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# Epiphany & Surrey Food Bank Canvass the Neighbourhood

PREPARED BY RANDY MURRAY WITH FILES FROM STEPHEN ROWE & FEEZAH JAFFER  
*Randy Murray, Topic Editor; Stephen Rowe, Rector of 'Epiphany'; Feezah Jaffer, Executive Director of the Surrey Food Bank*

The Anglican Parish of the Church of the Epiphany ('Epiphany') has been doing mission and ministry in the Guildford area of Surrey with a focus on neighbourhood compassionate service for almost 50 years. For more than 40 years they have offered subsidized meeting space for 12-step and other community groups, and have offered and provided safe space for daycare at well below market rates. There is an established history of supporting and continuing to support many local groups and schools in the community. 'Epiphany' is a place for offering spiritual growth and exploration in the Anglican tradition as well as a sense of belonging to anyone who chooses to take part in parish life (All Are Welcome!). The church has always reflected the diversity of the neighbourhood, City of Surrey and Canada with members of the community whose heritages includes: the Caribbean, Nigeria, the UK, other parts of Europe, South America, the United States as well as Canada. In the last five years a significant number of newcomers from Iraq and elsewhere in the Middle East have chosen to make 'Epiphany' their spiritual home. Many of this group arrived in Canada as refugees and have settled close by the church, walking distance from Sunday and midweek activities.

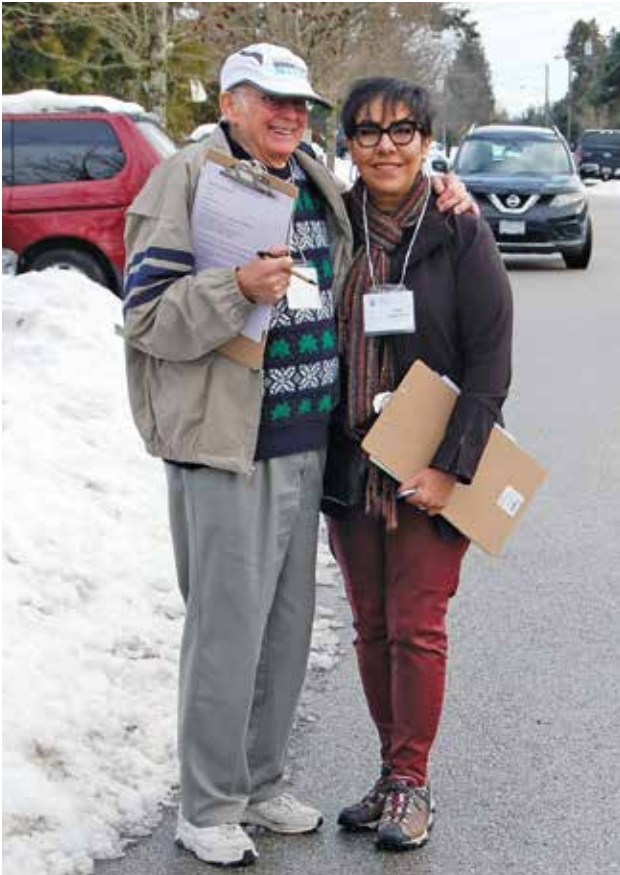
In 2005, 'Epiphany' began a journey to replace its challenged and aging facility to better support the community of the Guildford area.

In 1981, a coalition of churches started a *food cupboard ministry* in Surrey in response to the economic downturn. Just two years later the Surrey Food Bank (SFB) was formed as a temporary measure to assist people until the economy improved. Today SFB has 400 volunteers and provides

CONTINUED ON PAGE 2



On February 17, Travis Evan (SFB), Holly Anonby ('Epiphany'), Brian Reay, ODNW ('Epiphany') and Sheida Shakib-Zedah (SFB) are ready to head out and canvass the neighbourhood. PHOTOS Stephen Rowe



## Jesus Coming Along Side Us & Meeting Us Where We Are Archbishop Melissa Skelton's Easter Message

When many of us think about Easter, we think about Easter morning celebrations in our churches. We think of someone vigorously proclaiming the Easter Gospel. We think of an entire congregation singing victorious Easter hymns. And we think of lilies, tulips, daffodils and all manner of flowers meant to demonstrate the new life springing up from the earth at this time of year. Yes, Easter is a bold celebration in most churches, and this is understandable given the boldness of a God who raises his crucified son from the dead that we might never be intimidated by death of any kind ever again.

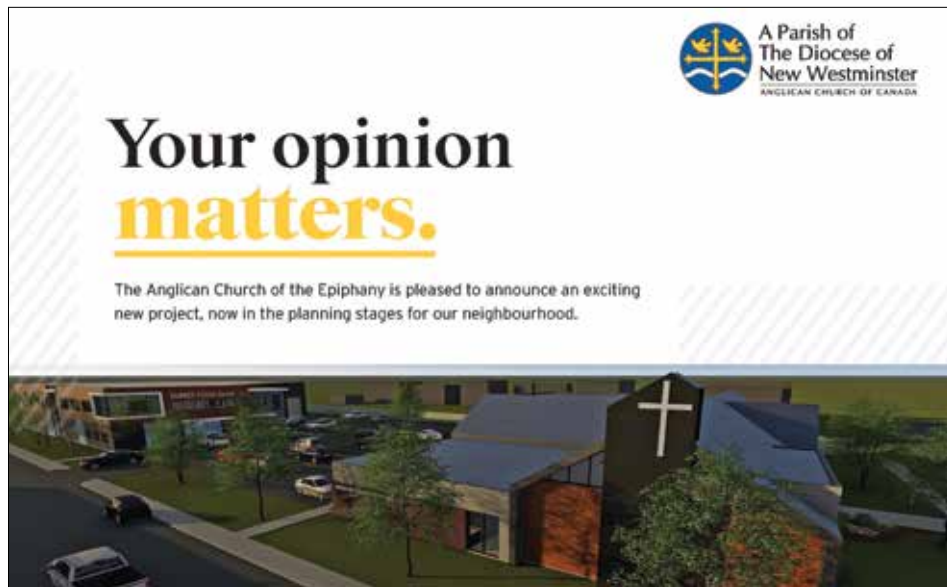
But this year in the liturgical calendar is the year of Luke, and so we have a companion story of the resurrected Jesus that also takes place on the day of the resurrection. Part of that story is the story of Jesus meeting some disciples as they travel the road to Emmaus. This is a quieter encounter with the risen Lord, and it tells us much about how Jesus meets us, especially during the Easter season.

The story is this: Two disciples are walking along the road going away from the catastrophe of the crucifixion in Jerusalem when someone joins them along their journey. The person, of course, is Jesus, but they do not recognize him. Instead of revealing who he is, he asks them questions and is told of their disappointment and sadness at what has happened to the one whom they hoped would redeem Israel. In response to this, Jesus teaches them about the

CONTINUED ON PAGE 3



The place, Emmaus in Israel where Jesus walked. PHOTO compuinfo



The front of the "postcard" delivered to 2,500 homes in the Guildford neighbourhood.



The back of the "postcard" delivered to 2,500 homes in the Guildford neighbourhood.

## Epiphany & Surrey Food Bank Canvass the Neighbourhood

CONTINUED FROM THE FRONT PAGE

upwards of 200 food hampers per day to families in need. It has also expanded support to many in-house programs and agencies with different food security programs. Each month 14,000 people (41% of whom are children and young people) benefit, which in 2017, meant almost 50,000 food hampers distributed to the people of Surrey and North Delta.

SFB provides \$30,000 worth of food a day to over 180 families from their principal facility and through other centres in Surrey, Cloverdale and North Delta. SFB also delivers hampers to 120 individuals with severe medical and mental health issues.

SFB's outreach also includes partnering with volunteers from many local corporations, unions and businesses, offering those groups opportunities to enhance their team building and corporate citizenship. SFB receives no core government funding, and their volunteer program builds networks and employment pathways for volunteers. Literally thousands of elementary and high school students have come to learn about teamwork, leadership and community involvement through their association with SFB. The environment engendered by SFB fosters inclusiveness and builds community relations between faiths, genders, races and generations. All in all, SFB provides many people a pathway out of poverty that takes them past challenging times and back to a self-sustaining life.

In 2017, SFB and 'Epiphany' were brought together to see if a partnership that could produce significant opportunities to assist the neighbourhood and the greater community would be possible.

In their vision for the future, 'Epiphany' plans to host events related to community development as well as being a welcoming and well-equipped meeting space for concerts and community gatherings. Among the parish's goals is the desire to provide a safe and comfortable space for those who are new to Canada, seniors, young people and parents as well as others who use the SFB. With these goals, Epiphany felt that SFB was the perfect partner, as they share similar ideals, and the vision of growing our community beyond hunger.

Now in early 2019, Epiphany and SFB are at pivotal moment. After two years of preparation, working with architects and project managers the two organizations are seeking to make a formal application to the City of Surrey to subdivide the 'Epiphany' site so that two new purpose-built facilities may be constructed to serve the people of Guildford and beyond.



On January 14, the Rev. Stephen Rowe, Rector of 'Epiphany' facilitates the first SFB/Epiphany joint training session. PHOTO Randy Murray

The SFB facility will serve as a community space to house not only the Food Bank operations and client programming, but also include facilities for clients to connect with community partners, to gain opportunities and information relating to employment, life skills, health, language, settlement and food security services. The goal of SFB is to aid clients as they strive to overcome life's greatest challenges, provide a space of dignity and a place of hope. The proposed partnership with 'Epiphany' resulting in the construction of modern purpose-built structures will go a long way to ensuring a bright future for SFB.

In order to enable the gathering of public opinion from 'Epiphany's' neighbours, and gauge support, a printed card was mailed out to almost 2,500 homes in the area round the church. These cards contained information on the project and the partnership, inviting people who live near the church to offer their input regarding the proposed new facilities.

From mid-February through early March, representatives from SFB and 'Epiphany' worked together in pairs, visiting people in the area and asking that they share their opinions about project.

'Epiphany' and SFB hope very much to have a positive

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Rev. Rowe explains the small groups icebreaker exercise on January 14. PHOTO Randy Murray

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



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**Thank you!**

# Jesus Coming Along Side Us & Meeting Us Where We Are

## Archbishop Melissa Skelton's Easter Message

CONTINUED FROM THE FRONT PAGE

ways in which Scripture has stated that the messiah would indeed suffer and die.

Evening falls as the party continues walking, and the disciples invite the stranger to come and to eat with them. The stranger accepts their invitation, and once they sit down at the table, he takes on the actions of the host. He takes the bread, blesses it, breaks it and gives it to them. At this moment they know who he is. Jesus then vanishes.

After reflecting on how their hearts earlier burned within them as he taught them about Scripture, they get up and make the journey at night back to Jerusalem where they tell the others that they have seen the risen Jesus and that he was known to them in the breaking of the bread.

And so, in this Easter story, Jesus meets them (and us) along the road of our disappointment and confusion, especially as we try to understand that the messiah (just like us) has to lose life in order to find it anew and must enter into brokenness as a path to a new wholeness. In this story Jesus meets them and us where we are, asking questions and listening before saying or doing anything.

And, of course, it's in the middle of a meal, with Jesus as the host, as one who takes bread, blesses it, breaks it and gives it, that the disciples become aware of his resurrected presence and become energized to rejoin the others and begin the work they have been given them to do—to be as bread taken, blessed, broken and given for the life of the world.

And, so my friends, after the glorious celebration of the resurrection that is Easter Day, after the vigorous Easter proclamations, the glorious music, and the dazzling flowers, look for the one who comes to you along the road of your life, especially along your road of disappointment and confusion. For there he is, our risen Lord, ready to listen to your story, ready to tell you that your story is connected to God's bigger story of losing life to find it, of being broken open for the sake of a new wholeness. There he is, ready to offer you the bread of heaven and the cup of blessing that are his body and blood. ✠

The mosaic of Jesus with the disciples on the road to Emmaus on the façade of the Church Emmauskirche in Berlin. PHOTO sedark



# Epiphany & Surrey Food Bank Canvass the Neighbourhood

CONTINUED FROM PAGE 2

outcome to these public engagement efforts, and in the very near future begin the ground breaking, followed by the construction of new facilitates that will serve the com-

munity of Surrey for years to come.

As of this writing in late February the initial reports from the canvassing teams have been very positive. *Topic*

and Diocesan Communications will follow this story closely as it develops, and future coverage will be available on the diocesan website news pages and in future issues of *Topic*. ✠



TOP & BOTTOM In groups of four (two from 'Epiphany' and two from SFB), participants discuss the most meaningful and impactful aspects of their organizations. PHOTOS Randy Murray

## HEALTH AND SAFETY

GUIDANCE FOR CHURCHES: THINGS YOU NEED TO DO

RISK ASSESSMENTS BEFORE EACH SERVICE

HI-VIS JACKETS FOR SIDESPERSONS

A LIFEBELT NEXT TO THE FONT

PADDED BUFFERS ON PEW-ENDS FOR CHILDREN CAREERING AROUND THE AISLES AT HIGH SPEED

HARD HATS FOR ANYONE CARRYING A STICK

GLOVES TO BE USED BY ALL BISCUIT-ARRANGERS

A SERVER TO TRY THE COMMUNION WINE IN THE VESTRY (IN CASE POISONED)

PARACHUTE FOR EMERGENCY DESCENT FROM ORGAN LOFT

CartoonChurch.com

# Archbishop Skelton Visits Jubilee House | 127 Society for Housing

RANDY MURRAY  
Communications Officer & Topic Editor

Compassionate service is a major component of Christian ministry and the 127 Society for Housing is one of the best examples of what can develop when Christians who are living out their baptismal covenant to work to make things fairer make a difference in the lives of others. The 127 Society for Housing provides homes for low-income, older people living in Vancouver. 127 is a tremendous example of partnerships between levels of government working together but maintaining the founding organization's vision. In the case of 127, the vision was and is to create facilities that provide safe, affordable housing even though located in a large metropolitan area with skyrocketing property values like Vancouver.

On a very rainy Thursday morning, January 31, 127 Society for Housing Executive Director, Joanne Graham together with: President of the Board, Joan Seidl; Vice-President, Graham Rawlings, ODNW; Board Members, David Van Blarcom and Susanne Cruickshank, ODNW; and Christ Church Cathedral parish leaders, Lorna Orr, Jane Hope and Kevin Smith gathered in the lobby of Jubilee, the newest (officially opened September 10, 2016) of the three 127 buildings to meet with Archbishop Melissa Skelton, have a chat and give her a tour of the facility. The board personnel are also all members of Christ Church Cathedral parish.

After meeting and greeting, the first stop was the Jubilee House Library. On the east wall is a photograph of one of the five founders of 127, the late Hilda Gregory, CM, OBC, ODNW, taken when she received the Order of Canada. Many of the books in the library come from her personal collection. Ms. Gregory died in November 2014. Also, on the walls are paintings by a Jubilee House tenant of the aforementioned photograph and of Christ Church Cathedral. Joan Seidl began the informal meeting by presenting the archbishop with a brief history of 127 Society.

The 127 Society was founded in 1981, by Hilda Gregory, Cynthia Llewellyn, Anne McCullum, Lil Thirkell and Adrian Ross, all Anglicans, three from Christ Church Cathedral and two from St. Clement, Lynn Valley. What these five accomplished back in the early 1980s with a stake of \$2,000 that they had pooled together was and is remarkable. There were others involved in those early days and amongst that group were people like Ian Birtwell, ODNW a public

*“Unless the Lord builds the house,  
the builders labour in vain  
Unless the Lord watches over the city,  
the guards stand watch in vain.”*  
Psalms 127, verse 1



Painting of Hilda Gregory by a tenant. PHOTO Randy Murray

buildings and properties construction and maintenance expert, and engineer, Graham Rawlings. Both Ian and

Graham, long time Christ Church Cathedral parishioners are still very much involved and as mentioned earlier, Mr. Rawlings was present for Archbishop Melissa's tour.

127 Executive Director, Joanne Graham supplied information about the staffing of the facility and the important role the Community Service Workers play in the overall culture of the house. She and Joan also shared information with the archbishop about the facility itself, including the following:

- Jubilee House is built to be environmentally sustainable to LEED Gold standard
- The City of Vancouver owns the Jubilee House and the land on which it stands. The 127 Society for Housing signed a 60-year leasehold with the City to operate the building as social housing with 87 low-income units and 75 low-end-of-market units.
- In the absence of subsidies from senior levels of government, rent from the 75 low-end-of-market units will subsidize the operation of the 87 low-income units.
- Jubilee House has 11 fully wheelchair accessible units and two elevators.
- Jubilee House has a state-of-the-art bedbug baking room on basement level 2.
- There is a beautiful rooftop garden with a capacity of up to 60 persons.

The tour included a visit to a studio apartment hosted by the tenant of the south facing unit. That was followed by some time spent on the roof of the building enjoying the rooftop garden which provides spectacular views of Vancouver from the Yaletown location.

But probably the most fun for Archbishop Skelton was her participation in a BINGO game and community lunch when and where she played a couple of cards but ultimately came up empty in the BINGO department.

Many thanks to the 127 Society staff and volunteers for their ministry, it is truly one of the finest models of ministry in our diocese.

For more information please visit their website at <http://www.127society.ca>. ☙



On the roof: Graham Rawlings, ODNW; Joanne Graham; Jane Hope; Joan Seidl; Archbishop Skelton; Lorna Orr; Kevin Smith; Susanne Cruickshank, ODNW; and David Van Blarcom. PHOTO Randy Murray



Ted cleans the counter of the low-cost store in the lobby. PHOTO Randy Murray



Playing BINGO. PHOTO Randy Murray



Enjoying the roof views. PHOTO Randy Murray



Joanne Graham, Archbishop Skelton and Joan Seidl meeting in the library. PHOTO Randy Murray



Archbishop Skelton meets some tenants including Bev (centre) who hosted a visit to her suite. PHOTO Randy Murray



Archbishop Skelton signals that she has '3.' PHOTO Randy Murray

# Diocesan Refugee Unit Report for 2018

PREPARED BY RANDY MURRAY WITH FILES FROM SHANKUNTALA SODEN & SHANNON MUIR, ODNW

There have always been refugees; however, the Syrian War and the shrinking of the world due to instant communications, largely facilitated by social media platforms, continues to draw closer and more focused

attention to this crisis on our planet.

There are many who see that the work of aiding, comforting and ultimately relocating those displaced from not only their homes, but also their countries is a part of

our baptismal covenant as Christians.

Since 2015, Refugee Ministry in the diocese of New Westminster has been more active than in recent years.

The diocese of New Westminster is a Sponsorship Agreement Holder (SAH). This means that it has a formal agreement with Immigration, Refugees and Citizenship Canada (IRCC) to authorize Constituent Groups (this is the formal name given to Sponsoring Groups) to sponsor refugees to come to Canada under the Private Sponsorship of Refugees Program. The diocese receives a yearly allocation of refugees allowing it to authorize a few sponsorships per year and has been authorizing refugee sponsorships since the late 1980s.

The Constituent Groups which are authorized usually consist of at least one diocesan parish. The authorized group accepts complete responsibility for the financial, practical and emotional aspects of settlement when the refugees arrive in Canada for a period of at least one year. The Refugee Unit acting for the diocese is only able to authorize a limited number of sponsorships each year. In addition, the Refugee Unit must be convinced that the Constituent Group will be able to carry out its settlement responsibilities and the refugees are likely to meet Canada's eligibility requirements.

The Diocesan Coordinator for this ministry is Dr. Shankuntala (Satori) Soden and the Chair of the Diocesan Refugee Unit (DRU) is Shannon Muir, ODNW.

What follows is the report to the Executive Archdeacon from Satori and Shannon describing the successes and struggles of the DRU in 2018, and some information about what the future holds. 2018 has been another eventful year for the DRU.

## Sponsorship Applications

At the time of writing last year, we reported that for 2017, we received allocations to sponsor 12 individuals. However, we applied for 16 extra spaces from the "pool" (excess allocations held back by IRCC or given back as unused) in October 2017, and received an additional allocation of 15 to be used by December 2017. Thus, our submitted applications for 2017 totaled 27 people.

Based on this figure, the government gave us an allocation of 28 for 2018. Those were all utilized, and we requested an extra 6 spaces, which we were granted and used just before the end of the year. At the time of this writing in late February, we have not yet received our 2019 allocation, but we have decided that 40 individuals are the maximum our diocese is able to handle. We have a significant waitlist that is close to that number.

## Issues

2018 has been another year of learning and figuring out how to smooth out our processes. We have also faced difficulties which required thinking on our feet, for example, in responding to IRCC urgent requests for more information, dealing with exit permit issues which delay travel, or problems that arise upon the newcomers' arrival in Canada. That said, the fact that the two of us get on well together both personally and professionally is invaluable.

We have learned that we have to be much stricter in our vetting procedures of both sponsoring groups and the refugees themselves. On a few occasions, people have not been forthcoming about prior refusals (in applications to come to Canada), additional relatives or partners. We have also faced a few difficult situations during the course of the first year of arrival in Canada. These have included personality clashes, unrealistic expectations on the part

of either sponsors or newcomers and even a situation where a newly arrived family decided to leave Canada because they didn't like it. In that case, we had to formally declare a "sponsorship breakdown" to IRCC ("no fault breakdown").

## Preparing for 2019 Submissions

We have been meeting with a variety of church and constituent groups to try to match them up to do co-sponsoring. These often involve the constituent group providing part or all of the funds and/or doing the work of settlement. We have very few churches asking to sponsor but many community groups and families asking. The diocesan policy is that there must be a parish involved with sponsorships, and priority is given to sponsorships working with Anglican parishes.

As our refugee program has grown, so have the duties, to manage applications, applications in progress and settlement issues. We have decided that we must cap our applications at a maximum of 40 per year. That means there will be roughly 40 incoming, 40 in process, and applications for 40 people in the current year.

Dave Parry and Wilna Parry, ODNW of St. Clement's, Lynn Valley have submitted a proposal to Diocesan Counsel to put on a weekend program for newcomers, over the Thanksgiving weekend. They have received full support from Rivendell Retreat Centre on Bowen Island and have received funding from Diocesan Counsel. The DRU has pledged our small *event budget* of \$500 toward their food expenses for the weekend.

For any parishes considering sponsorship, there are many opportunities. Here are some for which we are actively seeking sponsors:

- A Syrian family of four. The father is a victim of torture and has physical and psychological needs because of this. The mother is in her early 20s, speaks some English, and has work experience, two young children, a boy and girl, roughly 5 and 7.
- A young Somali man, 20 years old, fleeing conscription in his country. He wishes to move to Vancouver in order to help his brother, who is blind and was sponsored previously.
- Two young women from Democratic Republic of the Congo. Their sister and other family members are in Surrey, she has nearly finished her year of settlement. The family is ready and willing to do all of the work of settlement but does not have any funds.

If you would like to contact Satori or Shannon please send an email to [refugee@vancouver.anglican.ca](mailto:refugee@vancouver.anglican.ca).

During the Christmas season of 2015, Archbishop Skelton established an ongoing fundraising initiative named the *Archbishop's Fund for Refugee Resettlement* which receives applications to cover extraordinary expenses and "month 13" expenses.

## How to Give

Those wishing to contribute by credit card will find a "Give" button located at the top of each page (the header) of the diocesan website, [www.vancouver.anglican.ca](http://www.vancouver.anglican.ca). You may also text DONW to 7797, and this same contribution link will be texted to you. Please click on the dropdown box beside the words "Giving Type."

Those wishing to make a contribution by cheque, may make out the cheque to *The Diocese of New Westminster*, noting that it is for the "Archbishop's Fund for Refugee Resettlement" and mail it to 1410 Nanton Avenue, Vancouver BC V6H 2E2.

A charitable donation tax receipt will be issued for gifts over \$20. ☕



Here is a lovely story of family reunification. Most of the family came here two years ago as government sponsored refugees from Syria. Faiza is the mother of the family and is the woman in the middle with the black headscarf. This family was sponsored by our diocese. Her oldest daughter, Hana and Hana's two children (the youngest ones in the picture) arrived from Jordan on January 21. Hana had stayed behind in Syria because her husband had been taken by the police. He was never released and is presumed to be dead, so Hana made her own way to Jordan and waited there. Hana and her children are sponsored by Congregation Beth Israel Synagogue. Hanna is the woman in the middle, next to her daughter, who is wearing blue. Her son is the boy on the end wearing stripes. PHOTO Adele Lewin



The arrival party eagerly awaits Saber and his parents. PHOTO Courtesy of Shannon Muir



Saber (tall young man), his mother (with flowers) and his father (in wheelchair) arrive from Turkey (originally from Iraq) and meet their family here. They are now in Burnaby. PHOTO Courtesy of Shannon Muir



Many thanks to Lee Coulter of St. David and St. Paul, Powell River and to Sara Donnelly of the Powell River Peak newspaper for this photo of the Syrian family being sponsored in Powell River. This photo was taken December 29, 2018, when Lee took them to the library to get their library cards. The back row (left to right) is Jansher (son), Ramazan (father), Mezgin (mother) and Lee. The front row is Halaz and Abdullah.

# Christ Church Cathedral to Have Interim Priest-in-Charge

ANNE FLETCHER

Special to Topic, Christ Church Cathedral

Christ Church Cathedral will have a relatively short stint with an interim rector until a permanent successor to Dean Peter Elliott is actually in the office, most likely by May 2020.

In a pastoral letter read to Christ Church Cathedral's three Sunday congregations on February 10 by the Archdeacon of Burrard, the Venerable Kevin Hunt, Archbishop Melissa Skelton laid out an October 1 start date for the interim, on a timeline that should end with the arrival of a new rector in just over a year's time.

Dean Elliott, who turns 65 this May, will retire September 30, rounding out his term at Christ Church Cathedral to 25 years and two months, and encompassing General Synod, to be held in Vancouver in July.

His long tenure, and the active role in parish life taken by his husband, Thomas Roach, factored into the decision to appoint an interim, Archbishop Skelton said in her letter. They will both have to leave Christ Church Cathedral, she said, and the parish needs to get used to the hole they'll leave behind.

As laid out by the archbishop in her letter, the appointment of the new rector and possible dean (whose appointment comes at the discretion of the archbishop) will be done with careful consultation—after a parish profile is put together and the position is advertised, a diocesan advisory committee (Bishops Advisory Committee on Appointments—BACA) will be consulted, which will likely result in the recommendation of candidates to the archbishop and the canonical committee who will then confer and draw up a short list; Christ Church Cathedral's canonical committee will interview the candidates; and the canonical committee will then make a recommendation to the archbishop.

Archbishop Skelton said in an interview she will work with Christ Church Cathedral's canonical committee on the appointment of the interim rector. "I have one person in mind, and I think it's somebody I hope they will be delighted with," she said.

But, if the delight just isn't there, she said she'll look at other options, with no deadline for an appointment announcement. "I want it to take whatever time it takes."

Archbishop Skelton will also interview all the candidates for rector on the shortest short list—those who are invited to Vancouver for in-person interviews, after long-distance interviews.

While that doesn't always happen with smaller parishes, she said, Christ Church Cathedral "is arguably the worshipping congregation that has the greatest impact on the diocese."

As well, she'll be interviewing to appoint a new dean for the diocese. "I hope the rector will be the dean. That's my intention."

Asked if a bishop or archbishop, would overrule a decision of a canonical committee, Archbishop Skelton said,



Secretary to the Corporation John Ross and the Very Rev. Peter Elliott call the Cathedral's Vestry Meeting to order on February 24, 2019. This was the 26th Vestry Meeting chaired by Dean Elliott and the last of his incumbency. PHOTO Jane Dittrich

simply, "It's never happened, in my experience."

When the question of an interim was put on the table last year, Christ Church Cathedral's leadership, and many parishioners were decidedly cool to the idea. But canonical committee member, Ted Chiasson said a consultant's recommendations, based on an analysis of parish surveys and subsequent workshops last year, helped him shift his view.

"Peter is an incredibly significant force in the Cathedral as is Thomas, quite frankly," Mr. Chiasson said. "I think (the consultant) saw a period of grief, a period of apprehension, and the need to build in a transition phase."

Archbishop Skelton called the decision "data-driven," and said she hopes Christ Church Cathedral can pause and get used to Dean Elliott's absence. "It's letting the Cathedral have a breather," she said.

Long-time parishioners sounded philosophical about the future coming to meet them.

"My concern was that it would take 18 months or two years" with an interim, said Helen Williams, a Christ Church Cathedral parishioner since 2000. "With a long interim, the intensity of the community wanes. But it's only eight months." And eight months is "enough time for grieving."

Asked if the talk of grief was perhaps being overdone, Mrs. Williams gave a firm no.

With 54 years as a clergy spouse behind her, she's pretty

well seen it all—she's known those people in a congregation whose sense of their Christianity comes primarily through their pastor.

"When the pastor leaves, they fall apart," she said, and Dean Elliott has been at Christ Church Cathedral for an unusually long time. "How many congregations have a priest for 25 years these days?"

Bob Worcester, a former warden, has been a Christ Church Cathedral parishioner since 1980, when the Rev. Canon Dr. Herbert O'Driscoll (Herbie) another much loved dean was nearing the end of his incumbency (Canon O'Driscoll was dean from 1968–1982). "I think the transition process is under control," Mr. Worcester said. But, after all, hiring a new priest is nothing new, he pointed out. "Anglicans have been doing this for a long time."

He's sanguine about the sense of looming loss. "That's the problem with getting good people. They set a high bar, or they leave big shoes to fill and I don't know how to avoid that."

"I think we all acknowledge Peter has made a marvelous contribution to the Cathedral, but he's also left it in a situation where we can look forward to the future. We're strong."

And, as Mr. Worcester knows, Dean Elliott is not the first Christ Church Cathedral dean to cut a wide swath. He looks to the past to foresee that future. "If we could survive the loss of Herbie, we can survive the loss of Peter." ♦

## IN MEMORIAM

### Geraldine (Gerry) Fitz Maurice Dobbin, ODNW

June 1, 1929 – February 4, 2019

Geraldine, known to all as Gerry, leaves behind her much-loved nephew Brian, as her last few years living with memory loss came to a gentle end. She lost her older brother Peter in 2004, and her beloved niece Maureen to a traffic accident in 1984.

Gerry was born in the Nakuru War Memorial Hospital in Nakuru, Kenya, northwest of Nairobi. Her Irish parents Henry and Dymphna were trying to make a go of farming on 600 acres. The farm ultimately failed, but Kenya gave Gerry glorious life-long memories of African wildlife roaming freely. Foreseeing stormy political times, the Dobbins returned to Ireland in 1945, finally settling again as farmers in 1947 on BC's South Pender Island. Gerry graduated from St. Margaret's School in Victoria in 1947, ranking first in BC with a 96.8% average. She attended the University of British Columbia (UBC), the library school at the University of Toronto, and returned to work at the UBC in 1956. Her 34-year library career included 23 years with the library's computer systems development group.

Gerry led Girl Guide groups, played badminton, lawn-bowled with skill, and bathed in classical music whenever possible. She was a life-long Anglican, singing alto in choirs, bringing her calmness, practicality and good humour to



Gerry receives congratulations from Bishop Michael Ingham following her investiture into the ODNW, November 2009. PHOTO Wayne Chose

parish discussions, and taking on vital but unglamorous tasks such as weekly proof-reading the Sunday bulletin with her meticulous librarian's eye.

As an early adopter to the uses of emerging analogue and ultimately digital technology, Gerry was the moving force behind Christ Church Cathedral's "Sermon Tape" ministry from the 1980s through to the early 2000s. Carefully recording, making copies and skillfully archiving sermons preached at the Cathedral.

Invested into the Order of the Diocese of New Westminster (ODNW) in the inaugural year of 2009, Gerry's Citation read:

Gerry is a faithful servant of the parish and the diocese and has maintained a connection with the continent of her birth, Africa, through support of the Primate's World Relief and Development Fund (PWRDF) and Anglicans in Mission.

A Memorial Service was held at Christ Church Cathedral on February 22.

In Gerry's memory, donations to the Maureen Dobbin Scholarship, Department of History, University of Victoria, would be welcomed. ♦

# What is Spiritual Direction?

LEAH POSTMAN

St. James', Vancouver

In the movie *A Beautiful Mind*, there is a scene toward the end where a man approaches John Nash after class, and Professor Nash, instead of immediately engaging him, pulls a student aside and asks her, "Can you see him?" She laughs and affirms with an enthusiastic "Yes!" Nash then turns to his visitor—who has come to inform him of his nomination for the Nobel Prize—and says, "So now that I know you are real; who are you, and what can I do for you?"

## Looking for the Real

Spiritual Direction is the process of encounter with the Real. John Nash's very real mental illness aside, the longing we may have to know God is very much a journey of uncovering and surrendering those things—ways of thinking and feeling—that get in the way of seeing God clearly, and of seeing ourselves clearly through the eyes of God; that is, of being loved and of loving. We do not have to be sick or in distress to embark on this journey; we only have to be human. And this process of encounter necessitates relationship with others. We need other knowledgeable, experienced and trusted fellow pilgrims to check in with about the veracity of what we are seeing, and hearing and feeling. There is the Celtic concept of Anam Cara—from the Gaelic anamchara meaning "soul friend"—so a spiritual director could be anyone, really, but is usually a clergy person or trained director who is more formally experienced in assisting others to listen to how God is speaking into their lives and is able to meet for regular, dedicated spiritual conversation.

Conversation is at the heart of spiritual direction. Our God is a relational God, this being exemplified in the persons of the Holy Trinity and mirrored in our relationships with one another. We learn who we are through being in relationship with others. That being said, spiritual direction can look a lot like therapy on the surface: two people sitting in a small room, one talking about life, the other listening and maybe giving a suggestion here or there about prayer, or meditation; perhaps a good book to read. But the relationship of the director and directee is not a therapeutic one, per say. When I first stumbled into spiritual direction, I just wanted God to tell me what to do, and seeing as I was not getting any clear answers—no burning bush, no voices calling out in the middle of the night—I figured one of his official employees would be able to run interference for me, interpret my dreams, prescribe readings and rituals. But spiritual direction is not career counselling or life coaching; it is not financial planning or a match-making service. It is not about self-improvement or spiritual perfection. The conversation is not about solving life's problems but about becoming more truly and authentically alive. It is not about securing answers, but about discovering our true self and vocation in God through Jesus. It is about becoming more fully human, more fully real.

There's the tendency, I suppose, to think of the spiritual life as superior to or above the concerns of ordinary human life but in reality, there is no such distinction. Wherever we are in our lives is where God meets us. What I have learned is that God does not exist and operate outside of my life. God is embedded in my life, its events and my choices. God is knit into who I am. Our lives, looked at through the lens of faith, reveal this. Terrible things happen and terrible people exist, to be sure; evil is real. But I have come to know for myself, and seen unfold in the lives of others, that God is our constant companion. "Bidden or unbidden, God is present" is the famous quote by Erasmus that Carl Jung had written over his front door, and it is a loving God who invites us to read our lives this way.

However, it takes time to learn how to do this, probably a lifetime. It takes patience and prayer. Often, we experience what is called the "dark night of the soul" where we are not sensible to God's presence at all. Again, often it is only through others that we are made aware of how God is changing us, how we are being made into the likeness of Christ. Our query of others if they can see him, too, is more and more often responded to with a resounding "Yes!" We realize more and more that God, Jesus, is alive in all the people who surround us.

## Who Are You and What Can I Do For You?

Relationships are hard. Other people don't listen; they follow their own foolish hearts; they don't think things through. They are maddeningly intractable and incorrigible. But I have to take into account that I, too, am "other people" to other people! One of the greatest joys that come out of the deep work of spiritual direction is the breaking through of the illusion that I am in isolation from "other people," the dispelling of what 12-step recovery calls our "terminal uniqueness." In conversation with a spiritual director, we



*"Spiritual Formation  
is a process  
of being transformed  
into the image of Christ  
for the sake of others."*

Robert Mulholland

are invited to explore who we are and who God is to us and so we are freed to be curious about who others are and how we might serve them. Spiritual direction is deeply incarnational: as I learn to experience Jesus within myself, I experience Jesus in others, and they in turn experience Jesus through me. What is on offer is an invitation to community and connection.

## The Prize

Ultimately, I don't know what the Nobel Prize of this analogy might be, but I suppose God is like the person who comes with news of the prize. God comes to us—is always

*"God comes to you disguised as your life."*

Paula D'Arcy

coming to us—with great news. Ask someone to confirm that this is real. Start a conversation. ✠



*This article is the first part in a two-part series on Spiritual Direction. The second article will look at some of the questions and practical steps to consider in finding a spiritual director. Leah Postman is a parishioner of St. James' Anglican Church and a spiritual director.*

## Maple Ridge Speed Skater has Bright Future

LAUREN SEATON

St. George, Maple Ridge

Maple Ridge speed skater, 17-year-old Marshall Shupe returned from a major injury to compete in the 2019 Canada Winter Games in Red Deer, Alberta. Marshall and his family are members of St. George, Maple Ridge.

In September 2018, he competed in Short Track at Western Elite Circuit #1 in Calgary where he ranked sec-



Marshall in mid-January at Western Elite Circuit #3 in Calgary, his first day back in competition. PHOTO Submitted



Marshall, with the team during the race in 2018. PHOTO Submitted

ond in BC. During that race, he broke his tibia bone, the second largest bone in the human anatomy next to the femur. The tibia is a component of the knee and ankle joints. Although he was out for almost three months he continued to train and was able to remain on the team. During his time convalescing he said, "I was glad that I had God and Jesus in my life because it gave me hope when I was down with my injury."

When his mother Mae was asked about his age when he started skating her answer was, "First grade, as soon as he got on a pair of skates, he was off." By age six he was in competition at Planet Ice in Maple Ridge. For the better part of ten years, he was coached by Eden and Julian Green. Currently, Marshall trains at the Calgary Olympic Oval in the Stage 2 Short Track program. As well as his rigorous training schedule, he is taking online courses and hopes to graduate with his friends at Maple Ridge Senior Secondary.

Marshall was part of the BC team at the 2019 Canada Winter Games held in Red Deer, Alberta from February 15 to March 3.

As we were preparing this piece for *Topic*, Mae sent updates prior to the deadline in order to keep the coverage of Marshall's competition current.

Her February 19 post was as follows:

"Hi Lauren,

Things are pretty exciting out here in the games. Marshall was doing well in the 1500m qualifiers despite being sick, but he was disqualified in the second round of races by cutting inside and bumped a skater off their track (the other skater didn't fall but lost speed) and so he isn't continuing in this distance.

But he did do well in his 500m qualifying races and will be going into the final rounds on Wednesday, February 20."

Mae went on to let us know that regardless of the outcome of the 1500m, Marshall was pleased with being able to compete given the recent serious injury. And he did race in the 500m heats and wound up finishing tenth which made him very happy to be in the top ten, a great finish considering he had a broken his ankle in September.

Later during the competition, as part of the relay team, Marshall shared the disappointment of a dropped baton which eliminated his team from that particular race, however, keep an eye and ear out for Marshall as he has a bright future. ✠

# A Light is Gleaming | Kolkata!

GILLI MCLAREN

*All Saints' Mission*

The year was 1971, and my employers transferred me from an idyllic posting in the city of Bangalore, Southern India to the head office in "Calcutta" — that is how Kolkata was spelled in days gone by. When we landed at Calcutta airport with my young family, a son, four years old and a daughter just two, I was alarmed to find the airport surrounded by anti-aircraft guns, sandbags all over the place, heavy tanks and artillery guarding the airport entrance, and soldiers scurrying around with weapons at the ready — it was a warzone; the airport was not far from the then-East Pakistan border. The Indian Armoured Corp was rapidly advancing towards Dhaka, the capital of East Pakistan to liberate, the territory that eventually became Bangladesh. I learned a lesson from that army operation, which I have shared with fellow Vestry members wherever and whenever I have been part of deliberations... but more of that later.

Refugees flooded into camps in India seeking sanctuary, and the magnitude of human tragedy as it unfolded can never be fully described. The global reaction was emotional and enormous — those of us of a certain age will remember Joan Baez singing haunting ballads about Bangladesh. At a rally in Hyde Park, London, where I happened to be, I bought a tie for the relief effort for which I paid £25 — a princely sum for me; but people of the world were deeply moved by the human tragedy and the horror of it all.

But there were many who were challenged by the words of Jesus: "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me." Millions of refugees found their way to live in the slums of Kolkata. And that is when the Calcutta Cathedral Relief Society now referred to as Cathedral Relief Service (CRS) was born in the turmoil of war and misery.

St. Paul's Cathedral, Kolkata (1847) is a magnificent edifice, noted for its Gothic architecture. It is the seat of the diocese of Calcutta in the Church of Northern India.

The late Canon Subhir Biswas, a visionary young priest was the vicar. He said, "Some people in India would be quite happy to see the church just keeping itself, maintaining the beautiful grounds in the midst of violence and tension. Yet we ourselves, who are within feel that we can't do that. We have to expose ourselves, to put our property and our church in jeopardy. It is a way of asking repeatedly, what does the incarnation mean in our lives?"

In this vision he was joined by Hazel Platt, who after a stellar career in the British diplomatic service (last posting as a senior administrator in the British Embassy in Jerusalem) decided to commit her life as a missionary to India. She lived in Kolkata for the rest of her life and died there. Those two were the inspiration for the founding of the CRS. Hazel Platts, who eventually was honoured with the Order of the British Empire (OBE), was the first Executive Director. CRS provided food, clothing, medical care, and education to the war stricken and the poor to give them a chance in life. Today this work has grown, and the mandate is considerably enlarged to address other problems of society, such as human trafficking, and other ills.

Money was always scarce, but Canon Biswas had many creative ideas. At one time a banquet was organized as a fundraiser and tickets were sold. That evening everybody was seated, but there was only one table and two chairs in the middle of the hall. A lottery was drawn, and the winning couple sat at this table and were served bread and soup. The others went hungry to experience what it means to be hungry, and the money collected went towards a feeding program.

In order to resist the Indian army columns as they rapidly advanced towards the capital city of Dhaka, Pakistani commanders decided on a strategy of setting up pockets of fortifications along the way. However, Indian army commanders ignored those fortifications and went straight to Dhaka and raised the national flag. East Pakistan became the People's Republic of Bangladesh in a matter of days. How often I tell my friends at Vestry meetings that we get sidetracked in irrelevant skirmishes, missing out on the main objective altogether.

My company had a branch office in Dhaka but owing to the war, all telephone and radio communication were lost, and nobody knew about the fate of a colleague of whom we had lost track. It was decided that I should be sent to Dhaka because I was a Christian, and therefore, unlike my Hindu and Muslim colleagues less likely to come in harm's way. Sometimes the tide of events takes you to a place where you had not planned to go, but that is discipleship.

I eventually found my lost colleague. He took me to his office and showed me his desk; one side of it was shattered with bullet holes. He wanted to buy a new desk. I



St. Paul's Cathedral interior bathed in candlelight. PHOTO Submitted

tried to persuade him to keep the old desk, have it nicely polished, displaying the bullet holes, it would give him bragging rights! My suggestion was not taken, because for him, the bullet holes represented an emotional trauma of which he did not wish to be reminded. I realized that sometimes in our zeal to impose our "bright ideas" we are blind to another's pain.

Moving closer to the present time but still relating to my relationship with St. Paul's, Kolkata, my wife and I were privileged to attend the 8th Annual *Penny Pot Tea*, May 12, 2018 at the Church of the Holy Trinity in White Rock. This is a great initiative organized and presented by the chair and founder of the Canadian support group Sheila Johnston, ODNW with her friends Sara, David, Keith and Roma (the group met and began this work at St. Mary's, Kerrisdale). The goal is to raise funds to support the work of CRS in Kolkata. Last year was special because a distinguished delegation from Kolkata was in attendance.

It was a wonderful experience for us to meet the Rt. Rev. Ashoke Biswas, Bishop of Kolkata and Chair of CRS; the Rev. Abhir Adhikari, presbyter of St. Paul's Cathedral, and vice chair of CRS; and Rig David, the Executive Director, and worthy successor to this position of responsibility. We were so happy to share stories and common experiences, reminiscing about people we knew and places we frequented. Bishop Biswas has a delightful sense of humour and knows all the road side eating spots of Kolkata. It is good to know that Christ's presence continues in Kolkata, significantly through their ministry.

My dear friend Father Basil Manuel was the vicar of St. James' Church, a magnificent twin towered edifice built in 1862. When we were finally leaving Kolkata, where we had lived for 16 years, he gave us a painting by Sama Bairagi, a gifted young Bengali artist — some of his work adorns the Cathedral. Father Manuel said, wherever you go, this

CONTINUED ON PAGE 9



A photograph of the Sama Bairagi painting, and check out Sheila's piggy bank next to the picture — that is from the Penny Pot Tea Party. The concept of the Penny Pot is that throughout the year between Penny Pot Tea Parties, one deposits change into the piggy bank and then brings it to the annual gathering. For 2019, Sheila will be stepping back from CRS. There are other groups around the world that support CRS including the UK Friends, here is their website: <http://www.cathedralreliefservice.net/supporters/ukfriends/> And here is the website of the CRS: <http://www.cathedralreliefservice.net/>. PHOTO Gilli McLaren

## Topic 50th Anniversary

For the past few months we have been promoting the *Topic 50th Anniversary* commemorative publication planned to go to print in the fall of 2019, hopefully in plenty of time for the actual *Topic 50th Anniversary*, February 2020.

In order to assist with the costs connected to publication and distribution, a fund has been established and we invite you to consider making a gift to help with the

project. Financial gifts can be made online using credit cards via the diocesan website by clicking on one of the “GIVE” buttons found in the header and footer of each page of the site, [www.vancouver.anglican.ca](http://www.vancouver.anglican.ca) and selecting *Topic 50th Anniversary*, or send a cheque by mail made out to the *Diocese of New Westminster* with the words “Topic 50th Anniversary” in the memo line. The address is 1410

Nanton Avenue, Vancouver, BC, V6H 2E2

Here are two more photographs from the collection of the Ven. Ronald Harrison, retired Executive Archdeacon of the diocese of New Westminster and former associate editor and principal photographer for *Topic* in the 1970s and 1980s. ☩



An aerial view of St. Augustine, Marpole in 1980 at the time of the construction of the new hall. When recently asked about this photograph's POV, Archdeacon Harrison replied, “I received permission to go to the roof of the white highrise office building at 73rd and Hudson. The RCMP occupied part of the building at the time.”



George Robbins, Carole MacKay and Doreen Stephens stand on the subfloor surrounded by the framing of the “new” St. Augustine Parish Hall, October 1980.

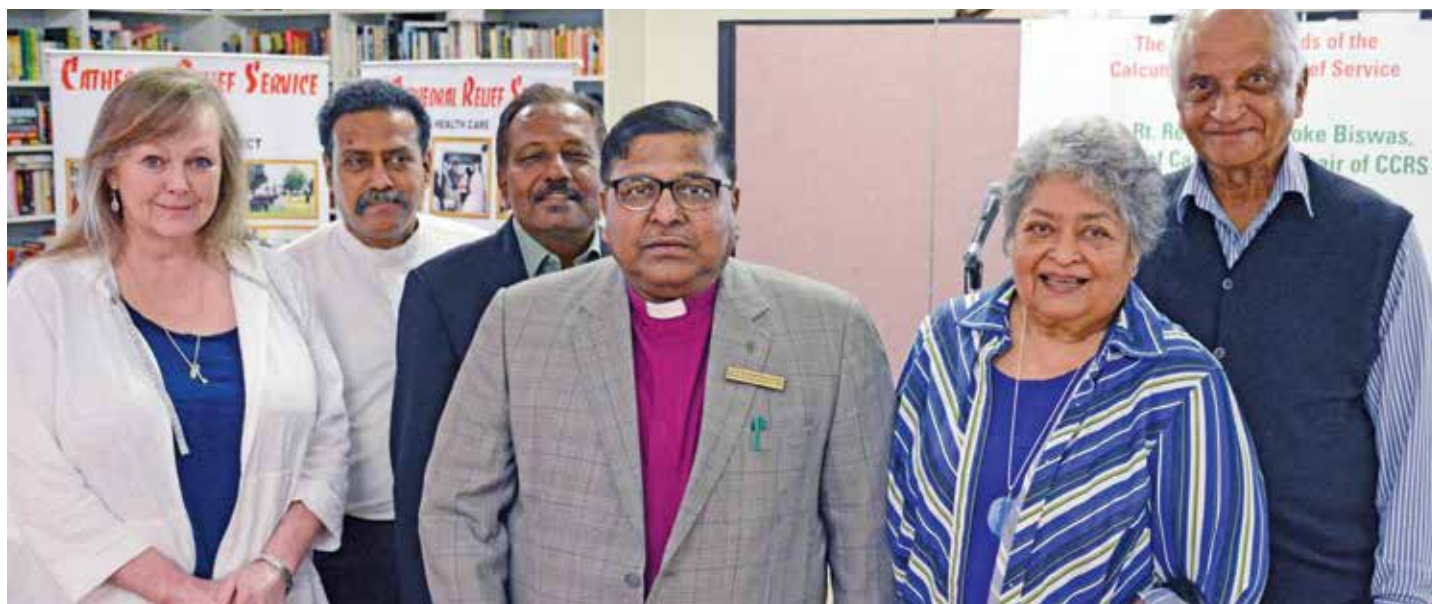
## A Light is Gleaming | Kolkata!

CONTINUED FROM PAGE 8

picture will remind you of this city. At that time (1985) we could never have imagined that one day this painting would bless our home in Canada.

An artist observes from a perspective that many are unable to share, and using imagination transcribes their observations to display to the viewer the reality as they see it. The gospel writers similarly wrote for us about their respective experience of Jesus in their lives; hence the futility of trying to reconcile their differing narratives, because each gospel writer is expressing their experience of Jesus within the limitation of the written word from their perspective. Bairagi has painted Kolkata's skyline in silhouette: high rise buildings, symbols of economic wealth and power; Victoria memorial (a beautiful structure, but a poor attempt to replicate the glory of the Taj Mahal to perpetuate the memory of a foreign monarch); the iconic Howrah bridge spanning the Hooghly River (a tributary of the Ganges); the elegant Bengal Club where the elite dine in exclusivity; and some of us can clearly identify St. Paul's Cathedral. But poignantly the artist also reveals the slums and small shanty huts, called “Jhuggis” where the poor and the hungry live. Oxford dictionary describes “Jhuggis” as a slum dwelling made of mud and corrugated iron. In fact, corrugated iron was expensive, and they were actually made of cardboard and tin. The focus of the painting (with Bairagi executing a textbook “Rule of Thirds”) we see overlooking the city of Kolkata is the profile of Jesus embracing the city in a gaze of care and compassion and love. And that is how the artist is affirming the presence of Jesus; a light is gleaming!

There are many who have walked with Jesus on the streets of Kolkata, and there are many who walk with him even today. When we lived there, we had the privilege of knowing a few. There was of course Mother Teresa—she was revered even then,



The Penny Pot Tea on May 12, 2018. From left to right: Lenore Richards, Rev. Abhir Adhikari, Rig David, Bishop Biswas, Barbara McLaren, and the author, Gilli McLaren. PHOTO Randy Murray

this extraordinary woman walking with the ordinary; living an expression of the love of God. There was Major Dudley Gardiner, who ran the “Meals on Wheels” program of the Salvation Army (he was in fact a major in the British Army). His Lord asked him to “feed the hungry,” which he did until the day he died. When he was a prisoner of war in Japan his captors tattooed a number on his chin, and to hide that he wore a bushy beard—on the streets of Kolkata, he was known as the angel with the bushy beard. But it was their faithful work and that of many others past and present that live out their baptism and keep the knowledge Jesus present in Kolkata. That is how the kingdom of God grows, inexorably and inevitably, not because of us but in spite of us.

Subhir Biswas (1933–1977) wrote a prayer that not only articulates his conviction, but also teaches us what a prayer ought to be:

“Forgive us, Lord, when we build worlds which are dependent on us and not on you... Forgive

us when we cannot see you in the midst of suffering and darkness. Help us, however feebly, to

realise that the coming of the Kingdom is your work, and not ours.” ☩



St. Paul's Cathedral, Kolkata. PHOTO Esther Simick



Two visitors at the Food Bank and a fur coat. PHOTO Margot Grant



LEFT The Food Bank space. RIGHT Coordinator Susan Kimm-Jones with the tickets indicating the number of people needing food. PHOTOS Margot Grant



Parishioner Jack Carlson brings some bread donated by a local supermarket. PHOTO Margot Grant

# With an Income of \$1,600 I Pay \$1,625 in Bills

The Food Bank at St. Bart's in Gibsons feeds

MARGOT GRANT  
St. Bartholomew & St. Aidan, Gibson's

Although the doors of the Food Bank at St. Bartholomew's don't open until 1pm, the first client shows up at 9:30am. He walks into the Church hall, grins, picks up a ticket with "#1" and happily surveys the tables with goods.

Twenty volunteers, half of them parishioners, are still busy organizing items and unpacking boxes.

It isn't long before the second client arrives and carefully takes stock of the offerings on the tables, deciding what to choose at 1pm. Each client gets to pick one or two items per table.

One long table holds warm clothes and socks, personal hygiene items and home cleaning supplies. The personal care items and some of the clothes are donated by London Drugs—items that did not sell within a certain time and would otherwise go to the landfill.

There is a table with leftover Christmas goodies, a long table with a great variety of food items donated by London Drugs, and a table with bread and pies from local supermarkets.

In the Church kitchen, volunteers are busy filling plastic bags with flour, rice, oats, milk powder and pet food; after picking up an additional box of food in the basement, clients should have enough food for a week.

Rev. Brian Heinrich, under whose leadership the congregation has grown the last three years, wanders in, looking happy.

St. Bart's Food Bank was created in 2010 by Nancy Vanderleelie, the spouse of then priest, the Rev. Peter Vanderleelie at the time, to bridge the difficult last week before welfare cheques arrive. The first week after the cheques, bills are paid and some food is bought. The Salvation Army Food Bank usually tides people over the next two weeks but by the last week, kitchen cupboards can be bare.

As the bench in the hall fills up, an older woman called Rachel arrives carrying two fur coats and several other items of clothing in good condition. "They belonged to my late husband's late wife," she says. "He died last month and I'm cleaning out the closets. I've been coming to the Food Bank for years, off and on, and I'd like to give back."

With an income of \$1,600, Rachel pays a monthly pad fee of \$402 for her paid-off double wide home, \$200 for Hydro, \$200 for Telus services, \$92 for various insurance policies, \$90 for ICBC, \$490 in car payments for a 2017 Chevy Trax, \$125 for natural gas, and \$26 for property tax, to a total of \$1,625.

"I don't know yet how much I pay for water, I drive as



Just Help Yourself. PHOTO Margot Grant



Cat food. PHOTO Margot Grant

LEFT Client

# \$1,600 a Month, I Need the Food Bank

almost 150 people a month and the need is not diminishing

little as possible to save gas and I'm very grateful the pad rent did not go up this year," she says.

Why car payments of \$490 for a fairly new car? "My husband had serious health issues and I'm disabled. We bought the car when he was still alive and had a bit more money."

She expects to get 60% of his Canada Pension Plan (CPP), about \$651 a month, and may not need the Food Bank in the future.

Not everyone uses the Food Bank all the time, Church volunteer Vera Askew says. "Some people are destitute, find a job but return when it ends. Or women come when their husband dies and they can't find out how to get money. We saw a lot of people with the mill lay-offs in Port Mellon a few years ago. Some women cry and say, 'I used to volunteer at the Food Bank and never thought I'd need it.'"

As she speaks, another woman waltzes in. "What a beautiful fur coat!" she cries. It looks great on her, everyone agrees, and she happily leaves the hall with it. Coffee, Timbits, donated alcohol-free wine and flavoured water help to pass the time until 1pm.

"For many clients, the Food Bank is also a social event," coordinator Susan Kimm-Jones says. "They meet friends and look out for one another. So-and-so has broken his arms, could we bring some food, or they'll take a box for somebody who couldn't come."

In the Church parking lot, a group of younger, warmly-dressed people are having a good time. Someone plays the guitar, dogs play, a toddler walks around, there is laughter. They live up in the mountains, says one of them, Will.

He likes the idea of the Food Bank. "There is an issue with supply in the world. Everyone on this planet should have food, shelter and clean drinking water. It is important to us that this food, which would otherwise go to the landfill, is used to feed people. Plus I'm on a near-zero budget right now."

In winter, he spends most of his days sawing wood with a bow saw to keep warm and hauling water. "I'd like to be totally self-sufficient and grow my own food, but the ground underneath the cedars is just not very good for that. I'm thinking about bringing soil up from a clearing further down."

It's nearly 1pm and quite a crowd has assembled at the doors. Men, women, seniors, young mothers with children, a man with a baby in a stroller, middle-aged people, people of various ethnicities, quite a few people in

obvious ill health: the only thing in common is an—often temporary—need for food.

When the time comes there is a surge to a table with five volunteers. Newcomers are registered and quite a few do not have an address: they are couch surfing, live in a car, or short-term in a cheap motel, sleep rough or live permanently in the mountains.

Those already registered have their name checked to receive a slip of paper with the number of people they need food for. This Wednesday, St. Bart's Food Bank will see 85 people, feeding a total of 146.

The people who came earliest get first pick and make a beeline for the personal care items, toques, socks and sweaters and food from London Drugs, including tins of coffee.

About five years ago, a previous manager of London Drugs came to the hall and saw the Food Bank. He asked his head office if all items going to the landfill could go to the Food Bank instead, which was granted. When the project in Gibsons proved successful, London Drugs made it a company policy for all its locations. London Drugs is still a major contributor to St. Bart's Food Bank.

Mark's Work Wearhouse in Sunnycrest Mall donated 24 pairs of warm socks for this Wednesday and sold the Food Bank an additional 125 pairs at 50% off.

Within half an hour, the long table with food is almost empty and all but one or two personal care items are gone. So are two new pillows and a number of warm clothes; a lot of the bread has been taken and the enormous bowl of potatoes sits empty.

After people have made their choices in the hall they go downstairs for the boxes. Depending on family size, the boxes contain various amounts of cereal, peanut butter, crackers, pasta sauce, cans of soup, mac and cheese, bags of dry instant soup, small juice boxes, canned tuna, canned pork and beans, canned fruit, canned vegetables, dry pasta and toilet paper.

Each box is slightly different—another kind of cereal or soup, for instance—so people have a choice. They can exchange items for vegetarian or gluten-free ones if they want, and there is Ensure or Boost for those who need it. Thanks to the volunteers, the boxes are all packed and ready to go when the doors open.

Shelves along the walls are lined with enormous amounts of food; another room holds even more. "This community is unbelievably generous," co-coordinators Joan Lee and Susan Kimm-Jones say.

The Thanksgiving food drive resulted in 400 bags of food, a drive by Elphinstone Secondary yielded 100 bags, Gibsons Building Supplies delivered so much food in December that it needed to be delivered by crane, and the Gibsons Yacht Club, the Garden Club, the Town Preschool and Yoga by the Sea all donated generous amounts of food.

Ordinary citizens bring cookies, food and money; a donation of \$500 is not uncommon. The Landing Clothing Company raised \$13,000 last year with fashion shows in the Church hall.

With the funds, the volunteers buy supplies not donated; they shop mostly local and many businesses give discounts.

"I don't know if I can ask this, but would you have some healthy snacks like granola bars for my kids when they come out of school?" a young mother asks politely. A volunteer cracks open a box and gives her some. Other volunteers are helping people to carry boxes to the parking lot.

A woman rushes in just before closing time. She looks exhausted. "Two evictions today. All this stuff out on the street and no place for them to go. Can I bring them some food?" The volunteers know her and pack up some supplies. "I'll keep the croissants and the chocolates," she says with a wink.

Most people decline to talk about the circumstances that led to their use of the Food Bank. One woman, however, says she used to come to the Food Bank when she and her husband had a net income of \$3,800 a month. They had a lot of medical costs, she says, and they needed special diets.

"We don't judge, and we don't check income," Susan Kimm-Jones says. "People may be locked into contracts or have circumstances we are not aware of. As in all walks of life, there may be a small percentage of people who take advantage. We don't worry about it."

Almost everyone says "thank you" when receiving food and many people wave goodbye to the volunteers when they leave. The Food Bank clearly fills a need.

At 3:30pm, the volunteers are tired but happy. "The Food Bank is one of the reasons I joined this Church in June 2017," Susan Kimm-Jones says. "I love this kind of practical outreach. I didn't plan on running it within two years, but it's a labour of love."

The Food Bank at St. Bart's Church in Gibsons is open every third Wednesday of the month. It is located at 659 North Road, at the corner of North Road and Gibsons Way. ♦



Volunteers of the Food Bank can pick one or two items from each table in the hall before going downstairs for their boxes. RIGHT Parishioner Jack Carlson (right) handing out food downstairs. PHOTOS Margot Grant

# We All Belong

## Archbishop Skelton Joins Campaign for L'Arche

PREPARED BY RANDY MURRAY WITH FILES FROM TRUDI SHAW, *Deacon of the diocese of New Westminster*

Archbishop Skelton is lending her support to the multi-million dollar *We All Belong* capital campaign for L'Arche Greater Vancouver. The archbishop has agreed to join the Honorary Campaign Committee chaired by the Most Rev. J. Michael Miller, CSB, the Roman Catholic Archbishop of Vancouver.

Located on Sussex Avenue in Burnaby, L'Arche Greater Vancouver is an intentional community providing homes and day programs for adults with developmental disabilities since 1974. With an aging facility that no longer meets the needs of people, and with the increased desire and demand to support more younger adults with developmental disabilities, the organization is working on plans to turn their dream of a new, modern, and fully accessible facility into a reality.

The projected cost of this new facility (which will also include 29 units of affordable housing) is approximately \$29 million and it will be constructed on the current L'Arche Greater Vancouver property. The total goal for the campaign is \$15 million. In order for the project to be financially viable, L'Arche will need to realize a minimum capital campaign goal of \$5 million by the end of 2019. However, their desire is to begin occupancy in 2021, debt and mortgage free. To date they have raised \$2.1 million.

L'Arche is an international organization founded by Canadian humanitarian Jean Vanier in 1964, and holds at its heart the understanding that every person is valued and has unique gifts to contribute to society. L'Arche Greater Vancouver, one of 29 L'Arche communities across Canada, is an ecumenical Christian community supported by a number of clergy from different denominations.

The Rev. Trudi Shaw has also been engaged with L'Arche for well over a decade, ever since she led her first community prayer with residents back in 2006. Today she leads the monthly Anglican worship services at L'Arche, following the retirement of the Rev. Randolph Bruce in April 2017. Deacon Shaw is also a former L'Arche Board member and

PHOTOS & GRAPHICS Submitted



Board Chair, and now as a volunteer, she is helping as an Ambassador with L'Arche's *We All Belong* campaign.

For residents like Christina Bruce, a young adult with Down Syndrome (and daughter of Randolph and Todd), who has been part of the L'Arche community for over a decade, regular Sunday worship at All Saints parish in Burnaby is an important part of her active and busy life. She also participates in the weekly Community Worship services at L'Arche and assists Deacon Trudi with the

monthly Anglican liturgy.

"I will be forever grateful that L'Arche and all it stands for came into our lives," said Christina's mother, Diane, whose unique parental perspective underscores the importance of the campaign that will allow L'Arche to support more young adults like Christina.

To find out more about *We All Belong* and for opportunities to support the campaign please visit the webpage at <http://www.larchevancouver.org/weallbelong.htm>. ✕



Diocese of New Westminster  
ANGELICAN CHURCH OF CANADA

# Confirmation Preparation Day

A day of learning, conversation, and food for youth and adults to prepare for confirmation/reception/reaffirmation

Hosted by Archbishop Melissa Skelton  
on Saturday, May 4th, 10-3 at Christ Church Cathedral

Register by May 1st:  
[jschaap@vancouver.anglican.ca](mailto:jschaap@vancouver.anglican.ca)



LEFT Tellison facilitates a selfie featuring Bishop Brent Alawas and transitional deacons the Reverends Carrothers and Gutjahr during the Convention procession.



Archbishop Skelton and Padi Arvin Amayag in front of Arvin's former parish of St. Paul's.

## Diocese of New Westminster Ambassadors Visit Episcopal Diocese of Northern Philippines

On February 17 after 13 ½ hours aboard a full Philippine Airlines flight, an intrepid team of travellers from the dio-

cese of New Westminster touched down in Manila. The fellowship included: Archbishop Melissa Skelton, Deacon Eric Stroo, the Rev. Tellison Glover, the Rev. Arvin Amayag, Diocesan Council youth representative Jade Martin-Seedhouse, and three newly ordained clergy — Reverends Cameron Gutjahr, Vivian Seegers, and Tasha Carrothers.

At the beginning of their ten day trip, the Ambassadors were guests at the Episcopal Diocese of Northern Philippines (EDNP) 48th Annual Convention at the Cathedral in Bontoc where they were warmly welcomed by the Bishop Brent Alawas and the diocese. The Convention was followed by a tour of the region, visits to many churches and a full agenda.

As of this writing in late February, Diocesan Communications (*Topic*) has received hundreds of smart phone photos from the Ambassadors of which there is a small sampling included. More detailed coverage of this historic

trip and many more photos will be available on the diocesan website and in a future issue of *Topic*. ✠



Diocese of New Westminster Ambassadors stop for a meal.



Traditional dancing in honour of the visitors to St. Paul's.



Bishop Alawas and Rev. Glover discuss church building.



Vivian with friends, including Evelyn and Elvie both who have attended the Diocesan School for Parish Development.



The folks at the "preaching station" of St. Philip which is an adjunct of St. Michael and All Angels, EDNP which is the partner parish of his parish, St. Michael's, Vancouver (Multicultural).



Jade in a tree.

AROUND THE DIOCESE

• Archbishop Visit to St. Jude's Anglican Home •

On Wednesday, January 23, 2019, Archbishop Melissa Skelton paid a visit to St. Jude's Anglican Home located just a few yards from the BC Children's Hospital parking lot on the border of Vancouver's west side Shaughnessy neighbourhood.

St. Jude's Anglican Home is a 55 bed complex care home where care and services are provided in a home-like environment with the focus on resident needs and desires. The Home is governed by a non-profit society and funded by Vancouver Coastal Health, user fees and donations. Adult Day Care is also offered on a private pay basis and the daytime program participants spend their day enjoying the company of residents, meals/snacks, recreation, and activities. Support with personal care is also provided.

Although independent of the diocese (Anglican Church) in terms of polity, operations and governance, St. Jude's still maintains a strong connection. There is a part time, Anglican Chaplain, and presently the Rev. Clare Morgan fills that ministry role with enthusiasm, care and compassion (Clare's opinion piece about her ministry at St. Jude's is found on page 18 of this issue of *Topic*). Her presence is much appreciated by the residents, day care clients, family members and staff. Board personnel are often members of parishes of the diocese of New Westminster.

During the visit, Archbishop Skelton met a number of the residents (on both floors), family members and staff. Executive Director, Jill van der Linden took some time from her busy schedule to chat and pose for a few photographs.

Just before 11am, St. Jude's Chapel was filled to capacity for a Celebration of Morning Prayer. Judith Parkes of St. Mary's, Kerrisdale is a St. Jude's supporter and also a long time member of the St. Mary's Chancel Guild. Her skills and experience are much appreciated at St. Jude's. For the liturgy on January 23, Judith brought the flowers for the altar and set up the worship



During her visit to the first-floor common area, Archbishop Skelton is introduced to one of the St. Jude residents by Rev. Clare Morgan.



Jill van der Linden, Executive Director of St. Jude's with Archbishop Skelton.

space with Rev. Morgan. Of course she also attended worship and helped residents find their place in the order of service. An added bonus was the presence of organist, Barbara Teasley, parishioner at Christ Church Cathedral who accompanied the hymns and provided music before worship began.

The Old Testament from Isaiah was read by Gillian Moore a relative of one of the residents; Archbishop Skelton offered a homily taking the Gospel, *Luke 4:14-21* for her text and Rev. Morgan presided over the worship, leading the prayers and hymns. ✠

A video recording of Archbishop Skelton's sermon is available online at <https://www.vancouver.anglican.ca/media/2019-01-23-today>



Rev. Morgan introduces the Archbishop to one of her friends on the second floor.

• Happy Birthday & Farewell to Amy •



The Group. PHOTO Randy Murray

At 12:30pm on Tuesday, January 29, 2019, the Synod staff celebrated the birthday of Synod Building Manager Amy Thorogood and with sadness also commemorated her imminent last day on staff, January 31, 2019.

Tables were set up buffet style in the Conference room of 1410 Nanton Avenue to accommodate a delicious selection of food supplied by Vij's Railway Express food truck and everyone on staff except for Director for Mission and Ministry Development, the Rev. Dr. Tellison Glover who had experienced some travel challenges on his way back from the Bahamas were present to wish Amy well and say "good-bye." Missing from the photo is the Rev. Jessica Schaap who had to leave the luncheon before the photos were taken.

Amy did an incredible job in her more than two years on staff, both as the Synod Building Manager and as the Verger at St. John's, Shaughnessy (SJS). Her professional and positive attitude was a valued component of the life of the organization, not only for those who were fortunate enough to work with her but for the hundreds of people—user groups, tenants, guests, visitors—who came through the doors during her incumbency. Amy will be missed.

As is traditional, there was a Dairy Queen ice cream cake served and it proved difficult to slice, so Amy had to get up from a sitting position and use some leverage to cut the cake. This was in fact a notable feat as Amy has suffered a knee injury (in her earlier years Amy played soccer and her career at the competitive level was cut short due to injury) and will be undergoing surgery. However, as has been a feature of her character during her time at the diocese and SJS she did not complain, but smiled, persevered and cut the cake.

After the distribution of the cake slices, there was a gift presentation made by Archbishop Skelton and members of staff offered personal reflections and experiences about Amy and her role on staff.

Amy is multi-talented and among her many talents is art and design. She will renew her pursuit of training and education in order to complete her professional designation as an architect. ✠

*"Don't cry because it's over, smile because it happened."*  
Dr. Seuss



Amy reads the messages written by Synod staff in her "farewell card." PHOTOS Randy Murray



A delicious curry lunch was enjoyed by the staff. PHOTO Randy Murray



Amy sizes up the cake for cutting. PHOTO Randy Murray



LEFT Judith Parkes (on right) is a volunteer from St. Mary's, Kerrisdale and prepares the chapel chancel for worship. MIDDLE Archbishop Skelton places the readings and sermon text on the lectern prior to worship and greets the congregation with a smile. RIGHT Rev. Morgan leads the prayers.

# AROUND THE DIOCESE

• General Synod Worship Committee Gathers at Nanton Avenue •

The Worship Committee for General Synod 2019, (that will take place in Vancouver at the Wall Convention Centre and Christ Church Cathedral, July 10–16) spent two

days in meetings at the Synod Offices of the diocese of New Westminster, January 30 and 31. The theme for this Synod is *I Have Called You By Name*.

This group will be planning the 19 worship services and the three principal liturgies to be celebrated at Christ Church Cathedral and in the Plenary Hall at the Sheraton Wall

Centre Hotel during General Synod. Later in the afternoon on January 30 they took time to go outside on Nanton Avenue and gather for a group photo. ✦



Front row: Jane Osler, ODNW; Nii K'an Kwsdins (Jerry Adams); the Rev. Vivian Seegers; the Very Rev. Peter Elliott, Chair, Dean of New Westminster, Rector of Christ Church Cathedral, Vancouver; the Rev. Canon Martha Tatarnic, Rector of St. George's Church, St. Catharines; the Rev. Helen Dunn, Cathedral Vicar, Christ Church Cathedral, Vancouver; and Lisa Barry, Director of Anglican Video. Back row: Ben Davies, Anglican Video; Lonnie Delisle, Coordinator of Plenary Music; Kerry Baisley, ODNW; the Very Rev. Ansley Tucker, Dean of Columbia and Rector of Christ Church Cathedral, Victoria; the Ven. Dr. Richard Leggett, Archdeacon of Westminster, Vicar of Holy Trinity, New Westminster; Thomas Roach, ODNW; and the Rev. Norman Casey, Anglican Council of Indigenous people. Missing: Rupert Lang, Director of Music, Christ Church Cathedral, Vancouver. PHOTO Randy Murray

The second Clergy Day of the young year of 2019—the first Clergy Day focusing on the Primate's World Relief and Development Fund (PWRDF) was January 10—took place at the Synod Office on Tuesday, February 5. This day organized and designed by the Executive Archdeacon of the diocese of New Westminster, the Ven. Douglas Fenton looked at various issues facing clergy, clergy spouses and Synod lay employees as they continue in their ministries moving forward toward that time when they will retire. The full title of the day was *Self Care: Continuing Education, Financial Planning,*

*EAP and More.* More than 60 people including clergy, clergy spouses and Synod lay employees attended the all-day session which ran from 9:30am until 3:30pm. The plenary participated in presentations from:

- Homewood Health, an holistic physical and mental health coaching and counselling organization. Homewood representatives, Ashley Beun and Sandy Sidhu presented a comprehensive overview of Homewood's services with a focus on the general

support offered by an Employee and Family Assistance Program (EFAP). Confidential counselling, career coaching, pre-retirement planning and both health smart and life balance services are components of what Homewood offers its clients.

- Dean Peter Elliott, whose pending retirement scheduled for September 30, 2019, has motivated him to do a great deal of study about the topic. In a presentation aptly titled *What I have learned in preparing for my retirement*, Dean Elliott covered many of the issues that will arise when faced

with this major life change which will have the effect of creating many more life changes. Many agreed that this was a presentation that could be "bottled and sold" as Dean Elliott has put considerable thought and planning into his and his husband, Thomas' new reality that will be his retirement following more than 25 years as Dean of the diocese and Rector of Christ Church Cathedral. As often happens at church meetings, Dean Elliott had the plenary form small discussion groups of 3–4 to share their reflections on what they had learned from the presentation.



LEFT Judy Robinson of the Pension Office of the Anglican Church of Canada was the keynote speaker for the Clergy Day. RIGHT Max Hager and Trevor Short of Odium Brown Investments gave a presentation on investments and saving. PHOTOS Randy Murray



LEFT Ashley Beun of Homewood Health outlines the services provided by the company. MIDDLE Dean Elliott built his presentation around the five categories contained in this Venn diagram. RIGHT Judy Robinson. PHOTOS Randy Murray

- Journeying to Vancouver all the way from Toronto, keynote speaker Judy Robinson from the Pension Office of the Anglican Church of Canada gave two presentations covering the General Synod Pension and Manulife—Supplemental Benefits and the Continuing Education program.
- The Rev. Stephanie Shepard, Administrator of the diocesan Murrin and HR McMillan Funds spoke to the plenary about the sometimes-under-utilized funding opportunities associated with the Fund.
- Trevor Short and Max Hager from Odium Brown Investments presented clear concise information intended to encourage folks to take advantage of the benefits of financial planning, and more specifically assembling with the aid of investment professionals an all-equity portfolio that will over the long term perform positively, adding to the investor's financial security as retirement approaches.

Archbishop Skelton closed out the day with some announcements, including the information about the January 19 election of the Rev. Dr. Lynne McNaughton to be the 10th Bishop of the diocese of Kootenay, adding the news just confirmed that the Consecration Eucharist and Installation will take place in Kelowna on May 16. ✦

# AROUND THE DIOCESE

• The Force Was With Us • DYM Youth Winter Retreat •

SUBMISSION Jessica Schaap, Missioner for Christian Formation, diocese of New Westminster



A group of folks are very excited after making snowpersons and playing in the snow. PHOTO Lauren Odile Pinkney



On Friday, February 15, over 50 youth and leaders boarded a bus and headed up to Sorrento Retreat Centre for the popular annual winter retreat. Organized by the Diocesan Youth Movement (DYM) leaders, the retreat theme was *May the Force Be With You*. That's right, the many *Star Wars* movies inspired a weekend filled with fun, faith formation, and friendship.

The keynote speaker was Rachel Taylor, Administrative Assistant to the Finance Department on Diocesan Synod Staff (she also fills a variety of other roles too numerous to mention). Rachel is very knowledgeable about the *Star Wars* universe,

but more importantly she is someone who can facilitate deep conversations about our growth in faith and relationships and maturity using *Star Wars* as a jumping off point. During her last session we were all divided in groups to put on skits that told a parable of Jesus — *Star Wars* style.

The weekend included many workshops and activities including: an escape room, sessions on Christian meditation and prayer beads, transformative make-up, a snowy capture the flag, hunting for constellations, discussions of homefulness, as well as stories of rebellion in the Bible, crafts, an epic trivia night, and more.

Morning and evening prayer were led by the Rev. Clare Morgan. A volunteer choir and band made up of several youth with guitar, harp, ukuleles and oboe enhanced the sound. We sang and chanted songs, (including a setting of the words of St. Julian of Norwich by the Rev. Andrew Halladay), meditated on scripture, prayed, and shared communion with one another.

Sorrento Centre offered us great hospitality and organization as ever. Many youth at breakfast on the last morning wanted to stay longer. The bus ride home on the February 18 was filled with laughter and chatter and not a few snoozing leaders. It was the best attended DYM youth retreat to date.

The next DYM youth event is the Maundy Thursday sleepover at Christ Church Cathedral on April 18. ✦



The Group. PHOTO Lauren Odile Pinkney

• Sun Shines on St. David's Second Lunar Event •

SUBMISSION Elizabeth Murray, ODNW, St. David's, Delta

As if on cue, winter's icy grip gave way to an unexpected 6°C afternoon for St. David's Lunar New Year Luncheon on February 17. Sun melted the last vestige of slush in the car park as parishioners and friends gathered for an event also known as Spring Festival — a time to mark the end of the coldest days and to welcome spring.

Bolstered by thoughts of the Biblical "in due season," and eager to share Asian traditional New Year's decor, customs and food, some 60 people filled the parish hall to participate in St. David's Second Lunar celebration. Focusing on colours appropriate to the occasion, decorators Juliana Marks, Sara Ciantar, Jenifer Zhu and Claudia Niu, ensured that the much-loved Chinese red, signifying happiness and good fortune, set the overall tone for a special day in the social life of the parish.

More specific were feature decorations depicting the red-door-entrance to the Forbidden City's Royal Palace in Beijing, and the Great Wall of China, the latter replicated with multi-squares of painted simulated stone. "I didn't believe we could actually create such a big project in the beginning," Claudia explained, "but dedication and hard work of several talented young people made it happen."

While no Chinese celebratory buffet table would be complete without Xiaocong Wu's steaming-hot Jiaozi dumplings (crescent-shaped dough filled with minced meat and finely chopped vegetables), it took many more hands to help Xiaocong (Jenifer Zhu's Mom) achieve her wide-choice-menu of appetizers, salads, casseroles, and desserts.

After lunch activity at a hands-on-calligraphy table drew a constant flow of participants keen to produce their own simple-stroke example of one of the most important ancient Chinese art forms. Regardless of the logogram's message, coloured

sheets of Chinese characters became personal souvenirs of one of the world's oldest surviving languages. ✦



Elinor Attalla and Myrt Morgan with their contribution to the dessert table. PHOTOS Elizabeth Murray



Val Hicks, Nick Robinson, Anna Chester, Mary Horton, work their way along the buffet. PHOTO Elizabeth Murray

• Preparing for Confirmation •

Explore your spiritual gifts. Ask the big questions. Get up close and personal to a sacred space. You can do all this at the upcoming Confirmation Preparation Day on Saturday, May 4 at Christ Church Cathedral. This one day event, hosted by Archbishop Melissa Skelton, is for all youth and adults who are preparing for confirmation, reception into the Anglican Church, or reaffirmation of baptismal vows. The day will include prayer, discovering Anglican identity, seeing the place and action of confirmation in the church, reflecting on our baptism and spiritual gifts, and lots of conversation and relationship building.

If you have questions about whether this day might be for you, talk with your parish priest or deacon to get more information and discern a decision.

Registration opens at 9:30am and the program runs from 10am to 3pm. We will gather all together and then split into two streams for youth and adults. A delicious lunch will be provided. The day is organized in anticipation of the Diocesan Confirmation service which will be held at the Cathedral on Saturday, May 11 at 10:30am.

To register, email Rev. Jessica Schaap, Missioner for Christian Formation, at jschaap@vancouver.anglican.ca. ✦



Mary Savage waits her turn at Chinese calligraphy. PHOTO Elizabeth Murray

## AROUND THE DIOCESE

### • The 119th Synod of the Diocese of New Westminster •

SUBMISSION Frances Fagan, Synod Planning Committee Chair

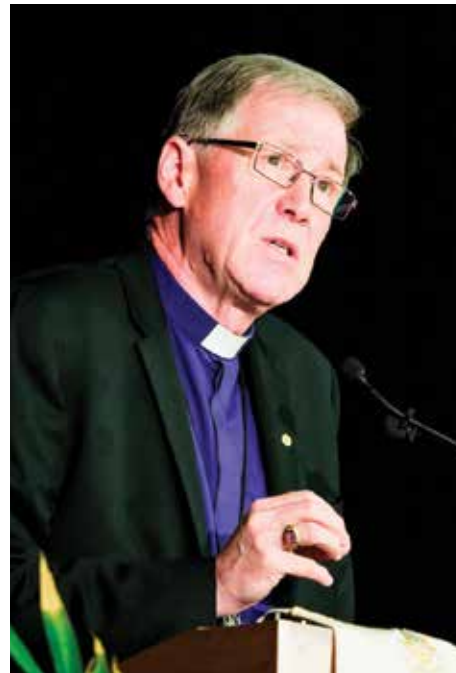
The theme for Diocesan Synod 2019 (May 24 and 25 at the Italian Cultural Centre) is *Love One Another: Christ's Body, the Church* (John 15:12). It is both the gospel lesson

for the day and the beginning of the verses our Primate, Archbishop Fred Hiltz, uses as foundational scripture to his work, *The Heartbeat of the Church*. We are fortunate

that our Primate will be with us at our 119th Synod, preaching at Morning Prayer and speaking to us about our church's ministry and witness nationally and globally.



The leadership table at Synod 2017. PHOTO Randy Murray



The Most Rev. Fred Hiltz preaching at Morning Prayer at the 119th Synod on May 27, 2017. PHOTO Wayne Chose

Suzanne Rumsey, Public Engagement Coordinator for the Primate's World Relief Development Fund (PWRDF) will also be travelling to Vancouver from Toronto to share exciting information and opportunities regarding this Anglican initiative that does so much to help people around the world in times of crisis and want.

The theme, *Love One and Other: Christ's Body, the Church*, draws our attention to our Diocesan Vision Priority "Our God entrusts us with the stewardship of our lives and our communities."

One bread, one body  
One Lord of all  
One cup of blessing which we bless  
And we, though many  
Throughout the earth  
We are one body in this one Lord  
(Common Praise, 73)

As one faithful body we embrace the opportunity to learn about the remarkable work taking place in ministries around our diocese and the revision and updating of our Constitution and Canons. Interactive presentations, table discussions and feed-back will be used to encourage an atmosphere of learning, discovery and discussion. ✠

### • Volunteers Needed for the 42nd General Synod •



## Anglican Church of Canada

The diocese of New Westminster is pleased and excited to be hosting the 42nd General Synod of the Anglican Church of Canada.

General Synod will be held from July 9–July 16, 2019, at the Sheraton Vancouver Wall Centre in Vancouver. A youth conference opens Synod on Tuesday, July 9 with the full Synod getting underway the afternoon of Wednesday, July 10, 2019.

As the host diocese, we will be welcoming 300+ delegates and guests to Vancouver. To make this a memorable event for all the delegates and guests, the Local Arrangements Committee is looking for

enthusiastic and committed volunteers. Volunteers will be needed in areas such as meeting participants at the airport, on-site registration, providing local information and directions.

If you would like to get involved and contribute to the success of General Synod 2019, please let us know by visiting the following page on the diocesan website, <https://www.vancouver.anglican.ca/diocesan-ministries/general-synod-2019>, filling in the contact form on the page emailing your completed form to [GS2019LACVolunteers@vancouver.anglican.ca](mailto:GS2019LACVolunteers@vancouver.anglican.ca). THANK YOU ✠



Archbishop Skelton preaching at the Opening Eucharist on May 26, 2017. PHOTO Wayne Chose

## OPINION

### Jesus Isn't White... And Why We Should Care

ANNE KESSLER

Children, Youth & Families Ministry Coordinator at Christ Church Cathedral

A few weeks ago, in youth group we talked about how Jesus wasn't white. Jesus was a Middle Eastern Jew, and forensic scientists have even done facial reconstruction of 2,000-year-old skulls from Palestine in order to get a sense of what Jesus might have looked like. With olive skin, black hair, and large nose, this facial reconstruction looks *nothing* like the Jesus we typically see in art with long curly brown hair, white skin and blue eyes. Anthropologists have even debunked the notion that Jesus had long flowing locks—Jewish men of the day cropped their hair short.

Yet the image and myth persist. Megyn Kelly, then a Fox News reporter, in December 2013, made a stir by proclaiming on air that it is a fact that Jesus and Santa are white (in another case of whitewashing, St. Nicholas was from Turkey and was also not likely blond haired and blue eyed).

While you might be able to argue that Renaissance painters were simply painting what they knew, this is no longer a valid excuse. Yet finding Christian children's books, nativity sets, or Christian art with representations of Jesus not as white is difficult. Hardly any kid's books have illustrations with a non-white Jesus. Many

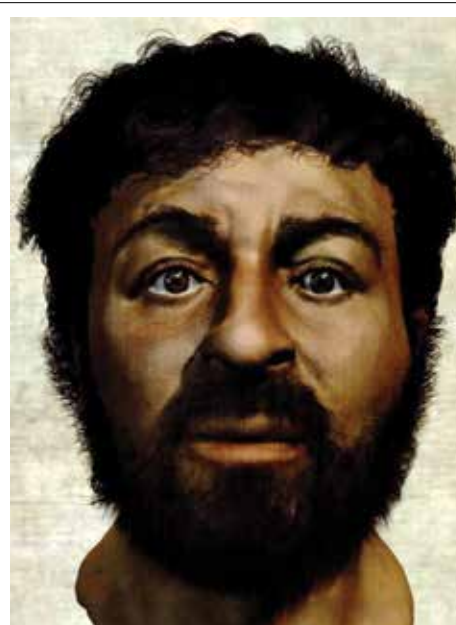
portray all the biblical characters as white, but even worse, some portray Jesus and the disciples as white, while Pilate, Herod, and "the Jews" who called for Jesus' death as shown as distinctly darker-skinned. These ones I've removed from our children's book collection because of the implicit biases they teach. However, if I removed all the books with a white cast of characters, I would have very few books left. For this reason, at youth group we began to fix this problem with pencil crayons and markers.

I do not have space here to get into the myriad of ways that racism and white supremacy are pervasive in our society today, and the many reasons that those of you who, like me, are white, should care. Many a book is written on the topic. But there are many reasons that we as Christians should be concerned.

When we see Jesus as white, it becomes harder for us to honour the image of God in people who aren't white.

When we see Jesus as white, we risk seeing Jesus as mainstream, rather than deeply counter-cultural.

When we see Jesus as white, we risk missing how radical his death was, how his death closely resembles the deaths today of



This image was originally from a cover story in *Popular Mechanics* from 2002. It was again used in the *Popular Mechanics* article published on January 23, 2015 by Michael Fillon called *The Real Face of Jesus: Advances in forensic science reveal the most famous face in history*.

Indigenous and black people at the hands of the state.

Robyn Whitaker, a senior lecturer in

Biblical Studies, wrote an article entitled *Jesus Wasn't White* in [theconversation.com](http://theconversation.com), and gave following challenge to us:

"What would our church and society look like if we just remembered that Jesus was brown? If we were confronted with the reality that the body hung on the cross was a brown body: one broken, tortured, and publicly executed by an oppressive regime. How might it change our attitudes if we could see that the unjust imprisonment, abuse, and execution of the historical Jesus has more in common with the experience of Indigenous Australians or asylum seekers than it does with those who hold power in the church and usually represent Christ? Perhaps most radical of all, I can't help but wonder what might change if we were more mindful that the person Christians celebrate as God in the flesh and saviour of the entire world was not a white man, but a Middle Eastern Jew."

So, I invite you to imagine Jesus as brown, to challenge racism in both everyday interaction and systems when you see it, and to colour in kids' books. ✠

A version of this opinion piece originally appeared in the *Cathedral notes* for January 27, 2019.

Blessed to Serve in this Beautiful Place

CLARE MORGAN  
Chaplain, St. Jude's Anglican Home

"Hold yer horses!" calls a familiar voice down the hallway as I prepare the chapel for worship at St. Jude's Anglican Home. I can't help but smile.

I go into the hallway and discover G<sup>1</sup> with her walker. As soon as she sees me, she calls, "Yoo-hoo!"

"Me-hoo!" I answer as usual, and she responds with a wide smile.

"Hello, dear!"

"Hi, G! Are you coming to chapel today?"

"Well I guess so but where do I go?"

"I'll take you!" I come to her side.

She has made the walk many times before, but G lives with dementia and has trouble forming new memories. The memories she does retain are clearly precious, because she revisits them with me often.

"I used to go to church with Grandpa," she tells me as we walk. "He was good to us. He took us to church in a buggy." She has told me a few stories of her grandfather's farm in the 1920s, riding in the buggy and getting into tussles with her little brother.

As I get her seated, other residents join us in the little chapel. It's usually chilly so I flip the baseboard switches and sometimes pass out colourful blankets knitted or crocheted that have been donated by volunteers and friends. The chapel itself is low-ceilinged and cozy, with beautiful fabric art crafted by Mae Runions, whose work I remember from my days as a curate at St. Philip's in Dunbar Heights. Behind the altar hangs a rectangular pane of stained-glass depicting vines and grapes, reminding us that although we may not exactly look like a "regular parish" in the diocese of New Westminster, we are still part of the Body of Christ.

St. Jude's Anglican Home was established by a group of Anglican women as a non-profit society to provide a home for "elderly ladies of limited means" in 1948. Today, the home's relationship with the Anglican Church is less formal, and the house, now a 55-bed complex care home funded by Vancouver Coastal Health and the donations of generous supporters, provides a warm environment to all sorts of folks.



One St. Jude's resident always trims flowers from the chapel to put in vases and share them with the rest of the community. PHOTO Clare Morgan



Residents who are non-verbal still respond to touch. PHOTOS Clare Morgan

I, Clare Morgan, am blessed to serve in this beautiful place as chaplain. I first came onboard in November of 2017, succeeding the Rev. Melanie Calabrigo and the Rev. Trudi Shaw, who served this ministry as ordained leader for more than a decade.

Every Wednesday, I arrive at 10am to prepare for Morning Prayer at 11am. I am served by a host of devoted volunteers, including the St. Mary's, Kerrisdale Chancel Guild, who twice a month provide fresh flowers and perform altar guild duties, and the indispensable Barbara Teasley, who often plays our chapel's small electric organ for services. Brian West and Gillian Moore are also regular volunteers, as well as family members and friends of residents.

At Morning Prayer, above all, I give folks the chance to not only pray but to sing together. Music and singing have been proven clinically to provide good stimulation for people living with dementia. Folks who because of their illness can no longer speak can sometimes still sing, and even those who can no longer communicate verbally will light up when they hear a song they remember from their childhood. We often sing older hymns to encourage this. A favourite of residents is *What a Friend We Have in Jesus*, as well as *This Little Light of Mine* and *Jesus Loves Me*.

Prayer life at St. Jude's is rich and deep. As with singing, often folks who have trouble speaking can still form the words of the Lord's Prayer or the Grace, prayers many of them learned as children. People who are often agitated can become calm and quiet in the chapel. Indeed, sometimes folks become so relaxed that they fall asleep! I don't take it personally, but as a sign that a person feels safe there.

When we are done with Morning Prayer, I will spend the afternoon playing music, offering a Godly Play session, or just visit informally with people. There are quite a few residents who can still have conversations about God and their faith, or just

CONTINUED ON PAGE 19

<sup>1</sup> Names are left as letters to preserve anonymity.

The Stranger

HERBERT O'DRISCOLL  
Retired Priest of the diocese of Calgary, former Dean & Rector of Christ Church Cathedral, Vancouver

First there is the grass beyond the veranda of our cottage borrowed in wintertime, after that the few feet of gravelly sand that slopes gently into the water. Later in the day the sand may be slightly warmer, now, soon after dawn, it is cold and sprinkled with light snow.

Curious how the stillness of a great body of water has the capacity to rivet one's attention. You look at it, your eye moving quickly from the familiar shallows out to where you can no longer see the bottom, then far out into depths you can only guess at, a vast foreign country shadowed and silent, hiding things covered for ten thousand years.

It is at this moment I recall another lake, another small beach sloping gently up into a narrow village street. I am standing on the northern shore of the Lake of Galilee, near the ruins of the once thriving village of Capernaum. I have known this village—in imagination of course—since I was a small boy listening to Bible stories in Sunday School.

Now being an adult, in fact having carried out a ministry of nearly 70 years, I still have a passionate wish to pierce the long centuries between my Lord's lifetime

and my own.

Let's together follow—again in imagination—this narrow village roadway that turns up from the small beach into the tiny cluster of houses that once formed Capernaum. At the end of the quayside we pass the small hut where Levi calculates the taxes on the fishing catches. One day Jesus will turn in to this hut and Levi's life, new named as Matthew, will be changed forever. Somewhere in these small houses Jesus will respond some evening to an invitation from two brothers, Peter, Andrew, and their wives, to share a meal.

Jesus lived in this village for at least a number of months. He came here after he had left his family home in Nazareth, about 20 kilometres from here in the hills to the west.

Today 20 kilometers sounds not far away, but in that long-ago world Jesus would have been the stranger in the village when he appeared here in Capernaum. For generations this was a fishing village and this stranger was certainly no fisherman. When he came looking for a room to rent, there would have been questions, perhaps

even resentment. The times were uneasy, people distrustful. Who or what was he? Was he an agent of Herod's ever vigilant police? Was he keeping an eye on things for the Roman authorities? What did he want here in Capernaum anyway?

At the same time these very authorities that people feared would also have been aware of a stranger in the village. They would have known he had come up here from the south. Already it would have been reported that he had been involved with the crowds around John the Baptizer, the activist with his subversive ideas about social and political reform.

So, what was this fellow from Nazareth doing here in Capernaum? Was he another firebrand looking for other malcontents so that he could play at being messiah like so many before him, only to become a fugitive in the hills north of the lake, eventually brought in by a Roman patrol to end up screaming and writhing on one of the countless crosses in the area? Suspicion would have increased by this stranger being seen cultivating relationships with the owners of the fish boats on the lake.

Jesus would have been perfectly aware that his activities were not going unnoticed. This surveillance now beginning in this small northern village would continue for the rest of his short life. It would follow him around his own province of Galilee and would intensify as his ministry began to attract interested groups that would eventually become enthusiastic crowds. Finally, when he ventured south into Jerusalem and the centres of authority and power, this surveillance would increase even more, even to the point of overt public challenges. From there it would move to confrontation, arrest, trial, and the unimaginable agony of crucifixion.

Here I am in our quiet wintertime cottage beside a lake ten thousand miles and two thousand years from the long-ago world of our Lord's earthly life and the lake that he once knew. Here I am writing these thoughts to you for one very simple reason. On that last evening around a table with those fisherfolk friends, he asked them to remember him. Because He lives, He makes the same request of each one of us, and so I write to remember Him. ✠

## OPINION

## Be Content with What You Have

JOHN SOVEREIGN

*Retired Priest of the diocese of New Westminster with Permission to Officiate*

At what point does courage become foolishness? Paul says he would rather be foolish! I wrote this homily and preached it twice, first at a liturgy January 24 for the Week of Prayer for Christian Unity, at which there were people across a number of denominations, and on Sunday, January 27 at Christ Church in Hope, BC.

At both services the sermon had wide reactions, including reactions from those who objected to it strongly. Some felt it had no business being preached from a pulpit as it was both political and discriminatory.

New and varied information (not to mention a number of different interpretations) from the many videos taken of the moment with the boy

from Covington Catholic School may exonerate the boy in the red MAGA hat, but that does not reduce the symbolic image of his age, his face, his hat, his demeanor, his Christian faith, all confronting an Indigenous Elder drumming. I stand by my sermon. It is about a much broader picture of abuse, racism, and economic and practical enslavement, not only in America, but in Canada too.

The program for the Week of Prayer for Christian Unity laid out the talks for each night. The overall theme was from *Deuteronomy 16:18-20*. "Justice and only Justice You Shall Pursue."

The theme I was to speak on was *Be Content with What You Have*.

As I look out, I see lots of grey hair, including my own. We've all heard comfortable, predictable sermons on being content and not worrying about tomorrow.

I am going to preach against being even the least little bit comfortable. We should not be content. It is anti-Gospel to be content. The Gospel points the finger, destroys comfort, causes uneasiness, and turns our eyes away from the gaze of Jesus, in avoidance.

It's because we are privileged, and we don't want to deal with it. Others have to deal with our privilege, because of their colour or race or some other so-called *fault*. But we established Christians are the ones who seem to know what God wants.

This week there was a big to-do about a boy from a religious school who stood directly in front of an Indigenous Elder who was drumming and singing. The photos are all over the internet. The boy's parents hired a Public Relations firm to manage the fallout. On a talk show, the boy made excuses and explained how he got there, to the place where numerous protests were taking place, and how he was just trying to diffuse some situations going on. "I am a nice boy," he wanted us to think. White people generally avoid taking the blame.

In the photo the boy is so white, his red *Make America Great Again* hat is so big, and it looks like he is smirking. He is seen in a challenging posture.

Our faith has lost its way the minute it becomes content with what it has. We are at our best when we are embroiled up to the elbows in controversy, when we are listening to society and what people are saying, and we are in the midst of it, finding the truth.

Jesus spent an awful lot of time with those who were in trouble, the sick, the lonely, the outcast, and so should we. In the pleas of the homeless and the poor, in the dispossessed, the Indigenous and the immigrant, in the sick and the lonely and the elderly, in Mother Earth—we will hear the voice of God.

If there was a problem with the image of the boy with the red hat, it was his naiveté. He had no clue. He was imported with his male classmates to support a women's pro-life march. I am not sure why a bunch of teenage boys would be protesting something like that—it was inappropriate for a bunch of boys. Boys are the benefactors of pro-life and no birth control, they get to father babies.

The red hat had no clue either about the Indigenous Elder he stood in front of and seemed to stare down. How dare he! He seemed to have no grip on how Indigenous peoples have been treated in both Canada and the USA. He had no idea of the inter-generational trauma experienced, the broken promises, the abandoned treaties, the theft of ancestral lands, the church's

harsh destruction of Indigenous languages and beliefs and so on. He seemed to have no idea how many aboriginal persons and people of colour have been killed over the years by white people.

We should not be content with who we are. No, we should educate ourselves. We should kneel broken-hearted before our Saviour for what our ancestors have done, and what we have done. We have benefited, living privileged lives on land that was never ceded to us. We should read about the Doctrine of Discovery, which gave Europe license to subjugate and convert any nation that was not Christian. We should find out about colonialism, the invasion of most the world by Christianity and European power.

Colonialism is alive and well in Canada, and our First Nations struggle to deal with it every day. It should humble us, even terrify us, to know that. We should decry the Indian Act and how it holds people back from prospering, and how it seeks to "manage" Aboriginal people. If we want to understand the rise of these protests, we should read deeper and see what our ancestors did and we have perpetuated.

It is my conviction that the Church has always been called to go forward in the name of truth, justice and inclusion. It is wrong to be content with what we have, as if it's all ours.

It is right to have ears to hear, and eyes to see, and to embrace the world as Jesus embraced the world. His enemies accused him of eating with outcasts and sinners. Be accused of the same by taking up the cause of God and joining the cause of the downtrodden!

I do not think that the kid in the *Make America Great Again* hat, and the private school uniform, and the wealth understood what it looked like. He (apparently unintentionally—my later edit) represented in one poster worthy moment an aloof and hardened religious person who had no understanding or compassion for the Aboriginal drummer.

Our generation have followed too closely an old and deceiving story that goes back hundreds of years, a story of conquest and booty, of crushing our enemies underfoot, of gross smugness, of white supremacy and Christian insensitivity.

The devil has upped his game. He knows his time is short (you can find that in the bible, *Revelation 12:12*). But I believe God's Spirit has also upped her game. She has much to say to us. The full breadth of the Gospel is inclusive, free and unvalled.

The devil's world is exclusive, and has all those who will not see, all those who will not hear, all those who want everything for themselves, all those who look down on the rest of the world, saying "I thank you Lord that I am not like others." (*Luke 18:9-14*)

Perhaps like the boy in the red hat, we



have no real idea either! But I think we are here today because God is moving powerfully among us. It is time we began getting into trouble, in our generation, the way Jesus got into trouble in his day.

Jesus says, "Strive first for the kingdom of God and his righteousness." (*Matthew 6:33*) I pray our ears be open, and our eyes

see, and that we understand, and set our hearts to love the world as Jesus loved the world—in humility.

Blessings of love, hope and respect to all of you. But not comfort, because the time to rest from our labours (*Hebrews 4:11*) is not yet come. Amen. ✠

## Blessed to Serve in this Beautiful Place

CONTINUED FROM PAGE 18

their emotional well-being, which is just as important, and it is these to whom I am often called upon to check in. They live with a variety of challenges, and while some of them are related to aging or dementia, others are lifelong struggles such as mental illness or trauma. Some folks can no longer communicate in a way that I can fully understand, but there is still opportunity for connection.

One woman, E, was once a brilliant concert pianist. She can no longer walk or speak and spends most of her time either in bed or in a large wheelchair which looks like a deluxe movie theatre seat. She has the most beautiful hands I have ever seen, long and elegant, definitely a pianist's hands. I will often sit with her and simply hold one of them, and sometimes she will not let go for some time! I often sing to residents who no longer communicate verbally—with E it's almost invariably *Bist du bei mir*, the aria from Stölzel's opera *Diomedes*. When I sing, her eyebrows lift, and her eyes widen.

On Sunday afternoons, I head to St. Jude's for Eucharist at 2:30pm. This service tends to be slightly more formal. I vest

fully with Alb and stole to help residents really feel like they're going to church. My favourite part of the service is the preparing of the altar. After hearing a very pretty setting of *Taste and See* (the origin of which unfortunately escapes me), I decided to start using it as a communion hymn every time we set the table. The constant repetition has helped the residents to learn it, and now the sense of awe and reverence as residents sing this little refrain and watch me lay out the elements is almost palpable.

There is so much to celebrate about this place: its history as an initiative driven by strong and faithful Anglican women, its commitment to providing a home-like atmosphere, the dedication of all of its staff and volunteers, and, most of all, the wonderful tapestry of residents whom it serves.

St. Jude's could always use more volunteers. Perhaps you feel called to be a part of this beautiful ministry of care! As the building ages, we also welcome your donations. Please consider supporting this magical place and connecting with me (chaplain@stjudes.ca) to stop by for a visit sometime! ✠



Resident M's colouring pages decorate the offices of many staff members. PHOTO Clare Morgan

## First Notions

NII K'AN KWSDINS

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

### The Indigenous Walk for Murdered & Missing Women

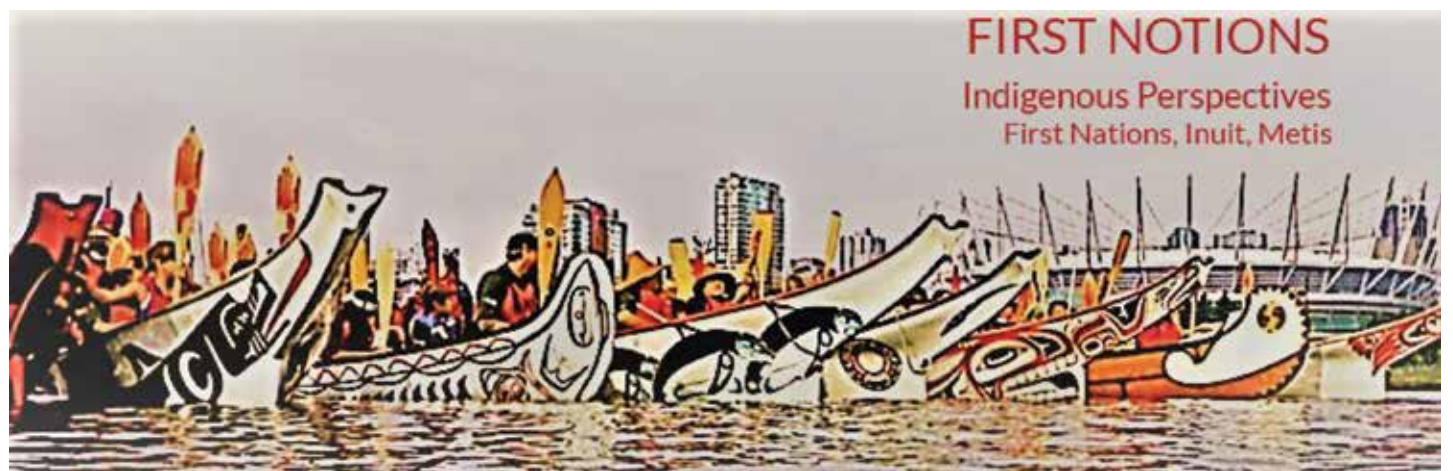
Time has not changed for the Murdered and Missing women in the Indigenous communities across BC or across Canada. There are still unsolved stories of missing women from our Indigenous families. So many of our women are unaccounted for and it seems like their disappearances will never be solved.

It is still happening today, continuing on from past years when stories about murdered and missing women made headlines from the Highway of Tears to the Downtown Eastside community. A young woman I worked with is unaccounted for since December 23, 2018, which is totally out of character for her. It affects our families, friends and especially their moms. There are so many of our lost women that I and others were connected to, and who we knew personally. These were very beautiful people with a sense of humor, love, but were also very lonely and hurt and unsupported. We got to know them and be with them when they needed a hug or scolding.

In the 1980s and early 1990s I worked for an organization that handed out condoms and a bad date list to women in the sex trade, and later on clean needles to them. The agency I worked for was the Downtown Eastside Youth Activities Society (DEYAS), founded by John Turvey.

In the 1980s there were three main working areas for people in the sex trade business: the Downtown Eastside area from 100 block East Hastings to Nanaimo; the downtown core on Davie Street and Seymour Avenue; and the Broadway area from Main Street to Clark Drive. The busiest time was in the 1980s when Expo 86 happened in Vancouver. The women in the sex trade were very young, and there was absolutely no oversight of these children by the system, and no one was watching out for what was happening to them. They were as young as 13 being sexually exploited on the streets. Their families did not know where they were, or care about them. Some of them were foster children, scoop kids, adopted kids and family kids.

These were lonely children, sexually



abused by caregivers, family members, and people of authority. As John Turvey said they were "Throw Away Kids." These children felt abandoned and unloved. I got to know these children and love them dearly, but when my shift was over at one or two in

the morning it was hard to leave them out on the street. They gave their love back to me, and I was probably one of the few men they felt safe around because I was a family man with a wife and children.

My spouse Linda also worked as the

Administrator at DEYAS. She worked during the day and I started my shift as a Child Care Worker in the late afternoon, so we had to bring our youngest daughter, Elizabeth, to work sometimes. She was kindergarten age. DEYAS gave Elizabeth her first job at 5 years old. She would pack condoms, alcohol swabs, and little bottles of sterile water in Glad bags that would be given out as a harm-reduction initiative to injection drug users. She would get "paid" by the street nurses with a granola bar and a juice box.

But more importantly Elizabeth would watch TV in the visitors' room, and the young working girls would join her and watch cartoons with her and share their chocolate bars with her. Elizabeth gave love to the young women, love that they missed from their siblings who they could not visit anymore.

Yes, it was a hard job and I would come home angry because I could not do a whole lot more for these young women and for their lost childhood. I would go to my children's room just to look at them and feel the love from them after I got home from work.

This is why I go to the march for the Murdered and Missing women, because these young women had heart and love that has been lost forever. Thank you to my wife and my little daughter, who gave their unconditional love to the young women for a brief moment—a moment of peace and a moment of fun with their "little sister" Elizabeth, and their "mom" Linda. ✦



Many thanks to the Rev. Vivian Seegers for submitting this photo of members of Urban Aboriginal Ministry: Rev. Seegers, Natalie King, Jessica Jackman and the "Little Drummer Girl," Heidi, attending the February 14, 2019 Memorial March.



## DIOCESAN SCHOOL FOR PARISH DEVELOPMENT

The Week-long Program dates are:  
June 16–22, 2019

at the Vancouver School of Theology at the University of BC

Visit the school's pages on the diocesan website at  
[www.vancouver.anglican.ca/parish-development/school-for-parish-development](http://www.vancouver.anglican.ca/parish-development/school-for-parish-development)  
for current program, registration and contact information.



Diocese of New Westminster  
ANGELICAN CHURCH OF CANADA