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Melissa M. Skelton Elected the 12th Metropolitan of the Ecclesiastical Province of BC & Yukon

RANDY MURRAY (WITH FILES FROM DOUGLAS MACADAMS, QC, ODNW)
Communications Officer & Topic Editor

Melissa M. Skelton, Bishop of the diocese of New Westminster was elected Metropolitan of the Ecclesiastical Province of BC and Yukon on the first ballot at 9:40am on Saturday, May 12, 2018. That office comes with the honorific, “Archbishop.”

Archbishop Skelton is the first woman to be elected an Archbishop in the Anglican Church of Canada and the second woman in the Anglican Communion with the title Archbishop. The Most Rev. Kay Maree Goldsworthy was elected Archbishop of Perth in the Anglican Province of Western Australia through a similar process to the Electoral College method used by the Ecclesiastical Province of BC/Yukon. Archbishop Goldsworthy was installed February 10, 2018. The Most Rev. Katherine Jefferts Schori was elected June 18, 2006 to a ten-year term as Presiding Bishop (Primate) of the Episcopal Church but that office does not come with the title, Archbishop.

The Ecclesiastical Province of BC and Yukon is one of four Provinces that comprise the Anglican Church of Canada and is made up of six dioceses:

- Yukon
- Caledonia (northern British Columbia)
- Territory of the People (central British Columbia, formerly the Anglican Parishes of the Central Interior and prior to that, diocese of Cariboo)
- Kootenay (the eastern part of British Columbia including the Okanagan)
- British Columbia (Vancouver Island and the coastal islands)
- New Westminster (the urban and suburban communities of Greater Vancouver and the Fraser Valley including the Sunshine Coast, from Powell River to Hope).

Twenty-one of the twenty-four members (which includes the six bishops of the Provincial House of Bishops) of the Provincial Electoral College were present via telephone conference electronic voting to cast their ballots. This vote was historic not only because the first woman was elected Archbishop it was also the first election of this type held entirely by electronic means. Three members of the Provincial House of Bishops: the Right Reverends: Logan McMenamie (BC), Larry Robertson (Yukon), and Melissa Skelton (New Westminster) had previously agreed to stand for election.

Archbishop Melissa Skelton will replace the Rt. Rev. John Privett, formerly Bishop of the diocese of Kootenay who had resigned as Metropolitan effective April 30, 2018, and resigned his ministry as diocesan bishop May 31, 2018.

With Archbishop Skelton's election, the Metropolitan's Crozier (the Archbishop's staff) returns to the diocese of New Westminster after 25 years (on June 9). The seventh Bishop of the diocese of New Westminster, Archbishop Douglas Hambidge was Metropolitan from 1981–1993.

When asked for reaction about this historic election, Archbishop Skelton said:

“I’m thrilled and deeply grateful for the support of so many in this process: the Provincial House of Bishops, Executive Council members, and those who worked diligently to create the electronic/phone balloting process that we used today. Succeeding Archbishop John Privett is a humbling task. My hope and conviction is that we’re now embarking on a time of increasing cooperation and purpose in the life of our Province that will build on Archbishop

CONTINUED ON PAGE 3



PHOTO Bayne Stanley

Responses to the AEA Letter in April's Topic

In the April 2018 issue of *Topic* we printed a letter in the *Opinion* section (page 19) prepared by the Executive of the Anglican Editors Association and circulated by that organization to the 19 editors of the diocesan publication of the Anglican Church of Canada. *Topic* is one of those publications. In the letter, readers were informed that a working group had been struck by the Council of General Synod (CoGS) to study communications and one of the issues before the “working group is to consider the options and to make recom-

mendations about the future of print publications in the Anglican Church of Canada.” According to the AEA executive, if there ceases to be a print version of the *Anglican Journal* delivered to homes and parishes that would likely mean that most if not all of the diocesan papers would cease to be produced. *Topic* readers were requested to respond and these are the responses we received:

I'm responding to an article in the April edition of *Topic*, I'm thinking that there might be a message in this.

I understand that in this speeded up world, electronic newsletters are much less expensive, and in fact I already receive two or three of these from other organizations. What's true for me is when these show up in my inbox, I scan the headlines, but rarely read full articles. One of the things I relish about the print versions of both the *Anglican Journal* and *Topic* is that I can read them at my leisure, and over time they have become part of my daily routine.

I really love being able to read and ponder over an article while having a cup of tea or coffee, and it often takes me a full month to read both publications. I know a lot of thought and revision goes into every piece that is published, and I'd be very disappointed if a decision is made to move to electronic form. Hope the AEA will be given a voice in this!

Sincerely,
Mary Gillanders
St. Dunstan's, Aldergrove

I wish to express my wonderment at the (suggested) discontinuing of the *Anglican Journal* that I am sure is enjoyed by many. I read it almost from cover to cover. It is like a tradition. Why are all the good old traditions being scrapped? Older people don't always want to, or have the facility to go online for updates. So, therefore I hope the *Anglican Journal* remains in circulation.

Thank you for giving me an opportunity to voice my opinion.

Sincerely,
Margaret Graham

I very much value the print form of the *Anglican Journal* and the diocesan news that accompanies it. I read with great interest the news, letters and articles that keep me in touch with other parts of this vast country, most of which I have never had the opportunity to visit.

It also keeps me informed of events at the national level of the Anglican community and gives me a sense of communion with many other Anglicans across Canada.

In *Topic* it is great to read about the activities of other parishes in our own diocese and to see photographs of some of the happenings.

I plead with the groups that are studying the future of the print newspapers, please do not do away with these important connections, which I look forward to receiving in my mailbox.

Sincerely,
Monica Hanna,
Langley BC

I hope our church can continue to produce both newspapers in print form. A large amount of material now arrives via the Internet, and I find I skip over much of it. Print versions are more comfortable to read, and in particular it is much easier to go back and reread sections of special interest. My feelings may reflect advancing years and a lifetime of using print media, but I notice that book sales seem to be recovering from the slump that followed the introduction of Kindle and its rivals, while Kindle sales have declined, so I don't think it is purely a matter of age.

I look forward to reading *Topic*, especially, in print form for years to come.

Sincerely,
Robert North, ODNW

It gives us great concern when, once again, there are thoughts of no longer providing print editions of the *Anglican Journal* and our diocesan paper, *Topic*.

These two papers provide a real connection with the wider and larger Anglican Church, as well as our own diocese, helping to keep everyone informed of the work and ministry of the Church as a whole, and of the parishes and the communities in which they are located.

There also seems to be an assumption that all people are technologically connected which, we would suggest, discriminates against some of the most vulnerable, such as the elderly, low income, those who are without a home, and

If I got my *Anglican Journal* and *Topic* by email only, I would be highly unlikely to read them. And I'm only 67. I spend as little time as possible with “screens.”

Of my fellow altar guild members, although most (not all) can get their schedules by email, it turns out they all want a printed-paper schedule as well. “I have a place I keep that” is the cry. So I am not alone. I enjoy both physical papers. Thanks to the AEA for their letter.

Sincerely,
Susan Christou,
St. Agnes, North Vancouver

We would like to see the *Anglican Journal* and *Topic* continue to be printed for distribution. Look forward to receiving it every month, September to June.

Carol Williams, ODNW
& Doug Williams, ODNW
Surrey, BC

those without a stable income to be able to own the necessary “equipment” to receive written material digitally.

The printed paper(s) provides everyone with many opportunities to read them more than once, and at their leisure; and to easily share parts of the paper(s) with friends/neighbours.

It would be a great loss to many, many folks, not to have the printed edition of the *Anglican Journal*, and our diocesan paper, *Topic*, delivered as it has been for as long as we can remember.

Sincerely,
Joy Cox & Margaret Peake
All Saints Anglican Church, Mission

To not have the benefit of *Topic*, which I consider an effective and necessary communications tool of the diocese, would be a considerable blow to our diocesan efforts to share our diocesan life together. *Topic* enables a segment of the diocesan population to read and see happenings in the diocese, people that are not able to access information by computer especially. Therefore I would strongly urge continuation of this important and vital communication means.

Sincerely,
Len Dyer, Deacon (retired)
The Church of the Epiphany, Surrey

I have enjoyed this newspaper, particularly *Topic*, as it is an excellent way of keeping us informed with all the events and news of our diocese. I would be very distressed to see the newspaper fold.

Sincerely,
Shelley Prendergast, ODNW
The Church of the Epiphany, Surrey

I understand the *Anglican Journal* and Communications Joint Working Group is studying the best means of communicating across the church at the national and diocesan levels. One of the issues that has apparently emerged is the likelihood of many diocesan print papers being discontinued should the *Anglican Journal* move to an online-only publication.

I think this would be a great loss and negatively impact our ability to tell our story to ourselves and to the wider community. The tangibility of a print publication gives it a presence that cannot be replicated by digital media. For many of us, digital magazines and newsletters fall into the “out of sight, out of mind” category. Without a printed-paper staring at you from your kitchen counter or your pile of bedside reading, such publications are easy to forget regardless of

good intentions on both the part of the writer and reader.

I have worked five years in a 120-employee company whose communications department is engaged in a constant struggle to get its employees to post and read news via an intranet portal. But it's a tough and largely unsuccessful sell. What was an excellent employee newsletter has fizzled out because the communications department started refusing to print and distribute hard copies. An email would be sent around announcing the latest online issue, but when people are busy such emails often fall off the radar. I guarantee you readership would have leapt again had employees been given a hard copy that they could enjoy over lunch or on the way home.

Print copies are also good evangelism tools. I often leave my copy of *Topic* on the bus or in a

coffee shop in the hope that it might catch an interested eye that would otherwise never see it. This month's Easter issue is full of stories showcasing the mission and ministry of the Anglican Church — there is much good news to share!

For myself, *Topic* and the *Anglican Journal* have both been important means of making me feel connected to my church. This has been the case throughout my university years during which I attended only occasionally, my child-rearing years when I was busy with all things domestic, and my current phase as a postulant to the diaconate. It was a touchstone during all those varying degrees of church engagement — especially during those less-involved years when I would almost certainly not have bothered to search out news online! I know from friends, too, that those who rarely attend on Sundays do still read *Topic*

when it is delivered.

Finally, reading *Topic* provides me with a welcome opportunity of respite and relaxation, and a print copy is what is needed after long hours already spent at the computer. I remember sitting down in my favourite chair with *Topic* and tea on Christmas Day (after attending four services on Christmas Eve!) and feeling so uplifted by the memories of Christmases past that were shared by other Anglicans in that month's issue.

I wish you well with your deliberations, and hope our church will build on our current strengths as we look toward creative communication models for the future.

Yours truly,
Peggy Trendell-Jensen
St. Clements, North Vancouver

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



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

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Issue This is the 6th issue in the 49th year of publication

Deadline For Submissions July 20 for the September issue; August 19 for the October issue

Subscriptions

The *Anglican Journal* and *Topic* are sent to members of a parish who pay for it through their contributions to the national Church. Others, \$10.

Address changes, please notify your parish administrator or write:
Topic c/o Anglican Journal,
80 Hayden Street, Toronto, Ontario M4Y 3G2
or visit www.anglicanjournal.com/subscribe.

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

Circulation 5,275

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A global community of 80 million Anglicans in 64,000 congregations in 165 countries.

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

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The diocese of New Westminster

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



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Thank you!

Melissa M. Skelton Elected the 12th Metropolitan & Archbishop of the Ecclesiastical Province of BC & Yukon

CONTINUED FROM THE FRONT PAGE

Privett's good work over the past nine years.

About being the first woman Metropolitan in the Anglican Church of Canada, all that I can say is thanks be to God for the privilege."

The primary ministry of the new Archbishop and Metropolitan will be to continue as diocesan bishop in her diocese, the diocese of New Westminster. Beyond that ongoing diocesan ministry, providing pastoral care to the bishops of the ecclesiastical province is at the heart of the added archiepiscopal ministry. Fostering unity and harmony within the ecclesiastical province is another. And in conjunction with the other three provincial archbishops and metropolitans, assisting the Most Rev. Fred Hiltz, Primate of the Anglican Church of Canada is an important function.

At 6:40am on Tuesday, May 15, Archbishop Skelton was interviewed on CBC Radio One's morning show, *The Early Edition* and said the following in response to host Stephen Quinn's question about how she arrived at this milestone event in her life and ministry:

"I had a career in college teaching — I taught college English — and then went and got an MBA and was in the business world for a while. Actually, I did that while also doing a masters in divinity, so I was drawn really in two directions at once, and kind of meandered between the two for a while, and then settled much more strongly on the church side, and haven't really looked back on that..."

I don't see the world as split into portions or unrelated parts. I really see it in a holistic way, and so, for me, everything that has been a part of my story has brought me to today...."

When Quinn asked about "barriers to women in leadership" she responded:

"I think that we in the Anglican Church of Canada, have the highest percentage of women bishops of any place in the [worldwide Anglican] Communion. So, it's a place where more and more women are being elected, so I feel like we lead in that regard.

With that said, not just in the religious realm and in the church, but in all aspects of work and civic life there's that unconscious bias that expects women to do certain jobs and not do others, and that inhibit women themselves from putting themselves forward for leadership roles...

All I have experienced in Canada, in my role, has been collaboration and cooperation. Really. And I'm astonished to say that, but it is what I would say from my personal experience."

Archbishop Skelton took office immediately on May 12 and began by chairing meetings of the Provincial Executive. She will be installed formally at the commencement of the Provincial Synod, to be held September 14–16, 2018, at Sorrento, BC—and will chair the Synod.

Prolocutor of Provincial Synod, Dr. Randall Fairey made the formal notification of election after speaking to the Bishop nominees, and also informing the Primate through his principal secretary, as Archbishop Hiltz was out of the country.

Archbishop Hiltz has given official notification that he will retire following the July 2019 triennial General Synod of the Anglican Church of Canada to be held in Vancouver. That General Synod will include the primatial election when General Synod members will choose a new Primate. ✠

We have not changed Archbishop Skelton's title in the stories and photo cutlines that were covered prior to the election.

• Editor

THIS MONTH IN TOPIC HISTORY

From the Diocesan Archives

- 20 years • 1998** Synod delegates call on the federal and provincial governments to take action on recommendations outlined in the 1996 report of the Royal Commission on Aboriginal Peoples.
- 35 years • 1983** The Rev. Ronald Harrison leaves *Topic* after nine years as associate editor/photographer to serve as the Board Chair of Camp Artaban.
- 45 years • 1973** The most actively debated motion at Diocesan Synod is Motion 20 regarding Church Union.

The Diocese of New Westminster's Mission & Priorities

At a full day retreat on Saturday, September 16, 2017, Diocesan Council members experienced the *Blanket Exercise* led by Kairos, continuing the practice of educating Council members in areas related to diocesan priorities. Council members also spent time in discussion in response to a brief statement of the diocesan mission and current priorities. Here is the simplified statement developed by Archbishop Skelton, Diocesan Council and other lay and clergy leaders of the diocese of New Westminster.

The following was circulated to the Clergy and Leaders of the diocese of New Westminster on September 25, 2017.

With this issue of *Topic* arriving in homes and parishes just after the June 21 Summer Solstice and no new issues of *Topic* until after Labour Day it is not a bad idea to remind ourselves of the diocese of New Westminster's priorities.

Our Diocesan Mission

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

Our Priorities

Our God is a relational God. We seek to foster, build and strengthen our relationships with one another in all we do in diocesan, parish and community circles.

Through the action of the Holy Spirit, our God creates the Church as Christ's continuing presence in and for the world. We seek to focus diocesan energy and resources on parish development: assisting parishes in focusing on and building their excellence around their core purpose of gathering, transforming and sending; encouraging parishes to express the best of their Anglican identity; and assisting parishes in creatively engaging the real challenges and opportunities before them.

Our God seeks justice for the oppressed. We seek to assist diocesan leaders and parishes in learning about the culture and history of Canada's Indigenous peoples, in engaging with Indigenous peoples in their neighbourhood and regions, and in advancing the Calls to Action of the Truth and Reconciliation Commission.

Our God delights in the diversity of humanity and yearns for all humanity to be one. We seek to increase the diversity of the leadership in our diocese and to strengthen the ability of our parishes to engage the diversity of the people in our parishes, in our neighbourhoods and in our region. We seek the transformation of our minds, our hearts and our practice as we increase our diversity and seek the oneness that God invites us to embrace.

Our God entrusts us with the stewardship of our lives and our communities. We seek to work on the overall sustainability of our diocese and of our parishes by attending to the fit between all the elements of diocesan or parish life (finances, property, priorities, processes, organizational structures, organizational culture, external relationships, etc.) We seek to nurture a diocesan culture that is more transparent, collaborative, consultative, courageous, and in which people have greater choice. ✠

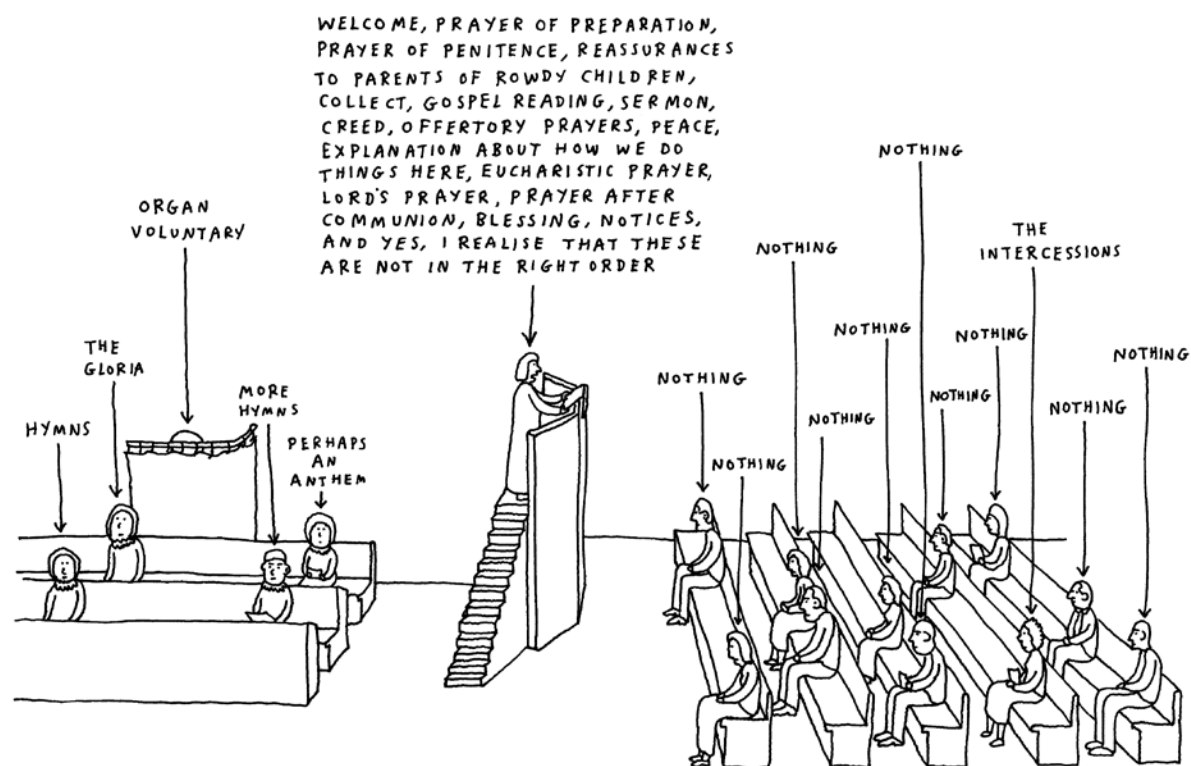


Diocese of New Westminster

ANGLICAN CHURCH OF CANADA

WHO DOES WHAT?

HOW RESPONSIBILITIES FOR LEADING DIFFERENT PARTS OF THE SERVICE ARE DIVIDED UP



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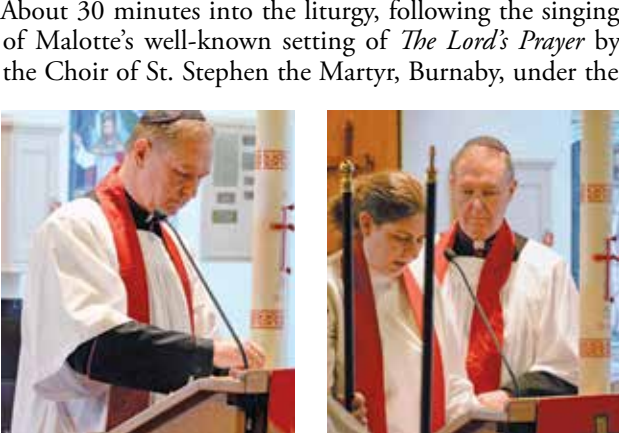
A New Ministry in the Neighbourhood

The Induction of the Reverend Ruth Monette as Rector of St. Stephen the Martyr, Burnaby on May 1, 2018, the Feast of St. Philip and St. James.

RANDY MURRAY
Communications Officer & Topic Editor



LEFT Bishop Skelton asks the question, “Do you in the presence of this congregation, commit yourself to the responsibility entrusted to you?” Rev. Monette is on the left and Bishop’s Chaplain Sara Shaw is on the right. MIDDLE Executive Archdeacon of the diocese, the Ven. Douglas Fenton preached on the connection of the Saint’s Day being celebrated, St. Philip and St. James (the Less) and the beginning of a new, shared ministry. RIGHT Rev. Monette reads the Oath. PHOTOS Randy Murray



direction of Barbara Flannery, the Executive Archdeacon of the diocese of New Westminster, the Ven. Douglas Fenton stood with the new priest, the Rev. Ruth Monette and the churchwardens, Colleen Butterley and Elaine Renforth at the chancel entrance in front of the congregation to describe the process by which the new priest had been chosen. He said with a lightness that confuted the gravitas of the situation “this appointment has been many years in the making.” The comment did produce a number of giggles from the folks in the nave. And it has been a number of years since the parish in the Burquitlam neighbourhood of Burnaby right next door to the Lougheed Mall had a full time rector.

In the interim, the Parish of St. Stephen the Martyr has been fortunate to have ordained leadership from a number of interim priests-in-charge, the most recent appointment in the summer of 2016, was the Rev. Dr. April Stanley who continued up until April 30, 2018, and prior to that, the Rev. Gary Hamblin had an extended interim ministry at St. Stephen’s beginning in 2012. Late last year the parish formed a canonical committee and worked diligently with its membership and with Bishop Skelton and Archdeacon Fenton to find a new rector. Although the call for a priest went out “all around the world” the person they were seeking was at the time in interim ministry at St. Timothy’s, Burnaby, a neighbouring parish in the same deanery of *Tri-Cities/North Burnaby* located in Burnaby’s Brentwood neighbourhood approximately ten kilometres to the west. Rev. Monette was the interim priest-in-charge at St. Timothy’s following her incumbency as Director for Mission and Ministry Development, a diocesan Synod Staff leadership team position. Rev. Monette took over ordained leadership of the Brentwood parish from the Rev. Stephanie Shepard who was appointed interim priest-in-charge at St. John the Apostle, Port Moody. That parish is situated four kilometres to the north and east of St. Stephen’s. Rev. Shepard is the Regional Dean of Tri-Cities/North Burnaby so there were some smiles when Rev. Shepard gave the traditional induction service, “Welcome to the Deanery.”

The preacher for the liturgy was the Ven. Douglas Fenton. Archdeacon Fenton’s preaching role was last minute as the Archdeacon of Lougheed, the Ven. Philippa Segrave-Pride had to send regrets due to an extremely painful flare-up of an old sport’s injury. Archdeacon Fenton with the benefit of Archdeacon Segrave-Pride’s sermon notes delivered a fine homily.

This Eucharist was not only a celebration of new ministry; it was also the celebration of the Feast of St. Philip and St. James. In the sermon, Archdeacon Fenton set the induction Eucharist within the context of the “Saint’s Day.” He gave some history of these Saints reminding the congregation that these two were Jesus’ apostles. Apostles, like many of us did not always behave as selflessly as one might think or hope, and through a series of examples from the Gospels he illustrated that, “in our day to day lives... it is in staying connected... in staying in relationship... staying open, that we have a deeper encounter with Jesus, and little by little within ourselves, discover God’s presence.”

This Induction Eucharist was symbolic of a continuing relationship, of being part of a community of Christians connected by faith, but also connected through their proximity to one another with shared experience and shared mission and ministry goals.

Following the sermon the liturgy continued with the Covenant in Ministry, the presentation by members of the congregation to the new rector of the symbols of ministry, the Intercession, the Peace, the Offertory and the Eucharist. The Dismissal led into a joyful reception held in the bright and spacious St. Stephen’s hall with lots of food and opportunities for fellowship.

It was a well-attended, wonderful celebration on a bright, sunny evening with a good turnout of clergy, (the majority from the Archdeaconry of Lougheed) and a number of lay visitors, including a sizeable cohort from St. Timothy’s augmenting the St. Stephen’s congregation. Please keep the new rector, the Rev. Ruth Monette, and those with whom she shares parish ministry, the members of St. Stephen the Martyr in your prayers as they move into this new phase of their ministry together. ✠

A video of the Ven. Douglas Fenton’s sermon is available on the diocesan website at www.vancouver.anglican.ca/media/2018-05-01-rev-ruth-monette-induction-celebration-of-a-new-ministry



The St. Stephen’s Choir under the direction of Barbara Flannery sings Malotte’s *The Lord’s Prayer*. PHOTO Randy Murray



LEFT The wardens present their new rector with the keys to the buildings. RIGHT Rev. Monette pours the water into the font. PHOTOS Randy Murray



LEFT The Rev. Stephanie Shepard, interim priest-in-charge of nearby St. John’s, Port Moody is seen here in her role as Regional Dean of Tri-Cities/North Burnaby welcoming the new rector. RIGHT The Sanctus. PHOTOS Randy Murray



Rev. Monette takes a short pause to instruct some younger parishioners on the practice of intinction during the Eucharist. PHOTOS Randy Murray



Mali, David Parry, Furaha, Willem, Mambo Masinda, Wilna Parry, and Bonheur. PHOTO Randy Murray



LEFT Wilna Parry reads Acts 3: 12 – 19. RIGHT Rev. Lynne McNaughton introduces the Teaching Eucharist. PHOTOS Randy Murray



The St. Clement's Choir prepares to lead Psalm 4. PHOTO Randy Murray

Welcoming Malis' Family & A Teaching Eucharist At St. Clement's, Lynn Valley

RANDY MURRAY

Communications Officer & Topic Editor

The Parish of St. Clement, Lynn Valley is a lively, diverse and welcoming Christian community that very much enjoys the experience of worshipping together, as well as celebrating together, and being there for one another in times of joy and trial. The parish is also focused on what goes on outside the walls of the church and what they can do to live out their baptismal covenant in the greater community to bring God's message to the world. The Eucharist celebrated April 15, Easter III was a great example of this commitment.

The liturgy itself, presided over by rector, the Rev. Dr. Lynne McNaughton ably assisted by the curate, the Rev. Vivian Seegers; postulant for ordination to the diaconate, Peggy Trendell-Jensen and Music Director, Lynley Lewis was a Teaching Eucharist, an opportunity for newcomers to gain some insight into the Eucharist, the core of Anglican worship, and to answer questions and provide context about the practice and process. The desired goal being the creation of an invitational and welcoming environment for those who are seeking the divine through Jesus Christ. In the overview that began the "teaching" section of the liturgy, Rev. McNaughton clarified that "we do this because we know that those attending worship are from diverse backgrounds... and, even lifelong Anglicans may benefit from an increased understanding." The first question she posed was, "Why do we do it?" Which she answered saying simply, "Jesus commanded us to." She then included a quote from Anglican Monk, Br. Ronald Rolheiser that is actually a paraphrase of the title of his book about the Eucharist, "(as Christians) it is our one great act of fidelity."

The Rev. Vivian Seegers assisted by Peggy Trendell-Jensen offered information about the sacramental nature of the Peace Pipe ceremony in many First Nations' traditions in the context of receiving the Blood of Christ during Holy Communion, and the different appropriate options for receiving both these symbols during the First Nations ceremony and Holy Communion.

After worship all were invited to a community meal in the parish hall. The special guests for the meal were four members of Malis' family; Congolese newcomers who had arrived from Kampala, Uganda via Amsterdam just three days earlier following 33 hours of travel. Although Malis' family are sponsored by the North Vancouver Region's (Deanery) Regional Ecumenical Settlement Team (REST), St. Clement's members Wilna and Dave Parry have played (and will continue to play) a pivotal role in the process of creating this opportunity for a new life in Canada for Malis and three of his five children, Furaha (19), Bonheur (17) and Willem (7).

Also present for worship and as an honoured guest for lunch was Mambo Masinda. Mambo was born in the Democratic Republic of Congo (DRC) and grew up in a remote Eastern area. Following graduation from a Roman Catholic High School, he became a teacher and taught for seven years in order to earn tuition for his younger siblings. His teaching career ended in 1985, when he was forced into exile, ultimately spending three years in the Kigwa Refugee Camp before being resettled in Canada. He graduated from



LEFT Rev. Seegers assisted by postulant to the diaconate, Peggy Trendell-Jensen offered information about the sacramental nature of the Peace Pipe ceremony in many First Nations' traditions. RIGHT The Eucharistic Prayer. PHOTOS Randy Murray



The Eucharist. PHOTO Randy Murray

the Universite Laval with a PhD in Political Science and worked at UBC. Currently he is a Settlement Worker with the Burnaby School District. The newcomers are his baby brother, one of his nieces and two of his nephews.

The process of bringing Malis' family to Canada began when the Rev. Margaret Marquardt introduced Wilna Parry to Mambo Masinda. Rev. Marquardt knew Mambo from her work in settlement of newcomers in Burnaby and she was aware of St. Clement's 2009 sponsorship of two Karen families. She hoped that Wilna and Mambo would consider co-facilitating a course at the Sorrento Centre. Wilna agreed and *Hearing Refugee Voices* was offered at Sorrento Centre in July 2014. Mambo and Wilna began brainstorming about how to sponsor some of his family members from refugee camps in Africa and when the REST committee began planning their second round of sponsorships, Wilna requested that Mambo's youngest brother Malis and his children be considered. The committee agreed as the sponsorship of Malis' family is a "soft" sponsorship in that Mambo and his family already in Canada will do most of the work of resettlement allowing REST and the Diocesan Refugee Unit to continue their focus on new resettlement requests.

According to Wilna, Malis' other two children are with their mother in a different camp. Malis is a carpenter. He

could not afford the costly fees for High School in Uganda, therefore the children do not have what we might term "formal schooling." Mambo lives in Surrey and secured a three-bedroom basement suite for the family near his home. With help he was able to furnish the suite. Furaha and Bonheur speak a bit of English but Willem only speaks Swahili and Mali speaks a bit of French and Swahili.

In all likelihood Malis and Mambo will soon begin to explore the possibility of bringing over the other children, should they wish to come to Canada. Mambo has four adopted children in addition to his own five and REST have applied and are currently going through the process to bring over a daughter Mambo adopted when she was 16 and who is now in her twenties. Her papers are going through the process and she will live with Mambo when she arrives.

Fundraising is one of the keys to successful refugee ministry and with that in mind a gala Music Festival was being assembled by St. Clement's Music Director Lynley Lewis. It will be presented at St. Clement's on Saturday, June 2. REST hopes to raise \$6,000 at this event for newcomer's support. More information about the concert and the fundraising results will be circulated through the diocesan communications vehicles. ♦



Malis' family at the lunch. PHOTO Randy Murray

Breakfast With The Bank

RANDY MURRAY
Communications Officer & Topic Editor



On the right, Carla Kazemi in profile. On the left, we see Surrey Firefighter and Food Bank Board Member, Travis Evans who had walked over to say “hi” to Carol Williams as he had been a student in her grade 2/3 class quite a few years ago. Small world! PHOTO Randy Murray

Over the past three years diocesan communications and *Topic* have offered ongoing coverage of the Anglican Parish of the Church of the Epiphany, Surrey’s (‘Epiphany’) desire to sell a portion of the parish’s lands in order to finance the demolition of the current 1970 building and build a new church. The Surrey Food Bank (SFB) have been looking for a new location for seven years and for the past 18 months they have focused on being the prospective buyers of the property that constitutes the ‘Epiphany’ parcel. There is a lot of red tape to go through in order for this partnership to become a reality but the proposed project is still very much on the table.

There are designs in place for new buildings, and Diocesan Council and Bishop Skelton have approved the plans for the new ‘Epiphany’. Although the formalization of the partnership between the two Surrey groups is still not finalized that did not prevent SFB’s Executive Director, Feezah Jaffer from inviting members of the ‘Epiphany’ building committee: Carla Kazemi, Doug and Carol Williams, and rector, the Rev. Stephen Rowe to sit at her table at *Breakfast with the Bank*. Rev. Rowe was unable to attend so there was an extra chair for the diocesan communications officer.

Breakfast with the Bank is SFB’s principal fundraising event of the year and it was held at the Bombay Banquet Hall in Newton, bright and early, 7 am on the morning of May 10. This was the 16th Annual *Breakfast with the Bank* event and it was attended by members of all three levels of government and a who’s who of Surrey’s community and business leaders. There were very few empty seats at the dozens of large round tables occupied by more than 400 people in the banquet hall.

The messaging created in collaboration with Ms. Jaffer and her team by Thornley Creative Communications (also a *Breakfast with the Bank* corporate sponsor) is quite simple, SFB consists of “People Like You” and that includes: *donors, volunteers* and *clients*. The principal message, “Be The Change” is pulled from Gandhi’s famous quote, “Be the change that you wish to see in the world.” For the 35 years that SFB has been in existence it has never received any core funding, everything comes from donations and Thursday morning’s event was focused on fundraising and a celebration of “new beginnings and opportunities.”

The MC was Senior Meteorologist for Global BC and avid SFB supporter, Mark Madryga, taking a one-day hiatus from his regular job on the Global BC TV Morning News. Mark also sat at Feezah Jaffer’s table, which made Doug and Carol Williams feel particularly comfortable as Mark and his family are their neighbours in the area where they have a vacation property.

The event lasted exactly 60 minutes and included inspirational speeches and the presentation of a number of corporate and community group donations including those from: Surrey Firefighters Charitable Society; RBC Foundation; Tzu Chi Canada Foundation; Century Group Canada; and TD Bank.

The cover of the printed program for the event bore this quote from the Dalai Lama, “Love and compassion are necessities, not luxuries. Without them, humanity cannot survive.” Please keep ‘Epiphany’ and SFB in your prayers as they continue in their quest to partner together to serve others and “Be The Change.” ☙



Carol Williams and Mark Madryga. PHOTO Randy Murray




Filling out pledge/donation cards. PHOTO Randy Murray



Carla Kazemi, Feezah Jaffer, Carol and Doug Williams. PHOTO Randy Murray



care  share

As part of the mission and ministry of the Diocese of New Westminster our shared diocesan outreach program *care + share* was established following a resolution at Synod 2011. The ministries included in *care + share* have submitted proposals to the Mission and Ministry Development Committee (MMD), and once their proposals have been approved by that body a resolution is presented to Synod and Synod votes on whether or not to accept the recommended ministries as *care + share* recipients for a two year period.

Ministries included in *care + share* do not receive “funding,” instead they receive voluntary contributions made by parishes and individual Anglicans, sent to the Synod Office which forwards funds several times a year to the *care + share* ministry groups.

Donations given by individuals and parishes to *care + share* go 100% to the groups we support. The overhead for fundraising and administration for *care + share* is included in the regular Diocesan Budget, and not taken from donations.

Donations may be directed to both ministries or to individual societies in any combination or amount. You may give to *care + share* via your parish stewardship program or as an individual. Together we as a diocese decide which ministries to support with voluntary dollars. New recipients of *care + share* contributions as of January 1, 2018 and continuing through until December 31, 2019 are:

The Westside Anglicans Neighbourhood Ministry – Mobile Care Unit
Salal + Cedar Watershed Discipleship

Please prayerfully consider your support of *care + share* and give generously.

To make a gift, please email rtaylor@vancouver.anglican.ca or
telephone 604.684.6306, ext. 220.

A (Homeless) Tale of Two Cities

PITMAN POTTER

Deacon to the Archdeaconry of Vancouver, Westside Anglicans Neighbourhood Ministry (care+share funding recipients 2018 and 2019)

Vicki Potter and I returned recently from Honolulu where I spent a sabbatical posting at the East West Centre and the William S. Richardson School of Law at the University of Hawai'i. In the midst of my giving academic lectures and completing writing projects, we were deeply troubled by the severity of Honolulu's homelessness crisis. Honolulu and Vancouver share many similarities, including a favorable climate, beautiful scenery, lifestyles focused on outdoor activities, strong indigenous culture, and many others. But Honolulu also offers a sobering reminder for Vancouver that the ever-worsening problem of homelessness demands prompt and effective action.

Hawai'i has the highest per capital homelessness rate in the US (statewide 7,220 people were reported homeless in 2017, dropping 9% from 7,921 in 2016—the first such decline in eight years). In Honolulu the number of homeless people keeps growing (to 4,959 in 2017) although the rate of increase has declined. In my observation over a period of January to March 2018, scores of homeless folks and multiple tent encampments occupied virtually every public park. While substance abuse and mental illness are prevalent—estimates are that 1/3 or more of Honolulu's homeless population has mental illness challenges—a significant proportion of the recently homeless are families pushed out of their homes by rising housing prices. The Hawai'i state government and the Honolulu city council have adopted a number of important remedial measures

such as supporting modular low-income housing projects and funding street outreach efforts to bring medical and social services to the homeless. Tax measures to cool the real estate market are being considered. Such efforts are having an impact but the crisis is by no means solved and is now considered an important threat to Honolulu's tourism and hospitality-based economy.

Sound familiar? In Vancouver some 3,605 people were identified as homeless in 2017. Although seemingly less serious than in Honolulu whose general population is roughly 1/3 lower, Vancouver's homeless population has seen a 30% increase since 2014. Results of a new tally completed in March are expected shortly and a youth homelessness count completed this month will further document the extent of the crisis. Like Honolulu, Vancouver has endeavored to build modular housing and support street services for the homeless. But the problem seems to be growing faster than government efforts can keep up. In both Honolulu and Vancouver, a major cause of homelessness has been the rising cost of housing, due at least in part to outside investment in housing as a financial refuge rather than a human right. Recent efforts to impose tax costs on absentee owners have had some impact even while raising the hackles of some. But these efforts are not nearly enough.

What to do? Multiple policy proposals have been considered to aid the homeless who are with us today, and to change the conditions of real estate ownership to protect

people from becoming homeless in the future. Expanding Vancouver's modular housing program and speeding up the process for enrolment would be a good first step, coupled with more investment in medical and psychiatric care, greater security and hygiene in emergency shelters, and food and clothing distribution. As well, a vibrant debate has emerged over launching a guaranteed minimum income program to meet the everyday living needs of the poor. Proposals to address structural inequities in the housing market that contribute to homelessness include increasing taxation on empty homes and absentee owners, and strengthening disclosure rules on sources of income used to purchase housing.

Yet the most fundamental of all efforts involves a call for compassion, a recognition by each of us who encounters homeless people that "there but for the grace of God go I," a commitment by each one of us to follow the universal tenet of treating others as we would like to be treated. Our homeless neighbours deserve no less. Like Honolulu, Vancouver is an exceedingly lovely city and we who are lucky enough to live here are truly blessed. But unless we develop the sense of compassionate realism that enables us to take strong action to help the needy in our midst, we will be facing within a few years the sorts of conditions that now prevail on Honolulu. Let's get ahead of the problem before it's too late. ✠

Volunteering in Guyana

An Obscure, Little-Known Country

BRENDA LOU-HING

St. John the Apostle, Port Moody

Poverty. Rutted roads. Flooded streets. Poor water supply in homes. Electricity outages. High crime rate. High suicide rate. These are the challenges the people of Guyana face. With a population of less than 800,000, Guyana lies land-locked between Venezuela and Suriname on the north coast of the South American continent, south of the North Atlantic Ocean.

Being my country of birth and because of its many needs, it is here where I had decided to volunteer my time in my retirement years. My thinking is that if I could help teach the younger generation life skills, they would have more chance of success in their lives, becoming productive and staying away from crime. In the spring of 2018 I had just completed my third year there, spending three to four months each time. Before the completion of my third year, I had learned of new opportunities available to me for 2019, and this is when I would like to increase my time to at least six months.

During my three volunteer years at the girls' orphanage (which will remain anonymous) in the capital of Georgetown, my activities included tutoring the girls in reading, writing, elementary arithmetic, assistance with their homework, weekly baking sessions, crafts and trips to Bourda Market where we purchased fruit. What fun the children had feasting on the return home!

Before being accepted into the orphanage, the children are vetted by the local government. They come from broken homes, having experienced physical or sexual abuse, alcoholic caregivers, or a total lack of parenting. As a result, they exhibit a variety of self-harming behaviors, angry outbursts, and other unacceptable behaviors that result in disrespect for their peers and staff. If need be, they are treated by a psychologist and are followed by a social worker. Shortly after entry into the home, the girls start school at an appropriate level. Therefore, the younger the child is, the less catching up of academics the child has to do. For example, four-year-old Christie started nursery school, whereas nine-year-old Carissa whose education was very much neglected before entry into the home, also started nursery school upon arrival.

At the orphanage, the day for the girls usually starts at 5:30 am with a shower. After performing their chores, then having breakfast they go off to school either by bus or on foot. On the return home after school, it is homework time, especially for the older girls. A group that receives financial support to attend the private school (Marion Academy), receive professional tutoring in the evening. Others are given assistance with their homework by informal teachers such as myself. This is when I include reading, writing, spelling and elementary arithmetic with them. By 9:30 pm, the children are in bed for the night.

Our weekly baking sessions were held on Sunday afternoons. We baked cookies, pizza and muffins using healthier ingredients and less sugar whenever possible.

On a positive note, Guyana has an opportunity for improving its economy and increasing the living standards of its people. During the last few years, American ExxonMobil Company discovered several major sources of

oil and gas in the Atlantic Ocean off the coast of Guyana. This discovery has brought attention to Guyana, and has attracted other international companies. With production planned to commence in 2020, let's hope integrity, fairness and wisdom prevail in the hearts and minds of all the decision-makers involved in the project. Let's hope Guyana gets rid of the label of being a third world country. ✠



LEFT Market near the orphanage that sells fresh produce and household goods. RIGHT Dyke system for drainage introduced by the Dutch during their governance in the 1800s. It takes just one day of heavy rain for them to overflow and flood the streets. PHOTOS Brenda Lou-Hing



Map of South America. IMAGE iStock-864172862

There is Good News at Mission Conference

CAITLIN REILLEY BECK
St. Augustine's, Marpole

This year's mission conference, *Inside Out Church*, which took place Saturday, May 26, marked the second time in recent history that our diocese has gathered, not for the usual business of Diocesan Synod, but for a different kind of gathering. Following the 2015 diocesan reorganization, Diocesan Synod moved to a two-year cycle with the proviso that an annual mission conference would be held on the off years. A gathering open not just to members of Synod, but to everyone; we gather for the sake of the Good News. Mission is all about Good News, more specifically the Good News of God in Christ. The 2018 mission conference was Good News in and of itself as this new, diocesan event continues to grow and develop into an important part of our life together.

Overview of the Day

Bright and early, approximately 220 clergy and lay from across the diocese arrived at Burnaby Mountain Secondary School. The day began with the usual flurry of activity that accompanies the beginning of such church events; volunteers helping to get everyone registered and oriented, people greeting each other and chatting, groggy faces looking hopefully for caffeine to wake them up.

A member of the *Skwxwú7mesh* (Squamish) Nation led the opening protocol, welcomed us to the territory and offered a song. Two of the children present were excited because they recognized the song from learning about First Nations in school. Morning Prayer followed and included musical leadership by St. John, North Vancouver's *Choir-To-Go* and the Guitar Group from St. Michael's Multicultural Church in Vancouver. Three people offered reflections on the morning's gospel reading, *Mark 10: 13–16*, about Jesus and the children. Then we were off to the races with our first plenary session from keynote speaker the Reverend Dr. Lillian Daniel.

The keynote was an engaging exploration of material from Daniel's books: *Tell It Like It Is: Reclaiming the Practice of Testimony*; *When "Spiritual, But Not Religious Is Not Enough": Seeing God in Surprising Places, Even the Church*; and *Tired of Apologizing for a Church I Don't Belong To: Spirituality Without Stereotypes, Religion Without Ranting*. Daniel explored some of the roadblocks that mainline Christians face when we speak about our faith and the Church.

Following the morning plenary, participants went off to their choice of nine different workshops. Many of the workshops were led by clergy and lay people of the diocese speaking about a particular ministry in which they are involved. For example, the Rev. Peter Smyth, Senior Port Chaplain spoke about the Mission to Seafarers, and Interim Indigenous Justice Ministry Coordinator, Jerry Adams, spoke about the Reconciliation Feast held at St. James' on September 23, 2017. It was exciting to see that many of the workshops had a full house and discussions were lively around the chosen subjects.

As always, one of the highlights of the day for many people was lunch, provided by the diocese's own Bette Geddes and Associates. Bette and her team provided delicious packed lunches—the lemon squares for dessert were a treat. The lunches were also remarkable for their commitment to avoiding sending garbage to landfill. Salal + Cedar posted on their *Facebook* page about them saying, "Way to go diocese of New Westminster for the fully compostable lunch containers."

The afternoon began back in plenary with a chance for the keynote speaker to answer some questions about her presentation. The questions were submitted by participants on cards ahead of time and the session was facilitated by the MCs for the day, the Reverends Kelly Duncan and David Edgerton. Daniel's responses to the questions were as engaging as her presentation in the morning and she answered with thought, wit and compassion. One question asked about how one can engage in mission when a congregation is in conflict or in the midst of one's own personal doubts. Daniel stressed the importance of congregations addressing conflict and problematic behaviour directly, and that avoiding this difficult work is a barrier to engaging with new comers.

Following the question and answer session it was back to workshops for the rest of the afternoon. One of the afternoon workshops was an opportunity for people hear the Rev. Dr. Tellison Glover, the diocesan Director for Mission and Ministry share his vision about his role in our diocese. He began his ministry here January 16, 2018.

The day concluded with closing worship in the style of the Iona Community. Organizers were happy to report that

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LEFT The Newcomers Ministry Panel with the Diocesan Refugee Unit. Dr. Shakuntala Soden (front left) who is the coordinator of diocese's refugee applications and Shannon Muir (right), chair of the Diocesan Refugee Unit. RIGHT Keynote speaker, the Rev. Dr. Lilian Daniel. PHOTOS Wayne Chose



A member of the Squamish Nation led the Opening Protocol. PHOTO Wayne Chose



LEFT *Choir-to-Go* lead the music in worship. RIGHT The Rev. Vivian Lam of St. Matthias – St. Luke was the officiant for Morning Prayer. PHOTOS Wayne Chose

"It is almost a cliché to begin any exploration of mission in Anglican circles with an observation about how uncomfortable the word "mission" makes Anglicans.

There is good reason why it does make us uncomfortable;

Anglican missionaries accompanied British colonial expansion all over the world and in many cases the work of spreading the Good News of Jesus Christ took a back seat to the work of claiming territory, wealth and power for the British crown and those closest to it at the expense of many, many others."



LEFT Singing a hymn during Morning Prayer. RIGHT Pauline Blachford of St. Mark, Ocean Park was the leader of the *Sharing Faith with Confidence and Joy* presentation. PHOTOS Wayne Chose

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offerings received at worship on the day totalled \$1,682.65 to be divided equally between the Street Outreach Initiative and Westside Anglicans Neighbourhood Ministry.

With *Inside Out Church* concluded, participants filled out feedback forms and left them for the next group who will organize this event again when it is held in 2020.

Anglicans & Mission

It is almost a cliché to begin any exploration of mission in Anglican circles with an observation about how uncomfortable the word “mission” makes Anglicans. There is good reason why it does make us uncomfortable; Anglican missionaries accompanied British colonial expansion all over the world and in many cases the work of spreading the Good News of Jesus Christ took a back seat to the work of claiming territory, wealth and power for the British crown and those closest to it at the expense of many, many others. Any time Anglicans gather for the sake of mission, this

history is a part of our context—whether we acknowledge it or not.

This year’s keynote speaker acknowledged the complicated and uncomfortable relationship that many Anglicans have with mission right from the start and its basis in a fear of engaging in mission in a way that is triumphant and judgemental and has in many cases caused harm. Rev. Daniel presented an approach to mission that has our own personal experiences of God as its starting point. This approach doesn’t deny or ignore that the Church and Christians have caused real harm to many people, nor does it negate our need to deal with these realities as a Church. But Daniel encourages us not to make this affect the way we begin any conversation about the Church. Instead, we are invited to start with how we have been transformed, the faith we have and the community that is a part of that process.

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LEFT Devon Groves speaking as part of the panel during the *Reframing Youth Ministry* workshop. RIGHT Jane and Mark Hird-Rutter members of St. Peter's Quamichan Anglican Church in Duncan, BC brought their Messy Church display and knowledge to share with the *Inside Out Church* participants. PHOTOS Wayne Chose



Archbishop Skelton presented a seminar focussing on what generates mission and how smaller parishes short on funds and/or energy can reshape themselves for their missional goals. PHOTO Wayne Chose



LEFT Senior Port Chaplain of the Mission to Seafarers, the Rev. Peter Smyth. RIGHT The afternoon plenary featured a Q&A session with keynote speaker, the Rev. Lilian Daniel. Rev. Kelly Duncan staffs the mic for audience member questions. PHOTOS Wayne Chose



While the first plenary session with Rev. Daniel is underway Bette Geddes begins to load the lunch boxes. PHOTO Wayne Chose



Lunch Time. PHOTO Wayne Chose

There is Good News at Mission Conference

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Daniel also spoke about the Church's engagement with those referred to as *nones* (people who don't identify as belonging to any particular religion). She spoke about four categories of nones: the *no ways*, the *no longer*s, the *never have*s, and the *not yet*s.

Each of these groups have their own characteristics:

- The **no ways** include those who are hostile to the Church, as a result of harm the Church has caused them or others.
- The **no longer**s are people who have some experience of Church earlier in their lives, but current circumstances have positioned them in such a way that they aren't currently involved.
- The **never have**s grew up without any relationship with the Church and so it is new and foreign to them.
- The **not yet**s also grew up without any relationship with the Church, but are also genuinely curious about it.

Daniel identified that these last two groups generally include younger people who are often the children of those in the first two groups.

Reactions to Daniel's keynote all mentioned how engaging, intelligent and hilarious a speaker she is. Her style was appreciated given how much of the day was devoted to her speaking. The ideas she presented were generally received positively, but with some reservations. Many of the participants I spoke to were under 45 years of age and while they appreciated her exploration of the four different kinds of *nones*, they were already quite familiar with these different realities among those who profess no religion, in many cases because their friends, peers, coworkers, family members and maybe at one time they themselves are or were a part of these groups. Others were concerned that Daniel's exhortation that we don't need to begin all conversations about the Church and our faith with apologies, would be misinterpreted as a claim that the Church doesn't need to apologize for the harm it causes or that the time for apologies is over. As a Church engaged in the complicated work of reconciliation with Indigenous Peoples, for example, apologies are still an important aspect of this work.

The various reactions to the keynote speaker were typical of the reactions to the day as a whole. Many people celebrated and enjoyed the presence of children and an even larger cohort of teenagers, many from St. Michael's, Vancouver, but though the day was billed as an "all ages" event, the programming did not take into account the needs, interests or experiences of children and youth. Similarly, many people identified that the location of this year's event was much more accessible by transit than the first mission conference held in 2016 at the Musqueam Cultural Centre in the southernmost part of Vancouver, but those arriving on foot from the Skytrain station were left guessing where to go as there was no signage leading them to the right entrance and the acoustics of a school gym were a challenge for many people.

An annual mission conference is an event that is still very new. People have all kinds of different expectations for what it will be and any group organizing the event has to manage all these expectations and do what is possible given the time and resources available. The group who planned this year's mission conference, as well as the wider group of volunteers and workshop leaders who made it happen, are to be commended for their hard work and the steps they have made in establishing this as a wonderful, edu-

cational, community event in the life of our diocese. This is an event that is growing and developing and with some

feedback from participants, the next one in two years will be even better. ✦



LEFT Rev. Daniel receives a gift at the conclusion of the afternoon plenary. RIGHT The Rev. Dr. Tellison Glover. PHOTOS Wayne Chose



Faith in the Marketplace panel convened by the Rev. Craig Tanksley (standing) of St. Mark, Ocean Park. The panel consisted of: Benjamin Wong, Michael Musherure, Dr. Noelle Phillips, Rebecca Brown and Dr. Mark Davies. PHOTOS Wayne Chose



LEFT Members of the *Inside Out Church* design team (left to right): Rev. Wilmer Toyoken, Lauren Pinkney, Kim Hodge, ODNW and Doug Ibbot, ODNW are introduced to the plenary and thanked by the Executive Archdeacon. RIGHT Members of the St. Michael's Guitar Group lead the music in worship during closing worship. PHOTOS Wayne Chose



Spring 2018 Events at Holy Cross

GWEN LAMACRAFT, ODNW & DAEBIN IM
Holy Cross Japanese Canadian Anglican Church

March 18 • Episcopal Visitation

In early spring 2018, Holy Cross marked three celebrations on three different Sundays. The first was March 18 when we were joined by Bishop Melissa at her parish of Holy Cross. In her sermon she spoke about the hazards of “falling” and the importance of not being defeated but getting up and starting over. She said that we shouldn’t simply accept or forget when our lives have fallen apart or when we have lost someone or something, but instead ask ourselves how we as Christian people can respond to the many experiences of falling that our lives contain? The Bishop concluded her sermon with: “What is God’s invitation to us at this moment, a moment informed by many, many experiences of falling? What is God’s invitation to us here? What is God’s invitation to us now?”

Following the Eucharist, we had a special potluck lunch. Several people had prepared the necessary ingredients for *Temaki Sushi*, which is when you make your own hand rolled sushi.

Over the last few months we have had several meetings and workshops to discuss the future ministry at Holy Cross, and at a Special Vestry meeting in October 2017, the decision was made to go from full-time pastoral ministry to half-time beginning July 2018. Parishioners have had a lot to think about and have many questions, anxieties, but also, hopes for the future of the parish. After lunch, we had a good round table discussion with church committee members and other parishioners during which the Bishop encouraged people to share their concerns. She listened and emphasized that Holy Cross has her full support. We very much appreciated and enjoyed Bishop Melissa’s day with us at Holy Cross.

April 1 • Easter Sunday

Easter is always a joyful time and at Holy Cross we try to share this with our neighbours. After the Good Friday service, several members stayed to help decorate Easter Eggs. These were then blessed at the Easter Eucharist and given out to the Easter Sunday congregation. After lunch there was an Easter Egg Hunt with members of the parish and the Easter Sunday congregation delivering decorated eggs to neighbours who live near the church. We have been doing this since 2013, and found that there are many people who stay at home and are pleased to receive an Easter Egg.

April 8 • Beizhu, a milestone birthday for Gwen

In the Japanese tradition an 88th birthday is very special and is called *Beizhu*. It symbolizes thanksgiving for a long life and gives a blessing to the person. Church members honoured Gwen Lamacraft, ODNW on April 8, her special day. Fr. John Shozawa shared how Gwen served at St. Peter’s (the parish formerly located in the building that is now home to Holy Cross) until it closed in 1989, and she then became a member of Holy Cross. She has continued her support at Holy Cross. Greg Tatchell, ODNW shared the value of Gwen’s contribution to the nine member committee of the Japanese Canadian/Vancouver Consultative Council (JC/VCC) in researching the history of Japanese Canadian Anglican Churches in the diocese of New Westminster. Others spoke and shared stories of Gwen’s love and support of Holy Cross and how she continues to be an example of someone who lives their life committed to the stewardship of their church. ✠

A video and the text of Bishop Skelton’s sermon is available online at www.vancouver.anglican.ca/media/2018-03-18-learning-to-fall



LEFT During Bishop Skelton’s visit she made Temaki Sushi. PHOTO Midori Seo RIGHT Bishop Skelton leads a discussion with church committee on the future of Holy Cross. PHOTO Wendy Matsubuchi



A Group Shot in the Chancel on March 18. PHOTO Courtesy of Daebin Im



Decorating the eggs for Easter Sunday. PHOTO Daebin Im



LEFT Delivering Easter Eggs to the neighbourhood. MIDDLE Gail Tamagi, ODNW presents Gwen with a mobile containing 88 origami cranes. RIGHT Gwen listens as a member of the parish gives testimony of Gwen’s love for Holy Cross Japanese Canadian Anglican Church. Also in the photo, Fr. John Shozawa and Greg Tatchell, ODNW. PHOTOS Daebin Im



For I have Loved You Dearly

The Retirement of the Reverend Father Neil Gray

RANDY MURRAY
Communications Officer & Topic Editor

On a rainy, early spring Sunday, April 8, 2018, the members of the Parish of Holy Trinity, White Rock gathered at 9:30 am for a Celebration of the Eucharist for Easter II. Those

*Thank you Neil
for your ministry and for your service
and deep commitment to your Church.
Deo Gratias!*

Rev. Fr. Neil Gray directs a smile to the photographer during the procession out.
PHOTO Randy Murray



The rector's warden, Simon Johnston, ODNW reads the letter to the congregation from Bishop Skelton. PHOTO Randy Murray



LEFT Rev. Gray greets a member of the parish during the Peace. RIGHT The Eucharistic Prayer with Rev. Paul Richards (right), deacon at Holy Trinity. PHOTO Randy Murray



LEFT Fr. Neil reacts with a smile as the choir and congregation sing, *For He's a Jolly Good Fellow*. RIGHT People's warden, Frances Fagan makes the presentation of cards and gifts at the post Eucharist reception. PHOTO Randy Murray



LEFT Poised to cut the cake. RIGHT There are some concerned expressions during the cake cutting. PHOTO Randy Murray

that regularly attend the 8:30 am service and those that attend the 10 am service filled every seat in the nave, all the pew bulletins were distributed and late arrivals were asked to remain in the back and find seats in the area reserved for greeting teams. The capacity congregation was there to commemorate the last Eucharist to be celebrated by their rector of 15 years, the Rev. Neil Gray.

Prior to the beginning of worship, Deacon of the Word and Table, the Rev. Paul Richards went to the lectern to announce that the Refugee family that the parish has been working to sponsor and support would be arriving in Vancouver to begin their new life in Canada in 4 to 6 weeks (they arrived May 8). This project has been years in the making and was largely due to the commitment of Refugee Committee Chair, Peter Johnson, ODNW who died on January 21. This news created a poignant juxtaposition between the sadness of Peter's death and Fr. Neil's retirement with the hopeful expectation of greeting the new arrivals.

Following a rousing Processional Hymn, *Ye Choirs of New Jerusalem*, Fr. Neil gathered the younger members of the parish around him and told them about his retirement. He plans to write a novel, a whodunit with a culinary theme titled, *Dangerously Low on Celery Salt*, which is set in a fictional town on the west coast of Canada called *Black Cliff*—and bears no relationship to a city called White Rock. He will live in Vancouver's West End and will attend Christ Church Cathedral and/or St. James' and he will be available to celebrate the Eucharist at those locations if requested.

Fr. Neil's sermon was a fond memoir of his Holy Trinity, White Rock experience. He began his sermon with these words:

"Well, it seems that I have sure started something, for as soon as the ink was dry on my letter of resignation to Bishop Melissa, both Archbishop John Privett and our Primate, Fred Hiltz both announced their respective retirement dates... and now Daniel and Henrik Sedin... are also calling it a day."

He went on to say that he had given this sermon more thought than any other and what kept coming to the forefront of his mind was the interview with the canonical committee 15 years ago and how committee member Kathy Irwin had said that they really wanted to respect his time as that first meeting was running a bit long. That statement has stuck in his mind ever since and now at the end of his time at Holy Trinity he feels that during the 15 years his time was respected and that he "has been deeply respected as your priest."

In his conclusion, he reminded the congregation that through the years he has often included quotes from famous theologians, philosophers and world leaders, however for this his last sermon he chose a slight paraphrase from Roger Whittaker's 1971 hit, *The Last Farewell*, "you people of Holy Trinity are beautiful and I have loved you dearly, more dearly than the spoken word can tell." The congregation erupted in spontaneous applause.

Following the intercession led by the Rev. Paul Richards, rector's warden, Simon Johnston, ODNW read the letter to the parish from Bishop Melissa Skelton. In her letter she wrote:

"I think of Neil as one-of-a-kind. His engaging manner, his sharp wit, his sense of humour, his intellectual capacity, his love of the Church and the priesthood all contribute to the person he is and, surely, to the contribution he has made at Holy Trinity... I know that you will miss him as your rector. I will miss him in this role as well. I have every confidence that his legacy with you will provide a strong foundation for the rich future that God has in store for all of you."

After the Eucharist and the Blessing, the congregation led by the choir sang the Closing Hymn, *Holy, Holy, Holy* and as the last line of that favourite hymn concluded the choir and congregation segued into *For He's A Jolly Good Fellow* and another session of spontaneous applause.

Then it was off to the parish hall for snacks, a giant card with many good wishes written inside, gifts, the cutting of a cake and Fr. Neil's last coffee hour as rector of Holy Trinity.

Please keep Fr. Neil in your prayers as he begins this new phase of life following 35 years of fulltime, ordained ministry—30 of those here in the diocese of New Westminster. ✚

A YouTube video of Fr. Neil Gray's sermon is available on the diocesan website at www.vancouver.anglican.ca/media/2018-04-08-the-reverend-neil-gray-retirement-sermon



LEFT The Ven. Douglas Fenton leads the Opening Worship. MIDDLE Rev. Tellison Glover was the MC. RIGHT Bishop Skelton spoke in detail about the roles of parish officers. PHOTOS Randy Murray

Wardens & Treasurers Training Day 2018

RANDY MURRAY

Communications Officer & Topic Editor

Approximately 75 wardens, treasurers and priests-in-charge representing a significant percentage of diocesan parishes gathered for the 2018 edition of the Wardens and Treasurers Training Day at the Synod Office on Saturday, April 28.

Near the beginning of the day, when the MC, the Rev. Dr. Tellison Glover, Director for Mission and Ministry Development asked by a show of hands, who in the room were new parish officers, the majority of hands went up. All involved agreed that it is heartening to see so many people new to parish governance making commitments to leadership.

Synod Staff leaders were joined by Synod Staff members in welcoming the group and thanking them for their support and commitment to their parishes by taking on these challenging roles.

The day began with worship led by the Executive Archdeacon of the diocese of New Westminster, the Ven. Douglas Fenton. Following worship, Rev. Glover took to the podium to begin the program. He welcomed the group and asked Missioner for Parish Development, Tasha Carrothers to join him on the platform to record questions that the group may have that they would like to address during the day. A request for questions had also gone out prior to the event during the post-registration process to give the Synod Office staff responsible for programming the day the opportunity to offer the most useful information possible.

After recording some additional questions, Rev. Glover introduced Bishop Skelton who asked each member of Synod Staff present to approach one of the room microphones and say a few words to the plenary as a way of introduction, and also to add additional information to the role descriptions included in the *How May We Help You?* staff identification booklet contained in the Training Day file of printed materials. The bishop then led the plenary through a presentation on the roles of parish officers and how those roles compliment the roles of ordained leaders, with the desired result of having both cohorts of leadership (always in collaboration with members of the parish)

coalesce into a team.

Archdeacon Fenton added some historical information about the role of wardens as “protectors” in days gone by and how the warden’s wands were not just symbolic, but were used to poke obstreperous or sleepy congregants in order that they focus their full attention on worship.

Interim Indigenous Justice Ministry Coordinator, Jerry Adams spoke for 20 minutes about his developing role in the diocese and asked that the wardens feel free to contact him with ideas, questions or concerns. He also presented a brief promo of the July 25 Feast that was at that time in the early planning stages. This informal get together will be an opportunity for representatives of First Nations to gather at the Synod Office and spend some time with folks from the diocese.

The first of two joint sessions for wardens and treasurers took place before the lunch break. Rob Dickson, Director of Finance and Property led the session that explored: property management, rentals, user groups, leases, risk management, insurance, payroll and the diocesan pre-authorized donation (PAD) program that is now being used by 60 of the diocese’s 69 worshipping communities and has increased from \$4,000 per month in 2004 to \$252,000 per month currently. He stressed the importance of meeting the Synod financial office deadlines for remittances and submissions and backing up files. A recurring theme of the day was the wardens and treasurers desire to have access to training services for software like *PowerChurch*.

A “brownbag” lunch was supplied by the *Banqueting Table*, a catering company which is also a social enterprise offering employment opportunities to single mothers and women who wish to re-enter the workforce. The sandwiches were really good! Check out the *Banqueting Table* online at www.thebanquetingtable.ca.

Following the meal, the wardens and treasurers broke up into two groups with the wardens receiving information about: *Screening in Faith* from Phil Colvin; human resources/canonical issues from the Ven. Douglas Fenton;

archives information, protocols and processes from Marche Riley; Synod Office reports; a good look at *Mutual Ministry Reviews* led by Tasha Carrothers; and Bishop Skelton presenting information about the *Clergy Commitments* document compiled under her leadership and put into circulation in 2018.

While the wardens were in their session the treasurers under the leadership of diocesan comptroller, Shailene Caparas and Rob Dickson looked at: monetary gifts and receipting; receipting practices; reporting requirements; guidelines for completing CRA’s T3010 forms; parish operating receipts; how to submit and process donations of stocks and securities; and more on data backup.

Both the wardens and the treasurers dedicated sessions reserved some time for Q&A and discussion.

At 2:30 pm the second joint session with the treasurers returning to the main conference room, rejoining the wardens included: dealing with government mail (always open government mail and respond to any directions or requests contained in those mailings promptly); privacy policy including use of photographs; parish insurance; workshops on sexual misconduct policy; and the anti-racism training days offered by the diocese six times each year. Anti-racism training and attendance at a sexual misconduct policy workshop are mandatory for clergy, staff and lay leaders of the diocese.

The day ended with more Q&A, an evaluation and a closing liturgy. The written evaluations are very positive, with the vast majority of wardens and treasurers who submitted forms extremely satisfied with the material that they were presented with and the manner in which it was delivered by Synod Staff. There is always room for improvement and a number of suggestions about how the instruction could be more helpful, including going through the actual government forms step by step during the treasurers section of the day have been recorded by staff and will factor into the programming for future Wardens and Treasurers Training Days. ✚



LEFT Diocesan Comptroller, Shailene Caparas. MIDDLE LEFT Administrative Assistant/Receptionist, Phil Colvin introduces himself. MIDDLE Missioner for Parish Development, Tasha Carrothers. MIDDLE RIGHT Interim Indigenous Justice Coordinator, Jerry Adams. RIGHT Director of Finance and Property, Rob Dickson speaks during the first plenary session. PHOTOS Randy Murray



LEFT Wardens and treasurers taking notes. MIDDLE LEFT During the afternoon breakout session Phil Colvin guides the wardens through the Screening in Faith process. MIDDLE RIGHT The treasurer’s breakout session led by Shailene Caparas and Rob Dickson. RIGHT Archivist and diocesan Privacy Officer, Marche Riley speaks about the diocesan privacy policy during the final plenary session. PHOTOS Randy Murray



Archbishop Skelton leads the welcoming applause for the new rector.



Trumpeters, Henry Christian and Kevin Lee.



The wardens, Diana Bragg and Craig Wilson, followed by the Rev. Stuart Hallam process into the nave.



The Executive Archdeacon, the Ven. Douglas Fenton describes the process by which the new rector was chosen.



The new rector smiles prior to the reading and the signing of the Oath of Loyalty to the Archbishop and the Anglican Church of Canada.

Worth Waiting For

The Induction of the Reverend Stuart Hallam as the 10th Rector of St. Philip, Dunbar

RANDY MURRAY
Communications Officer & Topic Editor

It was announced on July 23, 2017, by the Executive Archdeacon of the diocese of New Westminster that the canonical committee of St. Philip, Dunbar had made a recommendation to then-Bishop Skelton that out of the candidates short-listed and interviewed for the position of rector that they were extremely enthusiastic about the Rev. Stuart Hallam. She responded to the recommendation letting the committee know that if Rev. Hallam agreed to the parish's offer she would be happy to appoint him. That was almost ten months prior to the joyful, prayerful and intergenerational music-filled Celebration of a New Ministry on Tuesday, May 22, which has now united the Rev. Stuart Hallam, a priest from the Church of England and most recently the Royal Marines Corps Chaplain in shared ministry with the Dunbar parish.

It has been a long wait since former rector, the Ven. John Stephens resigned to begin his new ministry as rector of St. John's, Shaughnessy in early spring of 2016, but during that time the parish has been well-served by: the Ven. John Bailey, priest-in-charge from April 1 to October 31, 2017; the Rev. Canon Harold Munn, November 1, 2017 to April 30, 2018; and assistant curate, the Rev. Clare Morgan who began her curacy as a transitional deacon following her ordination in June 2015 until the completion of her ministry appointment at St. Philip's on June 4, 2017.

Soon after Rev. Hallam's appointment was announced the following biography was posted on the St. Philip's website:

"Stuart was born in Mansfield, Nottinghamshire in 1966 attending Queen Elizabeth's Boys School. After A levels, he moved to London to work for the Church of England Children's Society as a fundraiser, but became more interested in the charities social care work with

young runaways, and began working as a volunteer. This prompted him to study for a degree in Community and Youth Studies at St. Martin's College, Lancaster University. After graduation, he returned to London working with homeless young people, until becoming a Youth Minister for Emmanuel Church, South Croydon, where he set up a new initiative working with vulnerable young people, called the Ministry of Youth — a project that was hailed by the local police for lowering youth crime.

As part of a team from the church, Stuart helped to initiate an *Alternative Worship Centre* that sought to reach out to the unchurched in a more culturally relevant way. He was also a long-term member of an alternative church called *Holy Joes*, which met in a pub in South London.

At this time, Stuart was chosen to be the Church of England's youth representative for an 18-month study process into issues of *Gospel & Culture* by the World Council of Churches. This included field study in Indonesia and culminated by his attendance at the WCC Conference on *Gospel & Culture* in Salvador, Brazil in 1996.

During this period, his calling to the priesthood became apparent and the Anglican Church subsequently accepted him for training. He trained at Westcott House, Cambridge. He matriculated from Wolfson College, Cambridge in 1999 and was ordained in the same year.

Stuart served his curacy at St. Mary's Church, Battersea in the Diocese of Southwark, initiating many new projects, including a third-party reporting scheme — an initiative recommended after the Stephen Lawrence enquiry that allowed the black community to report crime to a 'safe' third party rather than going to the police. He also instigated a pastoral network to care more affectively for a widely dispersed congregation.



The presentation of the symbols of ministry begins.



The presentations of the prayer books and hymnbooks.



LEFT Presentation by the youth and Sunday School teachers of a bowling pin and a Godly Play piece. RIGHT The regional dean for Point Grey, the Rev. Christine Rowe, a person who lived for





The choir leads the singing of Director of Music, Michael Murray's setting of *Psalm 146*.

Stuart joined the Royal Navy as a Chaplain in 2002 and was awarded the prize for 'The most outstanding contribution to Initial Sea Training' whilst serving in HMS Campbeltown in the Gulf. After passing out of Britannia Royal Naval College, he went to Commando Training Centre Royal Marines (CTCRM) to undertake Commando training, which he achieved successfully, being awarded the famous *Green Beret* in July 2003 at the tender age of 37.

After time at CTCRM Stuart joined 40 Commando RM in 2006 just in time for jungle training in Sierra Leone, before deploying with the commando to Afghanistan, where he saw action for the first time. Another stint at CTCRM in 2008 followed, this time as Chaplaincy Team Leader, during which, Stuart initiated a restructuring of the curriculum taught by the chaplaincy and initiated, in partnership with Commando Training Wing, a new Recruits Charter, which empowered Royal Marines recruits to be able to voice their issues and concerns in a safe and transparent manner.

In 2012, Stuart joined Commando Helicopter Force, during which he saw action again in Afghanistan in 2013 as Chaplain to the Joint Air Group (JAG), based at Camp Bastion. Stuart joined HMS Ocean, the Fleet Flagship, in January 2014, where he initiated a Divisional Charter, which has now been adopted across the Fleet. He became the Royal Marines Corps Chaplain in June 2016.

A keen sportsman, he enjoys cycling, golf, rugby and loves to sail. He also enjoys the arts, particularly the theatre and cinema and loves to cook. Stuart is married to a Canadian, Laura Millman, a lawyer who grew up in North Vancouver. They have a daughter, Matilda, who is seven and an English springer spaniel called Sonny."

Rev. Hallam's accomplishments in ministry and leadership are many and impressive, however a quick "Google-search" produces some additional information about the new

rector. According to *Wikipedia* (The Free Encyclopedia), Rev. Hallam is "one of the handful of Commando Trained chaplains... his progress through the Commando Course and his struggle to overcome injury were featured on the television program, *Chaplain RN*."

This Celebration of a New Ministry featured a broad blend of liturgical styles all of which meshed together well. Director of Music, Michael Murray had assembled with priest-in-charge, Harold Munn and Archbishop Skelton a varied repertoire that included trumpet fanfares, cello and piano during the Eucharist, his own setting of *Psalm 146* and a variety of congregational hymn and mass setting styles (complete with some choreography during *The Trees of the Field* the Offertory Hymn).

Archbishop Skelton was the preacher and she took the Gospel, *John 15: 9-16* for her text. She began with a story about a four year old in a breakfast restaurant that gets quite perturbed that it is taking so long for an order of strawberry pancakes to be brought out to the table. But the focus of her sermon was about how waiting and expectations can become problematic. Early in her homily she said, "When the long awaited person or event or even pancakes arrive, they can never really measure up to the expectations we are ready to lay upon them. Waiting and the expectations that come with waiting can be very, very tricky." And then Archbishop Skelton unpacked the message in the Gospel that addresses this all too familiar situation, "He (Jesus) does not say that you and I are to aspire to be outstanding in all we do together. He does not say that you and I are to aspire to achieve every goal we set for ourselves. He does not say that we should aspire never to let each other down or never to go through a rough patch. Rather, he says over

and over again that everything we do is to flow from the confidence that we, all of us, are mysteriously, irrevocably and unshakeably beloved of God. Anything we are able to do, and I believe we are able to do great things together, is to flow from that foundation, and no other."

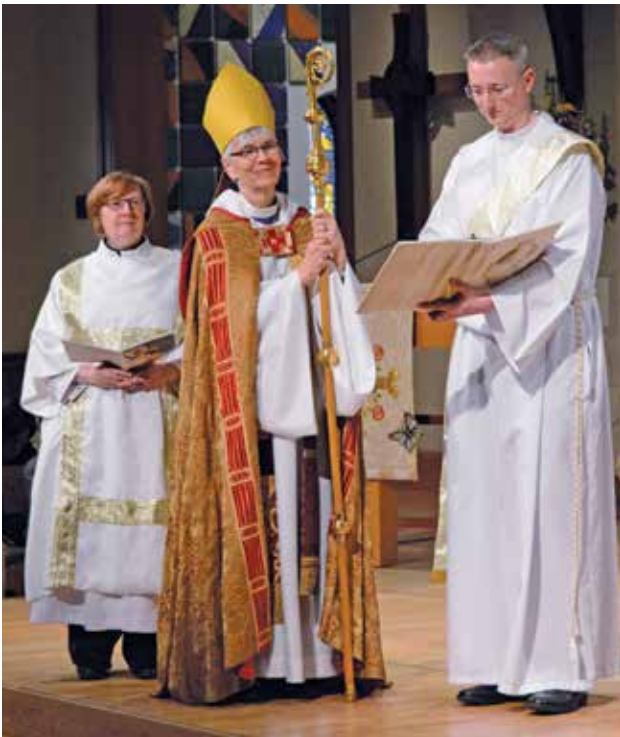
The Covenant in Ministry at this liturgy was a little different than most in our diocese. Following the description by the Executive Archdeacon of the process by which the new priest has been chosen, the Oaths and Subscriptions, and the examination by the Archbishop, all participants in the presentation of the symbols of ministry gathered around the altar at the chancel entrance. The new rector accompanied by MC, the Rev. Hyok Kim who was charged with microphone duties, moved around the assembled line for the presentations. A notable presentation was a bowling pin from the representatives of the Youth and Church School teachers as there is a bowling alley in the St. Philip's basement. A presentation of an Icon of St. Philip by the canonical committee was a fitting symbol and a legacy of the work that committee had accomplished.

At the conclusion of Holy Communion and prior to the Archbishop's Blessing and the Closing Hymn, *Christ Is Made the Sure Foundation*, the four wardens of the parish: Craig Wilson, Diana Bragg, Charlotte French and Debbie Matheson asked that Rev. Hallam's partner, Laura and their daughter Matilda gather with them at the chancel entrance for a presentation of flowers and gifts welcoming them to the St. Philip's family.✠

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Archbishop Skelton's sermon is available online at <http://vancouver.anglican.ca/media/2018-05-22-worth-the-wait>
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LEFT The Archdeacon of Vancouver, the Ven. John Stephen's, the 9th Rector of St. Philip, Dunbar welcomes the Rev. Stuart Hallam, the 10th Rector of St. Philip, Dunbar to the archdeaconry. RIGHT All four wardens present flowers and gifts to Laura Millman and Matilda.



Bishop Skelton and the deacons listen to the presentation of the confirmation candidates. PHOTO Randy Murray



James awaits the laying on of hands. PHOTO Randy Murray



Following the confirmation of Kayoko, Christ Church Cathedral parishioner, Irama is received into the Anglican Church of Canada. PHOTO Randy Murray



Jeff the treasurer of St. Clement's, Lynn Valley is confirmed. PHOTO Randy Murray

Good Shepherds

A Celebration of Confirmation, Reaffirmation & Reception

Saturday, April 21 at 10:30 am the Cathedral Church of the diocese of New Westminster, Christ Church Cathedral was filled to capacity for the annual Diocesan Confirmation, Reaffirmation & Reception Eucharist. Forty-two confirmands received the sacramental laying on of hands from Bishop Skelton, four were received into the Anglican Church of Canada and two had their confirmations reaffirmed by Bishop Skelton.

The 46 participants represented 16 of the 69 worshipping communities of the diocese of New Westminster.

Bishop Skelton was the preacher, taking the Gospel reading *John 10: 11–18*, for her text she built on the image of the Good Shepard that Jesus uses “in describing himself as the one who embodies a God who knows us and will not desert us, a God who will, if necessary pour out God’s very life to secure us. This, of course, is a difficult image because most of us have never been shepherds, do not want to be shepherds, or are not the least bit conversant with what being a shepherd is all about.”

From that jumping off point the bishop gave some background about the work and lives of shepherds of the biblical era and she did not make the job sound glamorous, “Shepherds typically tended flocks of sheep and goats owned by others and were responsible for leading them to food and water, retrieving any who wandered away from the flock and for guarding them from the very real dangers that they encountered as they sought places to graze. Shepherds did their jobs with very few tools, slept out in the open with their flocks, and all in all, lived gritty, grimy, dirty lives as they did their work.”

Later in the reading Jesus addresses the image of the Good Shepherd to describe God, a holy simile, “God is like a Good Shepherd—the one who knows us by name, the one who accompanies us wherever we wander, the one who guides us to the things that feed us, the one who comes after us when we are lost, the one who, in Christ, has come between us and all that would deprive us of our very lives, the one who indeed gives up his life that we may have life... And today, a day of confirmations, receptions and reaffirmations, God invites us all to reconsider that the job of shepherd might actually be ours as well.”

Bishop Skelton concluded her sermon with these words:

“And so today whether you’re one of those being confirmed or received or who are reaffirming their baptismal vows, whether you’re a presenter or whether you’re here as a witness and supporter of those at this event, know this: the God we trust in is one who calls us by name, who actively works to guide us towards that which feeds us, who comes after us when we were lost and who pours out God’s very life on our behalf. But all of these things, my friends, are given to us for a reason. We are to take these with us into the world and become these very things for the sake of others. And in doing these things, we are to get our hands into it. For this is what it looks like to care for the people and the things with whom we are in relationship.” ✝

CONTINUED ON PAGE 17



Rico is the first to be confirmed. PHOTO Randy Murray



Moss is confirmed. PHOTO Randy Murray



Natalie and Serena from St. Anne's, Steveston. PHOTO Randy Murray



Aedan and Zeah from St. George, Fort Langley. PHOTO Randy Murray

Congratulations to Betty & Don • 68 Years

STEPHEN ROWE

Rector, the Anglican Parish of the Church of the Epiphany, Surrey

It seems fair to say that Don and Betty Stebbing were early adopters in the life and witness of the Church. In the 1930s Don's attendance at St. George's, North Kamloops Sunday School was 100%. Meanwhile Betty Fraser was teaching Sunday School at Glenboig Presbyterian Church, Lanarkshire near Glasgow, Scotland.

Betty moved with her family to Kamloops in 1947 and joined the United Church where her aunt worshipped. She and Don married at that church on April 8, 1950.

Don worked for CN Rail in Kamloops until a conversation with a staff member one Sunday evening had him working in Vancouver the following Thursday.

Now located in Vancouver, St. Thomas', Collingwood in the diocese of New Westminster was nearer to their new home than the United Church, and with four young children the Stebbing family became a central part of that congregation from 1957 until 1992.

Don was a principal leader of the Men's Group for 12 years, tasked with the responsibility of selling plants at the annual Spring Fair. Under the Rev. Ernie Eldridge he became treasurer and part of the Administration and Finance Group. Don was rector's warden, people's warden, served on the Canonical Committee and the Maintenance Committee. Don was also President of the Vancouver Transportation Club that met monthly for dinner at the Stanley Park Pavilion.

Both Don and Betty were involved in bible study at St. Thomas', and were very much part of the Cursillo group in the diocese, Don serving as president.

Meanwhile, Betty served on Parish Council and was Chair of the Canonical Committee that appointed the first woman priest to St. Thomas'. She was involved as a leader with Brownies and Guides. She was part of Little Helpers, Anglican Church Women (ACW) as well as Christian education lay leadership. For nine years Betty served on the St. Jude's Board, two as President. However it was a life-threatening illness (including treatment at the Mayo Clinic) that guided her into pastoral care, hospice work and later as a hospital visitor and trainer.

In 1967, Betty was given two years to live, but throughout her illness and life-saving treatment she was ably cared for by Don. Betty says Don was "as Christ" to her during

those difficult days, and Christ was and remains always at the centre of their marriage.

When the couple moved to Surrey in the early 1990s their work for God continued unabated. Both were involved in pastoral care, bible study and Betty part of a group that established a healing ministry in the parish.

This inspiring and wonderful couple celebrated 68 years of marriage this year. Both have been awarded the Order of the Diocese of New Westminster; the present rector aware of all both have given to the Anglican Church made them draw lots to decide who should receive the honour first!

Although they aren't active in bible study or pastoral

care formally, now both take an active interest in the care and well-being of others and participated in the diocesan wide Lent Series (*Meeting Jesus in John*) led by their daughter Dianne (a current warden at 'Epiphany') at their home.

In the 16 years I've known this couple I have been so encouraged by their faith, love and commitment for Christ, the Church, their family and each other. And I know I am not alone. Many people who know them are inspired by their grace and dedication.

The Anglican Church—and especially St. Thomas and 'Epiphany'—are so much richer for Don and Betty's active and hard-working participation over 60 years. ✠

Our Love & Congratulations to Don & Betty on their Milestone Anniversary



Betty and Don Stebbing. PHOTO Courtesy of Stephen Rowe

Good Shepherds

CONTINUED FROM PAGE 16



LEFT Awaiting confirmation. RIGHT Bishop Skelton asks Kaiyan a question before the laying on of hands. PHOTOS Randy Murray



LEFT Tim from St. Francis-in-the-Wood, Caulfeild is confirmed. RIGHT Tracey and Heather from St. John, North Vancouver.



LEFT Bishop Skelton leads the welcoming applause. MIDDLE Clergy presenters of the confirmands were the Communion Administrators. Here we see the Rev. Patrick Blaney administering the Body of Christ. RIGHT After all the group and individual photographs were taken, Bishop Skelton planted a peck on a future confirmand boasting some standout footwear. PHOTOS Randy Murray



Sabbatical Leave for Dean Peter Elliott

RANDY MURRAY (WITH FILES FROM PETER ELLIOTT)
Communications Officer & Topic Editor

The Dean of the diocese of New Westminster and Rector of Christ Church Cathedral, the Very Rev. Peter Elliott began a sabbatical April 12, 2018. This sabbatical will conclude August 1, 2019. August 1, 2019, Dean Elliott will mark 25 years as incumbent and has given notice that he intends to retire quite soon after that milestone anniversary. In a letter to the members of Christ Church Cathedral written and circulated in mid-April he wrote:

“During my sabbatical, I have committed to take time to prayerfully consider and discern the timing of my retirement. I intend to share the fruits of that discernment and to announce the date of my retirement shortly after returning to the Cathedral.”

In the following paragraphs, Dean Elliott shared his sabbatical itinerary with diocesan communications:

“First of all I would like to state that I am very grateful to the Cathedral Trustees for granting me a sabbatical leave and I am looking forward to 3 ½ months away for learning, discernment, and rest.

My goals for this brief period of leave are:

1. Rest and self-care
2. Exploration of possibilities of life after retirement
3. Selected interviews with rectors of large urban parishes as data for CCC’s transition and succession process.
4. Pilgrimage to St. George’s College in Jerusalem

My husband Thomas and I will travel together for the first part of my sabbatical leave; our itinerary as planned includes:

- North American Conference of Cathedral Deans and spouses in Cincinnati
- Toronto area to rest and visit family
- London for a few days rest and interviews at Southwark and Ely Cathedrals



The Very Rev. Peter Elliott preaching at the Celebration of a New Ministry Eucharist when his colleague and friend, the Rev. Patrick Blaney was inducted as vicar (now rector) of St. John the Evangelist, North Vancouver. PHOTO Randy Murray

- Tel Aviv and then Jerusalem for a ten day course at St. George’s College
- Rome, for pilgrimage there, and visits to Assisi, Siena and Ravenna
- Paris, with an interview with the Dean of the American Cathedral in Paris

- Visit to Chartres Cathedral
- Return to England, a week’s stay in Durham with visits to York and environs
- A final week in London, returning to Vancouver on June 15

The balance of my sabbatical will be spent at home in Vancouver, engaging with a Spiritual Director and Career Counselor as I anticipate my upcoming retirement, discerning how I am being called into this next phase of my ministry.”

The consequences of Dean Elliott’s impending retirement and the resulting transition are being addressed by a committee of skilled folks with connections to the Cathedral and the diocese. Archbishop Skelton is very much involved in this process. One of the principal tools being used to build consensus about the future is a detailed survey made available to all cathedral parishioners. The results of the survey will influence the creating of the Parish Profile and the work of the Canonical Committee tasked with searching for a rector.

Dean Elliott’s letter to the parish closed with these two paragraphs:

“The Cathedral is a progressive, future-oriented church. It is a community of faith that is at once deeply rooted in ancient Christian tradition and committed to stepping boldly into God’s future. This is what the Cathedral’s *Open Doors, Open Hearts, Open Minds* motto is all about.

As I begin my Sabbatical leave, I invite you to join me in embracing God’s future. Please, as you’re able, take this opportunity to participate in the survey, and to pray for the Cathedral’s congregations, ministries, members, and staff as we enter this time of transition. I will hold you in prayer throughout my time away and ask that you do the same for me.” ✠

Happy 50th Birthday to *Topic* A Productive & Turbulent Half-Century in the Diocese

LYNDON GROVE, ODNW (ON BEHALF OF THE 50TH ANNIVERSARY COMMITTEE)
Former Editor of Topic, Diocesan Biographer, Christ Church Cathedral

For some readers, it must seem that *Topic* has been around forever, but, in fact, this publication is soon to turn a mere 50 years old. (Only those of us who constitute the ex-*Topic* editors’ club would consider a half-century a “mere” period of time.)

But it has been a productive, if often turbulent, time in the diocese of New Westminster—four bishops, four deans—and all of that productivity and turbulence have been captured in *Topic*. So, to commemorate and celebrate and recognize that history, as we approach the 500th issue, a semi-centennial edition of this journal will be published in advance of the actual anniversary of the first issue which bore the date, February 15, 1970.

A newspaper may have a style, a reflection of its editor and its writers, and the style is sure to change, and should change, over time. But the significance of most papers, and certainly of *Topic*, is in its presentation—and sometimes interpretation—of the events called “news.” That is why a 50-year review of *Topic* is really a 50-year history of the diocese, and, heaven knows, a chronicle of those years is needed; the last history of the diocese ended in 1979, and the decades since have seen changes once unimaginable.

Since *Topic* began publication in 1968, under the aegis of David Somerville, there have been six principal editors and a number of supporting players of equal importance, and for the past months, we have been exploring ways to present our accumulated material in a way that will adequately chronicle the progress of our productive if sometimes turbulent diocese.

The progress has included the ordination of women to the priesthood, the renaissance of the vocational diaconate, the recognition of First Nations and the goal of journeying together toward reconciliation, the reaching out to refugees, a gradual embrace of ecumenism, and a welcoming of diversity.

The turbulence and crises have included the aborted plan for an Arthur Erickson designed Cathedral tower, the same-sex blessing schism, and the closing of several parishes.

Of course, we must highlight the events of greatest significance—but there are some amusing sidelights not to be ignored, such as a captured photo of a *Topic* editor escaping into the *Land of Nod* during an interminable Synod debate and a hot tub moment at a clergy conference that almost made it into the paper.

The content will range from the memories of Conrad

Guelke, ODNW and Elizabeth Murray, ODNW, who were present at the creation of a four-page publication that could be circulated by insertion in parish newsletters, through a gallery of the Ven. Ronald Harrison’s award-winning photographs from electoral Synods to the Lambeth Conference and the World Council of Churches Assembly, to the courtroom accounts of Neale Adams, ODNW, the former Vancouver Sun/BCTV reporter who detailed the same-sex controversy.

It will move from the years of the subtly clever Joanne Leslie, the first Communications Officer and *Topic* Editor hired by the diocese, and the 11 years Lorie Chortyk sat in the editor’s chair, setting a record for endurance, to the



Long time Anglican editor (Niagara Anglican) and southern Ontario news professional the late Larry Perks, with the first Synod Staff *Topic* editor, Joanne Leslie displaying numerous awards that were bestowed on *Topic*, circa 1985. PHOTO courtesy of Joanne Leslie

forward views and images of the youngest people in the room: current editor Randy Murray, who probably hoped church journalism/communications/PR would be less nerve-shredding than 30 years of touring in rock bands, including his 13-year stint with Canada’s *Bachman–Turner Overdrive* (BTO), and communications designer Jennifer Ewing, charged with sorting through five decades of photographs and artwork, and on whose magic we all depend.

The last full history of the diocese was published in 1979. To say that the years since have been interesting would be a mammoth understatement. We hope to capture the highlights—and some of the headaches—of those years in *Topic: The Fiftieth Anniversary*. ✠

“A newspaper may have a style,
a reflection of its editor and its writers,
and the style is sure to change,
and should change, over time.
But the significance of most papers,
and certainly of *Topic*,
is in its presentation
—and sometimes interpretation—
of the events called ‘news.’
That is why a 50-year review of *Topic*
is really a 50-year history of the diocese,
and, heaven knows,
a chronicle of those years is needed;
the last history of the diocese
ended in 1979,
and the decades since
have seen changes
once unimaginable.”

IN MEMORIAM

Peter Nigel William Johnson, ODNW

January 1946 (Bristol, England) – January 21, 2018 (White Rock, BC)

Peter was an involved member of Holy Trinity, White Rock. He served for several years as People's Warden and Rector's Warden. He was a member of the choir, pastoral visitor, Synod delegate and member of the parish council in addition to filling various roles during services. When overseeing the Sunday School, Peter initiated the labyrinth project, resulting in the production of a large canvas labyrinth, which provides a means for quiet contemplation and spiritual renewal.

He was a member of and chaired various parish committees, most recently Chair of the Refugee Committee, working to bring a Syrian family to Canada. In 2013, Peter was awarded the Order of the Diocese of New Westminster. In 2017, he was pleased to be invited to be a participant in the Bishop's Friends group of the diocese but was unable to proceed due to his illness. Peter was diagnosed with idiopathic pulmonary fibrosis in 2014, and it was this disease, which led to the congestive heart failure that ended his life.

Peter was the son of William and Monica Johnson and attended Cleve House School and Bristol Grammar School before graduating with a teaching certificate from

the College of the Venerable Bede at the University of Durham. He taught for two years and then obtained a Bachelor of Library Science Degree and later a Master of Arts Degree from the University College of Wales, Aberystwyth. Peter was a Senior Library Assistant at Leeds University for 14 years, mainly as a cataloguer but also in public services in the Arts and Social Sciences, Medical, Dental, and Parkinson Libraries. He was additionally a part time Tutor and Teaching Assistant at the Institute of Bibliography and Textual Criticism in the School of English at the university.

After immigrating to Canada in 1989, he completed a Master of Archival Studies at the University of British Columbia. Peter was the Community Archivist at White Rock Museum and Archives before accepting the position of Assistant Archivist at the City of Surrey in 1998. He became City Records Archivist in 2000, City Archivist in 2001, and Archivist-Curator of Heritage Collections in 2005. In 2006 Peter oversaw the move of the Archival Collection to the "new" facility—the 1912 Hall. He also played a key role in establishing an online database for the archives collections. He was an active member of the Archives

Association of BC, serving on the Executive in 2010-2011.

Peter was a devotee of the written word, from classic literature and poetry (*Paradise Lost* and the *Faerie Queen* being two favourites) to modern writers such as John le Carré, Ian Rankin, and Patrick O'Brian. He loved to spend time in second-hand and antiquarian bookshops, usually finding something to add to his home library. He enjoyed drama, acting in and producing plays at Bristol Grammar School, Bristol Youth Theatre, and at College and University. There were many outings to Stratford to enjoy the works of Shakespeare. More recently Peter enjoyed participating in the church Christmas Eve pageants.

Volunteer activities included teaching English as a second language, literacy tutor, membership in the Kiwanis Club of Semiahmoo Bay (Chair of various committees and President, 1992–1993), Strata Council member, and after retirement in 2013, archival work at the White Rock Museum and Archives and membership on the Board of Directors for 2016–2017.

Peter is survived by: his loving wife



Peter Johnson being congratulated by Archbishop Fred Hiltz, on his 2013 receipt of the ODNW medal and ribbon. PHOTO Wayne Chose

Carol; and children from his previous marriage, Miranda (son Cameron) and Francis (son Michael and daughters Katherine and Natalie).

Those who wish to make a donation in Peter's memory may specify the Refugee Fund at Holy Trinity, White Rock. ✠

Previously published in the Obituaries Section of the Peace Arch News. SUBMISSION Carol De Boeck

Robert (Bob) Montague Jones

May 15, 1935 – November 22, 2017

Bob Jones, ODNW died peacefully at the Richmond General Hospital with his loving wife Pauline by his side.

Bob and Pauline celebrated their 60th wedding anniversary in August 2017, surrounded by family and friends.

Their 60 plus years together started in Moose Jaw, Saskatchewan where they met in 1955, both working at SaskTel. They moved to Swift Current, Saskatchewan in 1957, where their three children were born; then to Estevan, Saskatchewan in 1967, where they finished raising their family. Bob and Pauline retired in Richmond in 1996.

Bob was very community minded and volunteered over his entire life. Coaching youngsters in both hockey and baseball; volunteering with the Jaycees, Kinsmen and Rotary organizations over a 60 plus year period; the Richmond Food Bank; and St. Alban's Anglican Church. Bob always had a hug and a smile for everyone in his life.

He was invested into the Order of the Diocese of New Westminster, November 2013 and congratulated at the Investiture Eucharist by the Most Rev. Fred Hiltz, Primate of the Anglican Church of Canada.

He will be lovingly remembered by his wife Pauline Jones of Richmond, BC; daughters Debbie (Shinji) Jones-Akiyama

of Port Moody, BC and Roberta (Gordon) Jones of Komatsu, Japan; son Dean (Jackie) Jones of Balgonie, Saskatchewan; grandchildren Jade (Jason) Jones-Bender of Regina, Saskatchewan; Sarah (Bryan) Cook of Regina, Saskatchewan; great-grandchildren Cydnee, Nico and Stella; siblings Bill (Jackie) Jones of Vancouver, BC; Pat Ikkers of Ottawa, Ontario; Bev Bartlett of Rockford, Illinois and Linda Zillwood of Chilliwack, BC. ✠

SUBMISSION Maggie Rose Muldoon

“...and what does
the Lord require of you
but to do justice,
and to love kindness,
and to walk humbly
with your God.”

Micha 6: 8



Bob Jones. PHOTO Wayne Chose

The Reverend Joseph Donaldson Parker

October 9, 1928 – April 21, 2018

The Rev. Joe Parker died at age 89 on Saturday, April 21, 2018, in Penticton, BC (born County Kilkenny, Ireland). He is survived by: his wife, Dorothy; son, Roger (an Anglican priest); daughter, Karen; grandchildren Andrew and Heather; and brother Lovell. Joe's son Stephen predeceased him on July 21, 1972. Stephen died while warning others of an unexploded car bomb in a residential neighbourhood of Belfast, Northern Ireland. Joe and Dorothy were very involved in establishing the Stephen Parker Trust, which continues to this day funding an award for the City of Belfast Youth Orchestra.

Following a career in business, Joe studied Theology at Trinity College, Dublin and was ordained in 1962. He served his curacy at St. Donard, Bloomfield in Belfast. He rejoined the Mission to Seafarers Society in March 1964, and was appointed as a

Chaplain in Belfast in September 1964, serving until 1973. He was granted a sabbatical and founded the *Witness for Peace Movement* in Northern Ireland. Joe noted in the *Vancouver Sun* in May 1993 that: “We held services for everybody, soldiers, IRA, everybody, all the dead... A lot of people in my own church didn't approve of what we were doing. I was asked by my bishop if I would confine my peace activities to my day off.” Joe was installed as Senior Chaplain of the Vancouver Missions to Seamen in March 1975, retiring in 1993. Joe and Dorothy were the last to live upstairs in the Flying Angel Club on Dunlevy Street.

Joe and Dorothy retired to Penticton in 1993. Joe had been in declining health for a number of years.

A funeral service was held April 30 at St. Saviour's Anglican Church in Penticton. ✠

Donations in memory of Joe can be made to: *The Stephen Parker Memorial Trust at the City of Belfast Youth Orchestra; c/o Ms. Therese McKinney, Acting Head of Music Service; City of Belfast School of Music, Fortwilliam Centre; Fortwilliam Park, Belfast; BT15 4AR*

Alfred James Hosking, Priest

January 12, 1928 – May 12, 2018

Archdeacon Al Hosking died at age 90 at the Peace Arch Hospice in White Rock. He was predeceased by his wife Beverley in 2014. Al is survived by: his children Penny (Jim), Mary (Paul), Steve (Deborah) and Anne; and his grandchildren Colby, Amber and Tyson.

Al began his working life with the Winnipeg Free Press eventually becoming the Foreign News Editor, when he was called to ordained ministry in the Anglican Church. He was ordained to the diaconate on January 25, 1963, and to the priesthood on October 27, 1963.

In the diocese of Rupert's Land he served at St. Luke, Emerson, Manitoba,

then at St. Mary, Ponoka, Alberta in the diocese of Edmonton. For 11 years he was Rector of St. Michael and All Angels in Prince George in what was then the diocese of Cariboo. He transferred to the diocese of New Westminster when he was appointed Rector at St. Helen, Surrey in 1984.

He served St. Helens for nine years, retiring in 1993. Al was also the Regional Dean for South Fraser Deanery, and later served as Archdeacon of Fraser. Archbishop Douglas Hambidge appointed Al Archdeacon Emeritus in 1993.

In retirement he was affiliated with St. Laurence, Coquitlam, which was where his funeral was held on May 23. ✠



Al Hosking. PHOTO Courtesy of Steve Hosking

The Reconciliation Feast

NII K'AN KWSDINS (AKA JERRY ADAMS, WITH FILES FROM VICTORIA MARIE)
Interim Indigenous Justice Ministry Coordinator, diocese of New Westminster

September 23, 2017, St. James' Anglican Church in the Downtown Eastside of Vancouver held a *Reconciliation Feast* to bring together parishioners and survivors of Canada's Residential Schools who live in Vancouver. In the spirit of Reconciliation, the *Feast* honoured the strength, resilience, courage and dignity of survivors, and celebrated the beginning of a renewed relationship between our church and our Aboriginal neighbours.

Prior to the *Feast*, parishioners were given an oppor-

tunity to learn from an Aboriginal facilitator about the impacts of colonialism, and about First Nations protocols. This helped them be informed and prepared to move beyond apologies and instead walk alongside our Aboriginal guests. The *Feast* moved us into a new relationship of healing, and it was an important step in learning about and caring for each other.

Parishioners and survivors sat together to enjoy a meal of traditional food, and First Nations performers shared

their songs and dances. In the Aboriginal way of "witnessing," guests were chosen to speak at the end of the gathering about what they experienced, and they committed themselves to sharing what they had seen and heard. Sharing the 17 minute film about the *Reconciliation Feast*, produced by Toronto's Anglican Video (available on *YouTube* at www.youtube.com/watch?v=ounbdtsVw2I.) on holding a *Feast*, is another way of letting churches know what one example of Reconciliation can look like, and how two worlds can celebrate and heal together.

The Rev. Dr. Victoria Marie, pastor of Our Lady of Guadalupe Tonantzin Community, wrote the following instructions:

The Reconciliation Feast Planning & Hosting a Similar Event in your Community

Each community is unique, so be creative. Listen for ideas from Indigenous parishioners. In so doing, you may hear an idea that could blossom into an event that brings non-Indigenous and Indigenous people together as equals.

Any group activity should be conducted in an atmosphere of compassion, respect and safety. Non-Indigenous participants in any intercultural activity may need to learn the practice of active

CONTINUED ON PAGE 21



LEFT Indian Residential School survivor, Brenda Wesley (second from right) — an honoured guest at the *Feast* — is joined by friends and family for a photo with the blanket that was pinned to the curtain on the stage of the St. James', Parish Hall. RIGHT Jerry Adams says a few words before introducing Kelvin Bee (right) who began his welcoming remarks with the traditional territorial acknowledgement. Kelvin was one of the primary forces behind the *Resilience, Courage, Dignity* event. PHOTOS Randy Murray



Groundwork

Preparing the Ground for Membership Growth

TASHA CARROTHERS
Missioner for Parish Development diocese of New Westminster

Ahh, the mystery of Advent and Christmas. That wonderful time of year when visitors come through our doors for a few weeks, then disappear. What if we could do something to close the "revolving door?"

Groundwork is an exciting new workshop series that takes basic year-round membership growth practices and applies them specifically to Advent and Christmas. In highly participatory sessions, participants will draw on their own knowledge and also learn more about identity, inviting, social media, effective greeting, newcomers in worship, newcomer follow-up, and more. We will take ideas that you can use every Sunday and get very concrete about applying them during Advent and Christmas.

This series has a number of special features:

- It is specifically for parishes with an average attendance of 70 or fewer people
- It will be effective for parishes whose members are open to changing, adjusting, modifying, and experimenting with elements of parish life such as website, coffee hour, greeting and worship
- It is open to teams of clergy and lay people
- We are limiting enrolment to ten parishes
- Participating parishes commit \$500 towards initiatives in the parish; the diocese will match these funds so that each parish will have a total of \$1,000 for improvements. For example, you might want to use your money to upgrade your website, bring in a *Mystery Worshipper*, hire a designer to revamp your bulletin, or hire a photographer. Not to worry, we will help you with this
- And yes, there will be homework or what we like to call, "groundwork!" Practical, hands-on projects in the parish

The *Groundwork* series is being developed by Director for Mission and Ministry Tellison Glover and Missioner for Congregational Development Tasha Carrothers, who are pretty excited to share this new format with the diocese.

There are four Saturday workshops:

- September 15 • October 20
- November 24 • January 12.

Contact Tellison at tglover@vancouver.anglican.ca or Tasha at tcarrothers@vancouver.anglican.ca or call 604.684.6306 for more information and to find out about the application process.

When the program is over, participating parishes will have learned and implemented basic practices that encourage newcomers to visit — and come back. ✚



The Rev. Tellison Glover and Tasha Carrothers ask you to "Save the Dates". PHOTO Randy Murray



LEFT One of the younger members of the community meets Chief Bobby Joseph. MIDDLE This print — held by the late Pat McSherry — was donated for a fundraising auction, it was purchased by Alex and Marianne Currie who presented it to Kelvin Bee in gratitude for all he has done at St. James' towards creating an atmosphere where reconciliation can move forward. Pat McSherry was a forthright and committed advocate for social justice, she died on April 23, 2018. RIGHT The Closing Prayer. PHOTOS Randy Murray

The Reconciliation Feast

CONTINUED FROM PAGE 20

listening, that is, hearing what is being said and suppressing the urge to judge, fix, or correct.

It is important to build relationships and provide non-Indigenous parishioners with opportunities for education on the histories and experiences of Indigenous Peoples. After gaining an awareness of Indigenous history, familiarity with the Truth and Reconciliation Commission of Canada *Calls to Action* and the United Nations Declaration on the Rights of Indigenous Peoples should be encouraged.

The following suggestions may be helpful in organizing an event in your community:

- Listen. If an idea seems too grand, don't dismiss it out of hand. Elder Kelvin Bee's original idea, to have the *Feast* at BC Place Stadium, was not feasible. However, having the Feast in the St. James' parish hall was achievable.
- Discuss the idea with local Indigenous organizations and seek their cooperation and support.
- Discuss the idea with your parishioners and seek their cooperation and support.
- Secure funding.
- Form a planning team with Indigenous and non-Indigenous members.
- Develop a planning tool that reflects the tasks needed for your project and the lead person for each task (*Sample tasks: publicity, program content, volunteers, food, venue, decorations, turnout, contacts*).
- Recruit the organizations and volunteers needed to achieve your goal. Ecumenical involvement of local churches as well as inviting the participation of secular community organizations enhance your chances of success in reaching residential school survivors in your area and widen your pool



Before beginning the principal part of their performance, Keenan Tait of the Kwhilii Gibaygum Nisga'a Dance Group gave thanks to the St. James' community and particularly to the Rev. John Blyth (Father B.) for his initial support and encouragement. PHOTO Randy Murray

of volunteers.

- Hold intercultural communication sessions for the team and volunteers facilitated by someone skilled in this area, preferably a First Nations person versed in the protocols of the local First Nations. Just as Europe is made up of many nations with various languages and cultures, so too is North America. For example, more than 30 languages are spoken by the Indigenous Peoples of British Columbia.
- Ensure that your project should be culturally appropriate to your area, which includes but is not limited to Indigenous symbols, decorations and food.
- Provide a vehicle for all participants and volunteers to

give feedback.

As of this writing in mid-April 2018, a July 25 *Feast* is being planned that will take place at the Synod Office. The general purpose of this "first" *Feast* is to bring some representatives of First Nations communities and a representative group of diocesan leaders together to share food and ideas. Coverage of this event will be available on the diocesan website news pages and in future issues of *Topic*.

For more information about Indigenous Justice Ministry and moving toward reconciliation with Indigenous Peoples (First Nations, Métis, Inuit) in our diocese, please contact jadams@vancouver.anglican.ca or call 604.684.6306, ext. 218, Tuesdays and Wednesdays. ✚



DIOCESAN SCHOOL FOR PARISH DEVELOPMENT

The Week-long and Weekend Programs return in 2019

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

at the Vancouver School of Theology at the University of BC

The Weekend Program dates are:

January 25 – 26 • May 3 – 4 • September 6 – 7 • November 1 – 2, 2019

at the Synod Office at 1410 Nanton Avenue

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



Diocese of New Westminster
ANGLICAN CHURCH OF CANADA

AROUND THE DIOCESE

• PWRDF Fundraiser Raises \$1,200 •
SUBMISSION Jack Blachford & Brian Walks

On the evening of March 23, (Palm Sunday Eve), 33 people from St. Mark's, Ocean Park and their friends were welcomed to the home of Sue Indridson for a concert by local pianist and musical theatre director (*Theatre Under the Stars*) Kerry O'Donovan. Kerry was also the winner of the 2007 PNE Talent Search amongst other accomplishments.

We were welcomed at Sue's front door by Jack Blachford and Denny O'Donovan before proceeding upstairs for catered appetizers. The two part concert began at 7:30 pm with Kerry playing a selection of Broadway and movie show tunes, a couple of Beatles' numbers, the appropriately titled *Piano Man* by Billy Joel and Kerry's own composition, *California*.

Many thanks to all who attended and made generous contributions to the Primate's World Relief and Development Fund (PWRDF). ✚



Kerry O'Donovan. PHOTOS Barbara Walks



LEFT Brian Walks (left) shares some delicious appetizers. RIGHT Enjoying music, food and good company. PHOTOS Barbara Walks

• Confirmands Celebrated •
SUBMISSION Kelly Duncan

On Sunday, April 15 (Easter III), four confirmands were celebrated in anticipation of their confirmation on the following Saturday, April 21 by the congregation of St. George, Fort Langley.

The parish presented each confirmand

with their own inscribed copy of the *Book of Alternate Services* (BAS) and after worship there was a celebratory cake and a reception in the hall. The clergy of the parish presented the gifts. ✚



The confirmands receive a blessing and their gifts presented by the clergy from left, the Rev. Deacon Karen Saunders, the Rev. Deacon Eileen Nurse and the rector, the Rev. Kelly Duncan. PHOTO Harold Martens



Confirmands and clergy at the cake cutting in the parish hall joined by Monte Worthington, ODNW who is a sponsor of one of the confirmands. PHOTO Harold Martens

• South Vancouver Neighbourhood Walk for Social Inclusion •
SUBMISSION Margaret Marquardt & Jayne Fenrich

On Saturday, April 14, the MVA Social Inclusion Project led by co-chair, Jayne Fenrich of St. Thomas, Vancouver organized the *South Van Intergenerational Neighbourhood Walk*. Sponsored by Metro Vancouver Alliance (MVA) and the City of Vancouver's *Pedestrian Spot Improvement Program* the goal was to learn how unsafe sidewalks contribute to social isolation, to raise awareness about how our sidewalks should work for everybody and to get a commitment from the City to take action to repair the sidewalks this spring. There have been increasing reports about the state of sidewalks contributing to people's fear of falling.

The focus of this particular walk was to inspect the state of the sidewalks in the Matheson/Arbor area of South Vancouver. Jayne, Rev. Margaret Marquardt and others, with City of Vancouver Engineering and Transportation staff had a very successful early afternoon looking at this growing problem that has gone largely unaddressed particularly the social isolation aspect.

The Rev. Margaret Marquardt, chair of the diocesan Eco-Justice Unit and a leader of MVA's Strategy Team encourages folks in other areas of the city to look into doing similar events to work together to help reduce social exclusion. ✚



Rev. Margaret Marquardt at the corner of Rumble and Matheson with a sign indicating uneven sidewalks.



LEFT Badly worn and broken sidewalk. RIGHT St. Thomas' Social Inclusion team members.

• Peace Arch Clericus Meets to Honour Fr. Neil Gray •

On Wednesday, April 18, many of the clergy of the Peace Arch Deanery were present for a special clericus meeting to honour the Rev. Fr. Neil Gray who has retired after 35 years of full time ministry, the last 15 as rector of Holy Trinity, White Rock.

The Rev. Stephen Rowe, rector of the Anglican Parish of the Church of the Epiphany, Surrey was the keynote speaker and photographer which is why he is not seen in the photos. The Rev. Craig Tank-

sley, rector of St. Mark's, Ocean Park, was preparing with spouse Holly for their April 19, 2018 departure to the Holy Land and sent his regrets.

Peace Arch regional dean and rector of St. Helen's, Surrey the Rev. Stephen Laskey hosted the event.

The event was made more memorable by the distribution of badges bearing an excellent photograph of Rev. Gray and worn proudly on the left breast during the event. ✚



Standing (left to right): The Ven. Louie Engnan, Archdeacon of Fraser and rector of St. Michael's, Surrey; the Rev. Stephen Laskey, Peace Arch regional dean and rector of St. Helen's, Surrey; the Rev. Grant Rodgers, vicar of Christ the Redeemer Cloverdale and professor for Anglican Formation at VST; and the Rev. Gordon Shields, retired priest of the diocese and currently interim at St. Oswald, Port Kells.

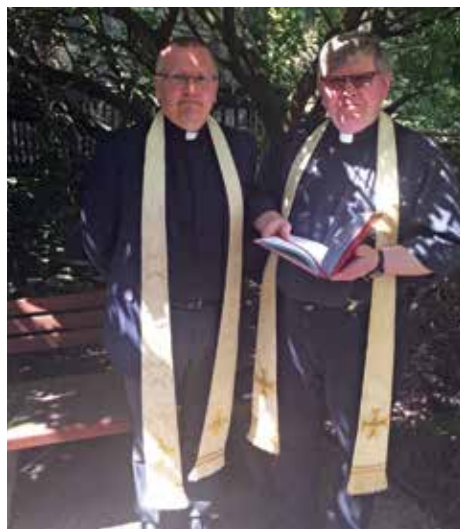
Seated (left to right): the Rev. Paul Woehrl, rector of St. Cuthbert, Delta; the Rev. Neil Gray; and the Rev. Len Dyer, retired deacon, Anglican Parish of the Church of the Epiphany, Surrey. PHOTO Stephen Rowe

AROUND THE DIOCESE

• Blessed Are the Dead Who Die in the Lord •

SUBMISSION Richard Leggett

“Blessed be the God and Father of our Lord Jesus Christ, the source of all mercy and the God of all consolation...” With these words the Rev. Dr. Richard Leggett, priest-in-charge of St. Mark's, Kitsilano, and the Ven. John Stephens, Archdeacon of Vancouver began the commendation of the remains of the faithful Christians buried in the Memorial Garden of St. Mark's in preparation for their removal and re-location to the Memorial Garden at St. John's, Shaughnessy on Thursday, April 26, 2018. The removal began the next day and was completed on April 30. Final deposition at St. John's will await the completion of some preliminary work to accommodate the additional soil.



The Ven. John Stephens and the Rev. Richard Leggett.

Although the re-location of a memorial garden brings sorrow at disturbing the final resting place of so many faithful people, it became an urgent necessity with the pending sale of St. Mark's. Fortunately the diocese has been able to call upon the services of Dan Attridge of Eco-Pacific Landscaping who has experience in moving and re-locating several other memorial

gardens.

Efforts are ongoing in notifying families whose loved ones are buried at St. Mark's about the re-location to St. John's. Anyone with questions or concerns may contact Rev. Leggett at St. Faith's Vancouver at 604.266.8011, ext. 2. ✠

• Archbishop Skelton • Episcopal Visitor to The Society of Catholic Priests •

The Society of Catholic Priests of the Episcopal Church (TEC) announced on April 27 that then-Bishop now Archbishop Melissa Skelton has accepted the invitation to be their new Episcopal Visitor. Retired Presiding Bishop of TEC (1998–2006), the Most Rev. Frank Griswold, the groups Episcopal Visitor for the ten years that it has been in existence in North America announced at the national conference in Chicago, October 2017, that he would be retiring. Archbishop Skelton was the keynote speaker at that conference.

The Society of Catholic Priests is a group that exists within the Episcopal Church and the Anglican Church of Canada. They are Anglican/Episcopal priests who have a fondness and attachment to Anglo-Catholic worship styles and theology. Commonly referred to as “High Church.”

As the Episcopal Visitor, Archbishop Skelton will attend their annual conference and participate by phone in their Provincial Council conference calls. She will also be available as an advisor and a “sounding board” as needed.

The following is from The Society of Catholic Priests website:

“Building upon the great work Bishop Griswold began with us, Bishop Skelton brings to us not only a voice from our sisters and brothers in the Anglican Church of Canada, but a delightful and inspirational spirit and tremendous skills in congregational development.”

Her keynote at the Church of the Atonement during the Chicago Conference last October connected the spirituality of Anglo-Catholic worship and piety to the practicality of congregational development.” ✠

• Bishop Skelton in Port Moody •

SUBMISSION Stephanie Shepard

Many thanks to the Rev. Stephanie Shepard, priest-in-charge of St. John the Apostle for forwarding these great photos indicating the warm welcome that Bishop Skelton received while visiting her Port Moody parish, on April 29, 2018.

In the photos we see younger members of the congregation who have committed to being “Bishops in Training” and a very creative special event parking sign. ✠



• MVA Reps Meet With the Honourable Carole James •

SUBMISSION Margaret Marquardt

On Wednesday, May 2, representatives of Metro Vancouver Alliance (MVA) met with Finance Minister for the Province of British Columbia, the Honourable Carole James. The meeting took place at Vancouver Community College.

This was a follow-up to the issues that MVA had raised before the Provincial Election in 2017. The issues with specific “Asks” by MVA involve the four areas of:

- Affordable housing
- Accessible public transit
- Economic justice (disability issues)
- Healthcare

The Leaders from the MVA organizations had a healthy discussion with the Finance Minister about these issues and the Government's priorities. MVA will follow-up with the Finance Minister as the Government proposes the priorities for the 2019 Budget. ✠



The photo is of the Anglican MVA member organizations present at the meeting. Representing: St. Clement's North Vancouver; The Urban Aboriginal Ministry; St. Thomas, Vancouver; St. Laurence, Coquitlam; St. Catherine's, Capilano; The Eco-Justice Unit of the diocese of New Westminster also representing the diocese as a Sponsoring Organization of Metro Vancouver Alliance. The Honourable Carole James is in the middle wearing a red jacket. PHOTO Courtesy of Margaret Marquardt

queerest & dearest

A faith-based camp for LGBTQIA2S+ people and their families.

Queerest and Dearest is a 4 night, 5 day long residential camp for LGBTQIA2S+ people and their families. This is a place for intergenerational connection for these communities and so whoever LGBTQIA2S+ people consider family are invited to join us - birth families, adoptive families, chosen families, extended families, church families, etc. We will be staying at Camp Artaban, an Anglican Camp on Gambier Island, and spending our days connecting with one another, with God, with the land and with ourselves. Camp will include summer camp activities such as swimming, boating, hiking, arts and crafts, archery, campfire and learning about the outdoors, as well as programming which addresses the specific needs of families that include people of gender and sexual minorities. Chapel will form a central part of camp, and will have a strong focus on queer and trans theologies and our lives as queer and trans Christians.

Monday August 20 - Friday August 24, 2018

Camp Artaban, Gambier Island

to learn more:

<http://bit.ly/QueerestDearest>

Deadline for Topic Submissions

July 20 for the September issue.

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

AROUND THE DIOCESE

• ACW AGM on Cinco de Mayo •

The AGM and luncheon of and for the Anglican Church Women of the diocese of New Westminster took place at St. Mark's, Ocean Park on Saturday, May 5, 2018. It was beautiful spring day and a

joyful, constructive and inspiring event. Bishop Skelton was in attendance and was also a featured speaker. The bishop took some photos and kindly shared them with *Topic*. ✦



LEFT Diocesan ACW president, Gail Revitt prepares to address the plenary. MIDDLE Board member-at-large, Lesley Goodbrand. RIGHT A variety of table activity. PHOTOS Bishop Melissa Skelton

• Newcomer Family Sponsored by The Church of the Holy Trinity White Rock •

SUBMISSION Frances Fagan & Paul Richards

Following two long and often frustrating years, the family sponsored by the Church of the Holy Trinity, White Rock (HTWR) arrived in Vancouver from a refugee camp in Iraq on Tuesday, May 8 in the early afternoon.

They were greeted by a very happy contingent of HTWR members and two cousins. The joyful event was somewhat bittersweet due to the fact that HTWR's Refugee Committee Chair, Peter Johnson, ODNW was not present to see the

delighted smiles of the five people here to start new lives in Canada. Peter died January 21, 2018.

Many thanks to people's warden Frances Fagan and deacon, the Rev. Paul Richards for sharing these photos.

The woman in the green top and the woman in the red top in the photo are cousins of the mother, and are residents of Canada; they have been working closely with the HTWR folks to make this happen. ✦



The family with their cousins and the HTWR welcoming team.

• Big Lunch focuses on Royal Wedding •

SUBMISSION Elizabeth Murray, ODNW

As of this writing in late April, the women of St. David's, Tsawwassen, are sprucing up their summer-wedding hats and fascinators in anticipation of the June 3 *Big Lunch* celebration of the Royal Wedding.

Two weeks after the marriage of Prince Harry and Meghan Markle on May 19, organizers of St. David's 7th Annual *Big Lunch* rolled out the red, white and blue in recognition of another Royal occasion.

Moving the parish picnic from a local park to the car park at the church for a celebration of the Queen's Diamond Jubilee in June 2012 was the start of a new-to-Canada way of bringing parishioners, friends and neighbours together around the Big Lunch Table. Since then, parishioners of the church in the cul-de-sac of Tsawwassen's 51A Street have welcomed large numbers to "community-spirit by the plateful."

Barbecued hamburgers and hot dogs,

salads and desserts, are on the menu but there is also a special feature—cake and ice cream.

Appropriately decorated slab cakes marked the Queen's 90th birthday in 2016 and Canada's 150th anniversary in 2017 and a Royal Wedding will be no exception. Big Lunch cake will help span the distance between St. David's and far-away Windsor where the nuptials took place on May 19.

The Big Lunch idea was launched in the UK in 2009 and last year alone registered 9.3-million participants across the Commonwealth. ✦

Coverage of the June 3, 2018 Royal Wedding Themed Big Lunch with photographs of the cake (of course!) will be available in upcoming issues of *Topic* and on the diocesan website news page. • Editor



LEFT Singing the national anthems at the 2017 Big Lunch marking Canada's 150th Anniversary. RIGHT From BBQ to buffet tables at last year's Big Lunch in St. David's car park. PHOTOS Elizabeth Murray & Mary Horton

• Clergy News Around the Diocese •

On Sunday, April 29 it was announced at St. Catherine's, Capilano and at St. Agnes, North Vancouver that Bishop Skelton in agreement with the canonical committee had appointed the Rev. Sharon Smith, Vicar of St. Catherine's. Rev. Smith was ordained to the transitional diaconate by Bishop Skelton, June 24, 2017, and had been serving as Assistant Curate to the Ven. Stephen Muir since her appointment there August 1. Rev. Smith will be ordained to the priesthood by Bishop Skelton at Christ Church Cathedral, June 23, 2018, and installed as vicar at a Celebration of a New Ministry Eucharist on St. James' Day, July 25, 2018.

The other ordinands include: the Reverends Marion Wong and Hyok Kim who will be priested and Peggy Trendell-Jensen and Juanita Clark who will be ordained to the diaconate. The Reverends Wong and Kim will remain in their curacies at St. Matthias—St. Luke and St. Anselm respectively and the two new deacons will begin their ordained ministries at St. Clement and St. John the Evangelist, North Vancouver.

Following a successful weekend (May 4–6) at the Advisory Committee on Postulants for Ordination (ACPO) diocesan Missioner for Congregational Development, Tasha Carrothers and Jonathan Pinkney have been made Postulants for the Priesthood by Bishop Skelton.

In this issue of *Topic* there is coverage of the Rev. Ruth Monette's, May 1 induction as rector of St. Stephen the Martyr, Burnaby (page 4) and the Rev. Stuart Hallam's May 22 induction as rector of St. Philip, Dunbar (page 14–15). There will be two more Celebrations of New Ministry, the June 20 induction of the Rev. Lindsay Hills as rector of St. Mary's, Kerrisdale and the July 11 induction of the Rev. Laurel Dahill as vicar of St. John the Divine, Maple Ridge.

It was announced at both parishes on Sunday, May 13, 2018 that the Rev. Dr. Richard Leggett, rector of St. Faith's in southwest Vancouver and regional dean of the Granville Deanery will be leaving his ministry at St. Faith's at the end of June to begin a three-year appointment as priest-in-charge (styled vicar) at Holy Trinity Cathedral in New Westminster, July 1, 2018. In a *Facebook* post, Dr. Leggett wrote:

"Holy Trinity Cathedral is in the midst of a property re-development project that will provide a model for future parish re-developments elsewhere in the diocese. It became clear that I have



The Rev. Sharon Smith with Bishop Skelton, June 24, 2017. PHOTO Randy Murray



The Rev. Dr. Richard Leggett. PHOTO Wayne Chose

knowledge, skills and experience that will be of use in helping the Cathedral navigate the next stages in the re-development.

I will leave St. Faith's filled with gratitude for the 20 years of our association, 13 years as Paula's (Rev. Paul Porter-Leggett) spouse and sometime 'Priest Associate' and seven years as your Rector. You have been the community in which our children grew into young adulthood and in which I found meaningful ministry after I left VST in August 2010." ✦

• Day of the Seafarer 2018 - Monday, June 25 •

Recognized by the United Nations as a day of observance the theme in 2018 is "Seafarer's Wellbeing" particularly their mental health.

There will be a focus on the resources available to help seafarers and what more can be done.

Why not drop by the Waterfront Centre and say it in person!

Please visit the local Mission to Seafarers website at www.flyingangel.ca.

We will be making a fuss of seafarers on Monday, June 25 as we try to do every day.

It is possible that because of late publication and circulation folks are receiving this issue after June 25, if that's the case then please make a fuss of seafarers on a day or two in the near future. ✦



Seafarers waving while at anchor in Vancouver's inner harbour. PHOTO Randy Murray

AROUND THE DIOCESE

St. James' welcomes one of the newest and most popular male ensembles to come out of England: *The Gesualdo Six*. Just over four years ago, a group of young singers formed the vocal ensemble for a performance of the Italian composer Carlo Gesualdo's *Tenebrae Responsories* in the chapel of Trinity College, Cambridge. Since then, the group has given more than 60 performances in the United Kingdom and Europe.



PHOTOS Submitted

This past April, they released their first CD, *English Motets*, which showcases the extraordinary journey composition took around the English Reformation, including works by Tallis, Byrd, Sheppard, Dunstable and Cornysh. One of the UK newspapers reported:

"The Gesualdo Six have everything going for them — talent, youth, stamina, confidence and

• The Gesualdo Six •

years of experience of singing the most difficult vocal polyphony in the repertoire."

The Gesualdo Six will be touring Canada this summer, giving seven concerts in premier venues across three Canadian provinces. Their Vancouver appearance will be at St. James' Anglican Church (303 East Cordova) on Saturday, July 21, at 7:30 pm. The eclectic programme will include works by

Thomas Tallis, William Byrd, Francis Poulenc, Arvo Pärt, and Hildegard von Bingen.

John Rutter said about *The Gesualdo Six*:

"Revel in the gorgeous sounds, the spellbinding music, the programmes with something for everyone. Don't miss them. I guarantee you'll have the best evening ever."

Tickets available online at <http://gesualdo.stjames.bc.ca>. ✦



• The 118th Synod of the diocese of New Westminster •

Archbishop Skelton will convene a Special Synod on Saturday, October 13, 2018. The principal purpose of the Synod will be to consider changes to Canon 2, the set of rules, which govern how a bishop is elected in the diocese of New Westminster. As of this writing in mid-May no other agenda items have been communicated to diocesan communications.

Synod Delegates elected at 2018 Vestry meetings will receive email correspondence about the call to Synod and parishes will also receive documents in the mail.

The Special Synod will be held at the

Synod Offices and St. John's, Shaughnessy (1410 and 1490 Nanton Avenue) in Vancouver.

This Synod is not part of the bi-annual schedule. The next scheduled Synod will take place at the Italian Cultural Centre, May 24 and 25, 2019.

For more information about the Canon 2 revisions and the Canon 2 Task Force please see pages 2 and 3 of the May issue of *Topic* or visit the diocesan website news pages at www.vancouver.anglican.ca/news/special-synod-october-13-2018. ✦

• Ordinations in the Holy Church of God •



The year 2018 will see two Ordination Eucharists. The first will have taken place just days before this issue of *Topic* is delivered to homes and parishes, June 23, and the second will be celebrated at Christ Church Cathedral on Saturday, December 1 at 10:30 am. Details about this service will be posted on the Events pages of the diocesan website as that information becomes available. ✦

The priesting of the Rev. Ross Bliss, June 24, 2017. PHOTO Randy Murray

• The Order of the Diocese of New Westminster 2018 •



The Investiture of New Members to the Order of the Diocese of New Westminster for 2018 will take place within the context of worship at the Massey Theatre (735 Eighth Avenue) in New Westminster on Saturday, November 3 at 10:30 am.

A full list of those who have accepted the nomination will be available in fall issues of *Topic* and on the ODNW section of the diocesan website at www.vancouver.anglican.ca/diocesan-ministries/the-odnw. ✦

Class of 2016. PHOTO Wayne Chose

• Let's Talk (About Stewardship) •

The 2016 four part video discussion series about stewardship featuring Archbishop Douglas Hambidge in conversation with former diocesan communications officer and longtime St. Thomas, Vancouver parishioner, Lorie Chortyk is now available on the Stewardship and Gift Development Module in the Parish Development Section of the diocesan website. Watch online at www.vancouver.anglican.ca/pages/lets-talk-video-discussion-series

The series was commissioned by the Episcopal Church's (TEC) TENS organization but was never put into circulation. Filmmaker Cliff Caprani (who is the director and producer of the series) in conversation with Archbishop Hambidge thought it would be worthwhile to have this excellent resource available online for the benefit of parishes both here in the diocese of New Westminster and beyond.

The purpose of this series is to encourage conversations about stewardship primarily for parishes. The concept is that this could be shown in a small group meeting context to "Gift Development Committees," "Generous Giving Teams," and at diocesan conferences.

Archbishop Hambidge and Lorie

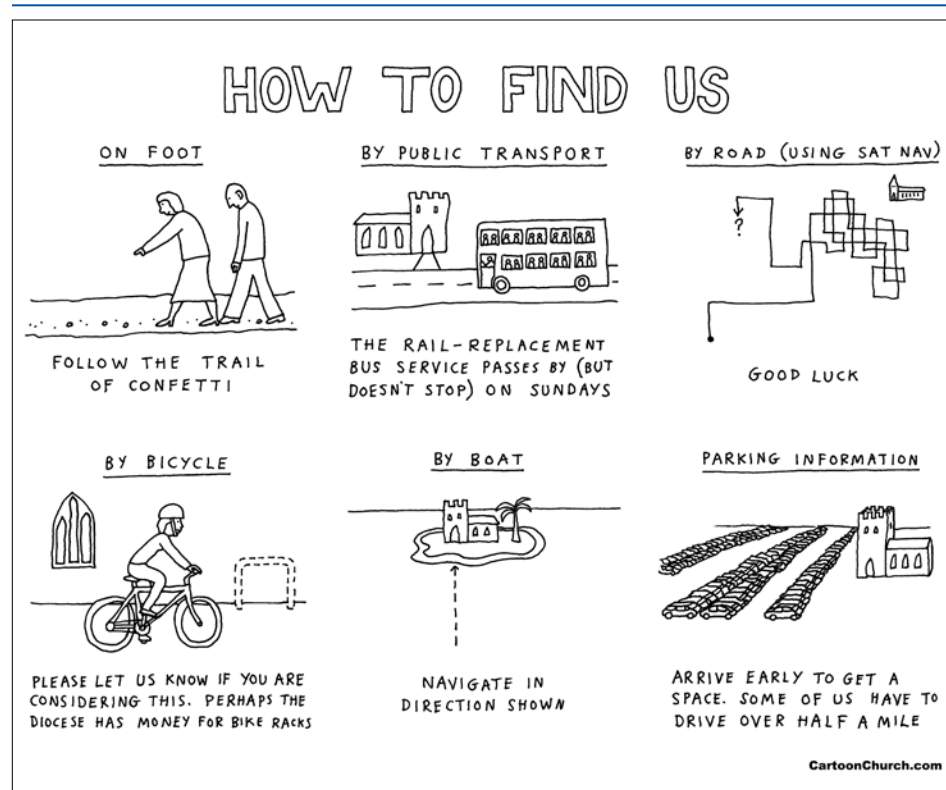
Chortyk speak for about 10–15 minutes developing topics to encourage discussions



Archbishop Douglas Hambidge, January 2018. PHOTO Randy Murray

to take place following the screening of each episode. Each segment includes suggested

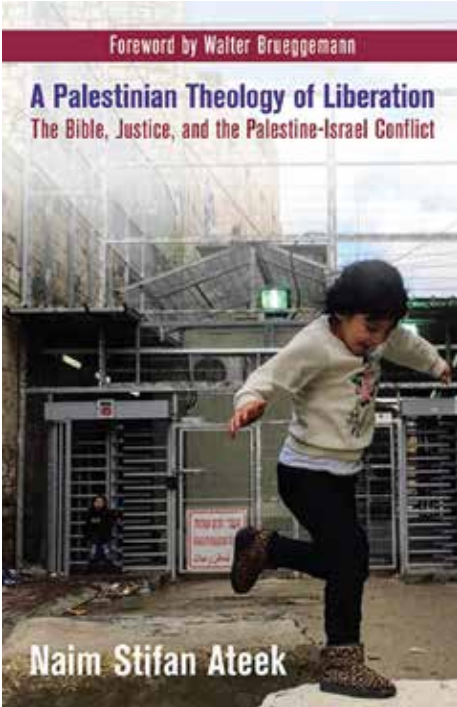
questions for discussion at the conclusion of the episode. ✦



Book Review

RON DART
Special to Topic

It was quite apt and appropriate that *A Palestinian Theology of Liberation* was published in 2017, 2017 very much anticipating 2018 (the 70th anniversary of the founding of the state of Israel and the Palestinian Nakba in 1948). The violence in Gaza, and elsewhere, in the early months of 2018 has illuminated—in a graphic and raw manner—the fact that the tragedy does ever continue in an unabated way and manner.



A Palestinian Theology of Liberation
The Bible, Justice, & the Palestine-Israel Conflict

Written by Naim Stifan Ateek
Published by Orbis Books, 2017

The sheer beauty and strength of *A Palestinian Theology of Liberation* is the way Naim Ateek, building on two previous books on this timely and time tried topic (*Justice and Only Justice: A Palestinian Theology of Liberation* and *A Palestinian Christian Cry for Reconciliation*) ponders, in a poignant and probing manner, the ongoing tale of two peoples. This is both a small yet large book—the pages are few but the content substantive and large.

A Palestinian Theology of Liberation is divided into ten chapters with an *Introduction* and *Resources* as bookends, Walter Brueggemann writing a short yet pithy *Foreword*. Each of the compact chapters builds on one another, wisely and well, revealing and clarifying the layered nature of the historic and contemporary conflict between Israel and the Palestinians:

1. Liberation Theology Worldwide
2. Who are the Palestinian Christians?
3. The Threefold Nakba
4. Other Historical Events that Led to the Emergence of Palestinian Liberation Theology
5. Reclaiming the Humanity of Jesus
6. Development of Religious Thought in the Old Testament
7. Christ is the Key
8. Justice at the Center
9. The Emergence of Sabeel and Its Friends
10. The Heart of Faith and Action in the 21st Century

It should be noted that such a book is not about a way of doing theology that ignores public and political responsibility within a lived historic context—faith and justice,

peace and mercy join firm hands in such a vision. At the centre of the book are chapters five to eight. It is from such a core that the practical and applied vision works itself out within the Israeli-Palestinian and broader Christian context. How is the Hebrew canon or Old Testament to be read and interpreted? How is Jesus to be viewed when compared with the Old Testament? In short, what did Jesus the Christ faithfully draw—in a prophetic manner—from the Old Testament and where did he both offer a different read, in theory and practice, from standard reads of the Old Testament? Such are the questions asked and answered in chapters five through eight. Chapters one to four and nine to ten tends to be more historic and applied making *A Palestinian Theology of Liberation* a finely textured blend of theory and practice.

There will be those who differ with Ateek's read of the Old Testament/New Testament but his “hermeneutical key” cannot be ignored—it is, in essence, the portal into his prophetic vision. It would have be valuable if Ateek had lingered at the Beatitudes Sermon on the Mount as his prophetic entry level point into his read of the New Testament—such a doorway walks the reader into a comprehensive approach to justice and peace. I'm always held by the “Preface” to the Anglican classic of 1894, *Vox Clamantium: The Gospel of the People*: “But there is one central principle common to all—that to everyone, but most of all to those who call themselves Christians, the precepts of the Sermon on the Mount have not passed away, and belong no less to public than to private life. “It would

have enriched and deepened *A Palestinian Theology of Liberation* if the Sermon on the Mount was the main orator and actor on the stage, speaking the speech rightly and truly. It would also have been valuable if Jesus the Christ had been interpreted in such way as to make it clear that God became Human in Christ so that all might be raised, as they participate in the life of the risen Christ and the church, to a Divine and deified level—for, it is by participating in the nature of the risen Christ that humans embody and incarnate the Christ like life as lived forth in the Sermon on the Mount. I raise these two questions not as way to undermine the challenge of *A Palestinian Theology of Liberation* but as a way of unpacking yet further what might be meant by both theology and liberation. I realize, in suggesting such a path and direction, that the hard lived reality of Palestinians in Gaza, West Bank, East Jerusalem and refugee camps are in desperate need for such a tract for the times as Naim Ateek has offered and, in this sense, I find myself hesitant to nudge my questions much further.

I have absolutely no hesitation in highly recommending *A Palestinian Theology of Liberation* as a must read classic of sorts on the vexed issue of Israel and the Palestinians. Those who take the time to read and inwardly digest such incisive insights as found in this book will certainly be altered in how they see the plight of the Palestinians within an oppressive Israeli context (and, sadly so, the way many Christian Zionists uncritically support Israel and, in doing so, facilitate the persecution and oppression of their Christian brothers and sisters). ✚

The Swans

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

I am with a friend, one of four of us visiting this large estate on the shores of Strangford Lough. The estate is now the property of the National Trust. Behind us is the large house that we have just viewed. Two of us are walking along a wooded pathway towards a small lake. It is mid afternoon on a lovely summer's day.

The lake is at the top of a slight rise so it suddenly reveals itself as we approach, its surface utterly still. To our right and across the lake are two swans. There is something about swans that precludes allowing one from looking at them casually. There is nothing less than the majesty of swans moving slowly on still water, every movement dispersing ripples. Under the surface one knows that the powerful webbed feet make the slow glide possible with steady strokes, yet there is no movement of the body other than an inclination of the head to this side and that. All is deliberate, restful, almost mesmerizing.

All the more startling then is the sudden change that takes place. In a moment, as if a silent agreement has passed between them, stillness is transformed into rapid movement. Huge wings stretch, rising and falling as they seek the air, lashing at the water around them. The long curved necks extend. Every aspect of these two lovely creatures is suddenly transformed.

They rise from the surface, not to any great height but enough to be clear of the lake. There are moments when their webbed feet seem to touch the surface of the water. The powerful wings beat the air with a kind of thunder as they head down the length of the small lake, the sound echoing along the canopy of the trees like a vast organ in a great cathedral.



Four Swans sculpture from the Children of Lir legend against blue sky in Ballycastle, County Antrim in Northern Ireland, United Kingdom.

It all happens far too quickly for any attempt to capture the glory of it by camera. Reaching the other end of the lake, they wheel and sink again to the surface. Once again there is the stillness, the slow grace of drifting together, almost as if what we have seen has never taken place.

No camera captured this wonderful moment, but it remains imprinted on my eye. Come to think of it now, how could it be otherwise? In my generation there would hardly have been a child in Ireland who would not have been told the story of the Children of Lir. Set deeply in Irish mythology, it tells of the four children of King Lir, the eldest a girl named Fionnuala and her three brothers. Their mother dies and their father marries again. The stepmother casts

an evil spell on the children. They become four magnificent swans, a curse put on them to wander the seas of Ireland for 900 years.

Through the long centuries Fionnuala becomes guide and mentor to her three brothers. The four share a wonderful gift, the gift of song. It is said that their singing became known and loved all over Ireland.

Time passes and the swans turn for home. All is gone. Their father's royal castle is a ruin. Sadly the four swim towards the lakeshore. As they touch it they are transformed into four incredibly old people.

Word spreads among the local people that the great swans have come home, for all know the ancient story. Saint Patrick is called from his journeys around Ireland. He comes and listens kindly as Fionnuala and

her bothers tell him of the old world and the old faith. The saint then tells them of the new faith, the story of the One who suffered and died and rose. He then asks Fionnuala if she and her brothers wish to be baptized into the new faith. She accepts. Gently the local people carry the Old Ones, supporting them in the water as the Saint baptizes them, then bringing them to where they can lie on the green grass where they die.

It is said that when storms sweep over Ireland and the ocean thunders against the Cliffs of Moher, the singing of the Children of Lir can be heard on the wind.

Perhaps that is why I was so deeply moved by the flight of the swans at Mount Stewart. ✚

OPINION



The old reserve of Aiyansh on the Nass River, 1950s. The large building in the forefront is St. Peter's Anglican Church. St. Bartholomew's Anglican Church, shown on the right, later replaced it. PHOTO Courtesy of Nii K'an Kwsdins

First Notions

NII K'AN KWSDINS (AKA JERRY ADAMS)

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

Status Roulette

Well where do I go from here with what defines an Aboriginal, Métis or Inuit person? All of these are terms set out in the *Indian Act*. Even the federal government had a problem on what defines who is an Indian.

In recent years the ministry of Indian Affairs and Northern Development has had to make changes in the *Indian Act* due to Supreme Court decisions in favour of women and Métis people. The terms of the original *Indian Act* were exclusionary when it came to women, “non-status” Indians and Métis Nations.

People may wonder why we want “status,” when at the same time we talk about how controlling the *Indian Act* is over Indigenous people. My dear Elder friend said they used to have to sneak onto reserve lands owed by the federal government just to be able to visit their relatives. She still remembers this from when she was a little girl—the fear she felt, and the jeopardy they were in, just so they could be together as a family. This is how much control the *Indian Act* had over our people.

But “status” was still important because the federal government provided Status Indians with healthcare, education, and other services that we needed in order to survive, after our land and our systems of sustaining ourselves were all taken away.

I will explain the term “non-status” used by the federal government. Only Indians—as defined in the *Indian Act*—hold “status.” That’s it. An Indian could lose

“status” by joining the army, getting a degree, joining the priesthood, or accepting fee-simple land offered by the government. The worst situation was when an Indigenous woman married a non-Indigenous man, she lost her “status” and so did her children. But if an Indigenous man married a non-Indigenous woman, she acquired the “status” as an Indian and so did their children.

Wrong, yes. In 1985, the *Indian Act* was amended, and Bill C-31 allowed an Indian woman to keep her “status” if she married a non-Indigenous man. But their children still had no “status.” It took two decades in the case of Sharon McIvor and Bill C-3: Gender Equity in the Indian Registration Act, for the government to finally grant “status” to the children of such unions. The bill was finally passed in 2010.

The Métis, who are descendants of marriages between Indigenous and settler peoples, were for a long time the forgotten people because Canadian laws did not recognize them. They were not part of the *Indian Act* and therefore were excluded from any help from federal or provincial services. The Métis people could not negotiate with the federal government because the government said they had no jurisdiction or responsibility over the Métis people or “non-status” people.

The Métis won a significant court decision in the case of Daniels vs. Canada (Indian Affairs and Northern Development). In the end the federal government had to deal with *all* Indigenous people including Métis Nations. The decision came

“The great aim of our legislation has been to do away with the tribal system and assimilate the Indian people in all respects with the other inhabitants of the Dominion as speedily as they are fit to change.”

John A. Macdonald, 1887

in April 2016.

There are many short resources you can find on line if you want to read more about the *Indian Act*. For example you can Google: *21 Things you may not have known about the Indian Act*.

Or this article from *Maclean's* magazine: *Why dismantling the Indian Act will be nearly impossible*.

There is also a lot of information on cases that went before Supreme Court for us to fight for equalization of opportunity, and the right to be able to live in Canada as citizens of our own Nation.

In the next section, I will share some thoughts about our Indigenous identity as we experience it, which is something pretty different from the way we were categorized by the government of Canada.

Our Language • Our Identity

There are many Indigenous peoples living in British Columbia. It is home to 203 First Nations communities and a diversity of Indigenous languages; approximately 60%

of the First Nations languages of Canada are spoken in BC. The early predictions were that many of the Indigenous languages would disappear in ten years. First Peoples Cultural Council did this study in 2010. Four years later another study by the First Peoples Cultural Council showed an increase in language speakers, but the number of fluent speakers remained in the age 65 year and older category. However, the number of semi-fluent speakers has increased since 2010, so there are hopeful signs that we are recovering our languages. For the full report, you can Google: *First Peoples Culture Council*.

I am probably a member the “below semi-fluent” language speakers cohort. I was fluent as a child, and in fact could not speak any English when I started elementary school. We were taught English in grade one. Our teacher was from Austria, and it was very funny when all of us Indigenous children performed our first Christmas pageant with German accents! I

CONTINUED ON THE BACK PAGE



*“Returning to speaking our language
is an all-important move for all our people.
The identity that we are looking for is found in our language.
By taking away our language, the government took away
our historical way of looking at our laws, our lands, and our spirituality.
We are an oral society that did not write things down in books.
Our laws, our spirituality, and our family history
were all passed on by word of mouth.”*

Nisga'a Memorial Walk: It is after a year from when a person has died that we put a headstone on the grave. It is after a year that the grieving is finished and we can move on with our lives. We march to the grave, put the marker there and have a feast to pay our debts to the people who help us with the funeral. Also a fun feast, so we can laugh again. This is the Eagle Clan marching to the graveyard. PHOTO Courtesy of Nii K'an Kwsdins

First Notions

CONTINUED FROM PAGE 27

was sent away in grade eight to complete my high school education, so over the years I lost my Nisga'a language. It was not until a couple of years ago that my children coerced me into joining a Nisga'a class.

It was a blessing in so many ways for me to finally recognize that I needed my language to understand our Nisga'a history. The other blessings were that I could learn with my children, and also learn from my half-sister, whom I did not meet until very late in my life. She, together with other Elders, wrote the Nisga'a language course for our community, and this made it especially meaningful to me.

She acknowledged my children's efforts to learn their language, and it brought one of my daughters to tears because she was acknowledged by an Elder, and not only an Elder, but by her aunt. This was truly a proud moment for my daughter and me. I was able to be proud of my language again and not be afraid to try to speak it anymore.

My wife, Linda, is now taking Nisga'a language lessons as well, and has joined us in our Nisga'a dance group. The Nisga'a language has a very different way of addressing how we speak in our sentence structure. Therefore we have had all to learn to speak Nisga'a in Nisga'a thought patterns, and Linda now understands why my English sentence structure is different sometimes when I speak! Up until now I didn't totally realize how important my language was to my family and me. It gave us a new connection and a better understanding of who we are as Nisga'a people. Learning my language has helped me realize that my Nisga'a heritage has been very close to me all this time.

Returning to speaking our language is an all-important move for all our people. The identity that we are looking for is found in our language. By taking away our language, the government took away our historical way of looking at our laws, our lands, and our spirituality. We are an oral society that did not write things down in books. Our laws, our spirituality, and our family history were all passed on by word of mouth. As I had said in my first blog entry, even my name had a special ranking in my House of our Eagle Clan. My Traditional name has a story behind it, and so do all our names and the significance of all our Houses. All of this knowledge is still being recovered from Elders who have somehow managed to hang onto our stories.

In the end, the government broke pieces of us, but could not take our true heritage away. We all have that in us, and we have a quiet understanding of the strength we get from being as Nisga'a, Cree, Tsleil-Waututh, Musqueam or Métis, or a member of one of the rest of our relatives in the different language groups. Each and everyone understands when they learn the teachings of their grandparents and parents, and no matter how small a part of the teachings or the lan-

guage that they know, it enables them to say, "I am Nisga'a," or "I am Cree," and to claim their heritage. All of the labels and names given to us by the Federal government have not replaced our own understanding of who we truly are.

Conversation with My Brother

Identity loss became a little clearer this past Easter Sunday when my brother and his wife dropped in from up north for dinner. Our daughter and son were there as well, and we had a lot of laughter and fun as we always do whenever we get together. However, my brother and his partner passed on an unexpected lesson in our history to our son and daughter that evening.

Somehow we got into a discussion about how their experiences of going to residential school had affected them. It was very emotional, but it was a necessary story to pass on to our children.

My brother talked about how, when he was six years old, he got onto the train with our mother, and then she got off the train without him. He had initially sat on the train with mom in one vestibule of the rail car, and a little later he was moved to another vestibule. After a bit he went back to look for mom in the original part of the car, and he could not find her anywhere. He said he screamed and cried, not knowing where his mom was or what was happening to him. He had no idea why he was on a train or where he was going. He was six years old and his mother was gone, and all he had left were the two paper shopping bags that she had given to him to take on his unknown journey. A journey that took him from Aiyansh on the Nass River all the way to just north of the city of Edmonton, Alberta, where the school was located.

It was an emotional moment for all of us hearing this, my brother is in his seventies and this was the first time he had spoken to us about his experience as a little boy.

I cannot imagine our mother's feelings, when she had to get off the train and see her little boy leave her. Much later our younger sister told me that our mother stayed in her room and wept for a week every time her children were sent away to residential school.

Our first language was Nisga'a and that was all my brother spoke when he got on the train to go to residential school. He said that the first thing they did to him when he arrived was wash him with lye soap and cut his hair off. They also checked for lice. He said that there were 120 boys in the school and 120 girls as well, and they weren't allowed to mix or even talk to one another.

He and wife talked about how they were stripped of their identity as Nisga'a children in a methodical way. There was a lot of repetition on how they had to do things and speak in the school. They said that even learning to dance was forced

upon them, and they had to unlearn our traditional ways of fun, or what would be fun for any child.

Both my brother and his wife talked about how hard it was to go home to their villages in the summers because every part of their lives was controlled and planned for them in residential school. They felt confused about how to live their lives with their families, and as Nisga'a people. The identity destruction was working, and they could not relate to their Nisga'a traditional ways that they learned as little children. The children were losing who they were as Nisga'a, and even how to relate to their own parents.

His wife said that when she was in grade nine, she was given the choice of whether to return to residential school or stay at home and go to the local school they had built. She said she chose residential school because by this time it was easier—she knew what was expected, while she didn't know what to expect at a local school, or from her family. In a very sad way, the loss of language, traditions, and relationship to parents was the beginning of a new identity for Indigenous peoples.

My brother telling us about how he lost his identity as a Nisga'a was a release for him. He spoke emotionally for the first time to us as a family, so that we could hear first-hand about what was taken away.

Has he forgiven the school and the church for his loss of our Nisga'a ways? Yes, partially, but in his heart there was still much heaviness as he told my children his story.

When we sat down to eat Easter dinner, my brother did the blessing of the food in our Nisga'a language, which he is taking lessons to relearn. It was the first time we ever remembered him speaking Nisga'a. He prayed, not to the Creator as we expected, but to God through Jesus Christ. This is from a man who lost his identity through residential school and the churches, and yet he is still a believer and a follower of Christ.

This is without a doubt an Easter story of forgiveness and new life. And did I mention that one of his sons grew up to be an ordained priest in the diocese of Caledonia?

How We Get Lost in "Helping"

When I think about how much people want to help us as Indigenous People, I wonder sometimes if every gesture is actually necessary? This is not a slight on genuine support, or the willingness of people wanting to help by moving towards undoing some of the wrongs done to Indigenous people.

During a discussion with a non-Indigenous colleague, she said that she was tired of people trying too hard to indigenize everything they did with Indigenous people. I had to think a minute about that statement. It had not occurred to me, but I realized that sometimes people were seeing it as a case of

“over-egging the pudding.”

Remember how little toddlers are definite in what they want to do and insist on trying out new ideas on their own? Our daughter, when she was toddler, always told her mom and me, “Do by own self!” Reconciliation is about equality and independence. It is about living the walk together, today. We are not here to fix a problem or to over-correct for past wrongs; we are here to live as equals.

So when I am asked to find Elders, or Knowledge Keepers from a certain territory to do opening prayers, it is sometimes difficult. I am asking them to welcome us to their territory and do an opening prayer, but then, they leave the gathering. They don't get another call until someone needs them to do proper protocol. I don't doubt that people are sincere about wanting to do the right thing, but is this all that reconciliation is about?

What do I mean by that last statement? My daughter has thought about this and asked some questions through her *Twitter* account. In her work as an Indigenous librarian and archivist, she always asks herself who is benefiting in an interaction between Indigenous and non-Indigenous people. Were Indigenous people included from the beginning of a project? Was it their idea or yours? What is the relevance to the Indigenous community, or is it a “check-the-box” exercise to show we are doing reconciliation?

For example, who is benefiting from asking an Indigenous person to welcome us to their territory?

We want to have a say about whether it is appropriate for us to attend a gathering for welcoming to the territories we are in, and we hope that when we do a welcome and prayer, the work being done in our territory will benefit us as well. Working together is not just a welcome, but an inclusion of our hearts to share with each other, and I know many are doing it. But it is a way of life, not a five minute welcome and prayer. In the end that supports neither of our needs.

We must also think about readiness. It is an important word for us all, because some of our Indigenous friends may not be ready for a partnership or a prayer or a welcome from our churches. It is still too painful, and still very scary for some residential school survivors to enter a church. So when we ask for an individual to speak at an engagement we have to show interest in who they are, and not ask them just because we are on their territory. We have to do our homework and get to know them before we ask for their support.

We are trying very hard as a church to respect Indigenous territory and protocols, and ceremony is a start, but we must go beyond that to find ways to share our hearts and our lives with each other. ♦