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Farewell Gail
• Gail Newell
Retirement

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PHOTO Randy Murray

Defined by Love

Mid-afternoon in springtime is a great time to view the kaleidoscope created by the coloured glass of the south facing window in the back of the chancel at St. John's,

Shaughnessy. On April 25th, 2015, those participating in *Defined by Love* the diocesan confirmation preparation day had that opportunity.

A Place That Never Gives Up The Blanketing Ceremony at Young Wolves Lodge

RANDY MURRAY

Diocesan Communications Officer & Topic Editor

In the late afternoon of Friday, March 20th, a modest East Vancouver house was the venue for a Blanketing Ceremony. A Blanketing Ceremony is a deeply spiritual and symbolic ritual to honour significant work that has been done for the good of the community. The blanketing of an individual signifies the community's respect, and the enfolding of that person with enduring warmth and caring. The ceremony is emotional, and on this occasion there was also some sadness. At the same time it was a celebration of relationships that have been established and a promise that the connections made will continue into the future.

The modest East Vancouver house (welcoming almost 40 people that day) was the former home of the Young Wolves Lodge (YWL) that closed its doors March 31st, 2015. It was a transitional safe haven for Aboriginal young women with no place to live in Vancouver. YWL was born out of listening circles that took place at St. James' in 1998, listening circles that founded the Coming Home Society (CHS), who provided the energy which laid the initial groundwork for YWL. Identification of the need and the vision for YWL began as an initiative of St. James' with the assistance and support over the years of the Diocese of New Westminster. Once a formal partnership with the Urban Native Youth Association (UNYA) was established, UNYA was able to purchase the house and the vision for YWL became reality.

CHS's President and Board Chair, Linda Adams, Order of the Diocese of New Westminster (ODNW), with her husband Jerry Adams at her side, has been and continues to be a tireless supporter of compassionate service for Aboriginal people, specifically Aboriginal girls and young women, many with children, who are recovering from addiction and seeking refuge from abuse. CHS identified that there was a gap in services, and the needs of these vulnerable members of society were not being considered. With the closing of YWL this gap has reappeared.

YWL was caught in the federal government's numbers game and course corrections with regard to housing priorities. There has been a shift in federal dollars going from transition housing to "Housing First," which focuses primarily on the provision of permanent housing, with a separation of housing and services. As it does every year, UNYA applied for renewed project funds through the federal homelessness partnership strategy to operate YWL in 2015–2016, and awaited confirmation of funding. In mid-March, with still no guarantee of federal funding, and with the prospect of a \$7,000 per month deficit beginning April 1st, 2015, UNYA Executive Director Dena Klashinsky made the very difficult decision to recommend closing of YWL. Without government funding, she did not want to risk keeping YWL in operation as there was no guarantee that providers could continue to offer a safe environment and maintain the same quality of service and care for the residents.

The person presiding over the Ceremony was traditional advisor, Wes Nahanee of the Squamish Nation, who opened the gathering with a prayer and a drum song. Prior to the Ceremony he appointed "witnesses," people in attendance

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LEFT The living room fills up prior to the commencement of the ceremonies. RIGHT The Rev. Steve Bailey of St. Laurence, Coquitlam and Rick Lavallee, President of the UNYA Board of Directors. PHOTOS Randy Murray

A Place That Never Gives Up The Blanketing Ceremony at Young Wolves Lodge

RANDY MURRAY
Diocesan Communications Officer & Topic Editor

CONTINUED FROM THE FRONT PAGE

at the ritual who were charged with remembering and passing on the story of what happened. Next, he asked the Ven. Douglas Fenton, Executive Archdeacon of the Diocese of New Westminster, former Assistant Priest at St. James' and first President of the Coming Home Society, to offer some words.

In his brief address, Archdeacon Fenton recalled that the concept of YWL was fleshed out to fill a huge gap for a group of people without services, young Aboriginal women. He made reference to church leaders like the late Shirley Harding who had dedicated their lives to this work. The focus of his message was the giving of thanks for all the people who have contributed to helping the YWL participants achieve their goals. He went on to reflect that many more will come who are also deserving of the same opportunity. He gave thanks for the house and the security it provided and for those who have been leaders and mentors, who have walked alongside the residents, and he gave thanks for the generosity bestowed on the house and for the many prayers that have been offered on behalf of YWL.

He closed his address with a prayer to the Creator in which he gave thanks for the land and for all those who gave of their time, ability and money; he prayed for the young women who are current residents and for the young women who have been helped and have yet to be helped. He also offered a prayer for all of those present that they might have the wisdom to continue to strive for justice and compassion for the vulnerable in our world.

Following the prayer, UNYA Elder Advisor, Jerry Adams, gave thanks to the First Nations whose land the house is

located on and brought greetings from the Nisga'a. He said that YWL is a "beautiful place for young women who can be who they are and be part of life."

Next, Wes Nahanee spoke about what would take place. He said that the afternoon's ceremony was "a celebration, a letting go," an opportunity to leave what has been done "as there is much work ahead." He thanked everyone who had "given their hearts."

Next to speak was UNYA's Executive Director, Dena Klashinsky, who said that she had followed through with her decision to close YWL with great reluctance, and has feelings of regret and disappointment, but there is also hope for "renewal, and a future that we will build together." She thanked everyone for the tremendous work and, acknowledging that others would speak to the tremendous support provided by the CHS and the church community, she saved the bulk of her appreciation for the YWL staff.

Then it was time for Jerry Adams to introduce his wife, Linda. With notes in hand she walked into the centre of the living room in front of the mantle, and gave Jerry a peck on the cheek. She began her remarks by saying, "If you can't feel it, you can't heal it." She was referring to the overwhelming suffering experienced by many of the Aboriginal women. "YWL saved many lives, but some were lost along the way and we honour their memory." She continued by saying that at YWL every woman is valued and given the opportunity to "unburden themselves" of their pain. She said, "This place never gives up." Many of the 17-24 year old Aboriginal women who had the experience of YWL "are taking the strength they've been given by this place

and have moved forward, following their dreams, pursuing education and employment, and reuniting with their children... women from all over the province found the strength they needed to return to their home communities."

The next section of her address consisted of sincere gratitude to all those who have participated in YWL. She acknowledged the partnership with Urban Native Youth Association that enabled the creation of Young Wolves Lodge, and the various church groups, individuals, and community partners involved in supporting YWL. She noted that they were all participating in Truth and Reconciliation work before that language was known. She thanked Board members and firmly stated that CHS and UNYA will remain in partnership and will continue to serve young Aboriginal women.

Before the blanketing ceremony got underway, President of the UNYA Board of Directors, Rick Lavallee, a member of the Vancouver Police Department and an ardent supporter of CHS and YWL, spoke very briefly. He said, "Remember all the good work that has been done here... may we open this house again and be there for all the young women who are out there waiting for support."

With that optimistic message, Wes took over and facilitated the blanketing of the current residents of YWL for all the hard work they have done to change their lives; the staff of YWL; the CHS/YWL founding force Linda Adams; concluding with the Program Manager of YWL, Carol Falardeau. After the "blanketing" there was a powerful singing of the *Women's Warrior Song* and a delicious catered "feast." Carole shared with everyone how happy that she, the staff and

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Wes Nahanee offers a song of welcome. PHOTO Randy Murray

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



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The Anglican Church in the Lower Mainland and on the Sunshine Coast of British Columbia, 68 parishes.

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Thank you!



Young Wolves Lodge staff received blankets. PHOTO Randy Murray



Carol Falardeau and Linda Adams embrace after Linda receives a blanket. PHOTO Randy Murray



Carol Falardeau receives a blanket from Linda Adams and Dena Klashinsky. PHOTO Randy Murray

CONTINUED FROM PAGE 2

the residents were that UNYA was able to provide the feast as it has customarily been the task of the women in the house to provide the reception food and drink after events.

The feelings of many were summed up in the comments written by Vancouver Sun columnist/reporter Daphne Bramham in her March 29th article about the closing of YWL:

“Against the backdrop of repeated calls for a national inquiry into murdered and missing women and a mass of statistics outlining the desperate lives too many girls lead, the federal government couldn’t guarantee its 26% share of the Lodge’s operating costs for another 12 months.”

A share of the funding has gone but the need has not.

We can all help CHS and UNYA move forward to provide a supportive residential program for these young Aboriginal women. The community, and funding bodies at every political level, need to know that there is a program with a solid 12-year track record, a terrific asset in the UNYA-owned house, and a solid partnership between Urban Native Youth Association and the Coming Home Society—it’s all there waiting for a funder who wants to make a unique and life-changing difference for young Aboriginal women and their children.

.....
Many thanks to Linda Adams, ODNW and Dena Klashinsky for their editing skills, accurate facts and their enthusiastic encouragement to tell this story. Editor



Singing and drumming the Women’s Warrior Song. PHOTO Randy Murray



Hands in the air at the conclusion of the Women’s Warrior Song soon to be followed by the feast. PHOTO Randy Murray

THIS MONTH IN HISTORY

compiled by Anglican Archivist Melanie Delva

- 50 years • 1965** Diocesan Clergy help to successfully mediate a settlement in a month-long strike of gravediggers in Vancouver cemeteries.
- 30 years • 1985** The National Children’s Unit sponsors a 4-day workshop in Television Awareness Training.
- 15 years • 2000** Diocesan Council endorses the Coming Home Society as an official “related group” of the diocese.

Summary of the 116th Synod of the Diocese of New Westminster Held May 22nd and 23rd at the Italian Cultural Centre

NEALE ADAMS

Communications Officer/Topic Editor Emeritus; Christ Church Cathedral



LEFT Due to a choral concert in the Grand Ballroom and a party in the Trattoria at the Italian Cultural Centre, set up of all the A/V and worship space had to take place between 10:30 pm and 4 am Thursday night/Friday morning with the ICC crew coming in to finish the "room" component of the set up at 5:30 am. Here we see the PSAV crew raising the lighting truss at 11:30 pm. MIDDLE At 7 am Synod Staff greet volunteers in preparation for registration. RIGHT Kids, parents, caregivers on the Synod Hall floor prior to Opening Eucharist. PHOTOS Randy Murray

People need community; Anglicans can provide it

People, especially in the Vancouver area, are longing for community, the Diocesan Synod was told, and Anglican parishes are a place where this longing can be fulfilled.

Some 300 delegates to the 116th Diocesan Synod wrestled with the theme of the meeting — *(be)longing* — and how their parishes could serve the needs of both those who now go to church, as well as others who live in parish neighbourhoods.

The theme had three parts which Synod members considered in table groups: *(be)longing* as it applied to community, to the search for God, and what particular ways Anglicans can work to satisfy the desire people have for both community and God.

"Finding a new church is hard when you're new to a community," said the Rev. Expedito Farinas of St. Mary's, South Hill, drawing on his own experience. "It's really hard to connect."

"Community, a place to belong that is made up of people we would never have met otherwise, where you are accepted for who you are, is one of the important things that our parishes offer," Youth Member, Anika Robertson of St. Timothy's told Synod.

Synod's deliberations were assisted by three videos prepared by Diocesan communications (available on the diocesan website at <http://vancouver.anglican.ca/about/synod>). In the videos many Diocese of New Westminster Anglicans appeared, from youth to a retired Bishop, speaking from their experience about the longing for community.

The Rev. Matthew Johnson, who works as a street priest in the Downtown East Side, said in the video that just listening to people in that community is one of the most important things he does. "People are struggling and they want to speak to someone who is going to listen... People are longing for contact, for relationship, and they are longing for spirituality."

Andrew Stephens-Rennie, who is a principal organizer of the Christ Church Cathedral emerging church plant, St. Brigid, currently housed at St. George's in Vancouver, said in the video that what is important in building community happens all week long, not just on Sunday: "It's not just where we show up one day a week, it's how we live our lives together... how we care for each other."

Paul Clark of St. Catherine's, North Vancouver spoke of organizing a neighbourhood pub night in his home and inviting all that wanted to come. About 100 people showed up the first time. He remembered one man who thanked him for organizing the gathering as he left. "He said it had been the first time he had been out socially in 25 years — that gave me shivers."

"Belonging is a lost art," suggested the video. "It's not just that we've chosen not to belong — it's that we've forgotten how."

In the second video, members of the diocese expressed the belief that the longing for community is also a longing for God. "They are seeking an encounter with the Divine," said Johnson.

"They have something that they need that they can't fulfill," said Lucy Price, an artist and postulant for the priesthood, now at St. James. "They may be longing for a big house, a car, they're longing to get married. Then they reach about age 35 and ask: 'Why don't I feel better?'"

Hassan Jetha of St. Stephen's in Burnaby put it this way: "Once you immerse yourself into God and understanding God, you end up feeling at one with God and have a long-

ing for God."

Bishop Jim Cruickshank said that people have different starting points. Some seek to "get a hold of themselves"

and find personal meaning; others have a deep need for community, a need "to belong to something."

Postulant for Ordination to the Priesthood and Diocesan Council Member Mark Munn is ready to lead the Opening Eucharist procession into the Synod Hall. PHOTO Randy Murray



The singing of the Opening Hymn, *Come Down O Love Divine*. PHOTO Randy Murray



SYNOD 2015

The Bishop's Sermon (edited)

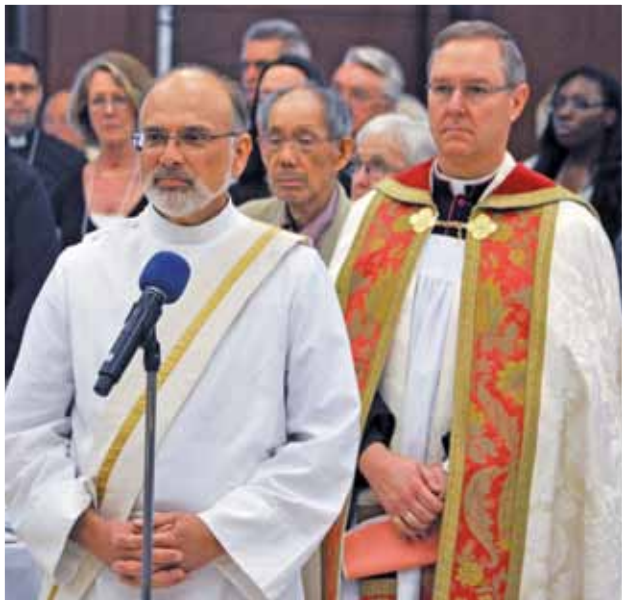
"Do you love me?" The question of who and what we love becomes the engine of our lives as we navigate the wonders and perils of our youth, as we find our way through young adulthood and not so young adulthood and as, much to our surprise, we turn into elders who are still in the process of figuring out who and what we are drawn to, who and what we will embrace in our lives.

"Do you love me?" our spouses, partners, family member and friends ask us.

"Do you love me?" our jobs and vocations whisper to us.

"Do you love me?" our churches and civic groups seem to ask.

The Reverend Bruce Morris is collated the Venerable Bruce Morris, Archdeacon for Deacons as the Ven. Douglas Fenton looks on. Archdeacon Fenton was collated Archdeacon of Burrard at the Opening Eucharist as well. PHOTO Randy Murray



Bishop Melissa Skelton's homily addressed the question "Do you love me?" from the Gospel reading John 21: 15 – 19. PHOTO Wayne Chose



And just as when Jesus repeatedly asks Peter this very question in our Gospel (John 21: 15–19), when we are asked this question by people, by our vocations, by our churches and by other groups, what's being asked of us is not whether we have warm, fluttery feelings about these people or things. No, what's being asked of us is whether we will give ourselves to someone or to something—whether we will give it all: heart, mind, and actions.

Jesus is asking Peter, "Do you love me?"

"Yes," Peter tells him. "Then feed my sheep," Jesus says.

And so here you and I are at our 2015 Synod being asked the same question, being asked whether we are willing to give ourselves to the people that Jesus calls his "sheep," whether we are willing to feed them with the food we ourselves have already been given to offer them. Will we give it all, not only to the people already within our parish's orbit but also to the ones beyond our parishes, those who might be looking for who we are and for the food we have?

And just as Jesus asked his question of Peter three times, today and tomorrow morning you and I will be exploring three different ways we can feed the people God has given us to feed. First, feeding people by offering them community; second, feeding people by offering them an experience of God; and finally, feeding people by offering them a way of living the Christian life that is distinctively Anglican.

And so let me say something about each of these.

About offering people community in our parishes—will we, can we, wake up to the fact that we have the gift of community to offer those in this region who are socially isolated, far from home, or longing for a sense of connection? For we have experience gathering different kinds of people, different ages, different ethnicities, different countries of origin, different religious backgrounds, different family configurations, all under one roof. We have experience helping people cultivate friendships over time, over meals and over conversation. We have experience being parishes that simply allow a person a place to belong even before they're sure what and how they believe.

About offering people an experience of God in our parishes—will we, can we, wake up to the fact that we must

shape our parishes so that they both entice and satisfy the longing that people naturally have for God? For our God yearns to be a palpable presence at the center of the lives of each and every one of our parishes—God who is both beyond our understanding and standing right beside us, or standing on the beach before us in our own flesh. God who brings new life out of shattered expectations and then does it again and again. God whose language is prayer and whose idea of beauty is justice. God who chose us first, who loved us first, who poured out his life for us first.

And finally about offering people a distinctive and compelling Anglican identity in our parishes—will we, can we, wake up to the fact that particularity is always better than being generic, that heritage is a gift to be opened and shared in the present moment, that who we are in our identity can be trusted today more than ever before? For we have beauty and mystery to offer as food. We have open-mindedness and tolerance. We have liturgy and literature. We have the Bible and baptismal identity. We have reason and the rhythm of daily prayer. And these are only a small selection of who and what we are!

These three things—community, an experience of God, and our distinctive and compelling Anglican heritage—these are the three ways we have been given to feed the people of God.

When I go on parish visitations here in the diocese, I'm often asked what the difference is between parishes in Canada and the parishes I used to work with in the US. After some rather obvious comments—that parishes in Canada serve sweet pickles and parishes in the US don't, that parishes in Canada have a picture of the queen in their halls and parishes in the US have no pictures of rulers or political figures of any kind anywhere on their property—after all these comments, I get down to the truth: in my experience people in Canada love their parishes with a love I have never seen before. *People in this diocese love their parishes with a love I have never seen before.*

"Do you love me?" Jesus asks Peter and us today... *The Lord of Love, the Lord of the abundant catch waits for our answer.*

For space reasons, the Bishop's sermon has been abridged. Go to the Diocesan Website at <http://vancouver.anglican.ca/media/2015-05-23-116th-synod-opening-eucharist-homily> for a video of the sermon and a downloadable version of the text.

The Gifts of God for the People of God. PHOTO Wayne Chose



Holy Communion went very smoothly with a variety of stations located around the ICC Grand Ballroom. PHOTO Randy Murray



SYNOD 2015

Summary of the 116th Synod of the Diocese of New Westminster

CONTINUED FROM PAGE 5

Delegates agree that a study of Diocesan resources including parish assessments will go to 2017 Synod

The issue of Diocesan parish assessments—how much money parishes must set aside and send to the diocese for its functions—will be opened up during the 2017 Synod.

Synod voted to ask Bishop Melissa Skelton to appoint a task force to study diocesan finances and report back in two years, and in the meantime issue an interim report to Diocesan Council.

The motion followed a joint presentation on Diocesan finances by Bishop Melissa Skelton and Treasurer Bob Hardy.

The Bishop said she had been trying to get a handle on the finances since she was elected in December of 2013—a “30,000 foot view” to find out what the resources of the diocese really are.

She has talked to many other Bishops in Canada and found that, compared to other Canadian dioceses, New Westminster is blessed with rich resources: human, financial, and real estate. The diocese is among the five best off.

Treasurer Hardy said that the diocese has \$20 million in its Consolidated Trust Fund plus five sites no longer being used by parishes. In addition, parishes together hold investments and cash of nearly \$34 million. Some of these funds are restricted in their use of capital or income, but many are not.

As for operating income and expenses, currently the diocese’s \$3.1 million budget is balanced, said Hardy. However this is only possible because in 2015 the diocese is drawing down about \$155,700 from surpluses in previous years. Once the surpluses are used up, other sources of income must be found or expenditures cut.

Parishes are assessed from 15.5% to 19.36% of their income, depending on their size, with larger parishes assessed more. These assessments fund about 67% of the diocesan operating budget. The remaining third comes from investments and other revenues.

Hardy warned that reducing the assessment rate could have the effect of reducing assistance to less affluent parishes because it would reduce funds available to help them. The current formula subsidizes small parishes.

In the future, we want to develop “vital, attractive, and sustainable parishes,” said the Bishop. At a table exercise, Synod delegates were asked for input regarding the current assessment formula and to make recommendations for change.

Sheets filled out during this exercise were collected and the information will be studied by the task force.



LEFT Part of the early Synod business is to introduce the new clergy to the diocese since the previous Synod. Here the Rev. Robin Ruder-Celiz, Vicar of St. Martin, North Vancouver as he was introduced and welcomed. RIGHT The Rev. Father Expedito Farinas, rector of St. Mary's, South Hill and Anika Robertson of St. Timothy, Burnaby gave thoughtful reflections on the first of the three Synod videos, *Longing for Community*. PHOTOS Randy Murray



LEFT Greg Kennelly of Holy Trinity Cathedral stood to share the reflections of his table about the second of the films, *Longing for God*. RIGHT Geri Grigg of St. John's, Port Moody speaks to the Living Wage resolution. PHOTOS Randy Murray



*All of our resources are meant
“to grow communities of faith
in Jesus Christ
to serve God’s Mission
in the World.”*

Resolution #8

Mover: Bob Hardy

Seconded: David Swan

RESOLVED THAT Synod requests that the Bishop appoint a task force to review the Assessment Formula; to bring recommendations regarding the Assessment Formula to the next regular Synod in 2017; and to provide an interim report to Diocesan Council by October 2016.

CARRIED

LEFT The Rev. Steve Bailey of St. Laurence, Coquitlam on left speaks to the Living Wage resolution. RIGHT The Legal Assessor of the diocese, Jennifer Dezell read the Gospel at Morning Prayer on May 23rd, Day 2. PHOTOS Randy Murray



SYNOD 2015



The line-up to vote formed a semi-circle around the south portion of the Synod Hall. PHOTO Randy Murray



With 11 General Synod delegates to be elected this diocesan Synod, the voter turnout was enthusiastic. PHOTO Randy Murray



Guitarist Craig Stephenson and Vocalist, Victoria Williams two recent graduates of the McGill Music Program performed a great set of standards during the Friday night reception. The music moved Pam and Steve to get up and do some dancing. PHOTOS Randy Murray



LEFT Bishop Skelton explains the definition and question sheets that were circulated as part of the table exercise following the third Synod video on Anglican Spirituality. RIGHT As part of the Anglican Spirituality focus of Day 2 of Synod, buttons were distributed. PHOTOS Randy Murray



LEFT During lunch Bishop Skelton and the Youth Members of Synod moved to the Trattoria room. In the photo, Bishop Skelton listens as each Youth Member stood, gave their names and a brief reflection on the "personality" of their parish. RIGHT The last major programmatic section of the 116th Synod was a presentation by Treasurer, Bob Hardy and the Bishop on the Financial Resources of the Diocese of New Westminster. PHOTOS Randy Murray



Many Anglicans want to serve the diocese

Many delegates and others appeared eager to serve in elected positions at the 116th Diocesan Synod.

Contested elections took place in about half the elected positions, more than at many Synods, where positions in prior years often have been filled by acclamation. Returning officers had to recruit extra help to count the ballots.

Desired by many were the eleven delegate spots (five clergy, five lay, and one youth) that the diocese is allotted at the national General Synod, the governing body of the Anglican Church of Canada, which will be held in Toronto in 2016. The election results are as follows (*an asterisk* indicates election by acclamation*):

General Synod Delegates

Rob Dickson, Melanie Delva, Jane Osler, Glen Mitchell, Cameron Gutjahr, Abby Cline (youth delegate), the Ven. Douglas Fenton, the Rev. Brian Vickers, the Rev. Heidi Brear, the Very Rev. Peter Elliott & the Ven. Lynne McNaughton

Diocesan Council Representatives

- Burrard Archdeaconry
Mark Munn & the Rev. Expedito Farinas*
- Capilano Archdeaconry
Ian Thomas* & the Rev. Janice Lowell*
- Loughheed Archdeaconry
Maureen Simons* & the Rev. Paul Bowie*
- Fraser Archdeaconry
Joan Cope* & the Rev. Louie Engnan*
- Vancouver Archdeaconry
Carol Simpson & the Rev. Richard Leggett
- Westminster Archdeaconry
Maureen Thompson* & the Rev. Steve Thompson*
- Youth Representatives
Kimberly Blair & Christopher Sims

Treasurer

Bob Hardy*

Secretaries

Kim Hodge* & the Rev. Howie Adan*

Board of Discipline

Margaret Briscall*, Janet Hill*, Andrew Stephens-Rennie*, the Ven. John Stephens, the Rev. Sharon Salomons & the Rev. David Price

Anglican Initiatives Fund Representatives

Margaret Briscall & the Rev. Stephanie Shepard

Bishop's Advisory Committee on Appointments

Susan McGee, Eric Harris, the Rev. Michael McGee & the Rev. Neil Gray

Provincial Synod Representatives

Mary McIntyre, Caitlin Reilley Beck, the Rev. Jessica Schaap & the Rev. Ruth Monette

The Diocesan Council Representatives will have an important role over the next two years because, due to a decision made last year, Diocesan Synod will not meet again (barring a special call by the Bishop) until 2017. In the interim, Diocesan Council functions a "Synod between Synods," with most of the power that a Synod has.

A list that includes the Alternate Delegates elected is available on the diocesan website at <http://vancouver.anglican.ca/news/updated-report-of-the-returning-officer-for-2015>.

SYNOD 2015

Summary of the 116th Synod of the Diocese of New Westminster

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In Other Actions, the Synod...

- Affirmed Christian values inherent in the concept of a “living wage” and agreed to explore how parishes might become living wage employers. Delegate Geri Grigg of St. John, Port Moody, told Synod that the current living wage in Metro Vancouver has been calculated at \$20.63 per hour.
- Agreed that the *care + share* appeal will help fund St. Paul’s homeless outreach program and the community support ministry collaboration project at St. Augustine, Marpole and St. Faith, Vancouver, in 2016 through 2018.
- Heard that Christ Church Cathedral has raised \$5.6 million of the \$7.5 million required for its capital campaign to repair its roof, renovate its kitchen, and build a four-bell tower. Dean Peter Elliott said the bells have been cast and roof construction is currently underway.
- Agreed to ask the national church’s General Synod to add Oscar Romero, Roman Catholic Archbishop of El Salvador, to the calendar of the Church Year of the Anglican Church of Canada, remembering him as a martyr each March 24th, the date he was gunned down in church in 1980 while celebrating Mass.
- Resolved to send a message to Bishop David Lai and his Diocese of Taiwan to thank them for their 15-year partnership with the Diocese of New Westminster and assure them they will be held in prayer as the companion diocese agreement with Taiwan concludes. A working group is to explore a new companion diocese agreement.
- Heard from several First Nations members of Synod and

others that although the work of the federal Truth and Reconciliation Commission will soon end with a closing event in Ottawa May 31st though June 3rd, the need for reconciliation continues, as does injury suffered by residential school survivors. Delegates in table groups considered actions they might take in their parishes. This was a presentation not listed on the agenda but received enthusiastically by Synod.

- Voted that the “Synod affirms the value of diversity at all levels of church leadership structures, in order to more fully reflect the diversity of God’s people in the Diocese of New Westminster and better leverage their many gifts for the purpose of furthering the Gospel and ask Diocesan Council

to create a task group to propose practical ways to express this value.” (Resolution #6 CARRIED)

Offering

At Synod, the financial gifts collected during the Offertory at the Opening Eucharist are usually dedicated to one recipient. For the 116th Synod of the Diocese the proceeds were directed to the Indigenous Justice Ministry of the Diocese of New Westminster. After the initial offerings were tallied, Executive Archdeacon of the diocese, the Ven. Douglas Fenton urged Synod members to continue to donate throughout. This urging had a very successful effect with a total of \$6756.85 collected during the two days.

Prior to the singing of the closing hymn of Synod, *Will You Come and Follow Me*, Bishop Skelton commissions the newly elected. PHOTO Randy Murray



Non-Agenda Item on the TRC Creates some Impromptu Synod Excitement

On the morning of Day 2, Synod 2015, the agenda was moving very rapidly. It was just 11 am and the next item scheduled for 12 noon was Noonday Prayers. A group approached Synod Planning Chair, Simon Johnston and asked if they could offer some information and food for thought regarding the upcoming Truth and Reconciliation Commission (TRC) final report events in Ottawa on May 31st–June 3rd.

Jerry Adams from St. James’ led the discussion followed by Brander McDonald, Indigenous Justice Ministries Coor-

dinators for the Diocese of New Westminster who posed the following questions to Synod Members for table discussion in their Parish groups: “What can your local community do to enhance your engagement of bridge-building with Indigenous neighbours and parish followers to assist them in a sense of belonging and healing regarding the TRC?”

The Rev. Clarence Li of St. Hilda’s, Sechelt facilitated the table discussion protocol and gave the plenary 10 minutes to discuss the question.

After the 10 minutes, the first person to report back was Lay Secretary to Synod and Anglican Archivist, Melanie Delva who stressed that only the “Commission” part of TRC was ending and that “Truth” and “Reconciliation” will continue and will be an ongoing part of our society and of our journey as people of faith.

A recurring theme of Synod comments and questions came under the general heading of: *the differences between ministry in the urban parishes of Vancouver, Burnaby, New Westminster and the suburban parishes of the Fraser Valley.* Regarding reconciliation and First Nations engagement some of the suburban parishes commented that they know which First Nations land they inhabit but have not engaged or integrated that reality into any phase of their ministry.

St. James’ parishioner, Pat McSherry spoke about the KAIROS initiated Blanket Exercise that took place earlier in May at St. James’ and the upcoming plan to ring the St. James’ bell every day for 22 days—from May 31st (first

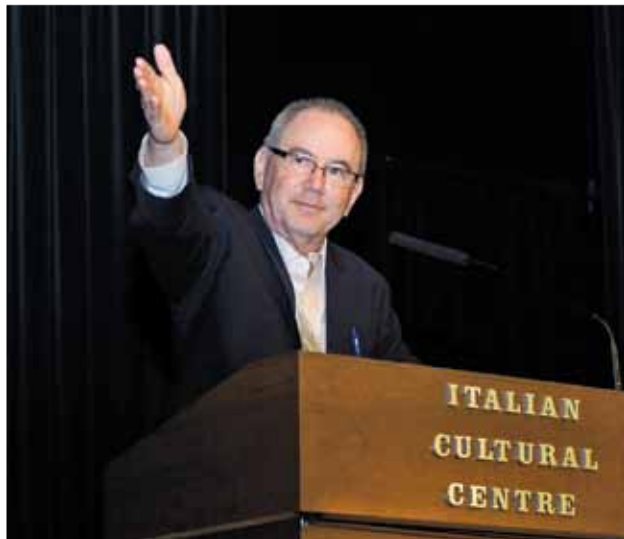
day of the Truth and Reconciliation Commission’s closing ceremonies in Ottawa) to June 21st (National Aboriginal Day)—the bell will be rung in solidarity with Indigenous peoples in their cry for justice and for a special commission.

Dean Peter Elliott was present to stand with the group as one of the developers of the General Synod #22days initiative and as a principal organizer of the Reconciliation Matters event that took place all day in downtown Vancouver or May 31st.

Melanie Delva “Truth and Reconciliation will continue.” PHOTO Randy Murray



A Message from the Chair of Synod Planning • Simon Johnston



Simon Johnston. PHOTO Wayne Chose

It was my pleasure as Chair of the Synod Planning Committee to work with Bishop Melissa and the Staff of the diocese in planning the theme and operations for the two day Synod. My thanks go to the talented and eager staff members who made months of planning go so smoothly. And a special thanks to all our volunteers at the registration tables whose welcome and helpful service set the tone for delegates.

Brander McDonald poses the question with the Very Rev. Peter Elliott, the Rev. Clarence Li, Pat McSherry and Jerry Adams both of St. James’. PHOTO Randy Murray



Indian Residential Schools Panel Conversations

RANDY MURRAY

Diocesan Communications Officer & Topic Editor

On April 18th, 2015, a group gathered in the worship space of the Langley Mennonite Fellowship for a three and a half hour session focusing on information about Indian Residential Schools and the journey of reconciliation.

Brander McDonald, Indigenous Justice Coordinator for the Diocese of New Westminster, organized the event. Brander has a similar role with the Mennonite Church of British Columbia (MCBC) and this particular event was promoted to both faith communities. There was a diocesan stewardship conference taking place a few miles to the southwest at Christ the Redeemer Anglican Church, which may have contributed to the lack of attendance at the event by Anglicans. The majority of those participating were from the host Mennonite community.

The design of the event was invitational. All were invited to participate in a conversation regarding reconciliation work as part of the ongoing follow-up to the Truth & Reconciliation Commission's (TRC) major event held in Vancouver the third week of September 2013, and with an eye and mind to the then-upcoming TRC final official event May 30th to June 2nd, 2015 in Ottawa.

The conversations were led by four guest speakers/panelists who have been deeply involved in the TRC process in various ways: Larry Plenart, the Rev. Laurel Dykstra, Pastor Gary Janzen and Melanie Delva who due to ill health had submitted a video which contained her 15 minute address. It is available online at <http://bit.ly/1Extx52>. The panel presentations and subsequent discussions were hosted and facilitated by Brander McDonald. There is a 27 minute film summary of the event available on line at <http://bit.ly/1KBFT05> prepared by diocesan videographer Cliff Caprani.

The day began with Brander and Patricia Vickers offering a cedar brushing song and then Brander thanked the Kwantlen First Nations on whose territory the meeting was taking place.

The first presenter was Larry Plenart who for 27 years practiced law in Abbotsford. Now his fulltime work is adjudicating claims for survivors of Indian Residential Schools. In his presentation he read some of the 2008 apology from Prime Minister Stephen Harper and also much of the content of the 1993 apology from then-Anglican Church of Canada Primate, the Most Rev. Michael Peers in order to create context for his address. He described a little bit of what it is like to be an adjudicator in the claims process and then screened a film that is used to assist claimants in preparing for their hearings. The film is available for viewing online at <http://bit.ly/1cqznyl>.

The Rev. Laurel Dykstra told compelling stories of her own personal experiences of racism in various circumstances and how her ministry and activism as it relates to reconciliation has evolved over the years. She spoke about the *Ignite the Light* event that took place in 2010, which served as an inspiration to many. She also spoke about her experiences as a member of the Ecumenical Advocates for Reconciliation, and as the Anglican Church Representative on the planning team for the Truth & Reconciliation Commission's British Columbia National Event, September 2013. An experience that for her was often difficult. During the TRC event she worked to make the *Churches Listening to Survivors Area* a place of true respectful listening, local protocol and an important component of the TRC's statement gathering process.

Rev. Dykstra also addressed how this has affected and influenced her faith. She said that until she heard the stories of survivors in the sharing circle September 21st–26th at the TRC event's Hasting Park location she was not convinced that prayer was necessary to do this work but during her time in the *Churches Listening to Survivors Area* she realized that she needed to pray.

In a 15 minute video address, Melanie Delva, the Archivist for the Diocese of New Westminster and the Ecclesiastical Province of BC/Yukon related how her work in sourcing the records of Indian Residential School students and survivors became a huge part of her personal and faith life, forever changing her world view and her view of the country and her faith community.

The fourth panelist to speak was Gary Janzen, Executive Pastor of MCBC who with the Rev. Laurel Dykstra was also on the planning team of the September 2013, TRC event. He gave a brief synopsis of his own ministry and his own experiences with Indigenous People and he highlighted some personal stories of his life, living in Ladner on the lands of the Tsawwassen First Nation. He shared with the plenary his experiences of ecumenism throughout the planning process for and during that week in September 2013.

There were a number of questions and more detailed discussions about the future of reconciliation and the

Brander McDonald thanking the Kwantlen First Nations. PHOTO Randy Murray



opportunities available for all to participate in this process. The gathering ended with a prayer circle.

Pastor Gary Janzen. PHOTO Randy Murray



LEFT Most of those in attendance were members of the Langley Mennonite Fellowship faith community. RIGHT The Rev. Laurel Dykstra and Larry Plenart. PHOTOS Randy Murray



Brander leads the formation of a prayer circle to close out the event. PHOTO Randy Murray



Hospital Renamed for Reconciliation

NANCY DENHAM

Saturday, March 28th, 2015, was a day of reconciliation and celebration for the shíshálh First Nation and the people of the Sunshine Coast. Our hospital was renamed at the request of Elders who were survivors of the Indian Residential School System. After a process of community consultation was launched by Vancouver Coastal Health (VCH) in March 2014, the Provincial Government made the decision to change the name in the spirit of reconciliation.

The name changed from St. Mary's Hospital to shíshálh Sechelt Hospital. The hospital was opened in 1964 on land donated by the Sechelt Indian Band. The original name of St. Mary's was in honour of the St. Mary's Anglican Church, which funded the Power Generator for the original Hospital built in Garden Bay, Pender Harbour in 1930. Many shíshálh children were taken from their families and incarcerated in the St. Mary's Residential School in Mission, BC and the land upon which the Hospital stands was once part of the St. Augustine Residential School. The Sechelt Nation asked VCH to remove a name with links to the Indian Residential School System.

Current Chief Calvin Craigan's father, who was Chief at the time, negotiated the donation of the land on behalf of

his Nation. At that time, the roads to Garden Bay were not paved and the shíshálh people had to travel by taxi or boat to the hospital. Moving the hospital to Sechelt centered it geographically on the Sunshine Coast, making it more accessible to all people in the area.

The Longhouse was full of shíshálh people, guests from neighbouring First Nations, local dignitaries from the municipality of Sechelt, the Regional District, Vancouver Coastal Health, the Provincial Government and friends from the Sunshine Coast. Drumming, singing, feasting, praying, gifting and honouring ceremonies filled the Longhouse for five hours of celebration! The joy was palpable! A healthy, respectful and reconciliatory relationship is growing between the shíshálh First Nation and the Settler Community here on the Sunshine Coast. This was a significant milestone on the journey of reconciling our history of colonialism for us all.

In June we will be celebrating the dedication of a residential school survivors Memorial Monument that the shíshálh First Nation will mount directly on the footprint of the St. Augustine's Residential School.

The Venerable John Struthers, Director for Deacons, Farewell Interview

The Rt. Rev. Michael Ingham, 8th Bishop of the Diocese of New Westminster, ordained John Struthers to the diaconate at Christ Church Cathedral on June 23rd, 1996. He was collated Archdeacon for Deacons becoming the Ven. John Struthers on May 31st, 2001. These two events began ministries of service during a time of transition in the church and in Diocese of New Westminster, particularly in regards to the role of deacons. He retired May 22nd, 2015, and has been succeeded by the the Ven. Bruce Morris. But does a Deacon in the Church of God ever retire? John was kind enough to take some time to answer some questions from *Topic's* editor, Randy Murray.

So John, Let's start with first things first. What is a deacon and what is a deacon's role and why are some ordained and some are not?

Deacons are individuals who are called by God and the Church to a lifelong ministry of service, advocacy and agency. Through this ministry, deacons are agents of change. The Bishop's charge in the service of ordination for deacons calls deacons "to a special ministry of servant-hood, directly under the authority of (the) Bishop. In the name of Christ, (deacons) are to serve all people, particularly the poor, the weak, the sick and the lonely... to make Christ and his redemptive love known, by word and example, to those among whom (deacons) live and work and worship. (Deacons) are to interpret to the Church the needs, concerns and hopes of the world. Rosalind Brown, a priest in the Church of England writes of deacons that they are, "Prisms through which the light of the incarnation shines."

We are all called to diaconal ministry in our baptism. However, we are not all called to ordained diaconal ministry. Some of the finest deacons I have met are not ordained, because they do not feel so called and because they are not prepared to give up the freedom they would lose as ordained persons.

If one hears the vocational call, which requires years of study and commitment, why not just work towards ordination as a non-stipendiary priest?

The calling to diaconal ministry and ministry as a priest are two very separate and distinctive callings. One is not a substitute for the other. They are full and equal orders. The non-stipendiary priesthood is not a higher calling than the diaconate.

How many parishes have you served as a deacon?

I served as a deacon at St. David, Tsawwassen since ordination until about three years ago. After discussion with Bishop Michael Ingham, it was decided that there would be a benefit in me having the freedom to "float" about in the diocese more.

In your work life, you were involved in the "corporate culture" of a large industrial firm, how did your faith and your dedication to service jibe with your career?

There was never a conflict between my calling as a deacon and my career. The corporation allowed me the freedom to carry out a vigorous workplace ministry, which resulted in walking with colleagues during the difficult times of their lives through listening and prayer. I also presided at two funerals for two colleagues that I had walked with at the end of their lives. I believe that workplace chaplaincy is a necessary reality of corporate life.

True or false? The role of vocational deacons has changed a great deal in the Diocese of New Westminster since 1996? And support your choice.

The role of deacons in the diocese has not changed significantly since 1996. What has changed is the visibility of the diaconate as a result of the "normalizing" of the diaconate in the diocese. As well, there are many more deacons in the diocese today, which makes deacons more visible. There are now over 300 deacons in Canada and over 3,000 deacons in the United States. We had a gathering of Incumbents and Wardens recently and spent some time looking at the incredible scope of diaconal ministry carried out not only by deacons, but also by those whose ministry has been facilitated and supported by the deacons of the diocese.

What, for you, has been the greatest challenge of your ministry?

I think the greatest challenge has been changing attitudes about the diaconate and its place and role in the Church. However, attitudes have changed positively as the reality of the diaconate has been made clearer over the years. There is now a more uniform understanding of the diaconate not

The Ven. John Struthers. PHOTO Wayne Chose



only in the diocese, but also across dioceses.

Okay then, what has been the most uplifting experience in your ministry?

There have been so many uplifting experiences that it is difficult to identify just one. Pastoral ministry with deacons and parishioners has been uplifting, as has the joy I feel each time we ordain deacons.

Where do you see the diaconate moving toward in the future and how is it going to get there?

I see the diaconate becoming an ever-greater agency for change in the world and the Church. We hear in the Book of Acts that almost from the beginning the Christian community found it necessary to appoint those who would minister in the world. I think that is truer than ever in the world today. A vigorous diaconate creates for the priesthood the freedom to build life-giving communities whose

members are in turn sent into the world to be change agents.

What is your opinion regarding specialized diaconal ministry? For example, social justice, health care advocacy, counselling services, sports teams, business, etc. ...

I am in favour of specialized diaconal ministries, provided that suitable training, and accreditation if required, is undertaken.

Describe the Rev. Dr. Richard Leggett's role in diaconal formation in the diocese and on your own personal ministry.

Richard has been a dominant force in diaconal formation since the present program began and as it has metamorphosed over the last 20 years. All of the deacons ordained in the diocese since the adoption of the present program owe a huge debt of gratitude to Richard for his devotion to the diaconate and to those in the program. I am honoured to say that Richard has been a mentor and colleague for me, but more importantly, a friend.

I would guess that your favourite Saint is Saint Stephen and that your favourite Christmas Carol may well be Good King Wenceslas, however, who is your second favourite Saint?

A significant Saint for me is Saint David Pendleton Oakerhater, deacon and missionary. He was a Cheyenne warrior and spiritual leader who became an Episcopal deacon who worked as a missionary in Oklahoma. In 1985, he was the first Native American Anglican to be included in the book of Lesser Feasts and Fasts of the Episcopal Church after being designated as a Saint. His feast day is September 1st.

Does a deacon ever retire? And if yes, what is going to change for you?

Like priests, deacons are ordained for life and therefore, in my view, may continue ministry for life, although perhaps not at the level they have ministered previously. I have recently been appointed as the representative of the Association of Anglican Deacons in Canada to the Central Committee of Diakonia of the Americas and Caribbean (DOTAC), which is a member of World Diakonia. I have also had some conversation with the Rector of St. Paul's Episcopal Church in Bellingham about the potential to help out when I am at my recreational property in Washington State.

Reflections on the Diaconate

RICHARD LEGGETT

Rector, St. Faith's, Vancouver; Regional Dean of Granville; outgoing Coordinator for Diaconal Formation, Diocese of New Westminster

In the late summer of 1978, I packed my car with my belongings and drove east to Nashotah House Theological Seminary in the rolling hills of southeastern Wisconsin to hone and nurture my vocation as a priest. At Nashotah I entered a theological greenhouse where new yet ancient insights of the Christian movement were the curriculum.

Among those insights was a renewed understanding of baptism as the primary sacrament of Christian ministry. The apostle Paul writes about this in Romans 12: 3–8 where he describes the varying gifts the Holy Spirit distributes throughout the faithful. He exhorts the Christians in Rome to respect each vocation as an expression of the ministry of the whole. In 1 Corinthians 12 Paul proclaims that these gifts of the Spirit are given for the common good (1 Corinthians 12: 7).

Perhaps Paul's most significant description of the importance of baptism is found in 2 Corinthians 5: 17, 20, "(If) anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!... So we are ambassadors for Christ, since God is making his appeal through us..." When I heard my professors build upon Paul's words, I realized that my vocation to the priesthood as but one among many ways of living out the baptismal covenant. It was not what I expected to learn.

Because of this commitment to the variety of gifts, my classmates and I were immersed in the early church's commitment to diaconal ministry as "a full and equal order." Among my classmates was a woman training for the diaconate. Anne's insights into the need for the gathered Christian community to engage the needs and concerns of all our neighbours, rich and poor, men and women, believers and non-believers, transformed me.

At Nashotah no priest was permitted to vest as a deacon, a common liturgical practice among some Anglo-Catholics. I became critical of the "Russian doll" theology of ministry,

that is to say, within every Bishop is a small priest, within every priest a smaller deacon, within every deacon an even smaller layperson. To deacons, "my special favourites" as the second century Bishop, Ignatius of Antioch describes them, falls the responsibility to be the church's agents in carrying out our common ministry. Deacons lead us in responding to the symptoms of the world's disorder and in working to change unjust structures and institutions.

When I graduated in 1981, I returned to Colorado to be ordained to the transitional diaconate. My Bishop, Bill Frey, was committed to the restoration of the diaconate in the diocese, so it was his practice, whenever possible, to have a newly ordained transitional deacon serve on his staff. As "Deacon to the Bishops" my work was quite different from my classmates in other dioceses who were serving curacies. I organized our diocesan chaplaincy to nursing homes and seniors' residences. I prepared the first narrative budget in the history of the diocese, using the promises of the baptismal covenant to shape the story. I was assigned to be the staff liaison to the newly formed "Task Force on the Restoration of the Diaconate." And, on one occasion, the Bishop sent me to deliver a stern message to the rector of a parish.

Now, 34 years later, I can look back on working for the restoration of the diaconate in three dioceses and for a renewed understanding of diaconal ministry within the framework of our full communion agreement with the Evangelical Lutheran Church in Canada. In those 34 years I have learned several things.

First, there continues to be a "deacon-shaped hole" in the ministry of the Anglican Church of Canada. The crises of recent years have had the unfortunate consequence of causing some of us to look inward. A healthy diaconate will not allow us the luxury of nostalgia and self-pity.

CONTINUED ON PAGE 11

The Reverend Gail Newell Retires

PETER BAILEY
Christ Church, Hope

For the Rev. Gail Newell, April 12th, 2015, was the last Sunday she would preside and preach at the Eucharist celebrated at Christ Church, Hope as priest-in-charge.

Gail has served this little parish at the eastern edge of the diocese for the past eight years. She has walked with us through a difficult period in our church's history. She guided us through the transition at a time when we restored both our congregation and our physical space. Today we see a faith community growing in numbers and the completion of the renovations of our buildings. Gail's time with us has allowed us to develop services that best suit our members. We participate in a weekly Eucharist and engage in compassionate service to the surrounding community conceived and developed through Gail's leadership. Gail has been a significant leader in the community of Hope, working closely with the Hope Ministerial Committee. As a result Hope can boast a deep interdenominational relationship between all the churches in this little town. Gail also became deeply involved with Hope's literacy projects and she held a position on the New Page Human Services Society.

In November 2014, Christ Church hosted a celebration of Gail's ministry. The event brought together members of the congregation and those in the community with whom Gail has built a relationship. The congregation presented Gail with a beautiful contemporary painting of the church by Victoria artist Marty Machacek.

Gail's last service at Christ Church was well-attended, despite being the week after Easter. Her final sermon spoke to us of working as God's hands and feet in the world; to remain positive in the face of negativity. People's Warden, Bev Kreller read a letter received from Bishop Melissa Skelton wishing Gail a wonderful retirement and the congregation words of support for the forthcoming changes.

The Christ Church, Hope community on the church steps, April 12th, 2015. PHOTO Peter Bailey



LEFT Gail and the Marty Machacek painting, November 2014. MIDDLE At the retirement lunch, April 12th, Gail reads the card and peruses the many signatures as a friend looks on. RIGHT Cutting the Cake. PHOTOS Peter Bailey



Reflections on the Diaconate

CONTINUED FROM PAGE 10

Second, where there is a strong diaconate, there is strong lay ministry. Deacons do not replace lay ministry; they enable, encourage and support it. It is of the very nature of the diaconate to recruit, to cajole and to identify members of the baptized to share in public work of God.

Third, priests need deacons. Those of us who have been ordained to the priesthood are called to be "pastors, priests and teachers." Our work is to nurture the baptized, to celebrate with joy and commitment the sacraments of the New Covenant and to help the baptized explore the depths of the wisdom of God through our preaching and teaching. Deacons, most if not all of whom are non-stipendiary, open all of us to "the needs, concerns and hopes of the world." To this end the deacon has the last word in the Eucharistic liturgy: "Go out into the world. There's work to be done. Go do it."

One of the joys of my participation in the renewal of the diaconate in New Westminster has been my collegial relationships with our deacons. Of them, John Struthers and I have had the longest and deepest relationship. As we travelled the diocese, we have argued with "Ms Creepy," his perverse GPS device, dreamed out loud about the future and, from time to time, shared our disappointments. But I shall never forget John's passion for the diaconate as a means of enabling all God's people to preach the gospel and, if necessary, to use words. For his friendship and commitment I give thanks.

Photograph taken just before Richard's ordination to the transitional diaconate on June 11th, 1981, at Saint Michael the Archangel Episcopal Church in Colorado Springs, Colorado. On the left is Bishop William Frey, centre one Richard Geoffrey Leggett and, on the right, Suffragan Bishop Dub Wolfrum. During the ordination a tornado touched down just on the east side of town! PHOTO Courtesy of the Rev. Dr. Richard Leggett





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A Once In A Lifetime Experience

• Photo Essay

THOMAS ROACH
Christ Church Cathedral

Just a few short weeks after Easter, a group of 13 parishioners and friends of Christ Church Cathedral travelled at their own expense to the French town of Annecy, nestled at the foot of the Rhone Alps, about 40 minutes south of Geneva. Our little party had gathered for an once-in-a-lifetime two-day experience—to witness the casting of new bells for Christ Church Cathedral at the Paccard Bell Foundry. Our guides were Philippe and Anne Paccard. A 7th generation bell maker, Philippe's family has been making bells since 1796. Vancouver travellers included Dean Peter Elliott and Darlene Poole of the Jack and Darlene Poole Foundation whose lead gift launched the Cathedral's capital campaign last June.

The bells are a part of the Cathedral's \$7.5 million *Raise the Roof, Ring the Bells, Feed the Hungry* campaign. The funds raised will replace the roof, complete seismic

upgrades, double the size of the kitchen facilities, and a new bell spire. Four bells cast in France will ring out a new steel framed tower placed atop the elevator shaft in the northeast corner of the Cathedral. The spire will be clad on three sides by a newly commissioned stained glass work *Welcoming Light* by Toronto architectural glass artist Sarah Hall.

There is much work yet to be done in Annecy: a bell is yet to be cast, and there will be electro-mechanical systems and frames built to hang and ring the bells. The bells will be carefully crated and shipped. We anticipate their arrival in Vancouver in the late autumn, with installation sometime after. The top three bells each bear a portion of the Cathedral's motto: *Open Doors, Open Hearts, Open Minds*. We can't wait to hear them ring such a welcome in Vancouver for many years.

1. It is easy to see why Annecy is nicknamed the "Venice of the Alps." St. Francis de Sales resided here when as Bishop of Geneva he had to live in exile during the Protestant Reformation.
2. The travelling party was welcomed to Annecy by the Dean. The group then dined on local Savoyard specialties at a nearby restaurant, *Le Petit Zinc*, chosen in part because the Cathedral's new roof will be clad in zinc.
3. The formal part of the programme began with a Monday morning boat tour of Lake Annecy, France's third largest lake. Lunch was outdoors on a beautiful patio in Talloires.
4. During the visit to the Chateau, Dean Peter Elliott and Darlene Poole took time out for a live phone interview with CBC Early Edition host Rick Cluff about the bell casting.
5. A view from an upper window of the Chateau Annecy, the historic residence of the dukes of Geneva, and now the civic museum.
6. Before everyone had gathered, Dean Peter Elliott, Susan Knott and I attended Mattins at Emmanuel Episcopal parish in Geneva, followed by some sightseeing and lunch.
7. The afternoon featured a tour of the 1000-year-old Chateau Menthon St. Bernard, birthplace of St. Bernard (patron Saint of skiers).
8. By mid afternoon we had arrived on the other side of the lake at the Paccard Foundry and adjacent Bell Museum. Following an introduction in the museum, we moved into the foundry. Philippe Paccard explained the casting process in detail throughout.
9. The copper and tin that would make the bronze alloy had been melting together in the furnace since early in the morning. Here one of the Master Bell Founders is injecting gas into the melt inside the furnace to make the impurities rise to the top.

10. The impurities are raked off the surface of the molten bronze and out of the furnace onto the foundry floor. A sample of the cleaned bronze is taken from the furnace, cooled quickly and then tested to see if the alloy is correct.
11. As the mould fills with bronze, flames shoot out of vents in the top of the mould. Workers scrape rising impurities off the top of the casting.
12. The signal is given and molten bronze begins to pour out of the furnace down a channel and into the giant casting mould set into the foundry floor. The "C" bell will be the largest of the four, weighing about 2150 kg and about 1.5 metres across the rim. It will bear an inscription in honour of late Jack Poole.
13. After 5 minutes of pouring, the cast is complete. Everyone in the group is deeply moved at seeing the completed pour, especially amidst all the excitement of being so close to the furnace and seeing smoke, flames and molten metal. We moved back to the museum where we were treated to a short concert featuring the voice of Anne Paccard accompanied by piano and tuned bells.
14. Dean Peter Elliott and Darlene Poole are presented the tested and approved bronze sample by Philippe Paccard.
15. After dinner and a quiet night, the travellers reconvened Tuesday morning at the foundry to discover that the big bell was still warm in its mould. It will take almost two weeks to cool completely.

PHOTOS Thomas Roach

More photos on page 14...



A Once In A Lifetime Experience • Photo Essay



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CONTINUED FROM PAGE 13

16. David, one of the Master Bell Founders, applies wax lettering and decoration to an aluminum bell form that has been coated with a thin layer of wax.

17. Philippe Paccard explains the lost wax process. Once all the wax versions of the decoration have been applied to the bell form, thin layers of clay are painted onto the surface and then dried. As the layers are built up, coarser clay is used, latterly mixed with hemp to create stability. Once this is dry, it is heated to set the clay and melt the wax away, releasing the outer "cope" from the bell form. A similar process is used to create a "core" to form the inside of the bell.

18. Some of the letters and the Cathedral logo rendered in wax that will decorate the "F" bell. This is the second largest bell weighing about 930 kg. As the artist who created this version of the Cathedral logo, it was my privilege to have consulted with foundry staff as the wax replica developed.

19. Some of the maple leaves in wax that will be used to form the decorations of the "F" bell.

20. Having been cast a couple of weeks before, the 680 kg "G" bell is broken from its casting. The darkened surface results from the carbonization of the materials in the cope that formed the outer mould. I was deeply moved and honoured to see the bronze cast of my logo artwork emerge from the carapace of the mould.

21. The Paccard Foundry is one of very few in the world that tune the bells. The bell is placed upside down on a metal lathe and small amounts of material are removed from the inside of the bell. The process is slow because once material is removed, it cannot be added back. The bell has a principal note along with harmonic overtones that include an octave below, a fifth above, a third above and an octave above. The resultant bell will sound harmonically with the other bells.

22. Our smallest bell, the "A", at only 470 kg had already been polished and tuned. It was hoisted up so that Philippe Paccard could ring it using an appropriately sized clapper. It rang loud and clear. "Can we hear it again" was the refrain. As we all shed tears, we anticipated what it will sound like as that clarion sound rings out over downtown Vancouver.

23. Cathedral Associate Warden Ian Birtwell and Jenny Birtwell (a former Warden) pose with the completed "A" bell. Special thanks to Ian who has been managing the bell and stained glass portions of the spire project from the beginning.

24. The decoration on the crown of the "A" bell featuring maple leaves.

25. Meanwhile, further north in Waldsassen, Germany, near the border with the Czech Republic, glass artist Sarah Hall was visiting the workshops of Lamberts Glass to select glass for *Welcoming Light*, her commissioned stained glass work that will clad three sides of the new bell spire.

PHOTOS #16 – #24 Thomas Roach & #25 Sarah Hall



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Sam Sullivan arriving on April 10th to make the announcement.



The announcement, Sam Sullivan, the Very Rev. Peter Elliott and media.

Christ Church Cathedral Receives \$1 Million Contribution from Province of British Columbia

On April 10th, 2015, at 2 pm, Sam Sullivan, MLA for Vancouver-False Creek, announced that the Province of British Columbia will provide \$1 million toward Christ Church Cathedral's campaign to raise \$7.5 million for a much-needed new roof, an all new illuminated glass bell spire, and an expansion of its community outreach kitchen. The announcement was made on the garden plaza situated between Christ Church Cathedral and the Park Place Office Tower located to the north of the 120+ year old church building on Burrard Street between West Georgia and Dunsmuir in downtown Vancouver. There was no public address system or dais set-up for the announcement, just Sam and the Dean of the Cathedral, the Very Rev. Peter Elliott side by side on the plaza. A CTV camera operator had wired Sam Sullivan with a microphone so there would be a good audio feed for broadcast.

In a very brief announcement, Mr. Sullivan spoke of the relationship between Christ Church Cathedral and the builders of Park Place, focusing on the revolutionary air rights mortgage agreement between the two entities arranged in the early 1980s that allowed the Park Place developers to build more stories than were originally planned in the zoning agreement in exchange for an annual payment to Christ Church Cathedral. He spoke fondly of his time as Mayor of Vancouver and his association with Christ Church Cathedral's *Accessibility for All People* campaign that successfully led to the building of an elevator, tower and wheelchair accessible washroom situated at the northeast corner of the church building in 2006.

Construction preparation on the project began a week prior to the government announcement in early April, which will see the installation of a new zinc roof to replace the Cathedral's rapidly deteriorating 30-year-old roof. The funding will also facilitate the doubling in size of the Cathedral's small street-level kitchen used for its longstanding community outreach program called the Maundy Project. The program feeds about 100 of Vancouver's hungry each day during the coldest nine months of the year.

In addition, the project realizes a 40-year-old dream to build an illuminated glass bell tower next to the building, to ring out on Sundays, holidays and special celebrations of other faiths and communities in our city. An original design by internationally-renowned Canadian glass artist Sarah Hall has been chosen for the glass cladding of the new four-bell tower, which will be one of the most significant permanent, public visual art installations in downtown Vancouver in recent decades (Please refer to page 5 of the March 2015 issue of *Topic* for a comprehensive article about the bell tower's stained glass and to pages 14 and 15 of this issue for a photo essay covering the casting of the bells). For some folks the idea of a church community spending over a million dollars on a bell tower seems capricious but in an April 10th interview with the *Anglican Journal*, Dean Peter Elliott said, "I think the Anglican tradition has a long history of being a champion of performing and visual artists," he said. "There is, to the spiritual life, a strong link with the arts, with beauty. It's one of the ways that we're drawn to the divine."

The *Raise the Roof, Ring the Bells, Feed the Hungry* campaign launched by Christ Church Cathedral last June has, as of this writing in late spring 2015, raised more than

\$5.6 million, including the \$1 million announced on April 10th, and a \$2.5 million inaugural donation last year by the Jack and Darlene Poole Foundation, leaving about \$2 million to go.

"Christ Church Cathedral has been enriching downtown Vancouver for more than a century. It is an inclusive, welcoming place of worship that embraces diversity, builds fellowship and helps those in need through its community outreach kitchen," said Sam Sullivan. "This expansion project will honour the church's unique heritage while ensuring it can continue to feed the hungry and enhance the vibrancy and livability of our city."

"We are grateful that Vancouverites have embraced this campaign, which will enable the Cathedral to expand its compassionate service to the downtown community and preserve this historic building for generations to come," said Dean Peter Elliott. Dean Elliott who has been the incumbent at Christ Church Cathedral for 20 years stood beside Mr. Sullivan during the April 10th announcement and offered words of appreciation for the grant on behalf of the Christ Church Cathedral community. "We've come a long way on the funding we need, thanks to this generous gift today from the province—but we have some distance still to go. As the scaffolding goes up and work begins, we hope the downtown business community and others will step forward to help push us 'over the top!'"

The May 3rd Worship at the Century Plaza Ballroom.



"I think the Anglican tradition has a long history of being a champion of performing and visual artists. There is, to the spiritual life, a strong link with the arts, with beauty. It's one of the ways that we're drawn to the divine."

Dean Peter Elliott

Former Diocese of New Westminster Priest Appointed Vice President of International Justice Mission, Canada

International Justice Mission (IJM) Canada announced Wednesday, April 8th, 2015, the Rev. Kevin Dixon as Vice President of Operations. Kevin joins IJM Canada with 28 years of pastoral leadership experience, most recently as Dean of St. Paul's Cathedral in London, Ontario. Kevin was a priest in the diocese of New Westminster for 13 years, most of those years as Incumbent of St. Mary's, Kerrisdale and for the entire 13 years he sat on the Stewardship and Plan Giving Committee, a former standing committee of the diocese.

"The values and impact of International Justice Mission inspire me," says Kevin. "IJM's global reach, inspired by God's call to love all people and seek justice for the oppressed, is consistent with my aspirations. I am committed to working toward a world characterized by justice with peace."

A seasoned professional, Kevin has provided executive oversight for staff and operations, developed and implemented visionary strategic plans, steered organizations to financial stability, and managed human resources—including the effective recruitment of executive level staff.

"As Vice-President of Operations, Kevin will draw on his well-recognized skills and tested experience in spiritual leadership, operations management, and financial analysis to guide IJM Canada to even greater operational excellence, so that we can provide victims of violence with the quality of service they deserve," says Executive Director Ed Wilson.

With a passion for human rights, Kevin most recently served for 10 years on the Board of Directors for Cristosal Foundation, a human rights and development agency working to strengthen the ability of the poor to act for justice and development as equal citizens in a democratic society. In that role, he initiated a project that led to the construction of a community centre and worship space that is a safe refuge in an area of El Salvador prone to seasonal

flooding. He also established a network of North American Base Communities to support the ongoing work of the Foundation in El Salvador.

"With four billion poor still living outside the protection of the law in this world, we are committed to recruiting the best talent possible to accelerate achievement of our vision. Kevin's experience with Cristosal will be a valuable asset to us as we seek to deploy Canadian resources to strengthen justice systems in the developing world," adds Ed.

"With God's help, my skills, professional experience and training will contribute to IJM's continued growth in effectiveness. I anticipate tremendous satisfaction in my new role with IJM Canada. It is a privilege to work with a human rights organization that makes such a constructive difference among the world's most vulnerable," says Kevin.

Kevin has an undergraduate degree from the University of Windsor, and a Master of Divinity from Huron University College at the University of Western Ontario. He also holds a certificate in Organization Development through the NTL Institute for Applied Behavioral Science in Washington, DC. The mission of NTL is to advance applied behavioral science in the service of social justice, oppression-free societies, and healthy individuals, groups and organizations in the world.

Kevin has accompanied numerous groups of North Americans to bear witness to the realities of poverty and human suffering in El Salvador, and on two occasions

served as an international observer at that country's presidential elections.

The Rev. Kevin Dixon PHOTO Courtesy of IJM, Canada



International Justice Mission is a global organization that protects the poor from violence throughout the developing world. IJM partners with local authorities to rescue victims of violence, bring criminals to justice, restore survivors, and strengthen justice systems. International Justice Mission Canada shares in this mission.

In nearly 20 communities throughout Africa, Latin America, South Asia and Southeast Asia, IJM combats slavery, sex trafficking, sexual violence, police brutality, property grabbing and other forms of violence.

Associates Week at Sorrento Centre

JANE DITTRICH
Christ Church Cathedral

From May 3rd to May 9th, approximately thirty Sorrento Centre Associates (including Board Chair, the Ven. Andrew Pike) gathered for the annual Associates' work and study week.

Throughout the week, dedicated associates busily worked six hours per day on various projects focused on improving the Centres' property. This work included: painting (Jane Dittrich of Christ Church Cathedral, and Erin Barr & Heather Esposito of St. Laurence Coquitlam primed and painted most of the cabana doors), housekeeping jobs, construction of new picnic benches (led by St. Laurence parishioner and board member, Rick Barr), gardening, tree trimming/pruning, various cleaning/organizational projects and many other tasks. The Diocese of New Westminster was well represented!

This work was in preparation for Sorrento Centre's upcoming busy summer course schedule, and the hundreds who will visit the Centre and attend courses and programs. Each morning and evening, the group gathered in the Caritas conference room for worship. Each day a different leader led the worship.

Bishop Jim and Sue leading their study program. PHOTO Jane Dittrich



Another important component was the involvement of the group in that week's study program, *The Prayer that Jesus Taught Us*: an exploration of the meaning, language and spirituality of the Abba (Lord's) Prayer. Participants were treated to the scholarship of Bishop Jim Cruickshank (Sorrento Centres' Founder and first Director) and of Christ Church Cathedral parishioner, Sue Cruickshank. Sue Cruickshank and Dean Peter Elliott originally developed the course outline and materials, however, due to the passing of his mother, on May 1st in Ontario, Dean Peter was unable to attend. Bishop Jim kindly stepped in for Dean Peter, and co-led with Sue.

The Centres' new Executive Director, the Very Rev. Louise Peters was on site for her first program week as Executive Director, and the associates really enjoyed having the chance of hearing Louise, and getting to know her. The sun shone each day (save for one brief rainstorm), which made the workweek that much more effective. The week wrapped up with the Sorrento Centre Annual General Meeting on Saturday.

Please have a look at the Centres' 2015 summer pro-

Bishop Jim with Louise Peters celebrating the Eucharist. PHOTO Jane Dittrich



gram schedule at www.sorrento-centre.bc.ca and book your stay to support and be a part of this vital Anglican gathering place!

Bishop Jim and Jane Dittrich. PHOTO Jane Dittrich



Late Saturday afternoon May, 2nd, 2015, approximately 50 individuals gathered in the basement of St. James Anglican Church in East Vancouver to experience in a graphic way what Indigenous peoples have experienced over the last 400 years since the colonizers, the immigrants, the settlers, first Europeans and later others came to the Americas. This was an event put on by St. James' with the assistance and support of the Diocese of New Westminster's Indigenous Justice Ministries Coordinator, Brander McDonald. Brander also serves in a similar capacity for the Mennonite Church British Columbia (MCBC). It was also promoted for MCBC. The exercise was developed by KAIROS Canada (<http://www.kairoscanada.org/dignity-rights/indigenous-rights/blanket-exercise/>) and some of their team were involved.

In some ways, this particular gathering imitated the once-banned traditional West Coast Potlatch. It began with a welcome by an Indigenous elder which is a practice that, in my experience (over the last decade), is much more common in British Columbia than in most of the rest of Canada, as these lands were for the most part not covered by treaties and therefore unceded, not relinquished to the settlers and can still be claimed as their land by the First Nations. Thus, they have the right, if they so choose, to welcome us. This was followed by an introduction of "the family," in other words, the hosts of the Potlatch. In this case, these were significant individuals involved in organizing the event, including some Indigenous persons.

Moving into the main event, we were given instructions for participation in the blanket exercise. There were a variety of 20 blankets spread out over the floor inside the large circle in which we sat. We were invited to step onto the blankets and mill around, interacting with one another as we wished, signifying the movement of First Nations peoples prior to and following the arrival of settlers. As we did so, various narrators and participants offered a series of readings. Some consisted of quotations from Indigenous voices. Most summarized historical developments in the settlement of Canada and the changes that have taken place in the relationship between England, the Crown, and then the Government of Canada.

Individuals were given file cards of different colors and the significance of these was revealed as the story unfolded. Some cards represented those who were killed off by the white men, such as all the First Nations in Newfoundland. Some stood for those unfortunate children who died in residential schools. There was a telling moment when all those who represented children in residential schools were told to move off onto one blanket by themselves. Then they were invited to join the larger group, however, the remaining members of the larger group were told to turn their backs on



The Blanket Exercise

LORNE BRANDT

"We will not become one people in this country until we learn fully what our shared history is, acknowledge it, and reconcile with one another."

George Erasmus,
Dene First Nations Elder of the Northwest Territories

them. This action signifying the alienation that they had felt when they returned, often as strangers, to their own communities after years of absence from their communities and having their identity stripped of them. Other cards indicated those who died from

smallpox and other diseases.

The reading accompanying this activity included a litany of increasingly controlling and restrictive legislation, the impact of which was the blankets kept getting rolled up and removed. The result was that

the surviving participants representing both settlers and Indigenous people found themselves in very close quarters. There were more positive moments when developments allowed for the blankets to be rolled back out, but always with the caution, "not too much." One of these times was when the Government of Canada, represented by Prime Minister Stephen Harper, read the official apology to First Nations peoples in 2008 regarding Indian Residential Schools.

Participants had been cautioned at the beginning that this could be a trying and moving experience for some, and that there would be counselling support available. After the readings were done and the blankets were shrunk to as small an area as all of that required, we broke into smaller circles with a facilitator to reflect on what the experience had meant for us and what we might take away from it and share with others. This is where we found that for some, the experience had been quite uncomfortable. Some First Nations participants in particular, finding themselves standing uncomfortably closer to immigrants than normal personal space would allow, found the experience somewhat unsettling, realizing it reflected a sad reality that their peoples have experienced over time as they were displaced from their lands by the often hostile and indifferent new arrivals.

Following the sharing circles, everyone joined the large circle again and the host family gave out gifts. This was what happened at Potlatch. Indeed, it was generally the custom for the hosting family to give away everything. Gifts could not be refused either. Finally, the guests would all be invited to share a meal, which was what happened here as well. Of course, traditionally, this would have been presented as a most sumptuous feast, where the host would have served them all and offered their best.

If you ever get the chance to take part in an exercise like this, I would encourage you to do so. Like me, you will be struck in a very moving and graphic way by what we, as non-Indigenous people have done to our totally undeserving and, in fact, mostly welcoming (at least to begin with), First Nations peoples. As was pointed out by one of the participants in our group, even today, just as to an extent with the Indigenous people of South Africa, after apartheid was over, it is the Indigenous people here who have been reaching out to offer us forgiveness for what we have done. They have moved towards reconciliation, pleading at the same time for us to listen to what they have experienced at our hands. As was read in the first quote of the exercise, from Dene First Nations Elder George Erasmus of the Northwest Territories, "we will not become one people in this country until we learn fully what our shared history is, acknowledge it, and reconcile with one another."

Resquiescat in Pace

✠ Albert Raymond Edwards, Priest

May 10, 1934–April 22, 2015

Born on May 10th, 1934 and raised in Montreal, Quebec, Ray worked fulltime for the Canadian Chamber of Commerce while attending night classes in the Faculty of Arts at Sir George Williams University (Concordia). He later graduated from Montreal Diocesan Theological College with a Licentiate of Theology in 1963. Ray was made a deacon that same year and priested in 1964.

Ray served in three sets of parishes in the Diocese of Montreal. Ray met and married Beryl Cartwright in 1967 before moving to the Diocese of New York where he was an associate rector from 1968–1972. It was during his tenure at St. James-the-Less in Scarsdale, New York that Gregory, their son, was born. In 1972 Ray, Beryl and Gregory relocated to the Diocese of New Westminster when Ray was appointed Incumbent of St. Catherine of Alexandria, Port Coquitlam. He would remain there until he took early

retirement in 1995, after 23 years.

Ray was a passionate and very caring parish priest who



touched many people throughout his life. He had many hobbies including keeping and breeding canaries, designing, making and restoring vestments and antique collecting.

Predeceased by Beryl, his wife, and his parents George and Evelyn Edwards, Ray is survived by his son Gregory, daughter-in-law Naoko, and two granddaughters Mina and Kaya.

At Ray's request, a private, family graveside service took place. It was followed by an informal tea reception to celebrate his life. In lieu of flowers, the family asked that donations be made to the GF Strong Rehabilitation Centre via the Vancouver General Hospital and University of BC Hospital Foundation, or a charity of your choice.

Beryl and Ray Edwards at their retirement party, 1995.

PHOTO Courtesy of St. Catherine of Alexandria Parish, Port Coquitlam

AROUND THE DIOCESE

• Reports from St. Christopher, West Vancouver •

SUBMISSION Hilary Clark

Does a “quiet day” to counteract the stress and confusion of our modern life appeal to you? It certainly did at St. Christopher’s in West Vancouver. Under the leadership of the Ven. Jeannette Stigger a small group gathered during the last week of Lent 2015, for what was actually for most, an unknown way of praying, open to participation in whatever would produce personal peace.

After a brief introduction, a basket of small stones was passed, and the members were asked to choose a stone that described “what each brought to the workshop this morning.” After some contemplation each person placed the stone on the central low table around a lit candle, and in turn stated what the stone represented. Then the form of the *Lectio Divina* was described in four groups:

- Listen • Lectio
- Meditate • Meditatio
- Pray • Oratio
- Contemplate • Contemplatio

The opening prayer set the mood for the quiet morning:

Merciful God, we have set aside this time to listen to you: Be with us. De-clutter our hearts from unmindful activity, negativity, and harsh

judgments. Give us grace to listen: That, as you know our weakness, so we may know your power to save - through Jesus Christ our Lord. Amen.

The group said Psalm 42: 1–7 together, then sang the hymn *Drop Thy Still Dews of Quietness Till All Our Strivings Cease*. The Ven. Jeannette Stigger asked the group to project backwards, to breathe deeply and to provide a space to let God speak. She read Luke 10: 38–41, the story about Mary and Martha when Mary sat at Jesus’ feet to listen to him, and Martha busied herself with housekeeping chores. Through a guided meditation the group was asked to put themselves in the women’s home, and to open their hearts to hear whatever God was saying.

After the break, a Gregorian chant brought the group back to a longer more traditional form of *Lectio*. A reading from John 13 concerning foot washing was accompanied by a symbolic jug and towel placed upon the small table.

There was then time allotted for both written and verbal reflection. All in all, the workshop became a cherished time of silence and insight, and a refreshing preliminary to Holy Week.

• Wine Tasting Fundraiser at St. Christopher’s, West Vancouver, April 18th •

St. Christopher’s Parish embarked on a new and hopefully annual fundraising event last April; a Wine Tasting evening in the church

Activity around the silent auction table. PHOTO Randy Murray



The tasting tables. PHOTO Randy Murray



Daniel Reynolds and Hilary Clark. PHOTO Randy Murray



hall. It was initiated by Craig and Lea Anne Sexton. They had enjoyed hosting several of these in their own home, and felt the time had come to present this kind of an evening to the congregation. The members of the church loved it and the tickets sold out. The Sextons’ motivation was four-fold:

- An event that would bring people together
- Would involve a wide range of ages
- Could include visitors to the church
- Would provide an enjoyable time of fellowship as part of the fundraising goal

The event passed on all counts! A certified wine/spirit educator, Jessie Alexander, from the Edgemont Village Wines VQA store in North Vancouver was booked to set up the selection of wines. Starting with a sparkling wine, the guests proceeded to four tables, each with four red and two white wines, complimented by suitable glasses and a resident expert pouring the wine provided the service and the information to each taster. Water and bread were available to clear the palate for those who chose to swallow. Cheese plates were also available, and Perrier and cranberry juice for those who preferred not to drink. All wines were from British Columbia.

Daniel Reynolds, a piano graduate from the Music Department of McGill University, provided music. A silent auction of wine and wine-related items all of which had been donated by members of the church created good-natured competition during the evening. The event raised over \$4000.

Possibly inspired by the good will lingering from the previous evening’s wine tasting, the members of the congregation enthusiastically joined in the choir’s presentation of a St. George’s Day-themed musical service on Sunday, April 19th. Dr. Annabelle Paetch, Director of Music, chose C.H.H. Parry’s *Jerusalem*, as the anthem, another version of which the congregation sang as the recessional hymn. The postlude was a transcription of Elgar’s *Pomp and Circumstance March* concluding with the *Land of Hope and Glory* melody that to everyone’s surprise found the congregation singing along. As the sermon theme included a tribute to the 100th anniversary of the Canadian Army’s battle at Ypres, there was a certain unity to the presentation of the service.

• The Reverend Stuart Isto • Angel •

Bishop Melissa Skelton spent the weekend containing the Second Sunday of Easter, April 12th at the Parish of St. David and St. Paul in Powell River. At that time, with the impending retirement of St. David and St. Paul’s vicar, the Rev. Dr. Adela Torchia officially beginning May 18th, the parish was and is in a time of transition. St. David and St. Paul’s Deacon, the Rev. Stuart Isto made sure that he was available during Bishop Skelton’s visitation and she was very appreciative of everything he did to make her time in Powell River pleasant and productive.

In the accompanying photo taken by Patty Catcher, Bishop Skelton is bestowing a pantomime halo on Deacon Isto as befitting an “Angel.”



• Building Bridges of Understanding •

SUBMISSION Elizabeth Mathers



The group from the North Vancouver Deanery and their hosts under the Bruno Freschi archway. PHOTO Wilna Parry

Representatives of the Ismaili community of the Lower Mainland welcomed a group from the North Vancouver Region to the Burnaby Ismaili Centre on Sunday, April 12th. Beginning in the courtyard—designed to reflect the beauty and tranquility of paradise—we were led slowly around its pathways, under spring blossoms, the sound of a fountain drowning out the noise of traffic on nearby Canada Way. We entered the Centre and Jamatkhana through architect Bruno Freschi’s massive archway, faced with Carrara marble and flanked by sandstone walls. Our volunteer guide took us through the three floors of the Centre, with its rooms for community gatherings, administration and education.

Spring Blossoms. PHOTO Wilna Parry



Kilim rug. PHOTO Wilna Parry



The simplicity and symmetry of the architecture are striking—engineers among us marvelled at the concrete construction. The calligraphic decorations on walls, doors and windows are complemented and softened by kilim rugs hanging in the stairwells and meeting areas.

We were served a wonderful hot lunch, then Dr. Omar Kassam spoke to us about the traditions and beliefs of Shi’a Ismaili Muslims, their spiritual practices and their practical engagement with the world. Our visit ended with time in the prayer hall, the centre of Ismaili life. We came away with gratitude for the hospitality we had been shown, and a deepened understanding of our Ismaili neighbours.

Beautiful decorations. PHOTO Wilna Parry



AROUND THE DIOCESE

• Clergy News Around the Diocese •

From the Desk of the Executive Archdeacon, the Ven. G. Douglas Fenton

On the recommendation of the Canonical Committee to the Bishop, the Rev. David Taylor has been appointed Rector of St. Dunstan's, Aldergrove effective June 28th, 2015. David has served as Assistant to the Rector at St. Mary's, Kerrisdale until this appointment. The Induction Eucharist will be celebrated at St. Dunstan, Aldergrove on Wednesday, August 26th at 7 pm.

The Rev. Dr. Adela Torchia resigned as priest-in-charge (Vicar) of St. David and St. Paul, Powell River effective May 18th. Adela has elected to get a head start on retirement and looks forward to enjoying her home on Gabriola Island and assisting from time to time in the Diocese of BC. Adela became resident in the Diocese of New Westminster in April 2009 and began her ministry in Powell River on July 1st of that year.

The Rev. Tim Dutcher-Walls has been appointed Vicar of St. Oswald, Port Kells. Tim began his appointment on April 12th. He follows Fr. Paul Illicial who was priest-in-charge from February 2011.

The Bishop has appointed Dorothy and the Rev. John Mash as Chaplains to Retired Clergy. Dorothy and John, as the Coordinators of the biennial Retired Clergy lunches have a strong link to retired clergy and their spouses. They correspond, arrange for greeting cards to be signed and sent, and assist in maintaining communication and networking with those in retirement. Their ministry is well appreciated and deeply valued.

The Bishop has appointed the Rev. Andrew Wilhelm-Boyles as Diocesan Coordinator of Education for Ministry (EfM) effective May 27th, 2015. He succeeds the Rev. Anne Anchor who served in this position with great distinction for 14 years. The EfM Graduation Service for 2015 took place on May 26th at St. George, Maple Ridge.

The Parish of St. James', Vancouver began a 12–18 month process of interim ministry June 1st, 2015, with Fr. Kevin Hunt, a priest from the Diocese of Newcastle in England.

As was announced in the May issue of *Topic*, the Rev. Bruce Morris, Deacon at St. Hilda's, Sechelt, accepted the Bishop's appointment as Archdeacon for Deacons succeeding the Ven. John Struthers. He was collated Archdeacon on May 22nd, 2015, at Synod and officially began his new ministerial role. Also, the Bishop has appointed the Rev. Ellen Clark-King as Director of Diaconal Formation succeeding the Rev. Richard Leggett. Ellen will work alongside the Ven. Bruce Morris in his role as Archdeacon for Deacons. Both Ellen and Bruce officially began their appointments as of Synod.

The Rev. Fr. Wilmer Toyoken, Vicar of St. Michael, Broadway has shared the news that Rose his wife and Ezra, their son, will soon be joining him in Vancouver! Since 2011, when Fr. Wilmer and Rose adopted Ezra, they have been going through the long process of attending courses, and providing answers and paperwork to the Canadian Immigration. (Fr. Wilmer and Rose are both Canadian citizens.) During this time Rose has lived in the Philippines with Ezra. As soon as Ezra's Canadian passport is issued they'll be en route to Vancouver. Give thanks to God for all that this means for Fr. Wilmer and his family.

The Rev. Christine Rowe will conclude her 8 years of ministry at St. Catherine's, Capilano on July 31st. As of this writing in late May, her last Sunday as rector will be June 21st, which is also the date of Bishop Skelton's scheduled Episcopal visitation. The Parish has undergone a restructuring to ¾ time ministry and it will move into a period of intentional interim ministry.

The Rev. Fr. Michael Fuller has resigned as the Rector of St. John's, Shaughnessy. His last Sunday in the parish will be August 3rd and he will conclude his ministry following unspent vacation on August 31st. A priest will be assigned for the interregnum while the Canonical Committee completes a parish profile. Fr. Fuller arrived in the summer of 2011 and was installed in September of that year.

The Rev. David Taylor. PHOTO Randy Murray



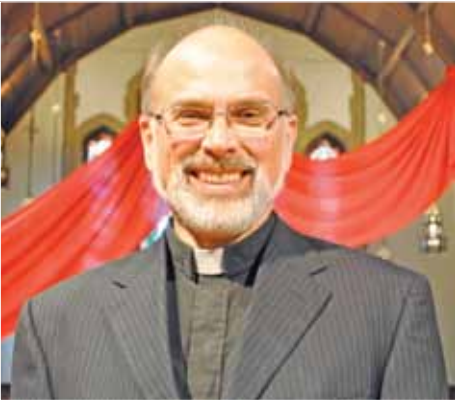
The Rev. Father Kevin Hunt. PHOTO Courtesy of St. James'



The Rev. Dr. Ellen Clark-King. PHOTO Jennifer Friesen



The Ven. Bruce Morris. PHOTO Randy Murray



The Rev. Fr. Wilmer Toyoken. PHOTO Randy Murray



• Stewardship Day for Parish Development •

This all-day conference held, April 18th, 2015, at Christ the Redeemer located near the Cloverdale/Surrey border was a huge success. More than 110 participants from more than 40 parishes gathered to participate in plenary sessions facilitated by the Most Rev. Douglas Hambidge; Glen Mitchell, Director of Stewardship and Gift Planning for the Diocese of New Westminster, and longtime diocesan leader, Tony Sauder of the Mission and Ministry Development Standing Committee. Bishop Melissa Skelton had been scheduled to be part of the plenary presenters but a violent allergic reaction to antibiotics prescribed for her in hopes of treating a nasty flu had confined her to bed rest.

The conference also included various workshops facilitated by a diverse group, which included Metro Vancouver Alliance leader and St. Catherine's, Capilano parishioner, Paul Clark; the Rev. Faun Harriman of St. Alban's; and the Rev. Stephen Muir of St. Agnes who has considerable training and experience in fundraising and developing stewardship teams and stewardship best practices.

Much of the buzz around the event had to do with Archbishop Hambidge's presentation titled *Talking About Money*. The retired Bishop of the Diocese of New Westminster and Metropolitan of the Ecclesiastical Province of BC/Yukon has become a sought after speaker on the subject of stewardship. "It isn't about money, it's about being faithful. It isn't about successful fundraising, it's about doing our best."

The big picture theme of the conference was to focus on the theology of stewardship and the practical skill development needs of parishes for implementation of year-round stewardship programs that support Parish Development (PD). There was considerable time spent teaching the assembled group the details of annual financial campaigns, hospitality, event planning and implementation, and specific stewardship planning for parishes of various sizes.

Stewardship is part of PD and PD is one of Bishop Skelton's three priorities for her episcopate. The excellent turnouts for the April 18th event (it was perhaps the nicest day of the year) and for the October 2014 event are proof that the diocese is enthusiastic about creating healthy, vibrant and generous faith communities.

Glen Mitchell and Tony Sauder (standing) conclude their afternoon plenary session covering annual campaigns. PHOTO Randy Murray



During the breaks there were animated conversations taking place all around the Christ the Redeemer property. PHOTO Randy Murray



Diocesan videographer Cliff Caprani with Paul Clark of MVA and St. Catherine's, Capilano. PHOTO Randy Murray



Tony Sauder, Mary Brown and Christ the Redeemer's priest-in-charge, the Rev. Paul Borthistle. PHOTO Randy Murray



LEFT The Rev. Dr. Adela Torchia. MIDDLE The Rev. Anne Anchor. RIGHT The Rev. Andrew Wilhelm-Boyles. PHOTOS Wayne Chose



The Rev. Christine Rowe. PHOTO Randy Murray



The Rev. Michael Fuller. PHOTO Randy Murray



AROUND THE DIOCESE

• Confirmation Day, April 26th, 2015 •

As was noted in the previous Around the Diocese submission, Bishop Skelton was

extremely ill in April of 2015 and therefore unable to be present at the Confirmation

liturgy. Happily, the 8th Bishop of the Diocese of New Westminster, the Rt. Rev.

Michael Ingham was willing and available to preside and preach at this Celebration of Confirmation. Bishop Ingham confirmed forty-eight people from eighteen parishes. With the Christ Church Cathedral sanctuary unavailable because of the current renovation project, this diocesan liturgy was held at St. John's, Shaughnessy.

Under the guidance of Diocesan Children's and Youth Ministry Coordinator Caitlin Reilley Beck, the entire weekend was a great success and an inspirational experience for those involved. On April 25th, the Saturday before, the majority of the candidates met at St. John's, Shaughnessy when and where they participated in a day of teaching, discussion and worship focused on the theme of the day, *Defined by Love*. Caitlin described *Defined By Love* as "the jumping off point for a day of exploration into our identity as people in relationship with God, baptized into Christ in this Anglican Church."

The Parish of St. Philip, Dunbar was well represented by a large cohort of confirmands. Many thanks to Adele Wonnick for sharing her photos of the day.

A prayer for those being confirmed:

God of mercy and love,
grant that your servants may grow
into the fullness of the stature of Christ.
Fill them with the joy of your presence.
Increase in them the fruit of your Spirit:
the spirit of wisdom and understanding,
the spirit of love, patience and gentleness,
the spirit of wonder and true holiness.
Amen.

LEFT Candidates gather around Ikons placed on the chancel steps of St. John's, Shaughnessy at the Confirmation prep day, April 25th, 2015. PHOTO Randy Murray RIGHT Bishop Michael Ingham and confirmands from St. Philip, Dunbar. St. John's rector, the Rev. Fr. Michael Fuller and St. John's organist, Michael Dirk in the background. PHOTO Adele Wonnick



LEFT The newly confirmed participate in the Eucharist. RIGHT A view of the nave at the conclusion of the Opening Hymn. PHOTOS Adele Wonnick



• St. Mary's, Sapperton Homecoming •

On May 1st, 1865, the parish church of St. Mary the Virgin, Sapperton was consecrated. On May 2nd, 2015, 150 years later approximately 100 folks gathered in the newly renovated Parish Hall to celebrate the event with an Homecoming Wine and Cheese reception.

Well deserved kudos and congratulations go out to the sesquicentennial organizing team for putting together a wonderful event. Communications officer, Randy Murray and diocesan videographer, Cliff Caprani were made very welcome and felt like "part of the family" during their visit to the parish. The two hours sped by like ten minutes.

Event organizers, Doreen McQueen and Rob England welcomed the 95 guests most of whom had registered in advance. Priest-in-charge, the Rev. Maggie Rose Muldoon and the Archdeacon of Westminster, the Ven. Elizabeth Northcott were also in attendance and made themselves available to all the guests.

Parishioners Bob James and Digby Turney were delighted to share stories of the history of the parish. The church was completed by the Royal Engineers (Sappers) in March of 1865, about six weeks prior to the consecration. Finishing the construction of the church happened just in advance of the completion of the telegraph lines. The first telegraph message received at that location a month later was on April 14th announcing the assassination of Abraham Lincoln.

The chancel window given in memory of pioneer physician Alfred Masters by his sister soon after his death in 1887 is one of the oldest if not the oldest example of painted glass in the Diocese of New Westminster. Manufactured by *Cable and Son* of Montreal, it depicts three key events from the Gospels: the Annunciation; the Presentation of Jesus in the Temple; and the Women at the tomb of the risen Lord. It was damaged in a 1932 fire by restored beautifully soon after by the Hastings Park glass firm of *Bogardus-Wickens*.

The party was joyful and the day was bright and sunny. A *PowerPoint* photo display depicting the history of the parish and its people ran continuously on a screen in the hall. A number of folks took the time to visit the nave and chancel looking

for memorials to loved ones and ancestors, parishioners from decades past.

Bishop's Warden, Karen Baron and longtime parishioner, Digby Turney were kind enough to take time out from the party to participate in video interviews.

LEFT A view of the hall facing north toward the screen. MIDDLE Every table was full of folks having a great time, sharing memories. RIGHT Bishop's Warden, Karen Baron. PHOTOS Randy Murray



One of the oldest examples of painted glass in the Diocese of New Westminster. PHOTO Randy Murray



AROUND THE DIOCESE

• Using Family Systems in Your Ministry •

SUBMISSION Sharon Salomons

Family Systems Theory is an approach to understanding the emotional patterns and dynamics inherent in any human system. We all know the challenges of the emotional dynamics in our families. These same issues surface in any group of people who interact with each other on a regular basis. There has been extensive research and application of the theory to organizational systems as well as families. In particular, Rabbi Edwin Friedman and the Rev. Dr. Ron Richardson have written books applying the theory to congregational life in the church and synagogue.

Religious organizations are particularly impacted by the emotional process within the system because of the often-deep investment members place into their faith community. Our spiritual longings and our principles regarding our faith life run deep and can strengthen the emotional intensity we bring to our faith community.

Clergy and lay leaders are in a central leadership role within this emotional system and can often find themselves caught in the patterns of anxiety that can be heightened, especially during times of uncertainty and change.

This course aims to offer participants the opportunity to gain understanding about their role within their systems, ways to monitor and manage their own anxiety and ways to strengthen their capacity to lead effectively even when the waters are troubled.

The course runs in three-hour sessions, two mornings per month for eight months and includes material presented, recommended readings and interactive discussion related to application of the theory.



Sharon Salomons. PHOTO Peter Brolese

It will take place at St. Margaret's Anglican Church (1530 East 22nd Avenue) on Thursday mornings, beginning September 10th. Further information and course and registration details are available online at, <http://vancouver.anglican.ca/news/using-family-systems-in-your-ministry> or contact Sharon at 604.926.5496, ext. 308.

• Late Photo Credit •

By press time for the April 2015 issue of *Topic* we had not yet received information in order to credit the photographer who took the photos printed on page 18 in the Around the Diocese section regarding the *Drum Making Session at St. George's, Vancouver*. We now have that information and would like to give credit to and also to thank **Dr. Barbara Harris** for the photos.

• 2016 Canadian Church Calendars •

SUBMISSION Sheila Puls

For many years, the Anglican Church Women (ACW) has offered a service to the churches of the diocese in the supplying of the annual church calendars. Why would anyone order through the ACW rather than directly from Augsburg? After all, the price is the same—but there are advantages to both the churches and to the Diocesan ACW.

Firstly, when ordering from the ACW, there is no shipping cost and no GST added—both of which are added when ordering from Augsburg. This can be done because Augsburg do not charge shipping on bulk orders.

Secondly, when ordering these large quantities there is a small discount—and this produces a small profit, which has been used to enable the ACW to pay the shipping costs for the *Bales to the North* program.

For about 70 years, the women of the Anglican Church have been collecting good used clothing and household goods, sorting them carefully, and ensuring that they are clean and in good order. They are packed into large bales, wrapped in a blanket and then waterproof “skin,” and shipped by Canadian Freightways to the parishes in the Diocese of the Yukon. The clothing is donated or sold in the parish thrift stores.

This serves a three-fold purpose. The income from the thrift store is a financial assistance to the church in these remote areas where poverty is widespread. It is a source of basic necessities where a round trip to shop for clothing or household needs can mean a full day or more of driving over winter roads. And in places where there are little or no social services available, the thrift store offers a welcome place to talk, to share

problems, to de-stress.

Because the calendars have to be ordered early in order to get the best price, the parishes are asked to let ACW Place (ACW@vancouver.anglican.ca, 604.876.3720) know by July 15th how many calendars they will require for next year, for supplying to the parishes in September. Order forms will be sent to all parishes, and it is hoped that the ACW can count on the continued support of all in the diocese in order to maintain this service and consequently the outreach to the North.

• Awaken Love •



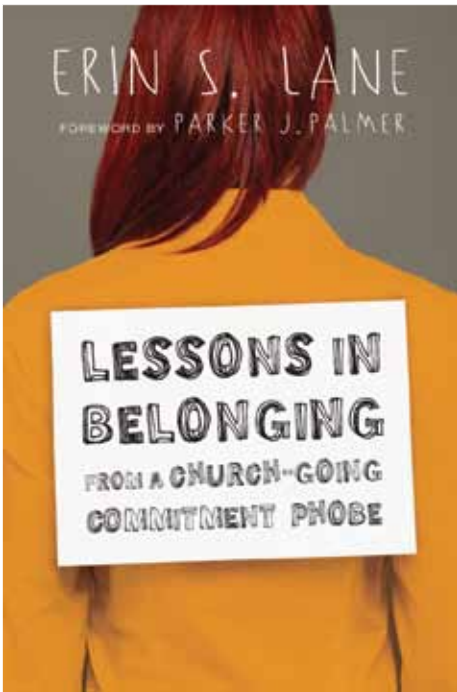
Awaken Love is a collection of music written by the Rev. David Taylor, who since June 28th, 2015, has been rector of St. Dunstan's, Aldergrove. He wrote and produced the album to benefit the BC/Yukon Anglican Youth Ministry (BCYAYM), Sorrento Centre and the Parish of St. Mary's, Kerrisdale. CDs as well as the sheet music can be purchased from David with permission to use in congregations. Please email dmatthew.taylor@gmail.com for more information.

GROWING COMMUNITIES OF FAITH

Growing Communities of Faith • Book Review

RUTH MONETTE

Director for Mission & Ministry Development, Diocese of New Westminster



Lessons in Belonging
From a Church-Going Commitment Phobe

Written by Erin S. Lane
Published by IVP Books, January 2015

We were a week or two in from having set the Synod 2015 theme as (be)longing—just far enough away from it for me to have second thoughts—when I saw it: “The thing I am most desperate to keep you from finding out about me is... I want to belong, but I do not know how.” In the midst of my Facebook feed of cute babies,

American politics, and clergy selfies was that quote and a link to the publisher's page for a new book: *Lessons in Belonging From a Church-Going Commitment Phobe* by Erin S. Lane. I ordered the book.

It is that particular genre of Christian writing that seems to have developed in the first decade of this century—half memoir, half researched exploration of a theme, and half sermon (and yes, that's three halves) all written in a voice that knows in its very bones that the personal is political and the political is personal. Erin S. Lane is a “young adult” (she's in her late 20s when she's writing the book) and a churchgoer. She's also theologically educated, tied into mainline Protestantism, and navigating the first ten years of marriage. So she uses marriage—the most significant commitment she's made to date—to work through why committing to the local church is so very, very hard.

What I appreciated about Lane's work in *Lessons in Belonging* is how well she names the challenges of belonging to a parish while holding on to the idea that somehow that commitment matters:

“I believe in being the church. I believe in attending a church. I just don't like to do it. I don't like when the older people talk too long even though I need to be reminded of our shared history. I don't like it when the young babies cry too loudly even though I need to be reminded of our shared need. I don't take well to authority figures telling me what to do. And yet I have a lot of opinions on what they should do. I like Jesus; I

just don't like when he's separated from the other persons of the Trinity like the cheese who stands alone. I believe in tradition if there's a good reason behind it. It's just that I often can't get a straight answer about what the reason is.” (Lane, page 27)

It's easy for any of us, I think, to blame parishes for how hard it is to belong to them. It might be extra easy when we can identify ourselves as part of a group that the church especially struggles to welcome and incorporate—young adults, single people, some immigrants, non-English speakers. Certainly when I was a church-going twenty-something, it felt easy to argue that the church (as a whole) mostly didn't know what to do with me. I often felt greeted with polite confusion as if other churchgoers just couldn't figure out what to do with someone in her twenties who actually wanted to get out of bed and join them for worship.

Maybe because at this point I can see forty so much more clearly than I remember 22, I really appreciated that Lane didn't let herself or her peers or other commitment phobic churchgoers off the hook. Belonging, she says, is a two-way street. Places in existing communities need to be made for us to be invited, welcomed, oriented, and incorporated and those of us seeking places to belong have to commit, to stick with it when it would be easier to sleep in or go to brunch on Sunday morning. To belong, we have to face the awkward moments of admitting that we don't know the name of the person we've been sitting next to for the past four Sundays, start asking others

to help us interpret the code of worship and the ecclesiastical alphabet soup, and risk vulnerability and trust others to share our whole selves. Doing that, Lane suggests, is a lost art. “It's not simply that we've chosen not to belong. It's that we've forgotten how.”

For us, as Christians, remembering and learning how to belong is always influenced by the Gospel and the story of Jesus. Jesus gathers fishermen and prostitutes and tax collectors and calls them friends. Jesus, the Risen Christ, inspires Paul to instruct the early church to see itself as the Body of Christ—unified in its diversity. Paul, actually, spends quite a bit of the letters we attribute to him helping the early church learn to belong, to be that diverse, unified Body of Christ.

It is the example of the Gospel and Paul's teaching about belonging that Erin S. Lane is picking up on in *Lessons in Belonging From a Church-Going Commitment Phobe*. Her insistence that the church must do its work to welcome and invite people into belonging is matched by an insistence that those of us seeking belonging must do some work as well. The real challenge that I found in Lane's book wasn't for the church to be more welcoming to “young people” or “ethnic minorities” or “non-Christians,” but for the church to become better at teaching and reminding us all how to belong.

Ruth Monette can be reached by email at rmonette@vancouver.anglican.ca

Get Them to the Church on Time!

LYNDON GROVE
Christ Church Cathedral, Former Editor of Topic

Another bride... another June... Another sunny honeymoon...

At some point in his episcopate, Archbishop David Somerville found it necessary to issue a directive to his clergy informing them that it was inappropriate to conduct the sacrament of Holy Matrimony in a venue other than a church; for example, a tree house or waterslide or the famous *Playland* rollercoaster.

This may have been occasioned by the wedding of Paxton Whitehead, then artistic director of the Playhouse Theatre Company, and actress Pat Gage, who plighted their troth aboard the Grouse Mountain *SkyRide*.

For a time there was a run on weddings in offbeat settings. In fact, I played a minor role in the wedding of Howie Bateman and his intended, Anna around the swimming pool at publisher Don Cromie's Angus Drive home. Howie (who would leave, with Anna, immediately after the ceremony to launch the magazine *Toronto Life*) had asked my assistance in securing clergy. The Rev. Art Hives regretfully declined, but a United Church campus chaplain was ready for the gig.

I told Howie I had found someone for him; "He works at Simon Fraser University," I said, "but he doesn't have a parish at the moment." "What?" said Howie. "You got me a priest who's at liberty?" At liberty—show biz jargon for not being able to land a job.

The diocese has never had to contend with Las Vegas-style weddings, conducted by Elvis impersonators, or the kind of wackiness that led a London couple to be married in a fish and chip shop, where the wedding cake was a deep fried Mars bar, but I was present at a reception where, in place of a cake, there was a "wedding tree" composed of iced doughnuts, constructed by the groom, Adrian Ross, onetime

Christ Church Cathedral liturgical arts coordinator.

In what people still think of as "the Hippie era," barefoot couples wearing flowered headdresses often wrote their own vows, sometimes in verse. One newly minted pair elected to start wedded life by dancing to *Jailhouse Rock*. A radio colleague composed a song largely in tribute to his own wonderfulness, and had it sung by his bride. Dick Van Dyke and his first wife, seriously broke, were married on a reality show called *Bride and Groom*.

Mr. R. Murray, leader of the *Miserable Offenders*, ersatz Synod house band (who moonlights as Diocesan Communications Officer) had his friend David Graff perform *Love is All Around*, the theme from *The Mary Tyler Moore Show*, as Rosemary processed on her father's arm along the Cathedral nave. The groom had pushed for The Pretenders' *Back on the Chain Gang*, but the bride demurred. However, on the newlyweds' walk down the aisle, Peter Allen, working the KJ tracker organ, segued from the *Wedding March* into the theme from *Bonanza*.

An actor/singer friend arranged his wedding on a Puerto Rican beach at sunset, and undoubtedly it was quite lovely. Another couple elected to wed at Sun Peaks in February, and following the pronouncement that they were husband and wife, bride and groom and the rest of the wedding party, still in full matrimonial finery, went swooping down the slopes on snowboards. It's not reported whether the priest joined them.

Presumably ships' captains still can officiate at weddings, and perhaps captains of airplanes; probably not bus drivers. And for those choosing civil ceremonies at City Hall, next to the dog license window, there are footprints painted on the floor, like dance

steps, to show them where to stand. As many know, even weddings in churches in traditional fashion are, like weather forecasts, subject to change. At a wedding rehearsal a few years ago an assistant priest called in at the last moment when the rector decided to go skiing told the young couple it would be the first wedding he would conduct in Canada. Then he told them of his first wedding in England: "It was quite traumatic. At the last moment, the groom decided he didn't want to get married. I had to go out in the church and tell the crowd of guests that it was all off and they should just go home. Well, let's get this over with, and good luck tomorrow."

The about-to-wed couple looked as though they had been hit by a tow truck. Wedding underway, what can go wrong? Perhaps an intrusion by the outside world. One summer day in the midst of the Vietnam War, guests at a marriage ceremony taking place at Christ Church Cathedral were startled to hear marchers outside chanting "One, two, three, four—we don't want your %%&*+##\$ war." The Rev. Philip Thatcher told the congregation it was a symbol of our fragmented world. Then he continued the ceremony, and sent the couple away to live happily ever after.

Lyndon Grove can be reached by email at jlgrove@shaw.ca.

LEFT Rose and Randy Murray with the Very Rev. Peter Elliott prior to processing out after the wedding ceremony, May 19th, 2007. RIGHT Peter Allen playing the *Bonanza* theme on the KJ Tracker organ at Christ Church Cathedral. PHOTOS Martin Knowles



Five things they should have told me before I was ordained. No, six.

HOWIE ADAN
Priest of the Diocese with Permission to Officiate

I may not be the sharpest pin in the box, or maybe I was sitting behind the door when the instructions were handed out but, in any case, I seemed to have missed a thing or two in divinity school. My professors taught me to read ancient languages, decipher complicated texts, actively listen, and use *Rober's Frickin' Rules of Order*, but nobody ever mentioned the following:

- 1. You will be an interloper on holy ground. Whether it is the moment you hand someone the Eucharistic host, or whether you are the silent third party witnessing a tearful couple finding new life in their relationship after years of pain, or whether you are hearing someone confess for the first time to a crime they committed long ago, these and a hundred other situations will regularly place you on someone else's holy ground. Like Moses before the burning bush, it is best to tread as lightly as you can.
- 2. The bully wins. Not always, but almost. You know the one in your church with the super-sized ego? The one who believes the church would fall apart without them, and everyone else wishes they would give it a try? (Tip: they were probably somewhere in the picture when you interviewed for the job, but you didn't realize it then.) They are variously known as gatekeepers, kingmakers and by other — less friendly — terms. Well, if you decide to be a hero and rescue your people from the tyrant's oppression, don't be surprised if, when the crucial moment comes, you're the only one marching to the fight. The reason is simple: everyone knows that if you try and fail and end up leaving, they still have the bully to deal with; he or she is still their next door neighbour and a

- member of the church council. You, on the other hand, are dispensable. Instead of the hero you will merely be the latest in a long line of scapegoats: the sins of the community will be heaped on your back and you'll be sent packing. A useful ministry too, but maybe not the one you envisaged.
- 3. You will have countless opportunities to abuse your position. Sadly, this has been proven many times over in church history. Cases of clergy abuse are often in the media these days and have been the focus of heightened efforts of prevention by church leadership. But the fact remains: your position is one founded on trust and if there are weaknesses in your character or flaws in your integrity, these will have ample room to manifest themselves. You don't mind having a little bit of extra lunch money in your pocket from time to time? Presto: people will push envelopes of cash into your hand, in complete confidence that you will see it to its destination, and with remarkably little interest in verifying that you did. You have slightly too much interest in the blooming bodies of adolescent youth? No worries, they trust you, their parents trust you and you will find ways to indulge your interest. I could go on, but you get the point. Please, if you know deep down that you can't be trusted, go find another career where

- you'll do less damage.
- 4. Every object has hidden significance. Your job is all about opaque signs and symbols, so you should be used to this concept. You aren't, not by half. In churches the meaning behind the thing always works out exponentially. When you walk into your church facility for the first time it might be helpful to imagine that you are a character in a video game walking into a room full of treasures. Every single item in the room that you touch, no matter how insignificant, will cost you points, but the value seems to be assigned arbitrarily. Those old hymnals at the back that have not been used in at least a decade? A thousand points, very costly. The set of quality biblical commentaries someone left in the church library? Oh, we don't care, do with those what you will. The 1950s era, badly framed snapshot of the children's choir hanging in completely the wrong place? Don't even think about it. That little photo carries more weight than the bearing wall on which it hangs. Remove it, and the whole place will collapse.
- 5. The best two days will be your first one and your last one. On your first day you will still be living in the fanciful world of the parish profile and your new congregation will still earnestly believe that you are the sum of your CV. On your last day you will all know the truth, and the truth will set you free, and the people whose lives

- you've touched but never said a word will finally come forward and have their say, and there will be tears and there will be laughter, and pain and satisfaction, and bitterness and thanksgiving, and it will all be right.
- 6. There are, actually, some Christian people in the church. Not everyone, not by a long shot. And by Christian I don't mean the baptized, though I suppose they win on a technicality. And I don't mean those people with impeccable manners who always behave in such a civilized way. Nor even those with an active faith who give you books "you should read" and pat your hand knowingly and tell you they are praying for you. And heavens no, I don't mean the ones who listen to those awful Christian radio stations and are always going on about how the church should be doing more evangelism and becoming more contemporary. I mean the handful that have taken Jesus at his word. Who make the time to care for the materially and emotionally poor. Who give of their means, generously and quietly. Who are glacier-like slow to judge the intentions of others. Who somehow find it in their hearts to love even their detractors. Who serve without pretense or false humility. Who come to the aid of the marginalized. These are the people who get it, and who, in so many ways, will enrich your life immeasurably.

Howie Adan can be reached by email at howie.adan@gmail.com

OPINION

Olive Trees and the Powers of Darkness: A Holy Week Reflection

DON GRAYSTON

Retired priest of the diocese, parishioner of Christ Church Cathedral

On Tuesday of Holy Week, March 31st, 2015, I took part, with many other clergy, in the Chrism Mass, the annual service when the sacramental oils are blessed for use in the following year. It is also the annual opportunity for the ordained among us to renew our ordination vows: the Bishop received our vows, and in turn we received hers. It was a beautiful occasion, followed by an opportunity for those present to receive anointing and the laying on of hands from our Bishop. The prayer for the blessing of the oils was bracketed by verses of a hymn, which until its use on the same occasion last year I had never encountered. It begins, “Blest by the sun, the olive tree / Brought clusters of fair fruit to birth,” and was written by Richard Rutt, at one time an Anglican Bishop in Korea. The hymn prays that the blessed oil may be “a lively sign / which all the pow’rs of darkness fear,” and I think it was that line that started me thinking about the connection between olive trees and the powers of darkness.

The cultivation of olives is a traditional and substantial element in the economy and culture of Palestine, a land, which has been occupied by Israel since the six-day war of 1967. For the Israeli-Palestinian conflict to end, the occupation must end; and its ending, when it comes, will be a blessing to Israel as well as to Palestine. It is on the 1967 pre-war borders that President Obama and many others believe a fair settlement of the conflict must be based. A major impediment to this resolution, however, is the existence of the “settlements” — colonies, indeed many of them cities, built illegally (in contravention to international law) on Palestinian land. Some 600,000 Israelis live in these settlements, many of them fundamentalists who believe that what the Bible literally says about the borders of Israel (which would include parts of Lebanon, Syria and Egypt) is what the government should honour now. Many of them are Americans who have moved there to strengthen Israel’s claim to the land; others are there simply for financial reasons, since the government subsidizes them. Obama’s position is that there would need to be land swaps, whereby, in a two-state solution, the settlements would be swapped for territory, which is now in Israel and which would be transferred to an independent state of Palestine; the Palestinian Authority supports this position. Some observers of the political realities there, however, predict that any attempt by an Israeli government to effect these land swaps would result in a civil war between the government and the settlers, given that most of the settlers are, first, determined not to move or be moved, and, second, are heavily armed with AK47s and the like.

Meanwhile, the more aggressive of the settlers are trying to “persuade” the Palestinians to leave, so that Israel could annex the whole of the West Bank — and this is where we get to olive trees and olive oil. More than 90% of the Palestinians are Muslims, with most of the rest being Christians: but in regard to the occupation there is no disagreement between Christians and Muslims. Many of them are farmers, who have suffered raids from the settlements in which in recent years 800,000 olive trees, some up to a thousand years old, and in a real sense sacred to their owners, virtually members of the family, have been hacked down or burnt. The cruelest such occurrences have taken place just when the olives are ready for harvest. Sometimes members of the Israeli

Defence Forces are present when the olive trees are being attacked; yet if so, they do not attempt to prevent the settlers from doing what they are doing. On the plus side, international volunteers regularly join the farmers at harvest time, both to assist with the harvest, and also by their presence to deter the attacks of the settlers (see the information at the end of this article).

There is a particular irony to these actions, given that most of the settlers are biblical literalists who believe that every word of Torah (the teaching of the Hebrew Bible, that which we used to call the Old Testament) should be obeyed. What then of these verses from Deuteronomy?

“If you besiege a town for a long time, making war against it in order to take it, you must not destroy its trees by wielding an ax against them. Although you may take food from them, you must not cut them down. Are trees in the field human beings that they should come under siege from you? You may destroy only the trees that you know do not produce food...” Deuteronomy 20: 19–20

Certainly as far as the Palestinians are concerned, they are living in a war zone when this kind of thing can happen, and could only wish that the settlers would take these verses as literally as they take other scriptures.

Which brings me back to the oil we bless and its relation to the powers of darkness so actively at work in Palestine. The fair trade movement has in our time asked us to make connections between the coffee we drink and the working conditions of the farmers who grow it, for example. What I am suggesting is that we need to make a similar connection between the oil that we use sacramentally and the conditions under which, in Palestine, our fellow Christians and their Muslim neighbours produce it. Similar analogies could have been made by Bolivians in regard to the water of baptism when Bechtel Inc. tried to privatize all Bolivia’s water; or by those who made bread for the Eucharist from the wheat commandeered by Stalin from Ukraine in the 1930s, leaving seven million Ukrainians to starve to death.

I don’t know where the oil that was blessed came from, and of course I recognize that not all olive oil comes from Palestine — but some of it does; and when we celebrate the Chrism Mass next year, I would like to see us use Palestinian olive oil for the service. I fear that without acknowledging the unhappy reality that I have described, our use of olive oil — without asking where it comes from, and what the conditions are of its production — runs the risk of sentimentality. Not until justice is done for the Palestinians can an olive branch (cf. Genesis 8: 11) be exchanged between Palestinians and Israelis.

May it be soon.

The East Jerusalem YWCA organizes a major olive tree-planting program. Beside two weeks of planting olive tree seedlings or participating in the olive harvest, it offers daily seminars addressing various topics germane to the occupation. For more information please go online to jai-pal.org/en/campaigns/olive-tree-campaign.

Details of the next olive picking program in October 2015 can be found online at jai-pal.org/en/campaigns/olive-tree-campaign/olive-planting-program

Close up of olives on a Palestinian olive tree.



Elderly woman planting seedlings surrounded by Israeli troops.



Palestinian Catholic priests saying Mass in an olive grove in protest against expanding separation barrier threatening to divide the Cremisan monastery and hillside olive groves from Beit Jala.



PHOTOS All photographs copyright by John Soos, PhD (Vancouver 2015) and used with permission

THANK YOU AND HAVE A GREAT SUMMER!



We look forward to being back in the fall with the September 2015 issue of Topic.

The deadline for submissions for the September issue of Topic is Friday, July 24th, 2015. We look forward to your submissions.

REMEMBER!

The diocesan website at www.vancouver.anglican.ca is updated regularly with news and information of interest to Topic readers.

Also, check out Anglican Conversation on Facebook at <http://on.fb.me/J2yGrT>.

“Have a wonderful summer!”

Randy Murray, *Topic* Editor and
Jennifer Ewing, *Topic* Designer



Strive to Safeguard the Integrity of Creation

LAUREL DYKSTRA

Priest of the Diocese of New Westminster



Diocesan Youth Movement

YOUTH CONNECTIONS

News & Events for Youth in the Diocese of New Westminster

youth groups •

For Parish Youth Groups go to <http://tinyurl.com/DNW-Youth>

contact • Caitlin Reilley Beck,
Diocesan Coordinator for Children & Youth Ministry
cbeck@vancouver.anglican.ca
604.684.6306 ext. 225

*“More than 90%
of the youth we asked
worry about their future
because of harm to the environment.”*

Myriam and Harriet Dykstra. PHOTO Laurel Dykstra



Harriet Dykstra and Anakin the Harris Hawk at the Raptor Centre. PHOTO Myriam Dykstra



- Highlight the sacredness of creation
- Invite nature into our parish
- The church needs to see environmental issues as central to mission, vision and purpose
- Give me a voice
- Bring environmental issues to the front of what we do, in worship, talking, and taking concrete actions
- Always educate yourself
- Financially help companies and organizations that help the environment

These are the words of young Anglicans from this diocese and province when asked, “What can the church do to help you connect with the environment, in the way that you want to?”

Adults often say or assume that “the environment is an important issue for young people” but we don’t always ask young people, or let them speak for themselves.

In January and February, approximately 60 people, aged 12–26, participated in a project on youth engagement with the Fifth Mark of Mission:

“To strive to safeguard the integrity of creation and sustain and renew the life of the earth.”

The project was part of a national church program focused on living out the Marks of Mission, five kinds of loving action that guide the ministry of Anglicans around the world. Other dioceses produced an Oji Cree Prayer Book, built a Christmas parade float as a tool for evangelism, opened a rural recycling centre, and started a conference for women from Ottawa and Jerusalem.

Participants in the Diocese of New Westminster’s project took an online quiz, filled out a questionnaire, participated in a workshop, made art, prayed, and produced a video all focused on their relationships to the Fraser River/Salish Sea watershed, Coast Salish Territories. Some did all of these things and some only one.

What we learned is that our diocese faces both Good News and challenges if we want to support young people in the ministry of creation care.

Good News

The good news is that God is at work in the lives of young people. A very high proportion, experience a sense of spiritual connection in creation or wilderness and they want to engage in wilderness experiences with their faith communities. Many young people are deeply concerned about environmental issues, almost all can identify personal actions that they take to care for creation and many expressed the desire to do more and be more effective.

Most young people believe that the church has something relevant to say about environmental issues and those with the greatest concern are the most sure that the church matters; they want the church to be a partner in their ministry for ecological justice.

Undertaking this project is good news in itself. It has raised the profile of environmental justice in the diocese, encouraged youth and young adults with environmental concerns and produced the video report, a creative tool that can be used for future engagement. The video can be found on *YouTube* at <https://www.youtube.com/watch?v=vAXpeJYDUmI> with the title *5th Mark of Mission*.

The project identified a small group of young people with the passion and engagement to become leaders and organizers. Some of these have already been referred to an environmental leadership program through Fossil Free Faith.

Challenges

The first major challenge we identified is the church’s credibility with young people. The church does not have a strong presence in creation, wilderness or outdoors; the place where many youth feel most strongly spiritually connected. Further, most young people feel that the church is slow to take leadership and action on the issues that concern them like climate change, species extinction and water pollution.

The second challenge is how to make effective change. Participants emphasized action over talk and expressed a strong desire to make a difference but they thought and operated almost exclusively at the level of personal responsibility—like recycling or taking transit. They lacked knowledge and experience of effective “structural” change work.

Recommendations

Based on this project, recommendations are making their way to youth leaders and decision makers in the diocese and being shared on the national church website. According to youth and young adults in our diocese, we can better live out the Fifth Mark of Mission by contextualizing our worship to this bioregion, bringing the symbols and species of this place into our liturgy and praying out of doors. Programming for youth should include wilderness experiences like hiking, kayaking, and camping, gardening with experienced gardeners, environmental impact projects like shoreline clean-up or invasive species removal. Older teens and young adults especially want to learn about First Nations’ worldviews on land and creation. With training and mentorship small but significant number of youth are ready to become leaders for environmental justice in the church and beyond.

*“All the youth surveyed
could name at least one way
that they take personal action
for environmental change.”*

Barn Owl. PHOTO Myriam Dykstra

