receiving First Communion. RIGHT Each child was presented with a Certificate bearing the Badge of the diocese. PHOTOS Randy Murray



Parish Hall is decorated for the after party. PHOTO Randy Murray

Creation Care

Season of Creation Celebrated in Maple Ridge

LILLIAN IRELAND

St. George, Maple Ridge

The Season of Creation is celebrated from September 1 until St. Francis Day on October 4 across many denominations around the world. In support of this initiative this past September St. George, Maple Ridge focussed on a five-week sermon series called *Creation Care: Stewardship of God's Earth in a Changing Climate*.

Scripturally we are called to care for Creation. In a climate of grief from stories of deforestation as well as Amazon and other major wildfires, we were inspired to offer tree seedlings because of three incredible stories which recently made world news.

In the Philippines, for the last several years, all graduating high school and college students planted ten trees prior to graduation. This was formally legislated in May 2019 and now includes elementary students as well.

In Ethiopia this summer, hundreds of millions of trees were planted in one day. Prime Minister Abiy Ahmed led the project as part of their Green Legacy Initiative to help counter the effects of climate change and deforestation.

In India, Prime Minister Narendra Modi recently chose to endorse his country's commitment to the climate accord with their tree planting initiative by also planting millions of tree seedlings in a single day. Both countries chose action.

Locally, many young tree seedlings were adopted through St George's special series. We handed out indigenous species including pine, red and yellow cedar, spruce, and different kinds of fir.

Action can reduce despair and offer hope while working through grief's various layers. As iron sharpens iron and we challenge each other, we all have opportunities to learn new ways and make changes, both small and large. Change is difficult but doable.

Yet, watching new growth mysteriously appear on the tiny seedlings, knowing they will eventually grow to towering trees, is indeed encouraging. Also, knowing the Creator cares for us and has entrusted us to care for Creation empowers us to do our part in these times of great change. May we continue doing what we must. ♣



LEFT & RIGHT Lillian (in the green top) shares information about each of the tree species. PHOTO David Edgerton

care + share Campaign for 2020

ROBERTA FRASER

Interim Priest-in-Charge, St. Anne's, Steveston; care + share 2020 Campaign Manager

Since 2011, the diocesan care + share program has been helping to fund a wide variety of ministries in our diocese. The ministries supported by care + share are selected from existing ministries in the diocese and are supported for a two-year period to help them to expand and strengthen their work. Since care + share is entirely funded by donations from individuals and parishes, the supported ministries don't receive set "funding"—instead they receive whatever voluntary contributions are given. The diocese supports care + share by paying all overhead for fundraising and administration from the diocesan budget, so that 100% of all donations to care + share go to the ministries being supported.

Every two years Synod selects and affirms the recipients of the care + share donations for the next two-year cycle. The 2019 Synod held May 24 and 25 passed a resolution confirming that the Urban Aboriginal Ministry (UAM) be the recipient of the care + share donations for January 1, 2020 to December 31, 2021. This resolution passed with an overwhelming majority.

UAM had its beginnings a few years ago when Vivian Seegers began helping fellow First Nation's people who she knew were in need. In 2013, this informal ministry was formalized by the formation of the Urban Aboriginal Ministry. The now, Rev. Vivian Seegers, has been joined by volunteers both clergy and laity from her parish of St. Mary Magdalene and from other parishes around the diocese to expand the reach of the ministry. UAM reaches out to First Nations people from across Canada who are living here in Vancouver. These individuals sometimes find themselves in desperate situations and need support and help. The distance between their hometowns and villages and Vancouver causes a disconnect from community and culture and they need a space where they can feel connected and supported. UAM aims to provide a space to meet the mental, physical, emotional and spiritual needs of each individual through a variety of means. These include events throughout the year that help people reconnect with their cultural heritage and native spirituality. UAM also provides practical assistance such as directing people to resources and assisting them to obtain needs like detox facilities, social services, housing



Natalie, Brandy and the Rev. Vivian Seegers at St. Mary Magdalene. PHOTO Randy Murray

and medical assistance as well as occasional "hands-on" help with basic life events like moving into housing, or providing transportation to medical appointments etc.

The need is great, and UAM was chosen as the sole beneficiary of care + share for this 2020–2021 cycle to help UAM expand to meet the needs of more of our First Nations brothers and sisters. Towards that end the Mission and Ministry Development team of the diocese under the oversight of the Rev. Tellison Glover and Archbishop Skelton are launching a "mini-campaign" during the season of Advent 2019 to encourage the members of our diocese to support the care + share program. Although UAM will be the recipients during the next two year funding cycle it is important to note that robust participation for care+share now will contribute to a pattern of generosity that will enable future ministries to develop and flourish through care+share.

Advent is a very busy time of year—especially for clergy—so, we hope each parish will identify one person in the parish to act as a short-term "ambassador" to help tell the story and encourage the members of their parish to be generous. ♣



Parishioners wrote commitments, small and large, each Sunday, and these were displayed on the church wall as a tree of commitment. PHOTO David Edgerton

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



Published ten months a year as a section of the *Anglican Journal* by the Archbishop and Synod of the diocese of New Westminster.

Editor Randy Murray
rmurray@vancouver.anglican.ca

Designer Jennifer Ewing, BDes

Issue This is the 9th issue in the 50th year of publication

Deadline For Submissions November 22 for the January issue; No submissions for February issue—Special 50th Anniversary issue; January 17 for the March issue

Subscriptions Following the December 2019 issue of the *Anglican Journal* and *Topic* only those readers who have sent their names and addresses to the National Church will be subscribed.

Address changes in writing to:
Topic c/o Anglican Journal,
80 Hayden Street, Toronto, Ontario M4Y 3G2
or visit www.anglicanjournal.com/subscribe.

Printed & Mailed By Webnews Printing Inc., North York, Ontario

Circulation 4,780

The Anglican Church & The Anglican Communion
A global community of 80 million Anglicans in 64,000 congregations in 165 countries.

Website For the latest news and events go to www.vancouver.anglican.ca

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A community of 640,000 members organized into four ecclesiastical provinces, including British Columbia and the Yukon.

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The Archbishop of New Westminster

The Most Rev. Melissa M. Skelton
Address Diocese of New Westminster
1410 Nanton Avenue,
Vancouver, BC V6H 2E2
Phone 604.684.6306

Contributors & Helpers for this issue

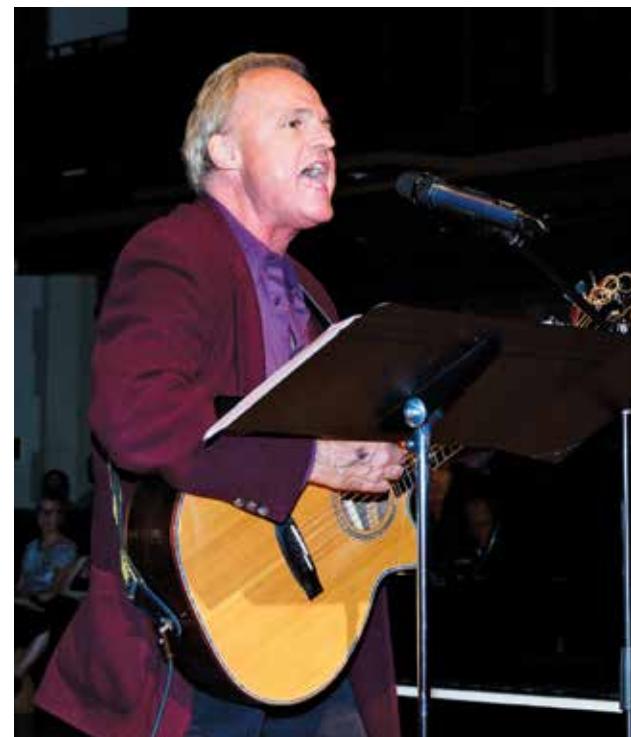
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Thank you!



Members of Vancouver Children's Choir lead a sing-along *Downtown* under the direction of the Cathedral's Organist and Director of Music, Rupert Lang. PHOTO Wayne Chose



Willy Miles-Grenzberg. PHOTO Wayne Chose

Christ Church Cathedral Marks the Legacy of Dean Peter Elliott with a Weekend of Celebrations

CONTINUED FROM PAGE 3

wife, Shirley, joined the Cathedral about 30 years ago, and he was on the canonical committee that hired Dean Elliott.

Mr. Rawling's account of meeting Dean Elliott is famous enough to have made it into Christ Church Cathedral's official history book, *Living Stones*—“It was a cold, rainy Vancouver day, and when he went into the Christ Church Cathedral sanctuary looking for the candidate he was to drive to the interview, he saw an impossible young-looking, unprepossessing man in a dripping wet anorak.”

“I thought, my God, is this the chap I'm supposed to be picking up?” With a minimum of three candidates to be interviewed, Mr. Rawlings figured, “This must be the make-weight.”

But as Dean Elliott's interview went on, “it became apparent to us that this was the person we needed.”

“He's left a heritage for us and it's a responsibility for us to support whomever comes next and build on this heritage,” Mr. Rawlings said. And the 25 years? “It was a wonderful journey for us all.”

Sunday's service closed with cards, gifts, a prayer, and a blessing for Dean Elliott and Mr. Roach, a double cake-cutting and the singing of *Auld Lang Syne*.

As of this writing in late September 2019, Rector's Warden, Emily Pritchard, who chairs the search committee,

CONTINUED ON PAGE 5



LEFT Bernard Cuffling and Christopher Gaze. TOP RIGHT Kevin Zakresky, Director of Music at St. Matthias and St. Luke performs during the reception prior to the beginning of the programme. BOTTOM RIGHT Dean Elliott's nephew, Ben Elliott and Dean Elliott's big brother, the Rev. Canon Tim Elliott. PHOTOS Wayne Chose



Kevin Zakresky leads combined choirs with Gail Suderman at the piano. PHOTO Wayne Chose



Thomas Roach shares his thoughts and thanks as Dean Elliott looks on. PHOTO Wayne Chose



An emotional Dean Elliott thanks the community for 25 years of shared ministry together. PHOTO Wayne Chose

CONTINUED FROM PAGE 4

said the job posting for a new rector will be circulated early in October 2019. Interim priest-in-charge, the Rev. Canon Dr. Richard LeSueur, in the office from October 22, is expected to be there until a rector is in place, she said.

While a late spring 2020 start has been floated, Ms. Pritchard was cautious about committing to a specific timeline. "The process is underway, but it is very early days. Right now, the committee is focused on posting the best profile we can to attract the best candidates."

Initially, the Christ Church Cathedral leadership, and others, were cool to Archbishop Skelton's proposal for an interim rector. Speaking after the service, the archbishop said she was pleased that seemed to have changed. "I'm getting lots of positive feedback on having an interim," she said.

Coming from Washington State into the Canadian church as bishop in 2014, she found herself with a dean who could anchor her in new territory. "Peter knew the story behind the story and the people behind the people."

"We met monthly one-on-one and sometimes that wasn't enough."

Mr. Roach thanked the Friday night gathering for giving him a place to grow as an artist. "You said yes when I had crazy ideas."

And Dean Elliott made it clear he was ready to be "a has-dean."

Turning to his beloved *Broadway*, he cited two *Godspell* songs to move his congregation from good-bye to hello. "Long Live God at the corner of Georgia and Burrard," Dean Elliott told the gathering, and "Prepare Ye The Way."

Here is the tribute that current Cathedral Vicar, the Rev. Helen Dunn presented to those gathered at the September 20 celebration. • Editor



After the entertainment and tributes, thanks and tears, there is time for songs and laughter. PHOTO Wayne Chose



Dean Peter Elliott's sister Anne speaks to the capacity crowd in the parish hall during the pre-worship *Growing Up Elliott* forum. PHOTO Wayne Chose



The Rev. Canon Tim Elliott at the forum. PHOTO Wayne Chose



A view of the nave; Cathedral Choir on the chancel entrance platform with Christopher Gaze centrestage. PHOTO Wayne Chose

God here among us. Light in the midst of us. Bring us to light and life.

(the Eucharistic prayer) composed by former Cathedral organist, David Russell.

Tell me: what is the one thing you will remember about Peter's office? Is it the pews lining the corner wall? How about the big round table or the buttons on Peter's desk, which when you press them, sound off with an alarming, "No!" or "That was easy!" or "Yes yes yes yes yes!" Maybe it's the little sign on Peter's bookshelf, which reads: "Please God not another meeting!"

For me, it's the blue painting of the Celtic Trinity knot by artist in residence, Thomas Roach. Printed around the perimeter are the words: "God here among us/light in the midst of us/bring us to light and life." These words form the lyrics of a fraction anthem (what we say and sometimes sing when the priest breaks the bread during

When I was interviewing for the Vicar position, I was sitting on a pew at the big round table in Peter's office, beneath the blue painting of the Celtic Trinity knot. The first question I asked Peter was: "How would you describe your management style?"

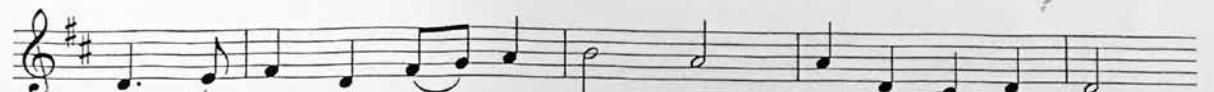
Peter leaned back. He looked over at his shelves and I expected him to pull out a book by a renowned leadership guru. Maybe he'd open an earmarked chapter and quote the latest in management theory? But Peter leaned forward, put his hands together (like he does) and said, "I call it 'management by walking around.'"

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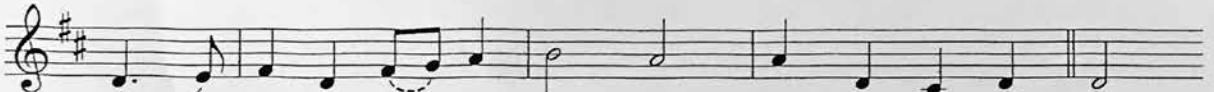
A Great Dean

Text: Ellen Clarke-King

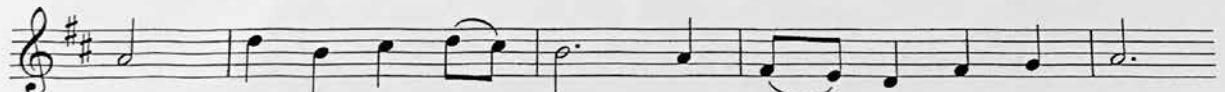
Tune: Sussex Folk Melody
MONK'S GATE II II 12 11



1. Who would a Great Dean see in fair Van-cou-ver
2. Tho - mas, you're no less great in love and du - ty.
3. We know the 8: - o - 5 May now be on time
4. Now you both on - ward go, Tak - ing our bless - ing



Must look to C - C - C, 'ere this month's o - ver.
Some - times a lit - tle bit late, But makes such beau - ty!
But we will be de - prived Of preach - ing sub - lime!
No words our love can show, Or thanks un - ceas - ing.



For Pe - ter is the best, Out - shi - ning all the rest,
They are a great coup - le, Sharp - wit - ted, lov - a - ble,
It's true his jokes are lame, We laugh though all the same,
Pe - ter you are so dear, Tho - mas we love you here,



The lode - star of the west! How we will miss him.
The joy is al - ways dou - ble, How we will miss them.
So we must share the blame- May - be we'll miss them?
Go for - ward with - out fear: HOW WE WILL MISS YOU!



Processing into the packed nave. PHOTO Wayne Chose



Archbishop Skelton presiding at the Eucharist. PHOTO Wayne Chose

Christ Church Cathedral Marks the Legacy of Dean Peter Elliott with a Weekend of Celebrations

CONTINUED FROM PAGE 5

And then he folded his hand across his heart and let out that signature Peter Elliott laugh!

Management by walking around. Not exactly a flashy description of leadership. Instead it was unassuming, humble. It's the perfect description of Peter, isn't it? Leaning in doorways, stirring up enthusiasm for the next big thing, whistling in the hallway, walking downtown Vancouver noticing the latest real estate development (being careful to mind the curb where the old Safeway used to be), pausing in the middle of a meeting to say, "Have you heard my latest knock-knock joke?"

In his last sermon, Peter reminded us that at the heart of the Paschal Mystery is the powerful message that we move from birth through death to life again—that God is "the energy of love that seeks to reach us." This is, for me, what God's ministry through Peter has looked like in our midst. Peter's "management by walking around" has meant looking for where God's life might show up next and delighting in the myriad of ways that God reveals her love in the human journey of each and every person. Peter's openness, his "yes" to dreams and ideas as they bubble up, what a tremendous gift this has been! So, let us take to heart the words that encircle that blue painting of the Celtic Trinity knot in Peter's office, the words

which form the anthem we sing when we break bread together in remembrance of our Lord Jesus: *God here among us. Light in the*

midst of us. Bring us to light and life. We carry these words with us; it's this song that sings us into our next chapter. ♦



Cathedral Choir under the direction of Rupert Lang included a few returning members leading the music in worship. PHOTO Wayne Chose



LEFT The preacher, the Rev. Canon Dr. Ellen Clark-King. RIGHT Rev. Helen Dunn presides over the presentation of gifts to Dean Elliott and Thomas. PHOTO Wayne Chose



LEFT Dean Peter and Thomas accept a purse given by the parish. RIGHT Jenny Birtwell, ODNW leads the Prayers of the People. PHOTOS Wayne Chose



Holding the retiring rector and his spouse in prayer. PHOTO Wayne Chose

The procession out is in place following an emotional singing of *Auld Lang Syne*. PHOTO Wayne Chose

Information about Sponsorship & Co-Sponsorship

SHANNON MUIR, ODNW

Chair of the Diocesan Refugee Unit, Parishioner at St. Agnes', North Vancouver

Our diocese is deeply committed to supporting parishes and partners in refugee sponsorship. We received an allocation allowing us to submit sponsorships for 39 individuals (in 2017 we had received an allocation for only 12 refugees). We are working with our own parishes and some other churches, community groups, and synagogues to submit these sponsorships and to support those already in progress. Many of the churches that sponsored in the past have now decided to take a break or are sponsoring relatives or friends of those families and individuals. We continue to receive urgent requests for sponsorship from people all over the world, who have harrowing tales to tell and many gifts to bring to Canada and to our parishes.

I would like to encourage all parishes to consider the possibility of co-sponsorship as a way to be involved in sponsorship which doesn't create a great deal of responsibility or demand on your church.

Here is How it Works

A community group, which is often a family, approaches our diocese, hoping to bring family members to Canada. Those family members are not eligible for any other immigration track.

In these cases, our diocese requires the following to be in place for us to consider putting forward an application:

- The individuals in question must be "sponsorable," which means that we evaluate their situation and believe that their application would be approved. For example, a person who has not left their country of origin is not sponsorable as they are not considered a refugee (the UN definition of a refugee is someone who has had to flee their country for reasons of war, persecution or violence).
- A minimum of five members or more who are ready, willing and able to do the work of settlement for one year. At least five members of the group must be citizens or permanent residents of Canada. The group is called a Constituent Group.
- A realistic budget for all regular monthly expenses.
- Funds in place to cover that budget.
- A parish or religious group to act as co-sponsor.

Our diocese and our parishes often receive pleading emails from individuals and families seeking assistance. We are hoping to identify parishes that are interested in co-sponsorship ahead of these queries, in order to make the process much easier for everyone involved.

When a parish signs on as co-sponsor it is effectively underwriting the sponsorship. This may seem scary at first, but with some information provided here, I hope this will be seen more as an opportunity and less of a burden. Sponsorship requires the sponsors to provide funds for one year, and to do everything required to settle the newcomers and become independent by the end of one year. What the parish underwrites are funds and human resources.

First • Funding.

Funding makes parishes very nervous, but this is actually the easy part. A parish can do one of two things to ensure there is no financial liability. The most secure is to hold on to the funds in the church's bank account. This means that the church knows exactly where the funds are and it also allows the church to provide tax receipt(s), which can be a huge help to the family/co-sponsor.

The only work needed is to write one cheque at the beginning to reimburse set-up expenses and then provide a monthly cheque for the newcomer's expenses, as well as any tax receipt(s). If you have a willing person to do these tasks, that is all that is required. The other option is to ask for a bank statement, showing that the funds are being held in a separate bank account for the newcomers. Since the church does not have control over that account, you do not have as much ability to manage the funds but also, no responsibility for disbursements.

Second • Human resources for settlement support

Our diocese requires each group to complete a form called a Settlement Plan. This outlines all of the tasks that need to be done and a check box next to each. Either Constituent Group or co-sponsors can sign on to do any of the tasks. If the parish wishes to be involved in any part of the settlement, such as greeting at the airport, providing English tutoring, or any other task, they are encouraged to do so, however, this is not required. The Constituent Group can sign on to all of the tasks and then the church joins on as co-sponsor simply to make the sponsorship happen.

The Settlement Plan is prepared on form IMM5440E (view online at www.cic.gc.ca/english/pdf/kits/forms/)



Members of a family from DRC re-united through sponsorship and co-sponsorship. PHOTO Submitted



Members of the family from DRC with Dave and Wilna Parry, ODNW and Shannon Muir, ODNW. PHOTOS Submitted

IMM5540E.pdf) and can also be found through searching the Immigration and Canadian Citizenship (IRCC) webpage. We can assist you in completing this form. It is recommended that you meet the co-sponsoring group and get a sense of their plan and who they are.

Shakuntala Soden (Satori) and I will also be meeting those people to evaluate them. If all members of the settlement group (Constituent Group) failed to follow-through the parish would need to step up to help the newcomers, so, there is some risk. However, there is a much greater risk/potential of a wonderful new relationship with people

you would never have met in any other part of your lives.

If you think that your parish might be interested in co-sponsoring in the future, let me assure you, this is a wonderful thing to be able to do, without having to do very much! We have many parishes that have co-sponsored in all kinds of arrangements and we would be happy to talk to you more about it.

If you would like to consider co-sponsoring at some time in the future, please send an email to Shannon Muir at smuirslp@gmail.com and we will do our best to match you with a Constituent Group wanting to bring refugees to Canada over the next year.

If your parish has been considering initiating a sponsorship, please get in contact with Shannon Muir at smuirslp@gmail.com, or with Shakuntala Soden (Satori) at refugee@vancouver.anglican.ca. There are many kinds of sponsorships and all kinds of refugees.

Lastly, for any parish considering sponsorship, I would like to plead the case of a young Iraqi woman, age 26, and now in Lebanon. She is a single woman who converted to Christianity and now continues to be threatened with torture and death by her family and her ex-husband, because of her conversion from Islam. She has a university degree in Arabic literature, a little English, and great determination to make a life for herself. If your parish, or a group that you know of might be interested in sponsoring her, please contact me and I will share more information. ♦



Young men in high spirits. PHOTOS Submitted

Feed My Lambs • Tend My Sheep

The installation of the Reverend G. Timothy L. Morgan as Vicar of Christ Church, Hope

RANDY MURRAY

Communications Officer & Topic Editor



Clergy in attendance at the Celebration with the new vicar, a warden and the crucifer pose for a photo after worship. Rev. Morgan is on Archbishop Skelton's right (our left). PHOTO Randy Murray

On Monday, September 9, 2019 there was a Celebration of a New Ministry Eucharist at Christ Church, Hope. Archbishop Melissa Skelton installed the Rev. Tim Morgan as vicar and priest-in-charge of one of the diocese of New Westminster's oldest parishes boasting the second most senior church building (Christ Church, Hope, now a National Historic Site was consecrated in 1861). Bishop Hills, the first Bishop of British Columbia (before the creation of the diocese of New Westminster) laid the first cornerstone and Christ Church has offered continual services for the past 158 years.

Rev. Morgan arrived in the diocese of New Westminster a couple of years ago from the diocese of Niagara and was soon involved in ministry at Holy Trinity Cathedral (HTC). Once he had received Permission to Officiate (PTO) from Archbishop Skelton in June 2018, he became very busy with Sunday Supply opportunities and serving in interim ministry at a number of parishes including St. John the Apostle, Port Moody (a full-time ministry position) and Church of the Holy Spirit, Whonnock. Rev. Morgan had served regularly as Sunday Supply priest at Christ Church, Hope during his time in the diocese and prior to his August 1 appointment as vicar. The Ven. Douglas Fenton, Executive Archdeacon of the diocese said at the beginning of the Covenant in Ministry, that it has been kind of like Tim and the Parish of Christ Church have been "dating" and as the relationship is a good one it is time to make a commitment. According to Rev Morgan:

"I had an affinity for Christ Church, Hope when I was filling in as Sunday Supply. I truly appreciated not only the church and the people, but the mountains and the town itself. But I knew I would be interested in being their incumbent priest at Christmastime of 2018. The service and the fellowship that followed was exceptional. From that time on I truly felt that it would be a great 'next place' for me to serve."

Considering that this Eucharist was celebrated on a Monday night right at the beginning of the busy church programming season the turnout of clergy was excellent with 14 of Rev. Morgan's clergy colleagues vested and in attendance which included those participating in the liturgy, and the Regional Dean of Yale, the Rev. Paul Bowie and the Regional Archdeacon of Lougheed, the Ven. Alan Carson. Archdeacon Carson, rector at the nearby Parish of St. John's, Sardis had been priest-in-charge of Christ Church, Hope up until Rev. Morgan's August 1 appointment.

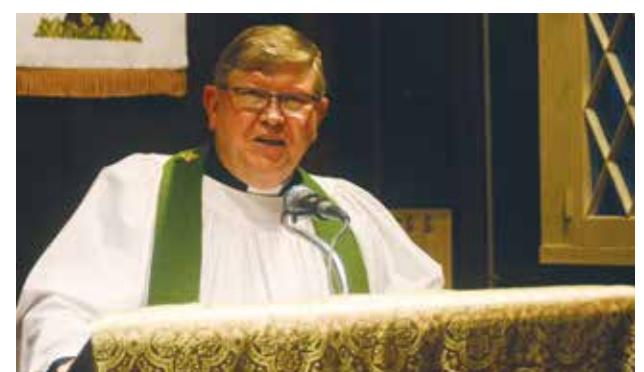
An interesting sidebar regarding Archdeacon Carson's welcome to Rev. Morgan was the fact that in 1990, when



LEFT The new vicar, wardens, deacon and archbishop leave the parish hall to line up for the procession. RIGHT The preacher. PHOTOS Randy Murray



Joan Cope, ODNW reads the Epistle. PHOTO Randy Murray



LEFT The beginning of the Covenant in Ministry led by Executive Archdeacon, the Ven. Douglas Fenton in the presence of the wardens, Ken Storozuk and Bev Kreller, ODNW. RIGHT Peter Bailey invites the members of the parish participating in the presentation of the symbols of ministry to come forward. PHOTOS Randy Murray

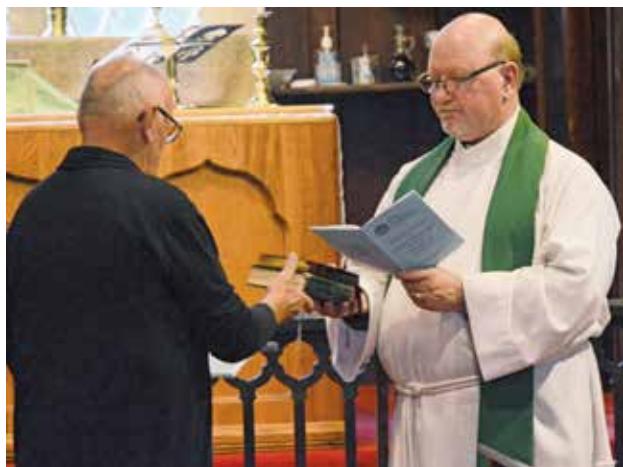


LEFT The beginning of the Covenant in Ministry led by Executive Archdeacon, the Ven. Douglas Fenton in the presence of the wardens, Ken Storozuk and Bev Kreller, ODNW.



RIGHT Peter Bailey invites the members of the parish participating in the presentation of the symbols of ministry to come forward. PHOTOS Randy Murray

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Jim Bowra presents prayer books and hymn books during the presentation of the symbols of ministry. PHOTO Randy Murray



The Eucharistic Prayer. PHOTO Randy Murray

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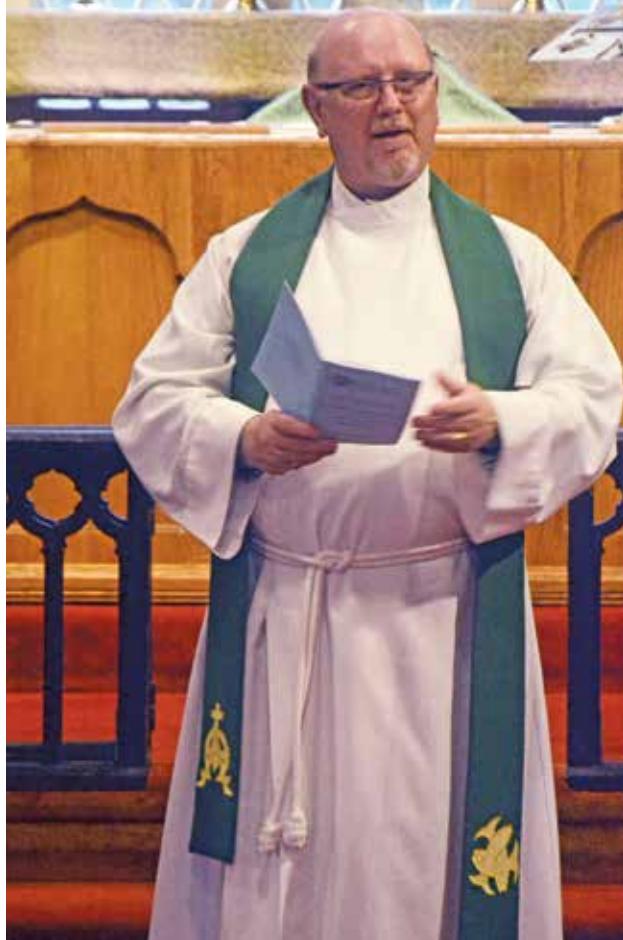
Rev. Morgan was in his second year at Huron College, he was President of the Theological Society (Student Council) of the Seminary. That year, Archdeacon Carson began his first year (according to Archdeacon Carson he was the first non-Anglican seminarian at Huron having been raised up in the Pentecostal denomination), and so Rev. Morgan welcomed him to the Seminary—and nearly 30 years later Alan was able to welcome Tim to the Archdeaconry of Lougheed.

The preacher for the Eucharist was the Ven. Dr. Richard Leggett, Vicar of HTC and Regional Archdeacon of Westminster. He chose to focus on the Epistle, *2 Corinthians 4:1-6* for his sermon text.* As vicar at HTC, Archdeacon Leggett knows Rev. Morgan quite well and his preaching at the installation was most appropriate.

The Parish of Christ Church, Hope was as always, friendly, welcoming and on this night very enthusiastic about their future in shared ministry with Rev. Morgan. The liturgy was excellent thanks in large part to the lay participation of: wardens Ken Storozuk and Bev Kreller, ODNW (who also served as Bishop's Chaplain); musician, Debra Gray; reader and intercessor, Linda Bailey; psalmist, Lynn Barker; reader, Joan Cope, ODNW; greeter, Bruce Kreller; crucifer, Cecil Kirksey; offering invitations to present symbols of ministry was Peter Bailey; and Johanna Couglan, Jim Bowra, Lorna Nichol, Wendy Pearson and Mary Kirksey were among the parishioners welcoming the new vicar by presenting those symbols which included a Bible, prayer and hymn books, water, oil for healing, Canons of the diocese, keys to the buildings, and bread and wine, the elements of Holy Communion.

Archbishop Skelton leads the applause of welcome for the new vicar.

PHOTO Randy Murray



The Rev. Morgan shares the peace of the Lord for the first official time as vicar.

PHOTO Randy Murray



The Eucharist. PHOTO Randy Murray



The new vicar cuts the cake. PHOTO Archbishop Melissa Skelton

Following worship there was a reception in the parish hall with savoury and sweet treats including a homemade sheet cake that the new vicar ceremoniously cut and served.

When asked about his "plans," Rev. Morgan said:

"At Christ Church, I am most excited about working with the parishioners on parish growth and revitalization, and community outreach. Along with the congregation, I have already begun to reach out to groups, organizations and businesses in Hope, with the goal of finding new ways for Christ Church to have a greater presence and participation in the wider community... I feel very blessed to be vicar of this parish."

Please keep the Parish of Christ Church, Hope in your prayers as they continue the remarkable legacy of ministry in the picturesque, historic town of Hope, BC.

Some Info About the New Vicar (in his own words)

"I was born and raised in Etobicoke, Ontario, on the outskirts of Toronto. We lived there until I was 17, when we moved to Niagara Falls to be closer to my mom's family (she grew up in Niagara). I graduated from high school in 1979, and then went on to McMaster University, graduating in 1982 with an Honours BA in Political Science. I then studied at Brock University, where in 1984, I received an MA in Politics. For a short time thereafter, I worked in Ottawa for the Federal Government. I then moved back to Toronto and worked at the Provincial Legislature as an aide to a Cabinet Minister and then an MPP (same as an MLA here). In the midst of my working career, I realized that my heart was really in the church and felt a deep calling to put all else behind and study for the ordained ministry. It was six years until I said "yes," but in 1989, went to Huron College at the University of Western Ontario and received my Master of Divinity in 1992. I was ordained in the diocese of Niagara and served there for 16 years before going back to school to study Psychology. I received a Master of Arts in Counselling Psychology from Yorkville University in 2011, and for the next six years worked at the Canadian Mental Health Association as a Crisis Worker and simultaneously at AIDS Niagara as a Case Manager. I moved to BC in 2017, and for a year worked at the John Howard Society as a Residential Worker. I resigned that post in order to take on the interim ministry position at St. John's, Port Moody."

My liturgical style is varied. I still have a great heart for the traditions of the Book of Common Prayer (BCP), as that is all I knew and loved for the first 25 years of my life. But at the same time, I made the transition to the Book of Alternate Services (BAS) and I am not only excited about BAS services, but also about new liturgies and alternative forms of worship. Musically, I enjoy old and new hymns, but also have a real appreciation for upbeat, 'clap your hands' praise music.

I don't really have a favourite Old Testament passage. There are some of the Psalms that are dear—*Psalm 100 (Jubilate Deo)* is one of them, because it brings back a lot of memories. We would cant it during Morning Prayer, from the BCP, when I was a child and teen, and I loved singing it. As for the New Testament, my favourite is definitely *John 21:12-17*, as it truly defines my call to ministry—"Feed my lambs;" tend my sheep;"feed my sheep.' I had a very inspirational experience with this passage in 1991 while at seminary and it is truly the mantra of my priesthood."♦

*Archdeacon Leggett's homily is accessible online at www.vancouver.anglican.ca/podcasts/media/2019-09-09-how-the-light-gets-in-and-out



Early pencil, pen and ink drawing of the first Holy Trinity, New Westminster.



Looking to the north at the west side of the church from the parking lot. PHOTO Randy Murray

The parish

Here Be Dragons

The Church & Property Development

RICHARD GEOFFREY LEGGETT

Vicar, *Holy Trinity Cathedral, New Westminster*

What I didn't learn in seminary nor did I teach it.

In the early days of European exploration of the world, there were many unknown regions, especially given the vast expanses of Earth's oceans. This lack of knowledge led many mapmakers to write the following words in those unknown regions to describe the risks of sailing there: "Here be dragons." Property development can take us into such unknown regions with unknown challenges.

During the 23 years that I taught at Vancouver School of Theology (VST) hardly a year passed without the following comment from a visiting graduate, "You didn't teach me to do x, y or z when I was in seminary!" At the time I wasn't always sympathetic, but then I returned to parish ministry in March 2011. Within a year my new parish and I were looking at selling the rectory, something I definitely didn't learn in seminary. Selling church property requires thorough parish consultation, careful vetting of potential buyers and learning the realities of municipal planning and political processes.

In July 2018, I left St. Faith's in Vancouver to take up pastoral leadership at Holy Trinity Cathedral (HTC) in New Westminster. The Parish had been involved in one form or another of the property redevelopment process for ten years. Now I was engaged in something bigger than the sale of a rectory; I was now involved in a project to renovate a 120-year-old building and to build a residential tower with multiple uses. This was definitely not in the curriculum when I was in seminary. But I have learned from the courage and commitment of the Parish to its renewal and I have benefitted from the wisdom of our partners in the development.

What is our role in God's mission?

Without a clear sense of our role in God's mission, whether as a parish community or as a diocese, property development lacks its purpose. We are fortunate as a diocese to be able to articulate that role simply as "growing communities of faith in Jesus Christ to serve God's mission in the world." So, property development here in New Westminster must focus on "growing communities of faith" rather than institutional survival and preservation of the status quo.

In the light of this diocesan understanding of our role in God's mission, HTC understands itself to be "an inclusive Anglican community committed to loving God and our neighbour, to providing an opportunity to worship and learn, and to sharing the gifts we've been given." The core values which support our ministries as a congregation are "living in faith, worshipping in the Anglican tradition, community and openness to others, generosity and compassion, respect and affirmation."

Because we know HTC is a historic congregation that is vital, sustainable and strategic to God's mission in this diocese and, most especially, in the downtown heart of New Westminster, the ordained and lay leadership of the parish have had to ask some serious questions about how our current physical resources support our current and future ministries. Our answers to these questions have led us to a number of conclusions.

Holy Trinity Cathedral has been a place of help, hope and home for longer than Canada has been a country and British Columbia a province. In order to maintain the historic character of HTC itself, we must undertake both restoration and significant upgrades to the current structure

and its infrastructure. These are not being undertaken to provide a "heritage feel" to the downtown core. The renewal of the physical fabric of this architectural icon will point beyond itself to God's work in the world in and through the Parish in the past, in the present and into the future.

We play a vital role in the life of the wider community. We are active in numerous community outreach societies, in particular the New Westminster Homelessness Coalition. For more than 20 years our Breakfast Club has provided free meals, fellowship and connection with social support resources every Thursday, every week of the year, with the participation of volunteers from the parish, St. Thomas More Collegiate and St. Peter's Roman Catholic Church to name but a few.

Our primary challenge is sustainability. We have a strong congregation that can support the primary pastoral, liturgical and educational ministries that characterize the Anglican tradition of Christian discipleship. But our Parish Hall, built in the 1950s, no longer serves our needs well and its future is limited. Although we are located near several transit hubs, parking still presents a problem for our programs. Because of our central urban location, we are limited by municipal bylaws and community plans as to what use we can make of our property.

We are a strategic community of faith. We are located on Carnarvon Street in the centre of the historic downtown district. We are adjacent to the Columbia Skytrain station. Hundreds if not thousands of people pass through our grounds day by day, week by week. Despite the ups and downs of the current housing market, the population density of our neighbourhood is only likely to increase in



LEFT The archdeacon/author in front of some 1970s art connected to HTC. MIDDLE The archdeacon points out the cracking of the cinderblock from the shifting of the ground, largely due to moisture. RIGHT Archdeacon Leggett with a sapling of the large Oak tree for planting when the time comes. PHOTOS Randy Murray





Parish hall. PHOTO Randy Murray



LEFT View from the courtyard of the parish hall facing to the east. RIGHT The main entrance to the sanctuary. PHOTOS Randy Murray



the years ahead.

What resources do we need to participate more fully in God's mission?

So, what resources does a historic, vital and strategic parish need to become more sustainable? We need to undertake two processes that are interrelated and simultaneous:

- i. congregational development through membership growth numerically and spiritually
- ii. property redevelopment

As for congregational development, members of HTC have participated in the diocesan "Groundwork" congregation development workshop program with enthusiasm and measurable benefits. We've redesigned our digital media and presence. We have dipped into our reserves to support the ministry of an assistant curate, Rev. Tasha Carrothers, whose primary role is to shape our efforts to reconnect with less active members of the parish, to welcome and integrate newcomers and to invite those hundreds of folks who daily walk through our grounds to cross our threshold.

As for the property redevelopment, the lay and ordained leadership of the parish identified four objectives we seek to achieve:

- The aging parish hall will be replaced to provide enhanced space for church and community functions and events.
- Funds will be generated from the redevelopment of the Parish Hall site to upgrade HTC seismically and to restore the structure externally and internally.
- There will be an increase in parking available for the parish's use during services and at other times.
- More suitable exterior gathering spaces and surroundings will be created for parish and community use.

But meeting these objectives required expertise that was not and is not currently within the skill set of the parish itself.

Who are our partners in enabling our role in God's mission?

In order to achieve our objectives HTC needed partners who had the expertise and the experience to work with us. Property redevelopment is more than putting up a "For Sale" or "For Lease" sign on the front lawn, it involves knowledge of and experience in:

- Navigating municipal planning policies and official community plans
- Developing financial models that include capital and operating budgets with potential funding and financing sources
- Creating timelines for a business plan, rezoning, construction phases
- Identifying legal and canonical implications
- Reviewing the legal and tax implications of the project

After a first-round effort a number of years ago that did not result in a feasible project, Holy Trinity Cathedral found a development partner whose expertise, experience and commitment meet our needs, Conwest Group of Companies, a British Columbia development corporation.

Working with Conwest we were able to design a project which will meet the parish's objectives as well as provide a significant contribution to the needs of our neighbours.



LEFT View of the nave and chancel. RIGHT Organ console and pulpit on the east side of the nave at the chancel entrance. PHOTOS Randy Murray

Organ pipe façade and the font on the west side.
PHOTO Randy Murray

A section of a chancel window with what is thought to be one of the earliest if not the earliest depiction of First Nations peoples in stained glass. PHOTO Randy Murray

LEFT The house two doors down on Carnarvon Street to the west currently a Hair Salon is receiving a major heritage renovation. PHOTO Randy Murray
RIGHT Members of the Thursday morning Breakfast Club with Santa. PHOTO Carla Jones

Our plan is to replace the current parish hall with a 30-storey mixed-use tower that will incorporate:

- A new parish hall and offices
- 42 affordable rental units

- 30 market rental units, 15 of which will be owned by a separate parish foundation and
- 173 market ownership units

CONTINUED ON PAGE 12

Opening the Door to a Diocesan Advent Calendar

For many, opening the Advent calendar door each day in the days before Christmas is a happy thing. These days, adult-oriented Advent calendars are increasingly popular with doors opening up to beer, tea, makeup, and the perennially popular chocolate. In this season of the church, many also take up a daily devotional practice to *open up* their observance of Advent and welcome the coming of Christ.

Last year the diocese produced an Advent devotional for individuals and small groups to journey together through the season. Written by the former executive director of the Primate's World Relief and Development Fund, Adele Finney, the devotional had 175 subscribers. In a survey of subscribers after the season, a large majority of the surveyed said they'd like a similar resource again, so we're producing another emailed Advent calendar for 2019. From that survey, readers also made the following comments:

"Very relevant meditations."

"I loved the fact that the emails arrived as early in the morning as they did so I could engage in the quiet time!"

"[it] really made me pause and think, often from a perspective I hadn't thought about before."

This year Archbishop Melissa Skelton on each Sunday through Advent will offer a reflection. She has written devotional guides for the seasons of the church year and is expert at igniting Christian imagination through making connections between art, poetry, and our daily lives. On the other days of Advent over 15 spiritual directors throughout the diocese will offer their reflections. Spiritual directors are lay and ordained people who have trained and are skilled in the ministry of listening. Spiritual direction has a long and rich tradition in the Anglican church.

Each day of the Advent Calendar includes a selected



The Rev. Jessica Schaap, Missioner for Christian Formation, diocese of New Westminster. PHOTO Cliff Caprani

image, hymn, or poem that *evokes the actions of Advent*: waiting, longing, anticipating, expecting, and preparing. The art is a means for awakening our minds and hearts to renew our journey through Advent once more. Each reflection will end with a question for the reader to contemplate for the day.

It's easy to sign-up for this emailed Advent calendar and it's free to subscribe. The emails will begin on December 1. Just fill out the short form on this diocesan webpage tinyurl.com/advent2019. ♫

Anglican Foundation of Canada at General Synod 2019

The Anglican Foundation of Canada (AFC) accepted the invitation to be this year's Visionary Sponsor for General Synod 2019 in Vancouver. This made it possible for AFC to have a significant profile at the Synod with a vibrant pre-

sentation from its Executive Director, the Reverend Canon Judy Rois and Executive Administrator, Scott Brubacher. They also set up a creatively designed display showcasing the breadth of ministry supported by Foundation donors across the country.

During the presentation, Judy asked the gathered delegates to stand if they had ever received funding from the Foundation, and close to the entire gathering of some 300 people stood. It was a moment that needed no words to convey the incredible generosity of donors to the Anglican Foundation.

AFC produced 25 short video clips from all across the country featuring grant recipients and donors who spoke of the importance and transforming impact AFC had made in their faith communities.

As one of the invited speakers at the celebration dinner for retiring Primate, the Most Rev. Fred Hiltz, Judy said, "We will remember you as a faithful ambassador, a gracious peacemaker, and unflappable chair of Synods and councils and commissions. We thank you for serving the Church. You did it superbly well. You did it bravely and conscientiously. You did it with a deep and abiding grace. Thank you for being the Chair of the Anglican Foundation. Thank you for being a good and faithful Primate." It was a lovely tribute to a man who chaired AFC for his entire primacy.

If you had never heard of the Anglican Foundation before General Synod, their presence at General Synod this year changed that for sure! ♫



"We will remember you as a faithful ambassador, a gracious peacemaker, and unflappable chair of Synods and councils and commissions.

We thank you for serving the Church. You did it superbly well.

You did it bravely and conscientiously.

You did it with a deep and abiding grace.

Thank you for being the Chair of the Anglican Foundation.

Thank you for being a good and faithful Primate."

The Anglican Foundation of Canada Executive Director, Judy Rois
to retiring Primate, the Most Rev. Fred Hiltz

Here Be Dragons The Church & Property Development

CONTINUED FROM PAGE 11

In addition to the tower the project will also include:

- A community plaza
- 4.5 levels of parking for the parish, visitors and residents
- A safer, more accessible pedestrian path through our grounds to the Columbia Skytrain station and Columbia Street itself

Funds generated by this project will be used to renovate the cathedral, to build the new parish hall and to purchase our share of the market rental units.

Because we are committed to a livable neighbourhood for all, we realized that we needed expertise and experience to support the affordable housing dimension of the project. Terra Housing has a long history of developing social housing and of working with communities such as ours. Terra has proven invaluable in our conversations with potential governmental partners in the project.

As part of the planning process we have been in conversation with the Indigenous communities upon whose unceded lands the cathedral is located.

But after ten years, the first five spent in an unsuccessful process, the second moving slowly through the planning and authorization process, what have we learned?

What we have learned thus far.

We've learned that we have a future because we know we have a role to play in God's mission in this place. Our life as a congregation has not been put on hold while we engage in the time-consuming and sometimes frustrating process of property development. We have plenty to do right now and right here, so we are working hard at strengthening our current community even as we move towards our future.

We've learned that it's important to find the right partners who share the parish's vision and commitments. Our partners have taught us how important it is to establish good and respectful relationships with elected officials and municipal staff. We've worked hard at being good neighbours to those who live around the cathedral and to talking with them about what this project is and what it is not.

We've learned that our partners don't always understand the way we as a diocese make decisions. We have to be proactive in identifying those points in the timeline when Diocesan Council or one of its standing committees has to be consulted or give its approval. Sometimes we've needed to reassure our partners that the necessity of the archbishop's assent is not the *Sword of Damocles!*

We've also learned how to be patient. Development projects take time. Even the sale of a rectory can take up to two years or more depending upon the buyer's eventual plans for the property. Municipal elections can delay a project for months before and after the election itself. From time to time the words of Habakkuk have given us perspective: "For there is still a vision for the appointed time; it speaks of the end, and does not lie. If it seems to tarry, wait for it; it will surely come, it will not delay" (*Habakkuk 2:3*). ♫



TOP & BOTTOM Architects rendering of the proposed finished development project looking to the north. PHOTOS Courtesy of Conwest



Growing Communities of Faith

Groundwork is Back for a Second Year

TASHA CARROTHERS,

Missioner for Parish Development, diocese of New Westminster; Assistant Curate, Holy Trinity Cathedral, New Westminster

"Do you believe that God is inviting your church to grow? What are some signs of this call?" On Saturday, September 21 a murmur of voices filled the Trendell Lounge at the Synod office. Members of seven parishes gathered in groups of three and four to share their thoughts and feelings about why now is the time to focus on membership growth. Some signs were a feeling of optimism through the parish, more visitors, life-giving community partnerships, and neighbours expressing support for building projects. This was the opening session of the 2019 installment of *Groundwork*, the workshop series on membership growth for small and mid-sized parishes.

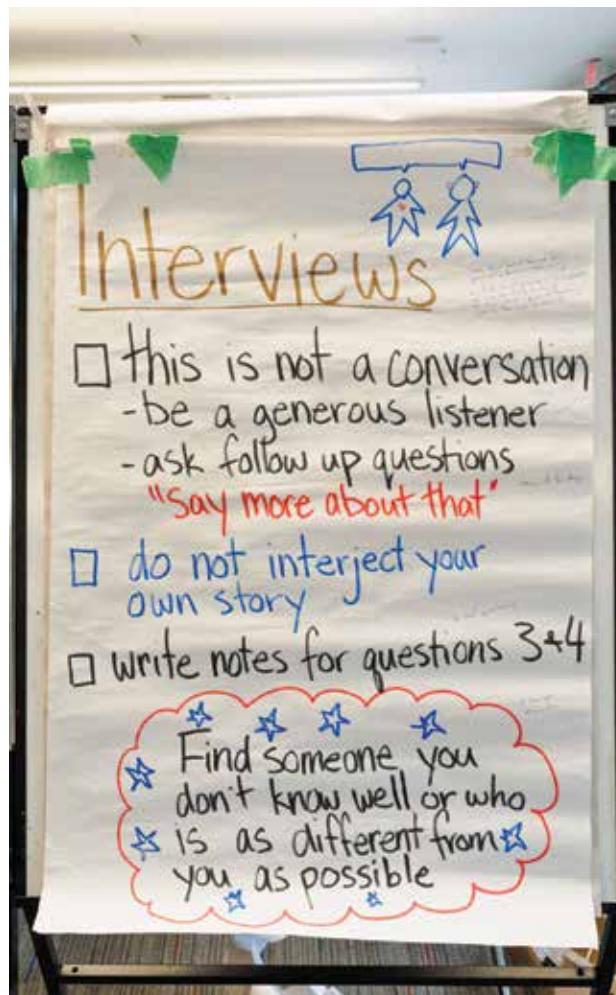
Our first day included a bit of theory, a lot of discussion, and some practical pointers. We explored how it's possible to make changes, only to find that they don't stick because of the culture of the organization: "culture eats strategy for breakfast." We talked about what we love about our parishes, our values, and the best things about our places. We heard words like faithfulness, optimism, peaceful atmosphere, commitment, modern wisdom, open culture, and steadfastness. We told stories about the difference our parishes make in people's lives. And late into the afternoon, groups analyzed each other's websites, looking for important information, striking visuals, and engaging content.

The three facilitators, Director for Mission and Ministry, the Rev. Tellison Glover, All Saint's Ladner's interim priest-in-charge, the Rev. Liz Hamel and I kept people moving all day, fueled by new ideas and ample snacks. We endeavoured to model a team teaching approach.

Over the four *Groundwork* workshops, participants become increasingly comfortable and confident talking about how their faith and church community make a difference in their lives. We examine how we invite people to join us and who we might invite. We learn about effective greeting and a newcomer-friendly coffee hour. We take a day to look at worship through the lens of a visitor or newcomer. And finally, we look at how we follow up with visitors.

On that Saturday, parish teams went away with homework. Each parish is planning a special service over Advent and Christmas. Most Anglican churches see an increase in visitors over these seasons, and the hope is that parish leaders will be encouraged to implement their learnings so that they can connect meaningfully with these visitors. Teams return to their homes and parishes feeling inspired by the stories, ideas and experiences of new friends from other parishes, ready to roll up their sleeves and get to work. ♣

PHOTOS illustrating the first day of the 2019 fall *Groundwork* series by Wayne Chose.



AROUND THE DIOCESE

• Archiepiscopal Visit to St. Mark's, Ocean Park •

Written with files from Barb Walks

The Parish of St. Mark's located in the beautiful oceanside residential community of Ocean Park welcomed an archiepiscopal visitation on Sunday, September 8. This was the first official parish visit since Archbishop Skelton's stay in the hospital (July 8–17). The parish which is now one of the largest in the diocese combined their Sunday morning liturgies to one Celebration of the Eucharist at 10am.

Prior to the procession into the sanctuary, Archbishop Skelton blessed the symbol of a *Winged Lion*, graciously received from St. Mark's, Kitsilano, and an accompanying plaque. The Parish of St. Mark's, Kitsilano merged with the Parish of St. George, Vancouver to form the new Parish of St. Mary Magdalene in January of 2016.

The Rev. Steve Bailey returned from Gibson's Landing and his current placement at St. Bartholomew and St. Aidan to serve as Deacon of the Word and Table. Deacon, the Rev. Shelagh Huston, returned from Gabriola Island, to serve as Archbishop's Chaplain.

Archbishop Skelton was delighted that every Order of the Diocese of New Westminster (ODNW) member from the parish (2009–2018) was present for worship and lunch.

During the liturgy, Her Grace offered an address to the younger members of the

community about coins and serving God with his money.

Archbishop Skelton took the Gospel for the day, *Luke 14:25-33* for her sermon text. Early in her homily she admitted that she likes a bargain or a good deal. This scripture states that the cost of being Jesus's disciple is considerable. In summary, what she explained is that we need to put God first.

The choir sang an anthem, *With a Voice of Singing* under the direction of Elizabeth Gilchrist, our new Music Director, and accompanied by Cecilia Wong.

Following worship all proceeded into

the hall to allow buffet lunch tables to be set up in the narthex. After the food was laid out, folks lined up, filled their plates and returned to the hall where tables were available. There was also a celebratory cake marking Archbishop Skelton's visit. After the meal, the congregation had an opportunity to meet informally with Archbishop Skelton. Much of the discussion involved the parish's commitment to develop ministry and programs focused on children, youth and young families.

As is customary, the luncheon and informal discussion with members of the

parish was followed by a meeting with Parish Council and Trustees. ♦



A Cake of Welcome. PHOTOS Barb Walks



LEFT The luncheon is served following worship. RIGHT Archbishop Skelton poses for a selfie with St. Mark's parishioner and Bishop's Friends co-chair Pauline Blachford. PHOTOS Barb Walks



• Clergy, Synod Staff & Diocesan Leadership News •

Written with files from the Executive Archdeacon, Douglas Fenton



Leah Skuro. PHOTO Randy Murray



Lorie Martin .PHOTO Randy Murray



Jason Wood. PHOTO Alecia Greenfield



LEFT Rev. Liz Ruder-Celiz. MIDDLE Rev. Robin Ruder-Celiz. RIGHT The Rev. Craig Tanksley. PHOTOS Wayne Chose



LEFT Phil Colvin. PHOTO Wayne Chose RIGHT Kevin Smith is collated Vice-Chancellor of the diocese during the Diocesan Council working retreat day, September 14, 2019. PHOTO Philip Cochrane



a vice-chancellor as legal officer. The Collation of the Vice-Chancellor was held on Holy Cross Day, September 14 during the Diocesan Council's working retreat.

The Rev. Craig Tanksley has signified his desire to retire as Rector of St. Mark, Ocean Park on January 31, 2020, and the archbishop has accepted his resignation effective then.

Administrative Assistant, Reception and Screening in Faith Facilitator for the diocese of New Westminster, Phil Colvin gave notice to Archbishop Skelton in mid-September and on October 2 left that role in order to take up a position at Collingwood School in West Vancouver.

Phil began his work in the diocese in 2008, as Diocesan Youth Coordinator part time and was appointed to the aforementioned full-time position in January of 2014. Throughout his 11 years as a member of Synod staff he has worked diligently with those engaged in ministry for and with youth, he has been the first line of hospitable and helpful contact between the Synod Office and the public, he has overseen the Safe Church program, he has expertly organized Synod and other large events and he has competently and efficiently provided administrative support for countless other activities.

He will be missed. We encourage everyone to join us in thanking him for all he has done for the diocese of New Westminster and to keep Phil and his family in your prayers. ♦

Here is more information about the course:

The diaconate of the Anglican churches is a historic order with roots in the ancient church, adapting to the needs of the church and the world in our own age. In the Anglican Church, the diaconate is a distinctive ministry of service and agency, gifted and equipped to inspire and mobilize others into ministries of service, healing, and justice. They serve directly under the bishop of a diocese and help to carry out the bishop's ministry. Once ordained, deacons exercise leadership among the faithful, encouraging, training, and organizing them for various ministries.

The Rev. Liz Ruder-Celiz has been appointed Assistant to the Rector part time at St. John's, Shaughnessy in addition to her current part time appointment as Anglican Chaplain at VST.

St. Martin, North Vancouver will begin a period of Interim Ministry on November 1 following the Rev. Robin Ruder-Celiz's departure.

On the recommendation of the Chan-

cellor, Mr. George Cadman, QC, ODNW, the archbishop appointed Mr. Kevin Smith, parishioner and trustee at Christ Church Cathedral as Vice-Chancellor of the diocese. The new Canons passed by Synod last May provide for the appointment of

AROUND THE DIOCESE

• Ecumenical Welcome •

SUBMISSION Jonathan LLoyd

The life profession of a new Third Order Franciscan is always a special moment. St. Francis of Assisi founded his Third Order of men and women 800 years ago.

When Canon Jonathan LLoyd made his life profession on September 12, it was also a significant ecumenical celebration. He was received as a Franciscan Tertiary by both Archbishop Andrew Hutchison (12th Primate of the Anglican Church of Canada) and Bishop Remy de Roo (retired Bishop of the Roman Catholic Diocese of Victoria).

The liturgy at Bethlehem Centre, Naimo, had an ecumenical congregation and over 40 people joined online from across the world. During worship Bishop Remy spoke of his personal friendship with St. Oscar Romero of El Salvador who was martyred in 1980, and his experience of being one of the last living "Vatican II Fathers."

Pictured left to right in the back row are Andrew Twiddy (SSF Companion), Chris-

tine Muise (SSF Companion), Jonathan LLoyd (TSSF), Sarah LLoyd (Jonathan's daughter, living in New Zealand), and Ayoob Adwar (former monk and now Anglican priest). In the front are Bishop Remy de Roo and Archbishop Andrew Hutchison.

There are 3,100 Anglican Franciscan Tertiaries across the world, with over 600 in the Province of the Americas (North, Central and South America and the Caribbean).

As well as being Rector of St. Stephen, West Vancouver and Regional Dean of Sea to Sky, Jonathan is convenor of the Vancouver area Franciscan Tertiary Fellowship, named the TSSF Dogwood Fellowship. The Fellowship meets monthly at Christ Church Cathedral and anyone exploring the way of St. Francis and St. Clare is warmly welcome.

Further information at tssf.org and tssfdogwood.ca or email Canon LLoyd at canonjonathanlloyd@gmail.com. ♦



PHOTO Submitted

• Climate Strike •

On Friday, September 27, 2019 just before 1pm, a group of Anglicans met up and headed over to Vancouver City Hall to show their support for the Climate Strike organized primarily by students and the younger members of the Greater Vancouver and Fraser Valley communities.

The Rev. Margaret Marquardt, chair of Anglicans for Eco-Justice (AKA: The Diocesan Eco-Justice Unit) organized a group with the assistance of the Rev. Peggy

Trendell-Jensen of St. Clement's, Lynn Valley and others.

Following the event, Rev. Marquardt reported:

"It was a blessed day as we joined youth in calling for the care of God's creation. It is estimated that there were 100,000 of us on the walk for the climate. It was truly a privilege to be with you who are speaking truth and leading us to action." ♦



Folks taking part in the Climate Strike, they include: Sue Cruickshank, ODNW, Christ Church Cathedral; Rev. Margaret Marquardt; Rev. Peggy Trendell-Jensen, St. Clement's; Dianne DesRosiers, Christ Church Cathedral; Wilna Parry, ODNW, St. Clement's; Sue Wade, Christ Church Cathedral; Dr. Lorna Orr, Christ Church Cathedral; Janette McIntosh, Presbyterian and BC Kairos; Rev. Vida Jaugelis, Lutheran Pastor; and the Rev. April Stanley. PHOTOS Courtesy of Margaret Marquardt

• Teenage parishioner at St. David's Qualifies for Scholar's Challenge at Yale •

SUBMISSION Elizabeth Murray

St. David's Art Yu may be a future contestant on *Jeopardy!* if he continues to pursue his quest for knowledge.

The 13-year-old grade nine student at Tsawwassen's South Delta Secondary School is heading to the Global World Scholar's Cup (WSC) *Tournament of Champions* at Yale University in November.

After sweeping the Regional Round in Vancouver earlier this year, Art and two other members of his PACE team, prepared for the September Global Round in Sydney, Australia, where Art qualified for forthcoming finals in the eastern US.

Studying for the Global Round in Australia was a "priority" item on Art's summer agenda but that also included the list of odd jobs that earned him most of the \$1,500 registration fee.

Regional WSC competitions are held yearly in many cities around the world and are open to students from grades 6–12. The program attracts some 20,000 participants in two age groups. Global-level competitions are held once a year in six cities, the final one at Yale.

In his first year of competition, Art won 17 regional faux-gold medals (known as SEALS) in the Junior Division (up to 13 years) and two prestigious Asimov Awards. One Asimov trophy was awarded for being

the highest individual-score student in the curriculum part of the Scholar's Challenge, and in recognition of the student's vast knowledge and understanding of the WSC curriculum. The second was won for excellence in a science category. Art then added the more distinctive SEAL that entitled him to compete in Sydney, where he achieved the one he will wear to Yale.

Apart from competing as an individual contender, Art joined his Vancouver teammates to win second place in Team Challenge and four top ten trophies. Collectively the trio racked up 29 gold and ten silver SEALS.

"*World on the Margins* is the theme of 2019 competitions," Art explained, "divided into six categories—Art and Music, History, Literature, Social Studies, Special Area (unsolved mysteries), and Science—for which reading lists are provided." The format includes essays, debates, multiple-choice Q&A test papers, and projected multiple-choice questions where contestants use a clicker to select their answers.

For contenders, the road to Yale began in September 2018, but in a few weeks the often-hard journey will reap its reward.

The Vancouver PACE Club meets weekly to study together toward goals of academic achievement. ♦



Art with some hardware. PHOTO Elizabeth Murray

• Welcome Arlene, Regan & Beau •

The old saying "better late than never" is not a very good excuse, however, diocesan communications is delighted to introduce *Topic* readers to Arlene Hryniuk, Regan Gorman and Beau. Arlene and Regan are the Building Management team at the diocesan Synod Offices at 1410 Nanton Avenue, Vancouver and also for St. John's, Shaughnessy (SJS) at 1490 Nanton Avenue (although the SJS folks refer to them and rightly so as Vergers). They have been in these roles since May 2019.

Their responsibilities include:

- Manage all aspects of building operation ensuring a safe, secure and tidy working environment
- Liaise with various trades ensuring all systems are kept in good working order
- Secure and monitor the premises
- Coordinate with internal and external events hosts ensuring needs are met
- Acquire supplies and equipment as necessary in order to ensure smooth operations
- Support landscaping crew and monitor the external grounds

Their duty hours are 10am–4pm, Monday to Friday.



PHOTO Randy Murray

• St. John the Evangelist Café Church Season •

This popular and innovative worship and information series returned to St. John's, North Vancouver (220 West 8th Street) on October 5, 2019 and will run through to June 1, 2020.

The sessions take place on the first Saturday of the month so make plans to attend the December 7 session *What Advent Means to Me* at 4pm. ♦

The Eucharist in 1 Corinthians 11:23 – 24 • Part 3 The Cup

STEPHEN BLACK

Christ Church Cathedral

...the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of me.' 1 Corinthians 11:23b-24

"After supper," Jesus took the cup (*1 Corinthians 11:25*). According to Paul, the Last Supper started off with breaking bread, followed by a meal, and finally concluded with the sharing of the cup. Hence, the rite would have looked very different from what is typically practiced in churches. The rite would have included not merely a symbolic meal, but an actual one. The meal would have been book-ended by the bread and the cup, giving the whole thing a "sacred feel." Paul critiques those in Corinth for making this sacred meal like any other meal. Meals in the ancient world were a place to display one's wealth and power, and to receive honour from others. It seems that the Corinthians were replicating this sort of thing and Paul would have none of it (see *1 Corinthians 11:21-22, 33-34*).

Jesus takes the cup and says, "This cup is the new covenant in my blood." It is interesting that it is the cup and not the wine that is the new covenant. This is likely a metonymy, which is when something is referred to not by directly naming it, but by something closely associated with it. An example of this is when "Hollywood" is used to refer to the whole film industry. In any event, Paul does not necessarily equate the wine with Jesus' blood. It may be intended but is not actually stated. By making the cup rather than the blood the central thing, Paul puts the focus on the whole ritual act rather than on the symbolic meaning of the specific elements.

It is possible that Paul is thinking about Psalms, where different "cups" appear. For example, *Psalm 75:8*: "For in the hand of the Lord there is a cup with foaming wine, well mixed; he will pour a draught from it, and all the wicked of the earth shall drain it down to the dregs." This is a cup of divine displeasure, at least in part. Something like this is likely what is in view in *Luke 22:42*: "Father, if you are willing, remove this cup from me; yet, not my will but yours be done" (see also *Matthew 26:39* and *Mark 14:36*). If this cup is in view, then again Paul would not be necessarily equating the wine with the blood, as is typically believed. Rather, "blood" might be a metonymy (see above) for the suffering Jesus was to experience—suffering involved in drinking the cup of God's displeasure. On the other hand, perhaps Paul is thinking about *Psalm 116:13*: "I will lift up the cup of salvation and call on the name of the Lord." This cup refers to the salvation of God. Both of these perspectives can be defended as Pauline.

What does it mean that the cup is the "new covenant"? In the old Latin this is translated *novum testamentum*, from which we get "New Testament." A Covenant is an agreement—a pact. An example is marriage. In the parallel versions in Mark and Matthew it is simply "the blood of the covenant" (*Mark 14:24* and *Matthew 26:28*). They do not speak of a cup, which shifts the focus to the wine. More importantly, Mark and Matthew do not call the covenant "new." For them it was presumably not a "new" covenant—it was simply the covenant. This would probably suggest to the original Jewish audience that this covenant was the same as the previous covenant—the Mosaic covenant. Hence, Mark and Matthew would see Jesus as a reformer who wants to get people back to a more authentic understanding of the pre-existing covenant. Mark and Matthew may be thinking of *Exodus 24:8* where



Moses sprinkles blood of sacrificed oxen on the people saying: "See the blood of the covenant that the Lord has made with you in accordance with all these words." While this could also be in Paul's mind, the fact that he shifts the focus away from the blood to the cup suggests otherwise.

Luke, like Paul, calls it a "New" Covenant (*Luke 22:20*). Paul and Luke, unlike Mark and Matthew, may be thinking about *Jeremiah 31:31-34*, which also speaks of a new covenant. Jews and Christians interpret this passage in Jeremiah differently. For Christians, it is usually understood to be a prediction of the covenant instituted by Jesus. The word "new" suggests a difference from whatever the previous covenant was. It is likely that both Paul and Luke understood what they were doing as being within the context of "Judaism" of their time, so the difference between the "new" and the "old" is not to be understood as absolute, as is sometimes the case.

One interesting difference between the passages that have "new covenant" and the one that simply have "covenant" is the intended audiences. Mark and Matthew are more interested in how their stories are received by Jewish readers, while Luke and Paul are more focussed on Gentiles. A "new" covenant plays better for a Gentile audience who were never really part of the original covenant. On the flipside, it can be imagined that many Jewish readers might have been worried as to whether this new Jesus movement was even in the Jewish fold—and referring simply to the "covenant" might be seen as establishing continuity with what had gone before.

Paul typically uses baptism as his "go to" rite for reflection. Indeed, *1 Corinthians* is the only letter which even mentions the Eucharist, while Baptism is regularly discussed elsewhere in his letters. Baptism balances both the movement towards death and suffering as one goes down under the water, and then the movement towards resurrection and new life as one comes up (see *Romans 6:4*). Paul typically emphasizes the movement towards death more than the movement towards new life—although certainly both are typically always present in baptism. It is interesting that Paul's rendering of the Lord's Supper speaks of Jesus' death in the bread (which is broken) and

Baptism also suggests this, but also points to a participation in the risen life available "in Christ." In Eucharist, at least if we stay with what we find in Paul, the emphasis is on death. This might be because this was what Paul felt he needed to emphasize to the Corinthians. After all they seemed to entirely miss the requirement of dying with Christ. We might only have a fraction of what Paul really thought about this rite.

Paul is typically not interested in the life of Jesus. Maybe we can look to Luke to explore one (of many?) missing aspect of the Eucharist in Paul. In Luke Jesus regularly eats with whoever will eat with him. He has a reputation for eating with tax collectors and sinners (*Luke 5:27-32, 19:1-10*), but it is interesting how often Luke speaks of Jesus dining with the Pharisees (*Luke 7:36-50, 11:37, 14:1*), and lawyers (*Luke 11:45, 14:3*). When we get to the Passion Narrative, the Last Supper is the final of many dinners (hence the adjective "Last"). The Eucharist in Luke, then, celebrates not only the death of Jesus, but also his life—specifically his practice of inclusion. He would dine with religious dignitaries just as readily as he would with the "nobodies" of society. This dynamic may explain some of Paul's expectations for how the Corinthians should have been conducting themselves in respect to this rite, even though he does not mention Jesus' pattern of behaviour before the passion, as does Luke. In any event, to celebrate the Eucharist would be to participate in this practice of inclusion even with those with whom we might not agree (something the Corinthians apparently did not do well).

The *bread saying* and the *wine saying* are not entirely symmetrical. One parallel that does clearly exist, and which holds the two sayings together is that both are to be partaken "in remembrance of me." Beyond this, parallels are weak. For example, there is no parallel to the breaking of the bread in the wine saying. For example, it could have said that Jesus poured the wine into the cup, but it does not. This means there is no previous action involved in the cup, while there is for the bread. That the body "is for you" does not parallel the fact that the "cup is the new covenant in my blood." The body is interpersonal—"for you"—between the disciples and Jesus, while the cup represents a somewhat abstract concept. The death of Jesus is interpersonal in Paul, but it also has cosmic implications. The new covenant is an apocalyptic cosmic reality for Paul. The wine may refer to this aspect, while the bread refers to more interpersonal aspects. All this to say that we might be missing Paul's perspective on the Eucharist if we see the wine and bread as representing two aspects of Jesus' bodily suffering. ♦

All are encouraged to submit letters, articles, reports on parish activities, opinion pieces, photos, and more for consideration as content for Topic

Deadline for Topic Submissions is November 22 for the January issue

Please email Randy Murray at rmurray@vancouver.anglican.ca
All contributions are appreciated • Editor

OPINION

On All Souls' Day & the Remembrance of the Dead

JUSTIN CHENG
Vicar, All Saints; Burnaby

Before I entered the Church, when I was 18 years old, Easter Weekend was the time I spent with family visiting my grandmother's grave. As far as I can remember, the Chinese remembrance festival for the dead, *Qingming* coincidentally occurred on the same weekend as the Easter Weekend. I remember the March or April weather, the cloudy skies and the drops of rain as my family and I nestled around the small plaque commemorating my grandmother.

Coincidentally right across my grandmother's grave is a statue of Jesus, arms open in a gesture of love.

The offering of incense and food, given as communion with my ancestors, was and may be in some Christian quarters dismissed as pagan ritual or idolatry, to be wiped out in favour of an exclusivist understanding of salvation. Jesus after all, came and did away with the old ways, and only he should be honoured and worshipped. But even as a child, staring at the statue of Jesus, came the understanding that *Grand Mother*, with her faith and piety, honoring and praying to the divine in the language and culture of her heart, was accepted, received and embraced by the same Divine Spirit who was present in the person of Jesus. Let God sort out all the dogmatic differences on judgment day and let me love Jesus and my Nana.

Fast forward to me as a seminarian at Trinity College. As I was struggling to figure out Augustine and Aquinas, dashing



Tomb Sweeping Day, *Qingming* Festival. PHOTO tuaindeed (iStock ID:665120978)

through the intrinsic controversies of how to interpret the New Testament miracles, I came across the All Souls' list, where we could write the names of our beloved relatives so that they could be remembered at the All Souls' service. I took out my pen and jotted down my Grandmother's name. During that service, I was assisting as an

acolyte, and took a deep breath when the chaplain pronounced her name. This is how I love Grandmother now that she is physically gone, I name her and remember her.

I have been blessed in that most of the parishes I have served, both as a seminarian and now as an ordained person, have held All Souls' services. I have read of the classical

Anglican objections to the medieval cult of the dead, with arguments over whether it is appropriate to pray for the dead. Simply put, the only answer I can give to that question, is we pray for the dead, because we love them. And God after all, likes it when we love. ♦

On Not Walking Away... A Reflection on Luke 24:13 – 35

HERBERT O'DRISCOLL

Retired Priest of the Diocese of Calgary, Former Dean of the diocese of New Westminster & Rector of Christ Church Cathedral, Vancouver

This July I shared a fascinating week in the Sorrento Centre on Shuswap Lake. About 50 of us from across western Canada explored one of the most vivid incidents in the gospels.

It's the day after the horror of Jesus' crucifixion. Two people—we think they may have been husband and wife—decide to get out of Jerusalem and go back to where they live, the village of Emmaus. For them everything they hoped for has ended. They've had all they can take. They set out on the two hour walk home.

About halfway a stranger catches up with them. They get talking as they go along. Somehow this stranger makes it possible for them to open up about what they have been through. Then, in a strange but rather wonderful way, he puts what has happened in a new perspective. This affects them so profoundly that they don't want to part with his company, so they ask him to share a table in the village inn.

What happens there changes their lives. This stranger takes a piece of homemade bread and a drop of wine and suggests they share. In their lives only one person has ever done this, their friend Jesus. In that moment their world is upended. A flood of emotions engulfs them both. They don't know what to say or what to think or what to do. When they do gather their wits, the stranger has slipped away as mysteriously as he came into their lives.

Instinctively everything in them wants to share this extraordinary moment. They set out to walk back to the city to find the community.

In Sorrento, looking at this scripture closely, we found ourselves drawn to this couple's walking away and their returning

to Jerusalem.

That long-ago couple walked away because of an overwhelming sense of loss. Our generation is experiencing an increasing loss of the world and the structures and the assumptions that have shaped our lives, including the forms by which we have expressed our Christian faith.

We are all responding to this sense of loss in different ways. Many of us are tempted to walk away from the increasing complexity of our world to seek a simpler world.

There is however in Christian faith a mysterious influence—dare we call it a spirit—that encourages us to reconsider walking away. Here are at least two reasons to reconsider.

Many of us of an older generation are walking away from community at a time in our lives when community is becoming all important to us.

Sometimes to our surprise we find that being part of a Christian community can take us out of some of our personal agendas of anxiety, loneliness, loss, depression, sickness, etc. To be part of something bigger can make all the difference.

There is another good reason for not walking away from the world around us. Our families, our adult children, grandchildren, have no choice other than to live and study and work in a world of relentless change, complexity and stress.

As our Emmaus couple came back to their long-ago Jerusalem, we need to con-

sider staying—to the extent we can—in our contemporary urban world of Facebook and iPhones, driverless cars, cannabis, and International Space Stations. Far from walking away in defeat and despair, we need to be there for those whom we love, even if it is only to be a loving and supportive presence in their lives.

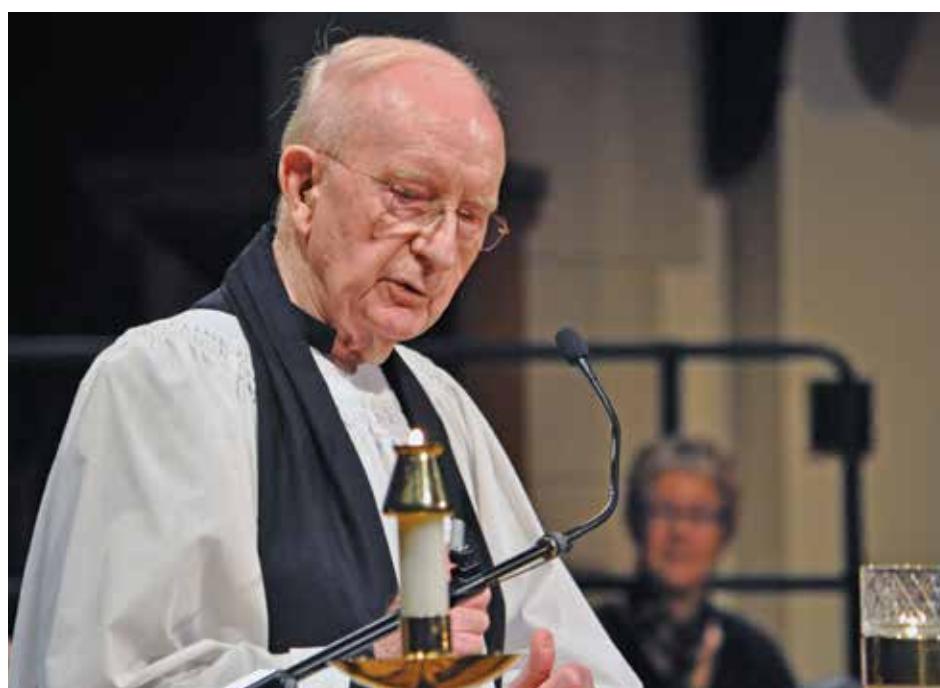
Let's check back with that Emmaus couple. They found that there are some simple things that all the complexity in the world cannot take away. They found that being given a meaning for our sense of loss makes all the difference between being overcome by it and moving through it. They found that community means too much to walk away from it, that companionship around a table can be a gift beyond price.

But to discover these things they had to return from walking away. They had to go back to the city, find their community, share the meal.

For me, the finest way of summing up these few thoughts is to share something a young Jewish rabbi wrote recently. Her name is Judith Plaskow.

"It is as we join with others in a way that only human beings can, in shared engagement in a common vision, that we find ourselves in the presence of another Presence that is the final source of our hopes and intentions, and that undergirds and sustains them."

NOTE: *By the way, the fact that you've just read this could mean that you have decided not to walk away. You probably know old friends who have. Why not ask them back, maybe to some special occasion you think they might enjoy. After all, you just never know. The Spirit always has a few surprises up her sleeve! ♦*





FIRST NOTIONS

Indigenous Perspectives
First Nations, Inuit, Metis

First Notions

NII K'AN KWSDINS (AKA JERRY ADAMS)

Indigenous Justice Ministry Coordinator, diocese of New Westminster; Parishioner, St. James'

Travels in the Yukon

I have had the good fortune to travel to many different places for my holidays. This year we decided to check out Yukon and Alaska.

It was nice to see Whitehorse with its wonderful small-community feeling, its museums, and the Totem Pole of Reconciliation by master carver Wayne Price. He was asked to carve a Healing Totem Pole as part of the Reconciliation process. The following is an excerpt from an article by Rachel Levy-McLaughlin based on a conversation with Wayne:

"He told us he didn't know how to do that (make a Healing Totem Pole). How do you reflect pain, resilience, and strength all in the same piece of wood?

And that only touches on the aesthetic portion of the task, the physical carving.

How do you give a log healing properties?

Someone told him that you leave the pieces that are chipped off the log on the ground as its being built. You imagine that each fallen piece is someone who has passed, someone who is now beyond this life. Now I see the healing side of it when I walk by. It's nothing I can really put my finger on. Something in the way the woman on the bottom looks at me, like she's lost loved ones. Something about the expression of the child in between the dad's legs, like his eyes are still fresh and innocent.

This totem pole stands a few metres high, easily. Imagine all the pieces. Thousands of pieces chipped off the log as it was formed into its shape.

Once the carving was done and the pole was physically complete, survivors from residential schools came to it for a ceremony. He told us they each grabbed a handful of chips from the ground, chips fallen from the log, and they put them into a fire.

It was their small way to honour those who never left the residential schools.¹

I felt some sadness as I sat there and looked at the pole and reflected on the life of my sister who passed away a couple of years after attending residential school in Edmonton. She left behind a baby boy. Though she passed away a couple of years after she graduated from school, in my heart I know that it was the damage from being away from our mother that slowly killed her heart and spirit and eventually her physical being.

There was something else I could not put my finger on about what that pole

means. It had a feeling of sadness about it, but also peace and healing. This pole has a story to tell us, but it also represents power and strength and the promise of a future for the survivors and the next generations.

The day after we arrived in Whitehorse

Linda and I did a four-hour canoe trip down the Yukon River. We had a beautiful sunny day to do our little excursion, and the river was a much-needed place of quiet, peace and reflection. We were blessed to see

CONTINUED ON PAGE 19

The Path Forward

The Healing Totem rests on the Traditional Territories of Kwanlin Dun First Nation and Ta'an Kwäch'in Council. We acknowledge and honour their welcome to this gathering place.

The Healing Totem is dedicated to all those affected by the residential school system—to all the children who were taken from their families and to all the families and people impacted by the ripple effect of residential schools.

The pole symbolizes the reunion of separated families. From the bottom to top are the representations of Mother, Children, Father, and the Wolf and Crow, predominant Yukon First Nation clans, all together once again. Every woodchip was collected during the carving process to represent the people impacted by residential schools.

The woodchips were burned in a sacred ceremony and placed inside a bentwood box. The mother holds the bentwood box, symbolizing the return of those taken from their loved ones.

Tlingit Master Carver Wayne Price mentored many carvers of the Northern Cultural Expressions Society while creating this 11-metre high totem pole. It was funded by the Truth and Reconciliation Commission.

Today, the totem is a gathering place and a reminder that together, Yukon's non-Indigenous and Indigenous communities have begun a healing process. Through this healing journey, our community looks to the future. This totem is a part of that journey. It gives power to the resiliency and the renewal of Yukon First Nations cultures, languages and traditional ways.



Information about the Healing Pole from the Museum. PHOTO Nii K'an Kwsdins (Jerry Adams)



The Healing Pole. PHOTO Nii K'an Kwsdins (Jerry Adams)



Although printed in the October issue of Topic, this is worth another look. Posing for a photo after a chance encounter at Carcross. PHOTO Nii K'an Kwsdins (Jerry Adams)

¹ From Wood Chips and a Healing Process, posted on June 24, 2017 by Rachel Levy-McLaughlin; <https://agirlmostordinary.com/2017/06/24/wood-chips-indigenous-day-in-the-yukon/>

OPINION

CONTINUED FROM PAGE 18

so many eagles in the air and on the riverbanks. We felt the peace as we paddled along the slow-moving river, and the good fortune to be in a place that did not have crowds of people and boats. It felt like it was our own space.

The roads were empty, and we drove miles and miles before we passed any cars on the highway. Again, the feeling of the vastness and the open road was different from anything we experience here in the Lower Mainland. It reaffirmed that we need Mother Earth and also need to be away from all the business of the cities in and around Vancouver. We forget how much we need the Earth and her wonderful things that can only be offered in nature and in untouched places.

The Indigenous People have a huge influence in the Yukon. There are 14 Yukon First Nations and eight language groups. There are also Aboriginal groups from the Northwest Territories and British Columbia whose territory extends into Yukon. Approximately 25% of Yukon's population are Aboriginal people.

The First Nations in the Yukon have many different programs that are bringing their culture back for the next generation. In Whitehorse, the Kwanlin Dun people have a school for Indigenous language for their people, adults and children. In Dawson City the Tr'ondek hwech'in have a first-rate cultural interpretive centre and also a place to teach about the natural medicine that was used before modern medicine took over our ways of healing. We just happened to be in town to witness a naming ceremony in which the Klondike Institute of Art and Culture was gifted with a First Nations name—Denakar Zho, which means "mixed colours house." The name recognizes the contributions of First Nations, as well as people of all nations, to the arts and culture of the area.

Less encouraging to see was that the issue of murdered and missing Indigenous women affects communities and

villages in the Yukon as it does in the rest of Canada. In many cultural centres and museums there was a red dress on display to show that their community has been touched by missing women. Their communities suffer from the same effects of the Indian Act and residential schools as everywhere else, and it was sad to see some evidence of homelessness and alcohol abuse even in this spectacularly beautiful territory.

However, we did see some great work by the Indigenous Nations in making changes for their people. The sense of moving forward; the sense of a people valuing and affirming the strengths of their culture; and seeing the Elders' teachings being passed on to the next generation was all very heartening and it gave me more hope for true Reconciliation.

The most surprising thing we encountered was in a small community called Carcross, we ran into our own Archbishop Melissa Skelton and her husband, the Rev. Eric Stroo, along with the Rt. Rev. Larry Robertson, retiring Bishop of the diocese of Yukon, the Rt. Rev. David Lehmann, Bishop of Caledonia, and the now retired Rt. Rev. Barbara Andrews, Bishop of the Territory of the People. All were in the Yukon for the consecration of the new Bishop of the diocese of Yukon. That was almost more surprising than seeing the two bears, the mother moose and her calf, and the fox we also encountered on our trip!

By the end of our holiday, after staying in many tiny villages in the middle of a vast and incredibly beautiful land, even Whitehorse seemed like a big city. We could feel our energy change, and it made us realize how privileged we were to have experienced the deep peace and beauty found only in wild places. Like the bear, the moose, and the foxes, we all need those untouched places that remain as God made them. ♦



Canoe on the Yukon River. PHOTO Nii K'an Kwsdins (Jerry Adams)



The Red Dress. The display information about the tradition of displaying red dresses says the following:

Canada's Missing and Murdered Indigenous Women and Girls

For a long time now Indigenous women and girls have been murdered or gone missing in communities throughout Canada. With at least 1,200 cases to date and many more unrecognized by authorities which brings the number into the 4,000s. The Canadian Government ignored this glaring problem until a national inquiry began in 2016. The report shows that there has been persistent and deliberate violations of human and Indigenous rights and these violations and abuses are the root cause of the violence against Indigenous women and girls.

Red dresses are displayed as a symbol of solidarity in the fight for justice for missing and murdered Indigenous women. Red Dress Day is May 5. We honour this day the entire summer.

PHOTO Nii K'an Kwsdins (Jerry Adams)



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More details about these fairs posted on the diocesan website at www.vancouver.anglican.ca and on the websites of the presenting parishes.

All Saint's, Mission
33077 Second Avenue

CHRISTMAS TEA & BAZAAR

Saturday, November 16
12pm-3pm

St. Helen's, Surrey
10787 – 128th Street

CHRISTMAS MARKETPLACE & BAZAAR

Saturday, November 23
10am-2pm

All Saint's, Mission
33077 Second Avenue

VENDOR FAIR & RAFFLE

Saturday, November 23
10am-2pm

Christ Church, Hope
681 Fraser Highway

CHRISTMAS TEA

Saturday, November 30
1pm

St. Mark's, Ocean Park, Surrey
12953 20th Avenue

HOLLY BERRY FAIR

Saturday, November 30
11am-2pm

St. Stephen the Martyr,
Burnaby
9887 Cameron Street

CHRISTMAS MARKET

Saturday, November 30
10am-3pm

St. George's, Fort Langley
9160 Church Street

ANNUAL CHRISTMAS BAZAAR

Saturday, December 7
10am-2pm

St. Thomas', Collingwood,
Vancouver
2444 East 41st Avenue

CHRISTMAS BAZAAR

Saturday, December 7
10am-2pm