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## The Order of the Diocese of New Westminster in 2020

RANDY MURRAY

Communications Officer & Topic Editor



FRONT PAGE: At St. Mark's, Ocean Park the Investiture was an intergenerational affair. Jenna places the medallion and ribbon around the neck of her grandfather, Parish Nominee, George Leslie (Les) Edmonds, ODNW. PHOTOS Barb Walks



And Tyler places the medallion and ribbon around the neck of his mother, Bishop's Nominee, Mrs. Pauline Ann Blachford, ODNW. PHOTOS Barb Walks



The Order of the Diocese of New Westminster commonly referred to by the initials ODNW was established in our diocese in 2009. The purpose of the Order is to honour and give special recognition to lay members of the diocese for outstanding service over a significant period of time in their volunteer ministry. Since 2016, the Investiture Service takes place every other year. From 2009 to 2016 it was an annual event, and it remains as one of the most anticipated, best attended and most joyful of diocesan-wide gatherings.

With the arrival of the COVID-19 pandemic and the first suspension of onsite worship in diocesan parishes on March 22, the fate of the 2020 ODNW Investiture event although not on the immediate priority list was very much on the minds of diocesan leadership and Synod staff. As the spring of 2020 moved into summer, the infection, hospitalization, and fatality numbers decreased, the lockdown ended, and parishes began to introduce onsite worship with limited attendance. At that point, Archbishop Skelton with staff developed a plan to celebrate the new members of the ODNW in a series of six liturgies to take place in a church located in each of the diocesan regional archdeaconries. The investiture liturgies would take place once a month, October, November and December on a Saturday two at a time, morning and afternoon. A liturgy was developed, and a careful plan was organized that would include robust coverage by diocesan communications, complete with still photographs of the recipients, and edited video coverage of the six liturgies to circulate following the last scheduled investiture on December 5.

As with the previous nine ODNW Investitures, the majority of parishes (44) submitted a nominee (each of the 66 parishes is permitted one nominee per cycle) and Archbishop Skelton chose nine Bishop's Nominees (the diocesan canon that created the ODNW, Canon 22, permits the diocesan bishop to nominate up to ten members of the diocese for investiture) also for 2020, there was one Honorary Nominee.

But alas, the coronavirus doesn't really care too much about people's plans and the sharp rise in infections at the end of the summer, an ominous sign of what would indeed be a substantial second wave in the fall created the need to revisit the ODNW regional plan. Following much prayer and consultation, on September 21, 2020, Archbishop Skelton issued the following message:

*of the diocese, the archdeacons, and the Dean of the diocese, I have decided not to go ahead with the regional ODNW inductions as previously planned. We will instead empower priests-in-charge and parishes to invest their nominees in their*

*parishes, with parish leadership getting to choose the way they will do this, a way that works best for the parish and for their nominee."*

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### Topic Schedule Reminder for 2021

In January 2020, the number of issues per year of *Topic* available in print and distributed to subscribers as a section of *The Anglican Journal* was reduced from ten to eight. The current *Topic* print schedule is January, March, April, May, June, September, November and December. In February of 2020, the special 50th Anniversary issue was distributed. Diocesan Communications has copies of the 50th Anniversary issue available. If you'd like one for yourself or more for your parish, please send me an email at [rmurray@vancouver.anglican.ca](mailto:rmurray@vancouver.anglican.ca).

For the past 11 years a downloadable PDF of the print version of *Topic* has been accessible on the diocesan website. That will continue.

You'll see that the date for this issue is January/February 2021. There will not be a February issue of *Topic* in print, however, please continue to visit the news pages of the diocesan website at [vancouver.anglican.ca/news](http://vancouver.anglican.ca/news) for current coverage. The next print edition of *Topic* will be the March 2021 issue.

You are encouraged to subscribe to the weekly Diocesan eNews. Subscribing is quick and easy, just go to the diocesan website at [vancouver.anglican.ca](http://vancouver.anglican.ca) scroll down to the footer where you will see the "Sign up for our Newsletter" prompt and follow the steps.

Many thanks for your ongoing support.  
Randy Murray

Communications Officer & Topic Editor

*"Given the continuing rise in the number of cases of COVID-19 and the age of many who will be ODNW recipients this year, and in consultation with the Re-opening Team, the lay leaders*



# The Order of the Diocese of New Westminster in 2020



At St. John the Divine, Maple Ridge the newly invested Ms. Rosemary Anita Vera Stasiuk, ODNW models physical distancing accompanied by the Ven. Douglas Fenton, Executive Archdeacon of the diocese of New Westminster and Archdeacon of Vancouver and the Rev. Philippa Segrave-Pride, Chair of Mission and Ministry for the diocese and currently priest-in-charge of St. Mark's, Ocean Park. PHOTO Laurel Dahill.



LEFT Muriel Minshall, ODNW leads Opening Prayers at St. Laurence, Coquitlam. PHOTO Sharon Taylor



RIGHT The Ven. Richard Leggett, Archdeacon of Westminster, Vicar of Holy Trinity Cathedral, New Westminster and priest-in-charge of St. Catherine's, Port Coquitlam poses outside in the cool fall air with the newly invested Mr. Stanley Bruce Middleton, ODNW. PHOTO Ann Blue, ODNW

CONTINUED FROM THE FRONT PAGE

In the same communication from the Archbishop's office, detailed plan elements were outlined as well as various options for investing nominees in their own parishes. The logistics of this were complicated and Mr. Bill Siksay, Executive Assistant to the Archbishop's and Executives Archdeacon's Offices who is the Synod staff person with oversight when it comes to the ODNW worked to ensure that parishes had everything they needed to move forward with investitures. This included: medals, ribbons, lapel pins, citations, Order of Service bulletins, video of Archbishop Skelton's ODNW sermon for the Feast of All Saints (November 1) and the text of the sermon, instructions regarding how to submit photographs to diocesan communications for this *Topic* article and for the ongoing archived record of the ODNW.

The timeline for ODNW Investitures has always been within the "octave" of All Saints Day, the eight days surrounding November 1 and that timeline was again suggested for 2020, although it was understood that this may not be possible for all parishes in this unusual year. However, the majority of the parishes with nominees did celebrate the investitures on November 1 and from the requested content and other coverage received by diocesan communications the liturgies were successful.

In order to safely observe the protocol instructions distributed by the Safety and Re-Opening team of



Prior to receiving the medallion and ribbon from her husband Herman Klassen, ODNW (right), Mrs. Fay Klassen and Herman listen to the Rev. Arvin Amayag read the Citation at St. Mary the Virgin, Sapperton. PHOTO Ceasar Castro



Physically distanced in the Memorial Garden at St. Stephen the Martyr, Burnaby, Mrs. Valerie Krause, ODNW (right) stands with other parish members of the Order. PHOTO Ruth Monette



"The eyes have it!" The Rev. Fr. Robin Ruder-Celiz masked beside the newly invested Mrs. Dorothy Diane (Sue) Paege, ODNW, also masked and smiling brilliantly with her eyes at All Saints', Ladner. PHOTO Cliff Caprani



The newly invested Mrs. Elizabeth Sarah Burns with her family at St. Philip, Dunbar. PHOTO Submitted by Stuart Hallam

## 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, the Fraser Valley and on the Sunshine Coast of British Columbia, located on the ancestral lands of the Coast Salish First Nations, consisting of 69 worshipping communities.



**The Archbishop of New Westminster**

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**Thank you!**



# The Order of the Diocese of New Westminster in 2020

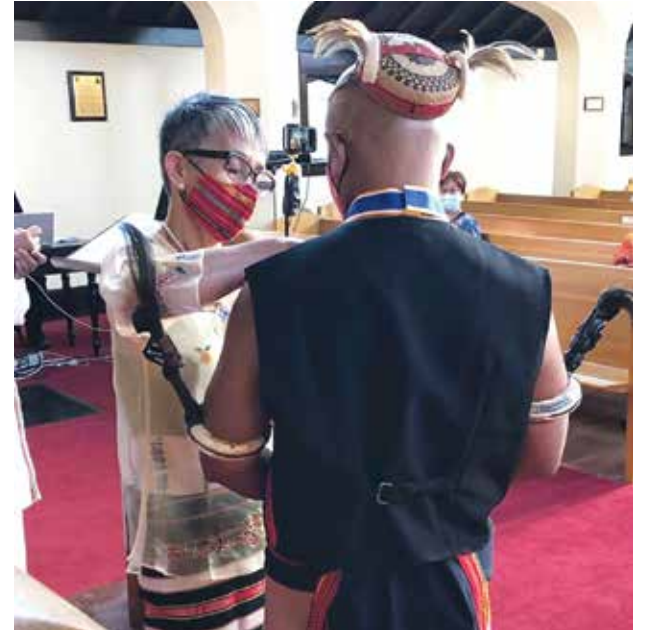
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Archbishop Skelton, the Reverends Philippa Segrave-Pride and Tellison Glover and orders issued from the Provincial Health Officer, physical distancing was maintained during the ceremony, with recipients and presenters masked. In a number of cases the recipient was presented with the ribbon and medallion by a member of their family bubbles, a close friend, the parish priest-in-charge, or in the case of St. Catherine's, Port Coquitlam, the regional archdeacon (who is also priest-in-charge of that parish) and the recipient gathered outside with a small group of physically distanced parishioners for the investing. Bishop's Nominees were invested in their home parishes in most cases at the same time as the investing of the Parish Nominee.

Many thanks to all who sent photographs and words sharing coverage of their parish's ODNW experience. We have included a few of those photos here in this *Topic* article along with the citations of each ODNW recipient.

Let's pray that for ODNW 2022, we will all be able to gather together for a joyful celebration giving thanks for the ministry and commitment of those in our parishes who have given tirelessly of their time and skills to the Glory of God and the growth of God's mission in the diocese and beyond. ✠



With his back to us, Mr. Teofilo (Pilong) Bosaing receives the medallion and ribbon. PHOTO Archbishop Melissa Skelton

## The Order of the Diocese of New Westminster 2020 Citations

### PARISH NOMINEES



Ms. Wendy Elizabeth Bain. PHOTO Jonathan LLOYD

**Ms. Wendy Elizabeth Bain**  
*St. Stephen, West Vancouver*

Wendy is one of the longest serving members of St. Stephen's having joined in 1951 at age 15. 69 years later she remains an active and core member of the St. Stephen's parish community. Wendy has contributed to parish life in a broad span of ways. She is an active member of the Altar Guild, a Steward, a Greeter, a Chalice Assistant, and she convenes the Pastoral Care Team and coordinates the parish's support for the *Harvest Project*. And she does it all with a warm smile. ✠



Mrs. Judy Margaret Beale. PHOTO Polly Betterton, ODNW

**Mrs. Judith Margaret (Judy) Beale**  
*All Saints, Mission*

Judy's involvement in the church has been long and extensive. She has served as a Sunday School teacher, Treasurer, Parish Office Manager, Synod Delegate, Peoples' and Rector's Warden. Her love of the church and its people are evident in the many projects she has completed, including Education for Ministry, negotiating a contract between All Saints and St. Andrew's United, and the installation of an elevator, solar panels, new LED lights, and flooring. Judy is a dedicated and valuable member of the All Saints family. ✠



Mrs. Sylvia Bradley. PHOTO Submitted by Vivian Lam

**Mrs. Sylvia Bradley**  
*St. John the Apostle, Port Moody*

A native of England, Sylvia has worshipped and volunteered with St. John's for 62 years, serving in almost every ministry and participating in many fundraising events. Active in the Anglican Church Women (ACW), including as President and Secretary, she has hosted a video of the ACW's history at St. John's. Sylvia has a great memory for past events, given her long association with the church and, as de facto parish historian, graciously shares her knowledge and wisdom with anyone wishing to learn. ✠



Mrs. Elizabeth Sarah Burns. PHOTO Stuart Hallam

**Mrs. Elizabeth Sarah Burns**  
*St. Philip, Dunbar*

Since 1983, Sarah has held every leadership role: reading, singing, teaching, leading Jones Girls and Altar Guild, serving as Warden and Trustee, Rummage Sales coordinator, and Christmas cake baker! Her leadership and organizational flair were clearly demonstrated when, as member of the Coordinating Team for General Synod 2019, Sarah helped organize the much-acclaimed final banquet. She is infectious warm, wise, patient, kind and good humoured; in short, St. Philip's loves Sarah to bits! ✠

**Mrs. Ely Corales Cato**  
*St. Margaret, Cedar Cottage*

From the time she was young, Ely has been an active and faithful participant in many ministries in the Anglican church. She has volunteered at a weekly Food Bank, been a member of church committee and can always be counted on to set up and clean up for parish events. She decorates the church for Christmas, is a member of the Altar Guild and a Eucharistic Administrator. Her warm smile and her joyful and caring nature are a constant blessing to St. Margaret, Cedar Cottage. ✠



Mrs. Ely Corales Cato. PHOTO Georgia Cato



Mr. Doug Chivers. PHOTO Alex Wilson

**Mr. Douglas (Doug) Chivers**  
*St. Anselm, Vancouver*

Doug goes above and beyond in his dedication to the parish and its welcoming presence, welcoming in new people as he was welcomed. Be it garden work, repairs large and small, reading, cleaning and fixing structural issues, Doug puts his passion for hard work to the work of God's greater glory — always with a smile. Doug never fails to show up to do what he's agreed to do and doesn't rest until the job is done right. And yes, he'd love a cookie! ✠



# The Order of the Diocese of New Westminster in 2020

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**Mr. Tony Garnet Joseph Cook**  
*St. George, Fort Langley*

Tony has been a dedicated, faithful parishioner at St. George, Fort Langley since 1991. He has served on Parish Council and currently serves as Sidespersons' Co-ordinator, Intercessor and Reader. Tony helps with the Christmas Bazaar and Spring Fair, organizes the Men's Club dinners and co-ordinates Coffee Hour refreshments. With his wife, Pat, he organizes the cooking for the Fall Salmon Barbecue, Shrove Tuesday Pancake Supper and the annual Picnic. Tony is appreciated by a thankful parish who believe he is most deserving of this honour. ✦



Mr. Tony Garnet Joseph Cook. PHOTO Harold Martens



Mrs. Barbara Dawson. PHOTO Adam Yates

**Mrs. Barbara Dawson**  
*St. Faith, Vancouver*

Barbara has been a faithful member of the Parish of St. Faith's since 1996. She was President of the Altar Guild for over 15 years, a member of Church Committee, and still serves as Envelope Secretary. Barbara's gracious presence is difficult to capture with words. She is always ready to assist in her cheerful and thoughtful manner. She is a constant "behind the scenes" contributor to the beauty of our worship. Barbara exemplifies a servant's heart. ✦

**Mr. Anthony James (Tony) Dodd**  
*St. Catherine, Capilano*

A talented musician with a warm personality, Tony has been a valued and important member of the congregation at St. Catherine's for more than 20 years. He has served in many roles, twice as People's Warden and for several terms on Parish Council, as a lay delegate to Synod, a Eucharistic administrator, sidesperson, intercessor, and above all as a key member of the parish pastoral care team. He is a lively and giving Christian pilgrim. ✦



Mr. Anthony James (Tony) Dodd. PHOTO Gordon Lee, ODNW



Mr. Bill Douglas. PHOTO Submitted by Justin Cheng

**Mr. William George (Bill) Douglas**  
*All Saints, South Burnaby*

Bill brings a hearty can-do attitude and warm supportive spirit in his 34 years of ministry at All Saints, South Burnaby. His varied tasks in the past years include visiting and engaging with local businesses to support the parish's Christmas silent auction to cooking food for the major fundraisers during the year. Bill gets the job done while supporting and uplifting other people's spirits through his humour, stories, and encouragement. His commitment, dedication and strong faith in God inspires everyone. ✦



LEFT Ms. Judith Baron Downes. PHOTO Derek Simpkins



RIGHT Mr. George Leslie (Les) Edmonds. PHOTO Barb Walks

**Ms. Judith Baron Downes**  
*St. John, Shaughnessy*

Judith is a lawyer, and she has brought her skills and abilities in her professional work into her involvement and commitment to the parish of St. John, Shaughnessy. She has a busy career but as the Rector's Warden, she somehow finds time to review financial statements, rewrite parish by-laws, attend countless meetings and be a Greeter and Lector at the Sunday Eucharist. She has enormous skill, patience and expertise which she has generously offered to help build up this growing and vital parish. ✦

**Mr. George Leslie (Les) Edmonds**  
*St. Mark, Ocean Park*

Since 1994, Les has continually taken care of what needs doing around St. Mark's, quietly and without expecting recognition. Twice annually he gathers dozens of prize donations from local businesses for church barbecues. Les' effusive, positive and funny Sunday announcements are well-loved. He has served as an Alternate Delegate, Lay Delegate, and a Trustee, and a founding member of the *Journey of Christmas*. Les is a cheerful giver with a servant heart who is a treasure to St. Mark's. ✦



LEFT Colin Ensworth. PHOTO Submitted



RIGHT Ms. Frances Elaine Fagan. PHOTO Nigel Cole

**Colin Ensworth**  
*St. Thomas, Vancouver*

Colin has been a faithful and energetic member of St. Thomas, Vancouver his entire adult life. His spiritual development was deeply influenced by the Cursillo movement, which formed him as a Lay Leader. He taught Sunday School for 15 years and has been a member of the Parish Council since 1978, currently serving as Vestry Clerk. Colin's irreverent sense of humour and deep care for all people has kept the parish's ministry grounded and real. ✦



**Mrs. Deborah Edwards**  
*St. Thomas, Chilliwack*

Deb is a generous, intelligent, and committed contributor to all manner of St. Thomas, Chilliwack's common life. It is Deb's special gift to be an important contributor in different areas at just the right time! Whether it is enabling the youth group to take a step in ministry that it couldn't without her help or enabling the financial footing of the parish to be more stable, Deb is the person that St. Thomas has looked to time and again. ✦

**Ms. Frances Elaine Fagan**  
*Church of the Holy Trinity, White Rock*

Fran willingly shares her gifts of grace, wisdom, patience, gentleness, compassion and achievement. She exemplifies servant-leadership, is an inspiration to her Christian family, and her great faith is her enduring strength. As People's Warden, Fran provides understanding, encouragement and a shoulder, when needed. The safety and care of Church staff are close to her heart. She can connect with parishioners of all ages. As Chair of Diocesan Synod Planning, her support for the process, fresh ideas and organizational acumen are remarkable. ✦

**Mrs. Mary Ann Fee**  
*St. Christopher, West Vancouver*

Mary Ann has volunteered constantly at St. Christopher's since the early 1980s, including 23 years as Treasurer. On a Sunday before Christmas 2019, her volunteer duties collided in a "perfect storm". She was on Altar Guild Duty, administered Communion, served on the Hospitality Team and at the last minute, was asked to count the collection. She weathered the "storm" with her usual high energy and a helping hand to those around her. She is truly a gift to the parish. ✦



Mrs. Mary Ann Fee. PHOTO Karen Urquhart



**Ms. Francesca (Fran) Froehlich**  
*All Saints, Agassiz*

Fran feels called to a life-long ministry of service. She is motivated by love from, and for, the Creator. Her personal mission is "to better the world through helping others in order to counteract the falsehoods of society." She is the embodiment of living Jesus' love in her life while seeking reconciliation and wholeness as a happy person who enjoys life, family and culture. ✦

Ms. Fran Froehlich. PHOTO Graham Featherstone



# The Order of the Diocese of New Westminster in 2020

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Mrs. Chris Goater. PHOTO Barb Steele

**Mrs. Christine (Chris) Goater**  
*St. Cuthbert, Delta*

Chris was key to starting the compassionate *Front Room* and *Positive Haven* food programmes for the homeless, destitute and needy in Surrey's inner city. She coordinates a church outreach programme at a North Delta senior care facility. She was the Mothers' Union Branch Leader for 15 years. Chris has been a Volunteer Office Administrator, Receptionist, Pastoral Care Leader, Parish Council Member, Altar Guild Member, Sidesperson, Greeter, Prayer Station Member, Alpha course helper, and is currently also a Lay Assistant. ✦

**Mr. Leo David Golden**  
*St. Michael, Surrey*

Leo's nickname at church is "Mr. Breakfast". He began a "post service" breakfast fellowship that started in parishioners' homes and continues at *Ricky's Restaurant* years later. Through his 30 years at St. Michael's, he helped renovate the original church building. He has been an elected Trustee to Church Council since 2012, where he assists as a contract negotiator. Leo is a Lay Administrator and Reader. He is devoted to his family. People are his joy. ✦



Mr. Leo David Golden. PHOTO Natasha Kaweski



Ms. Amy Grace Grant. PHOTO Maria Hizon

**Ms. Amy Grace Grant**  
*St. Paul, Vancouver*

Amy joined St. Paul's Altar Guild in 1975, and continues to make sure that everything required for our worship is present, in place and in good condition. She has risen to the challenge of accommodating successive clergy coming with their own very definite liturgical preferences and styles. Amy served on Church Committee, is a regular chalice bearer and helps organize hospitality for our New Year's Day celebrations. Throughout, she has been dependable, friendly, and willing. St Paul's says: "Thank you, Amy!" ✦

**Ms. Joan Harvey**  
*Holy Trinity, Vancouver*

Joan is very much a participant. Holy Trinity benefits from her hard work, culinary skill, and warm nature. She is amongst the first to volunteer. She is a Barnabas — an encourager of others; the epitome of a reliable, committed Anglican. Her favourite bible verse is: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Joan says: "Sunday is not Sunday without being able to go to church." ✦



Ms. Joan Harvey. PHOTO Sharon Grove, ODNW



Mrs. Patricia Henderson. PHOTO Submitted

**Mrs. Patricia Henderson**  
*St. Timothy, Brentwood*

A "people person," Pat connects with people, listens, and empathizes. She is happy keeping in touch and being involved in people's lives — and they are happy to have her in theirs. She has been utilizing her "people skills" for well over 40 years at St. Timothy, running the phone tree (keeping everyone informed and connected) and the share chart (ensuring that all Sunday's jobs are filled), and multiple terms as a Warden, on the Altar Guild, and on Parish Council. ✦



Marianne Ruth Huestis. PHOTO Submitted

**Marianne Ruth Huestis**  
*St. Mary Magdalene, Vancouver*

It's hard to think of something that Marianne HASN'T done or a position she hasn't held over the years at St. Mary Magdalene and St. Mark, Kitsilano before that. Musician, Warden, Treasurer, taxi driver or gardener, she brings a positive, can-do determination to any challenge, be it arranging a Christmas dinner for 150 or serving on the committee everyone dreads. She sees the potential in people and places and helps them make it happen. ✦



Mrs. Noreen Beverley Jones. PHOTO Submitted

**Mrs. Noreen Beverley Jones**  
*St. Dunstan, Aldergrove*

Noreen works passionately behind the scenes at St. Dunstan's. Her compassion for the people who attend the Thursday Community Meal shines through as she prepares the meal, and sets the tables. Noreen is genuine at heart and loves to hear the stories of those around her. Like her grandmother and her mother, she believes that everyone has a place at the table. As she says: "Nobody should go hungry; it doesn't matter if they have two legs or four." ✦



Mrs. Fay Klassen. PHOTO Ceasar Castro

**Mrs. Fay Klassen**  
*St. Mary the Virgin, Sapperton*

Fay is a quiet, gentle lady who is a very large presence at St. Mary's. She is supposed to be retired, but we still look to her when we need background information. Fay's ACW experience has proved to be invaluable as St. Mary's women re-establish a women's group. She is responsible for organizing many successful fundraising activities over the years. In fact, there are very few of the many volunteer opportunities available at St. Mary's where she hasn't been involved. ✦

**Mrs. Rebecca (Becki) Mae Kozol**  
*St. George, Maple Ridge*

Rebecca has blessed St. George, Maple Ridge for 40 years, in ministries of Sunday School, Youth Group, Vacation Bible School, Music, Prayer Team, and being a member of Parish Councils, Synods, Education for Ministry (EfM) and ACW. She shepherded the parish into technology, especially in workshops for seniors, the first of which had three participants over 90. Becki says she often asks God for patience, and he gives her constant opportunities to practice it. St. George is grateful for that patience and her faith in action. ✦



Mrs. Becki Mae Kozol. PHOTO Gerald Parrott



Mrs. Val Krause. PHOTO Submitted

**Mrs. Valerie (Val) Krause**  
*St. Stephen the Martyr, Burnaby*

Val became a member of St. Stephen's in 1985 and has not stopped since that time. As a direct result of her family's lifelong support of the Anglican Church, Val is a faithful participant in every aspect of church life. She has guided her three children and now her grandchildren in the way of "church" and remains very active with many Parish ministries, including serving as Warden and co-coordinating major fundraisers. Ask Val for help and her answer is "YES!" ✦



# The Order of the Diocese of New Westminster in 2020

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Ms. Shirley Marcino. PHOTO Stephen Muir

**Ms. Shirley Marcino**

*St. Agnes, North Vancouver*

Shirley has been a faithful and hard-working member of St. Agnes for 40 years. She has held the position of People's Warden and has participated in the weekly services as both Intercessor and Reader. As Treasurer of the Altar Guild, she has ordered flowers and kept the books. Shirley's outreach work has included welcoming and assisting refugee families find housing and medical services, providing lunches and warm clothing for the Lookout Shelter, and visiting parishioners in hospital and care homes. ✚



Mr. Ian McBeath. PHOTO Submitted

**Mr. Ian McBeath**

*St. Francis-in-the-Wood, West Vancouver*

Ian is a man full of faith who has shown himself faithful. He loves Jesus and has committed his life to serving him. He ably demonstrated this by his terms as Church Warden and Trustee, as well as founding and organizing a Men's Breakfast group, and as the *quizmaster extraordinaire* at the legendary pub quiz. Known for his tenaciousness and perseverance, Ian brings those qualities to whatever he takes on, assuring everyone that he will not stop until a good outcome is achieved. ✚



Mr. Stanley Bruce Middleton. PHOTO Ann Blue, ODNW

**Mr. Stanley Bruce Middleton**

*St. Catherine of Alexandria, Port Coquitlam*

Since his arrival at St. Catherine's in the early 1980s, Bruce's quiet, reflective and faithful personality, combined with a passion for Christian education for young people and bible study, have ingrained him into the parish. He is caring and compassionate and befriends the guests at the Food Bank and soup kitchen. Bruce contributes to parish life by serving many terms on council, including a term as Warden, and serving as Greeter, Lay Administrator and Intercessor. He is always quick to volunteer. ✚



Mrs. Muriel Minshall. PHOTO Sharon Taylor

**Mrs. Muriel Minshall**

*St. Laurence, Coquitlam*

Muriel is a founding member of St. Laurence. Since 1963, she has contributed to adult Christian education programmes and served on the Prayer Link and Pastoral Care Teams. In 1993, Muriel earned a Master of Divinity degree from the Vancouver School of Theology (VST). For the past 20 years, she has offered and coordinated Intercessions and Prayers for Healing during Sunday morning services. Muriel's kindness, humility, and deep spirituality, and her belief in the power of prayer, have been an immense gift to St. Laurence. ✚



Mrs. Sue Paegge PHOTO Cliff Caprani

**Mrs. Dorothy Diane (Sue) Paegge**

*All Saints, Ladner*

In 24 years at All Saints, Ladner, Sue has served on Church Committee as Rectors' and Peoples' Warden to three incumbents and two interim priests. Her nursing background enables her to bring a focused, empathetic, professional approach to ministry including Parish Health, Worship, Mission and Ministry, Bazaar, Community service, Messy Church, and Liturgical Arts. Sue has participated enthusiastically and humbly in her parish ministry roles, inspiring and encouraging us with her personal faith, dedication, kindness and energy. ✚



Mrs. Judith Parkes. PHOTO Kimberly Blair

**Mrs. Judith Parkes**

*St. Mary, Kerrisdale*

Judith has been a member of the Diocese since 1955. In the 1970s she was a counselor and Director at Camp Artaban. She has sung in a number of Anglican Choirs including at St. Mary, Kerrisdale, where for eight years she also convened the annual craft fair. She has been a Delegate to Synod and has served as President and Secretary of the Chancel Guild. She continues to volunteer for the Kerrisdale Community Meal and volunteers at St. Jude's Home. ✚



Mrs. Birgit Petersen. PHOTO Peter Eberhardt

**Mrs. Birgit Petersen**

*Holy Trinity Cathedral, New Westminster*

For the past 15 years Birgit has been a purveyor of beauty, whether decorating the Cathedral for worship or the Parish Hall for a social event. Her organizational skills and passion for the ministry of Holy Trinity Cathedral have found expression

as a member of the Parish Council, as Bishop's Warden, and currently as Associate Warden. As the quintessential social convenor, Birgit is the person to call upon to make any parish social event sizzle and succeed. ✚

**Mrs. Dauphne Leanne Power**

*St. John the Baptist, Sardis*

Leanne has been an active member of St. John's, Sardis for 24 years with significant participation in liturgical ministries, outreach and support groups, fundraising and fellowship events. Her enthusiasm for all the activities for which she volunteers is a true example of leadership by example. Known as St. John's reigning *Cookie Walk Queen* for helping to sell over \$1,000 of cookies in three hours at the annual craft fair. She is a delight to have as a part of the parish community. ✚



Mrs. Dauphne Leanne Power. PHOTO Pete Williams



# The Order of the Diocese of New Westminster in 2020

CONTINUED FROM PAGE 6



LEFT Dr. Brian McCurdy Rocksborough-Smith. PHOTO Amanda Ruston



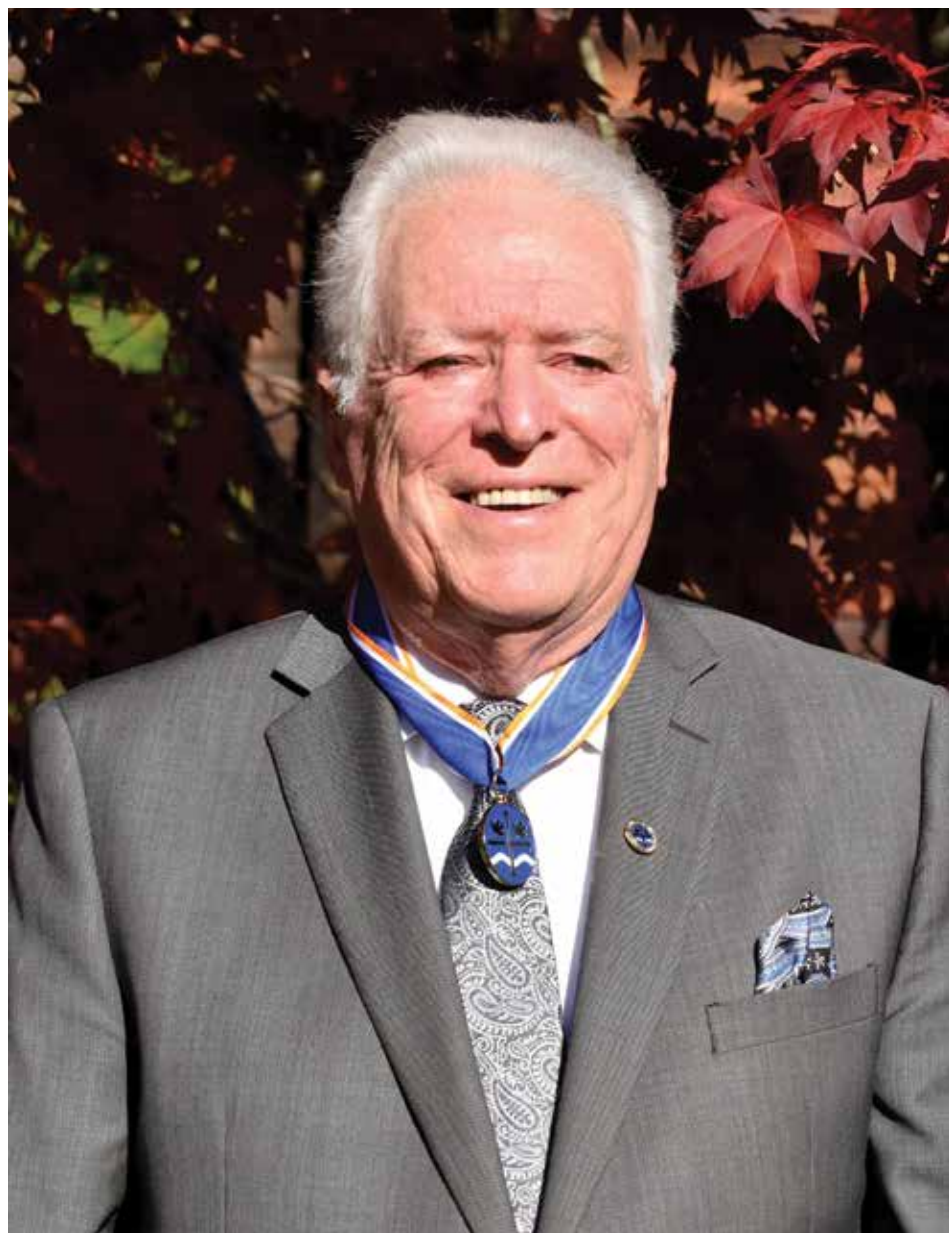
RIGHT Dr. Danilla Kodangos Severin. PHOTO Wilmer Toyoken

**Dr. Brian McCurdy Rocksborough-Smith**  
*St. James, Vancouver*

Brian is a St. James "lifer," baptized and later married there. As child and adult, he has been actively involved across the board — Worship, Canterbury Fayres, Formation, EFM, Home Communion, Narthex, Trustee, Discernment and Canonical Committees, Parish Council Chair, Rector's and Bishop's Warden. Brian's depth of spirituality informs his pastoral care and concern for all, lay and clergy alike. He exercises a singular ministry of encouragement, offering detailed and thoughtful feedback with a heart-beaming smile — he is St. James' own Barnabas! ✦

**Dr. Danilla Kodangos Severin**  
*St. Michael Multicultural, Broadway*

Danilla's smiling face as a Greeter on Sunday mornings at St. Michael's is appreciated by all, lighting up the narthex whether it is sunny outside or not. Danilla is Treasurer/Cashier of the monthly ACW fundraising breakfast and she is one of three lay leaders for Evening Prayer, taking charge on those occasions when others are away. She is also a good and faithful servant in the Meal Ministry and with the Mission to Seafarers. Danilla is one of many modest, servant-leaders at St. Michael's. ✦



Mr. Larry Robert Maxwell Terrace. PHOTO Kath Biebrich

**Mr. Larry Robert Maxwell Terrace**  
*St. Clement, Lynn Valley*

Larry has been a dedicated parishioner and leader at St. Clement's since 1980. As a former Rector's Warden, Treasurer, and Chair of many Church Committees, Larry has enthusiastically served the community of St. Clement's for over 40 years. He has been a driving force behind many of

church's successful fundraisers and anniversary dinners. He has also organized several renovation and restoration projects, influencing both the parishioners and the appearance of the church itself. Larry's steadfast dedication inspires us all. ✦

**Mrs. Elizabeth Wendy Pearson**  
*Christ Church, Hope*

Wendy, a life-long Anglican, emigrated from England in the mid 1960s, and has been a member of Christ Church, Hope since 1986. She has served in the work of the Altar Guild, where she was President for seven years, and the ACW, for which she has been kitchen convenor since 2003. She visits the sick and those who are shut in. Last year, she served on Parish Council. Next year, is Wendy's 35th anniversary as a member of the parish. ✦



Ms. Rosemary Anita Vera Stasiuk. PHOTO Tonya Bayne

**Ms. Rosemary Anita Vera Stasiuk**  
*St. John the Divine, Maple Ridge*

Wisdom, Counsel, Understanding, Endurance, Reverence, Knowledge, Awe of the Lord — Rosemary possesses these gifts of the Spirit. St. John the Divine, Maple Ridge, has witnessed these gifts revealed in the many ministries in which she serves. Of all the gifts, we know the greatest is Love. Love fuels Rosemary's care and dedication and brings excellence to her work. Rosemary loves the people of St. John the Divine, and they love her right back. ✦

**Ms. Maureen Patricia Shirley**  
*St. Barnabas, New Westminster*

Maureen has been a parishioner at St. Barnabas for over 20 years. She has held many positions on committees, participated in bible and book studies, been a Prayer Leader, Server, Altar Guild Chair, and Envelope Secretary. Serving as the People's Warden and Rector's Warden, Maureen is an important member of the Church Committee. She has a practical and critical way of living that is grounded by her faith, love of neighbourhood, the parish and all who come to St. Barnabas. ✦



Ms. Dianne Stebbing. PHOTO Stephen Rowe

**Ms. Dianne Stebbing**  
*Church of the Epiphany, Surrey*

Dianne has consistently and enthusiastically demonstrated her love and compassion serving God and the People in three parishes, St. Thomas, St. Cuthbert's and the Church of the Epiphany. Dianne's participation has evolved over the years to include Choir, Intercessor, Lay Administrator, Sunday School Coordinator, Parish Council, two terms as Warden, and Member of the Building Committee. Dianne organized the children of Epiphany teaching prayer, baptism, God's love, and the importance of Eucharist which led to 13 children celebrating their first communion. ✦



Mrs. Lynn Marian Turner. PHOTO Stephen Laskey

**Mrs. Lynn Marian Turner**  
*St. Helen, Surrey*

Lynn has brought to the life of the church many talents and skills of leadership that promote organization of its membership for the well-being of the faith community. Over many years she has demonstrated her own deep commitment of faith to draw out the best of individuals and challenge the parish to strengthen itself in order to reach out and participate in and encourage the life of the surrounding community. ✦



**Ms. Kathryn (Kate) Walker**  
*Christ Church Cathedral*

Kate is a social activist, parish leader, and environmentalist, who puts her foot on a bicycle pedal not a vehicle accelerator. Every Tuesday for the past 21 years, she has offered pastoral comfort to patients and families at Vancouver General Hospital (VGH). On Wednesdays she leads a team of volunteers preparing food for Christ Church Cathedral's Maundy Café. She serves as a Lay Administrator, a Member of the Healing Prayer Ministry and a Coordinator of the Healing Touch Ministry. She is known as warm, generous, and faithful. ✦

Ms. Kathryn Walker PHOTO Submitted



# The Order of the Diocese of New Westminster in 2020

## BISHOP'S NOMINEES



Mrs. Pauline Ann Blachford. PHOTO Barb Walks



Mr. Pulong Teofilo Bosaing. PHOTO Wilmer Toyoken



LEFT Mrs. Sharon Lee Grove. PHOTO Submitted MIDDLE Ms. Pamela Joan McElheran. PHOTO Submitted



LEFT Mr. Glen Mitchell. PHOTO Kimberly Blair



Mrs. Helen Gail Revitt. PHOTO Barb Steele



Mr. Kenneth Storozuk. PHOTO Pete Williams

**Mrs. Helen Gail Revitt, Bishop's Nominee**  
*St. Cuthbert, Delta*

Gail has been a leader of the Anglican Church Women (ACW) for many years, in her parish of St. Cuthbert, Delta, and then at ACW Place starting with the Social Action Committee. As a representative to the ACW Executive Board, she was then appointed Member for Social Action. From that appointment, she became Vice President for three years and is now serving a three year term

**Mr. Kevin William Smith, Bishop's Nominee**  
*Christ Church Cathedral*  
*(Date of Investiture To Be Determined)*

Kevin Smith was collated as Vice-Chancellor of the Diocese on September 14, 2019. In that capacity, he frequently advises the Archbishop, Diocesan Staff, Diocesan Council and Parishes on a range of legal matters. He is a member of the Constitution and Canons Committee, and helped lead the revisions to the Diocesan Constitution, Canons, and Rules of Order which were passed at Diocesan Synod in May 2019. In addition to his Diocese-level responsibilities, Kevin is a Trustee of Christ Church Cathedral, and a Member of the Board of Directors of *The 127 Society for Housing*. Kevin is deeply honoured to be nominated to the Order, and especially proud to be joining his grandmother, Shelagh Smith, ODNW of St. Anselm's, as a Member. ✦

as President of the Diocesan ACW, while continuing her interest in social action. The Anglican Church Women have branches in many churches in the diocese and Gail is particularly encouraged by their support which provides used clothing to parishes in the diocese of the Yukon and to local organizations, and their commitment to other charities through the *Grains of Salt* program. ✦

**Mr. Kenneth Storozuk, Bishop's Nominee**  
*St. John the Baptist, Sardis*

Ken is an active member of St. John's, Sardis, where he has been the Parish Treasurer for the past nine years. Ken is solely responsible for restructuring the parish financial program and reporting system, allowing for a greater understanding by members. He has served the parish as an effective council member, as Synod representative, on the Canonical Committee, and he is routinely active in parish fundraising, maintenance projects, and liturgical duties. In addition to his responsibilities at St. John's, the Archbishop appointed Ken as her Warden for Christ Church, Hope from November 2018 to February 2020. Ken brought his extensive parish experience, inclusive leadership style, enthusiasm, sense of humour, boundless energy, and unselfish benevolence, to his work there, using those qualities that have also endeared him to his home parish. ✦

**Mrs. Pauline Ann Blachford, Bishop's Nominee**  
*St. Mark, Ocean Park*

For the past six years, Pauline has served as Co-Chair of the Bishop's Friends. In this capacity, she has been dedicated to assisting the Archbishop in achieving the goals of her episcopacy by planning fundraising dinners, securing auction prizes and graciously hosting guests during events that raised thousands of dollars for the Archbishop's special projects. Pauline has also contributed her business and sales expertise as a speaker at the *Inside Out Church* Mission Conference, focussing on "heart selling" and offering insight about sharing one's faith with confidence and joy. ✦

**The Honorable Edward (Ted) Charles Chiasson, Bishop's Nominee**  
*Christ Church Cathedral*

As a former justice of the BC Court of Appeal, Ted lent his legal expertise and forensic ability to assess statutory provisions to the Diocese's Task Force on Constitution and Canons. That group's thorough updating of the Constitution, Canons and Rules of Order, was ultimately approved unanimously by Diocesan Synod in May 2019. Ted has served as a Trustee at Christ Church Cathedral, and as a procedural advisor to Cathedral Priests-in-Charge. Working extensively with the Archbishop, Ted chaired the Succession and Transition Committee tasked with establishing a process to identify and hire a new Rector for the Cathedral, and then served on the Search Committee. ✦

**Ms. Pamela Joan McElheran, Bishop's Nominee**  
*St. Aidan & St. Bartholomew, Gibsons*

Pamela is a member of the Street Outreach Initiative Advisory Group, supporting this unique diocesan ministry and helping to organize fund raising events. She has completed several human resources consulting projects for the diocese. Pamela was a founding member of the Bishop's working group that secured funding, developed, and implemented the diocesan *Pro Mundi Vita Retreat*, now known as the *Vita Retreat*. She continues as a facilitator and retreat leader and is proud that the *Vita Retreat* is now used in dioceses across Canada. She serves as an examining chaplain for those discerning a call to ordained ministry. All of this is in addition to Pamela's commitment to the life and work of the parishes of which she has been a part. ✦

**Mr. Teofilo (Pulong) Bosaing, Bishop's Nominee**  
*St. Michael's Multicultural, Broadway*

Pulong has been very involved at St. Michael's Multicultural, Broadway, where he is particularly known for his work with youth, teaching them Igorot songs and dances. They have shared this ministry at the church, at the Episcopal Asian Ministry Conference in Hawaii in 2018, and at local cultural festivals, including at Surrey Museum. Pulong finds true fulfillment in being a mentor to youth. Pulong also took learning from the Diocesan School for Parish Development to start St. Michael's Welcoming Committee, extending a welcome not only to those here in the local community, but those who may be immigrating or visiting from the Philippines. He is also a certified ship visitor with the Mission to Seafarers. ✦

**Ms. Sharon Lee Grove, Bishop's Nominee**  
*Holy Trinity, Vancouver*

Sharon's involvement at St. Cuthbert, Delta, and Holy Trinity, Vancouver has been extensive, including as a sound operator, a Trustee and an emergency plumber. But diocesan work brings her here today. She has served on Diocesan Council, on the Canons and Constitution Committee, and on the Diocesan Evangelism Unit, and with Mission to Seafarers and at General Synod 2019. Sharon has also accompanied the Archbishop on many of her parish visits, allowing her to explore the rich diversity of parish life in this diocese. ✦

**Mr. Glen Mitchell, Bishop's Nominee**  
*St. Mary, Kerrisdale*

At St. Mary's, Kerrisdale, in this diocese, nationally, and internationally, Glen has been a tireless steward and advocate for stewardship — raising and managing funds for the church's mission. He has served at all levels on committees too numerous to mention. Glen is also a man of prayer, a musician, a reader, a Eucharistic minister, and has been a board member of Missions to Seafarers and Camp Artaban. Passionate about social justice and human rights issues, he is a member of the Executive Committee of Cristosal where he serves as Secretary and on the Board. We all know Glen as "donorguy," — the man who gives of himself. ✦

**HONORARY NOMINEE**

**Captain Oscar Pinto, Honorary Nominee**

Captain Oscar Pinto began his sea career in 1973, and has had a distinguished career in the shipping industry. He is currently a Director of Valles Steamship (Canada) and on the Board of the Chamber of Shipping of British Columbia. Oscar has always exhibited a great concern for the welfare of the crew with whom he sailed and provided mentorship and support for all seafarers, especially those from his native India. This background served him well as a Director of the Board of the Mission to Seafarers of Vancouver from 2000–2007 and 2010–2019, for a total of 16 years of service. He was instrumental in the establishment of the Roberts Bank Seafarers Centre, acted as interim Chair through times of transition and brought his experience to the work of caring for the seafarers. Oscar is an active member of Sacred Heart Parish Roman Catholic Church in South Delta where he supports outreach projects to temporary migrant workers and the homeless and marginalized around Ladner. Captain Pinto is honoured here for his ministry with the Mission to Seafarers. ✦



# Anglican Foundation Update in the Diocese of New Westminster

JUDY ROIS

CEO & Executive Director of the Anglican Foundation of Canada



Judy Rois. PHOTO Submitted

At the Anglican Foundation of Canada (AFC) we love, more than anything, to say *Yes!* and to help our parishes imagine more. The Foundation has been saying *Yes!* steadily and unfailingly — through good times and bad — for more than 60 years.

In the diocese of New Westminster, since 2010, we have said *Yes!* to nearly \$400,000 in grants for some of the Canadian church's most innovative projects. We have supported investments that have reduced physical barriers, nurtured community gardens, and promoted spiritual renewal. AFC has invested in Sacred Earth Camp for young adults, a Lay Spiritual Renewal Project, Urban Aboriginal Ministry, a Reconciliation Feast, *Feather Dance* Liturgical Textile Arts, and Climate Action Training. AFC's commitment to theological education has resulted in \$60,000 to the Vancouver School of Theology and \$35,000 in student bursaries in the past ten years.

This past May, in spite of the challenges of the COVID-19 crisis and the impact on AFC's investment portfolio, we said *Yes!* to Canuck Place Hospice and Urban Aboriginal Ministry in Vancouver. We also said *Yes!* to Salal + Cedar for their *Growing Change through Climate Action Training*.

For nearly ten years now as Executive Director of the Foundation, I've had a front row seat to some of the Canadian church's best ideas: the ministries and programs parish visionaries might undertake if only they had some strategic funding to help them get started. Knowing what I know about the innovative and compassionate character of the church, nationally, I cannot help but feel hopeful about the future.

Please be assured that AFC will continue to be a force for stability: we have been there and will continue to be there no matter what the future may hold. In order for AFC to remain strong and vibrant, however, I am asking those who can continue to partner with us to do so. If you are a member I ask you to renew your membership. If you have never been a member of the Foundation before, please accept this invitation to pay-it-forward.

The social and economic impact of COVID-19 on people and communities will undoubtedly give rise to compassionate and innovative responses on the part of our churches. To those currently discerning how to meet a real and pressing need in their communities — faithful leaders in the diocese of New Westminster among them — we want to respond as generously as possible.

Join us and help AFC continue to be able to say *Yes!* to the dreams and aspirations of the people and parishes in your diocese, and to so many more across the country. ✦

## More News From the Anglican Foundation

AFC Awards \$210,000 in November 2020 grant cycle

The Anglican Foundation of Canada (AFC) announced on November 25, 2020, \$210,000 in funding to support new projects across Canada in its November cycle of awards. AFC's board of directors met via Zoom on November 18–19, 2020 to endorse its new 2020–2023 strategic road map, in addition to awarding grants to over 45 applicants.

“The spirit of generosity among the Board of Directors remains strong even during the pandemic,” says the Rev. Canon Dr. Judy Rois, AFC's executive director. “While grant disbursements have necessarily been lower than in previous years,” says Rois, “AFC was still able to support a number of applications for funding from coast to coast to coast. Additionally, 29 student applicants received a bursary for theological studies.”

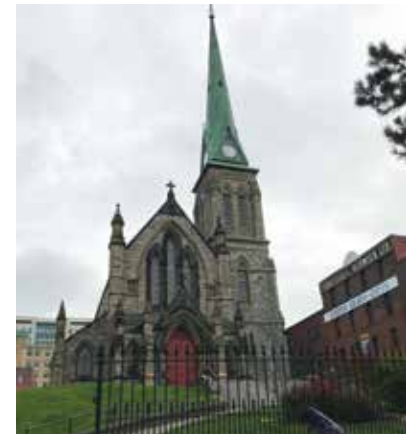
In addition to infrastructure and restoration disbursements of \$127,500, AFC provided \$36,000 for innovative ministry projects, \$29,000 for theological education bursaries, and \$10,000 towards ministry and education projects that benefit Indigenous people across Canada.

During the global crisis of COVID-19, AFC, like many other organizations, has experienced a decrease in donations, yet was able to fund important ministry of all kinds: a furniture bank that provides gently used furniture for people in need, an affordable housing project, a homework club, a solar power generation grid, a garden of remembrance, online psalms for public and private worship, the revitalization of Indigenous languages project, and a digital classroom. ✦

To donate to the Anglican Foundation of Canada visit [anglicanfoundation.org](http://anglicanfoundation.org).



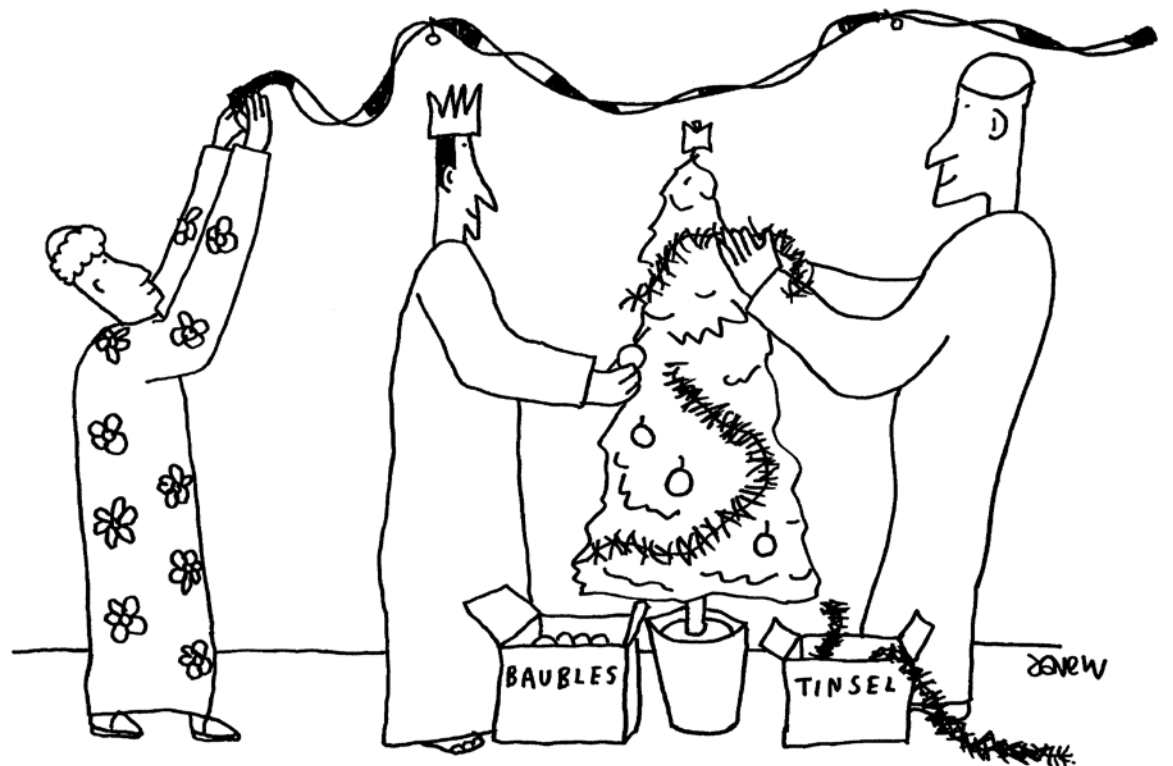
St. Thomas' Anglican Church in Perryvale, Alberta.



Trinity Anglican Church in Saint John, New Brunswick.



Home Again Furniture Bank in St. John's, Newfoundland. PHOTOS Submitted



EPIPHANY: THE WISE MEN / TAKING DOWN THE CHRISTMAS DECORATIONS





The credence table and wreath at the edge of the chancel entrance platform.



Corporal Tina Wu familiarizes herself with the liturgy prior to worship. She is standing in the Regimental Colours alcove.

## Remembrance Day Prayer Service at Christ Church Cathedral

RANDY MURRAY  
Communications Officer & Topic Editor

For the first time in at least a dozen Remembrance Days, Christ Church Cathedral, the Cathedral church of the diocese of New Westminster celebrated a Remembrance Day Prayer Service.

The framework of the liturgy was created by the Very Rev. Christopher A. Pappas during his tenure in the diocese of Edmonton and he was glad to officiate on this his first Remembrance Day as the Dean.

The worship was celebrated online and onsite with about two dozen people present including participants in the liturgy: Dean Pappas; the Rev. Marnie Peterson; Corporals Tina Wu and James Alexander from the British Columbia Regiment; reader, Dr. Marv Westwood; trumpeter, Chris Robertson; organist and director of music, Rupert Lang; and four members of Cathedral Choir which included Margaret Ferguson (alto), Bruce Hoffman (tenor), Lucy Smith (soprano) and Jake Gramit (baritone). One half of the quartet, Lucy and Jake are a couple, so they remained together, with Margaret and Bruce maintaining physical distance and all singers physically distanced from the organ.

Toward the end of his homily which contained strong messaging around the support that is needed for those who have served and have returned after experiencing the horrors of war, Dean Pappas said:

*“Remembrance Day means remembering those who’ve died in service, and also those who serve today. And by thanking them for their service, by saying first, ‘thank you for your service’ and then to continue on and take care of them no matter what the cost, doing everything in our power to make sure that we don’t have to keep sending them out, again and again. This is a task we are called to in every moment and every place of our lives. We must work to eradicate inequality and promote justice through reconciliation that will transform this world as it is to the world that it should be.”*

The liturgy consisted of: prayers; Scripture (*Micah 4:1-5* and *Revelation 21:1-6a*); the homily shared by Dean Pappas; a recitation of *In Flanders Fields* presented by Corporal James Alexander; the *Act of Remembrance*, read by Corporal Tina Wu; *Last Post* and later *Reveille* played beautifully by Chris Robertson; the *Lament* customarily played by a piper but

for 2020 played by organist Rupert Lang and music sung by the quartet (*O God, Our Help in Ages Past; Let there be Light; and I Vow to Thee My Country*); and prior to the Blessing and Dismissal, Rupert Lang’s setting of *Kontakion*— “*Give rest unto your servant with your saints O God.*”

At the conclusion of the liturgy, the two Corporals, Wu and Alexander placed their poppies on a wreath positioned

against a credence table at the edge of the chancel entrance platform. After they had fixed their poppies to the wreath, they processed it to the nave crossing where those in attendance onsite were able to take turns attaching their poppies prior to exiting the Cathedral. ✦

ALL PHOTOS Randy Murray



LEFT The Rev. Marnie Peterson and the Very Rev. Christopher A. Pappas with Opening Prayers. RIGHT Christ Church Cathedral parishioner, Dr. Marv Westwood was the reader for the liturgy. Dr. Westwood is a professor emeritus at UBC’s Counselling Psychology Department and one of the founders of Veteran’s Transition Network.



LEFT Participants in the *Act of Commitment*: Corporal James Alexander reading *In Flanders Fields* with Corporal Tina Wu and Rev. Marnie Peterson. RIGHT Corporal Tina Wu stands at attention during the *Last Post*.



Dean Pappas concludes worship with a Blessing.



A Vancouver Police Department officer chats with the corporals on the Cathedral’s plaza worship.



IN MEMORIAM



Doug Williams, ODNW. PHOTO Wayne Chose

**Douglas (Doug) Harry Williams, ODNW**  
 May 8, 1943 – November 10, 2020

Douglas (Doug) Harry Williams died on Tuesday, November 10 after a long period of ill-health. Doug was congratulated on his investiture into the Order of the Diocese of New Westminster (ODNW) for the Church of the Epiphany, Surrey (Epiphany) by the Most Rev. Fred Hiltz in November 2013.

Doug Williams, with Carol his marriage partner of 50+ years, has been a rock in the life of Epiphany since the church opened its doors in 1970.

Over those years, Doug has been involved in almost all aspects of parish life. This has included six terms as Warden, chairing the *Honouring our Commitment* campaign, as well as being chair of a support group for Deacon, the Reverend Len Dyer. For many years Doug has been Chair of the Building Committee and co-chair (with Carol) of the capital campaign to replace the Epiphany building. His leadership was key to the endurance required to see this project continue.

Doug was a deeply spiritual man who was always willing to put his time and energy into any project, plan or

event at Epiphany.

During the last ten years or so he faced considerable health challenges with determination and courage. It never stopped him from carrying on with using the gifts God gave him to further the mission and ministry of the parish. Carol supported him throughout these years with her own grace and patience.

Everyone who knew Doug (he had many friends) could not help but love him for his faith, his humour and his respect for other people. He will be deeply missed by family and friends alike, but we will all be so glad he was a part of our lives.

Doug's ODNW Citation read as follows:

*Over the past 40 years, Doug has been involved in almost all aspects of parish life at Epiphany. This has included six terms as Warden and chairing the Honouring our Commitment Committee (just to name two). He has recently taken on the Chair of the Building Committee and the Capital Campaign. ✠*

*Prepared with files from Stephen Rowe.*



Peg Andrews receiving the ODNW from then-primate, Archbishop Fred Hiltz on November 3, 2013. PHOTO Wayne Chose

**Margaret (Peg) Adele Cleveland Andrews, ODNW**  
 May 23, 1930 – November 6, 2020

Peg Andrews, ODNW died peacefully on Friday, November 6, 2020.

Peg was born and raised in Lethbridge, Alberta. She received her Bachelor of Education from the University of Alberta. Upon graduation, she had an opportunity to teach at the Wilson Hutterite Colony, East of Lethbridge, an experience she said was invaluable.

Peg married Don in 1953. With three children under the age of seven, they moved to Vancouver in the summer of 1962. They loved living here. They were Founding Members of the Arbutus Club, a place where they could enjoy their passions, curling, tennis, bridge and their children could find theirs amidst the myriad of activities at the Club.

Many wonderful memories were also created over the years at their home in Qualicum Beach.

Peg was a very active member of St. John's, Shaughnessy taking on many roles around the parish. She was particularly fond of music and supported the Organ Fund generously in all of the work of refurbishment over the last few years. More recently, Peg was not able to attend regularly, as her mobility was compromised, but she delighted

in knowing about the growth and ministry of her parish.

A member of St. John's, Shaughnessy for 58 years Peg was invested into the Order of the Diocese of New Westminster by the Most Rev. Fred Hiltz in November 2013.

Her Citation in 2013 is as follows:

*Peg has been a member of St. John's, Shaughnessy since the early 1960s. She took a quiet and firm stance against the St. John's Vancouver movement. Today, as the longest serving member of the parish, we honour her and her faithful 51 years of service to St. John's.*

Following the Provincial Health Officer's orders, a funeral service was held on November 28, 2020, with only the family present. Flowers were gratefully declined. Should you wish, donations may be made to St. John's (Shaughnessy) Church.

She will be greatly missed. May she rest in peace. And rise in glory. ✠

*Prepared with files from the Vancouver Province Obituary and Janet Hamilton, Parish Administrator, St. John's, Shaughnessy.*

**Kay Huddleston**  
 November 6, 1919 – November 4, 2020

A Life Well Lived. Kay was a role model for a loving, unselfish, giving member of the church.

The passing of Kay Huddleston on November 4, 2020, just two days shy of her 101st birthday in some ways represents the end of an era in the Church and in the diocese of New Westminster. Her remarkable life of service is a cherished part of the history of the Anglican Church Women (ACW) here in the diocese of New Westminster.

Kay was a lifelong member of the Anglican Church and Life Member of the Women's Auxiliary, the forerunner of the Anglican Church Women (ACW).

Born in Vancouver, Kay's mother died when she was very young. Returning from England, where she'd visited relatives with her father Thomas, they met a young woman named Agnes who was emigrating to Niagara, Ontario. Soon after this, Thomas wrote to Agnes, proposing to her—and she came to Vancouver to become Kay's loving stepmother.

Living at home, Kay worked as a secretary and enjoyed gardening with her father. Following his death, she continued to live with Agnes. It was only later in life that she learned to cook, as Agnes was the cook in the family and Kay was the gardener.

She never forgot a birthday—as her eight nieces and nephews and five great nieces and nephews can attest.

In Vancouver, Kay attended St. Mary's, Kerrisdale and was an active member of the Women's Auxiliary, and as mentioned was recognized with a Life Membership for her service. She is one of only two remaining Life Mem-

bers—an honour which was not continued when the Women's Auxiliary became the ACW. When she moved to North Vancouver, she became a member of St. Martin's. Her commitment to the ACW at both the parish and diocesan level included serving as Diocesan ACW Secretary and then as President of the Diocesan ACW from 1984 to 1987.

Even in later years she remained involved at the diocesan level almost until her death. She took responsibility for the Campbell's Soup Label ministry which raised money for

the School for the Deaf until Campbell's concluded that initiative. Kay also managed the collection of pop can tabs for the BC/Alberta Guide Dogs. She was a great knitter, and her many knitted dolls travelled around the world—from local hospitals to missions in Africa.

A long life well lived—rest in peace thou good and faithful servant. ✠

*Submitted by Sheila Puls, ODNW.*



Sylvia Enga, ODNW and Vera Morgan, ODNW help Kay celebrate her 100th birthday in November of 2019. PHOTO Courtesy of Vera Morgan





Mural on the main college building's east side.

## Diocesan Council Votes to Affirm Resolution 5 Advisory Group Recommendations

RANDY MURRAY

Communications Officer & Topic Editor

The October 28 meeting of Diocesan Council held via Zoom featured a very full agenda. A prominent item was the motion to accept the recommendations of the Resolution 5 Advisory Group which was moved by the Treasurer, Bob Hardy, ODNW and seconded by Archdeacon Richard Leggett. The motion would lead to the transfer of 50% of the 2019 investment income of the Diocesan Mission Endowment Fund (\$787,616) to the Indigenous Ministry Fund. This will result in a fund of approximately \$1,460,000 which will be used to fund up to \$35,000 per year for use by the Native Education College (NEC) and continue to support the salary of the Diocesan Indigenous Justice Missioner.

The second section of the resolution proposes that Diocesan Council authorizes the creation of a NEC working group made up of the diocese's Indigenous Justice Missioner, the bishop, representatives from NEC and up to two other diocesan representatives who will work to develop a relationship between the diocese and NEC. Guided by the NEC representatives, the group will jointly work on the use of the yearly contribution to NEC and will assess the effectiveness of this developing relationship over time and report back to Diocesan Council.

The Resolution 5 Advisory Group consisting of Archbishop Melissa Skelton; Mr. Bob Hardy, Treasurer of the Diocese; Nii K'an Kwsdins (Mr. Jerry Adams, now retired as of September 30, 2020), Indigenous Justice Missioner for the diocese; Ms. Susanne Stockdill, ODNW (St. Catherine, Capilano); Ms. Tegan Smith (Christ Church Cathedral); and the Ven. Luisito Engnan, Archdeacon of Fraser met regularly throughout 2020.

Jerry Adams and Susanne Stockdill were in attendance via Zoom at the October 28 meeting and spoke to Council about how the Advisory Group had arrived at the recommendations.

At the invitation of Archbishop Skelton, Jerry addressed Council. He began by thanking Archbishop Skelton and the Group members "for being so inclusive of the opinions of Indigenous people." Jerry affirmed that the major problem with Resolution 5 as presented and subsequently passed at Synod 2019 was that Indigenous people were not consulted about the content of the motion. Additionally, neither Jerry in his diocesan role as Missioner for Indigenous Justice Ministry nor Archbishop Skelton as Chair of Synod were consulted. Jerry said, "Indigenous people really need to have others come to them and find out what



Longhouse view.

their needs are."

Exploring connections and building relationships was always part of the Advisory Group's strategy and although there were a number of conversations with leaders involved in other important initiatives that were certainly worthy of recommendation to Council, the Native Education College resonated most strongly with the Group.

Here are some edited sections from the Precis presented to Council with the Resolution:

"When the Group began exploring a potential partnership with the Native Education College (learning about NEC, conversing with the President of NEC, Dan Guinan and

hearing about the many needs there) the Group had a powerful experience that suggested that NEC was the right partner for us."

- NEC is all about Indigenous people working with Indigenous people.
- NEC provides a culturally supportive environment for learning. Elders and others are there to mentor students.
- NEC's mission inspires us: "We are in the transformation business" (Dan Guinan).

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# Diocesan Council Votes to Affirm Resolution 5 Advisory Group Recommendations

CONTINUED FROM PAGE 12

- NEC prepares students who work throughout our diocese and region.
- NEC serves the working poor.
- NEC addresses the barriers that cause students to drop out (e.g. low levels of student confidence, the effects of inter-generational trauma, expenditures that come up on account of the complex needs of Indigenous students)

The Group also discussed at some length that whatever the diocese of New Westminster does alongside NEC must

be guided by them and offered with “no strings attached.”

After Jerry had spoken, Susanne Stockdill offered a few comments. Susanne said that she knew the original purpose of Resolution 5 was to do good, to help and support Indigenous people, but in the Resolution there was little to no dialogue or a plan to connect and build relationships with Indigenous peoples.

Susanne is confident that the Advisory Group’s recommendations respect the spirit of Resolution 5 and the development of an ongoing sub-committee is a key part of the future success of this resolution.

After the two guests had spoken, Archbishop Skelton opened the floor for discussion and questions. Immediately a concern was raised that the passing of the resolution being presented at Council at that meeting would “wash our hands” of the issue without needing to continue to do more. The resolution does not actually address the dollar amount, between \$1 and \$1.4 million, envisioned by Resolution 5. This change is “vastly removed from the intent of the motion.”

Treasurer Bob Hardy disagreed and said that the \$787,616 being transferred to the Indigenous Ministry Fund will be increased when needed. The treasurer said that this is a “starting off,” the beginnings of building Indigenous relationships and building a relationship with NEC.

In response to the concern, Archbishop Skelton said that giving a large sum of money was not met by Indigenous leaders with great interest. Relationship and moving forward in relationship are the primary goals.

Executive Archdeacon, the Ven. Douglas Fenton pointed out that this is done without expectations of credit or publicity. “The thanks we get is to be in relationship, we are not looking for recognition for giving a gift. We are recipients of a gift in the relationships we are developing.”

Following the spirited discussion, it was time to call the question and the resolution passed with one abstention.

Passing this resolution, however, did not mean that Archbishop Skelton had given her assent to Resolution 5 passed by Synod. Chancellor George Cadman, ODNW explained that although the motion was passed at Synod, resolutions involving finances without the assent of the bishop remain as a matter to be addressed by Diocesan Council. By withholding assent Resolution 5 remains active and will continue to be addressed by Council and by future Diocesan Councils. ✦



Longhouse west facing.

## Bringing A Log to Life

### Totem Pole Carving Book Re-Issued

KERRY BAISLEY, ODNW

Missioner for Indigenous Justice Ministry, diocese of New Westminster



The Norman Tait pole.

The diocese of New Westminster has entered into a relationship with the Native Education College (NEC) with the goal of exploring connections and building relationships. The College building is inspired by Northwest Coast architecture, the Longhouse being located at 285 East 5th Avenue on Vancouver’s east side.

When you visit the College website at necvancouver.org the first images you see are the people who attend the College and those who share their knowledge and skills. As you explore the site you will also notice the beautiful building. The Longhouse was built in 1985, and you will see the striking crest or “totem” pole on the outside of the building. Few of us have been lucky enough to see a great sculpture being created, but a recently re-released book will enable you to explore such a creative journey.

The book is *Totem Pole Carving: Norman Tait, Bringing a Log to Life* by Vickie Jensen which was re-released in 2020 with a new preface and additional

details on Nisga’a artist Norman Tait (1941–2016).

The Coastal Peoples Gallery describes the book as follows:

*In 1985, photographer and writer Vickie Jensen spent three months with Norman Tait and his crew of young carvers documenting their combined artistic and technical processes in creating a monumental work of art. The book records the journey as they undertake the various stages of cutting, drawing and rough-cutting the figures, then finishing and raising the pole in ceremony for the BC Native Education Centre in Vancouver.*

This is an opportunity to explore a journey of discovery and spiritual growth for those who worked on the pole and possibly for us as well.

You don’t have to buy the book, searches in the public libraries of Vancouver, North Vancouver, Burnaby and Surrey all found copies of the older version available. ✦

*“This pole taught all of us, especially me, the value of perseverance. We experienced a tremendous spiritual growth and a tighter family bonding which helped us to complete the pole. This book brings that all back. It is a monument to those who worked on the pole and who helped us with the ceremonies.”*

Norman Tait, 1992





Displaying the episcopal ring, a photo that garnered tens of thousands of views on social media.  
PHOTO Wayne Chose



The passing of the crozier from Bishop Michael Ingham to Bishop Melissa Skelton on March 1, 2014 at Christ Church Cathedral.  
PHOTO Sandra Vander Schaaf

## Archbishop Skelton Answers Twenty Questions

RANDY MURRAY

Communications Officer & Topic Editor

At Christ Church Cathedral, on the afternoon of Saturday, November 30, 2013, the third ballot for the election of the 9th Bishop of the diocese of New Westminster was called at 1:41pm. With four of eight nominees remaining on the ballot the results showed that the Reverend Canon Melissa M. Skelton of the Episcopal Diocese of Olympia had received a substantial majority of votes from both houses, clergy and lay.

Clergy: **81** of 119

Lay: **126** of 173

Bishop-elect Skelton became the first woman, the first American and also the first priest to be elected bishop who had experienced a career outside of ordained ministry. Bishop Skelton succeeded the Rt. Rev. Michael Ingham who had retired at the end of the summer of 2013, after 19 years and 8 months as the 8th Bishop of the diocese of New Westminster.

November 30, 2013 was also the 37th Anniversary of the Ordination of Women to the Priesthood in the Anglican Church of Canada. Two women, the Reverends Elspeth Alley and Virginia Briant were priested by Archbishop David Somerville on that same date in 1976, in that same location—Christ Church Cathedral, Vancouver.

On May 12, 2018, the Synod of the Ecclesiastical Province of BC and Yukon elected Bishop Skelton, Metropolitan of the Province on the first ballot. This position comes with the honorific, “Archbishop” making now-Archbishop Skelton the first woman to have that title in the Anglican Church of Canada and the second woman to be Archbishop in the world-wide Anglican Communion. Since that election there are now more women around the Anglican Communion who have that title.

On April 21, 2020, Archbishop Skelton announced that she would be retiring on February 28, 2021. She also included in that announcement that there would be an Episcopal Election to elect a bishop coadjutor on October 3, 2020, and that the successful candidate would be consecrated on January 23, 2021. Archbishop Skelton’s decision for the diocese to elect a bishop coadjutor allows for an orderly transition between herself and the next bishop of the diocese. It avoids a period of time without a bishop. Additionally, electing a bishop coadjutor also provides for a brief period of overlap between the current episcopacy and the next, allowing a needed time of orientation and learning before that person becomes the diocesan bishop.

Due to the COVID-19 pandemic, the October 3, 2020 Episcopal Election was held online using voting software and livestreaming. On the third ballot, the Reverend John Stephens was elected Bishop Coadjutor in waiting to be-



The official portrait taken by Bayne Stanley on May 15, 2014 at Christ Church Cathedral.

come the 10th Bishop of the diocese of New Westminster after he is seated and installed on Archbishop Skelton’s official retirement day, February 28, 2021. This will take place five weeks after he is ordained bishop on January 23.

Throughout her episcopacy and archiepiscopacy, Archbishop Skelton has remained connected to and focused on the Diocesan Priorities. These priorities were established by Archbishop Skelton in consultation with the Diocesan Councils whose memberships were elected and appointed during her episcopacy. They have expanded somewhat over the years but have remained in the following form since September 25, 2017:

### Our Diocesan Mission

“Growing communities of faith in Jesus Christ to serve God’s mission in the world.”

### Our Priorities

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

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

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

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

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



In mid-November, Archbishop Skelton was kind enough to take time from her very busy schedule of facilitating and chairing meetings via Zoom to participate in the following interview:

Q. There is a good amount of material on the diocesan website and elsewhere about your background, however, it might be helpful for readers and for the context of what's to come if you could summarize the highlights of your early life, education background, call to vocation, your work in corporate America and your ministry, particularly at the national office of the Episcopal Church and in the Episcopal Diocese of Olympia prior to your election November 30, 2013.

A. Because the amount of material is considerable, I think I will list in point form as opposed to connecting paragraphs of information.

Here goes:

- I grew up in the American South with four siblings. Our father was a career Army officer. We lived overseas for three years. He took a dim view of the attitudes toward race and what he perceived as the rank regionalism of the South. My mother was a stay-at-home mom who chose to be at home for her husband and children despite an intelligence and capacity that could have taken her into one of many professions. I was not raised in the Church so have never had to deal with the baggage that some bring to the Church.
- I have a BA in English (with an emphasis on the English Renaissance), an MA in English (emphasis on Shakespeare and Milton), an MBA (with an emphasis on finance and marketing) and an MDiv, with Honours. I also have a Certificate in Organization Development from National Training Labs and I am a certified administrator for the Myers-Briggs Typology Indicator and the Intercultural Development Inventory.
- I have had a number of vocations: teacher of English, Latin and Writing; stay-at-home mother; independent consultant and trainer; Brand Manager at a major US corporation; Chief Operating Officer at a Seminary; Vice President at a family owned business; Executive Director of a Land Trust; parish priest; Diocesan Canon for Congregational Development and Leadership. And, of course, I have been a bishop and an archbishop. While this number of roles may be bewildering to some, for me it has been a source of joy and life.
- My call to ordained leadership came when I was a parishioner in an African American congregation in South Carolina. During that time, I began to see priestly ministry as the place where God might be calling me to exercise the breadth of experience and the skills that experience had given me, all in service to the Church as a priest.
- My work at the Procter & Gamble company and at the Tom's of Maine company were for the most part delightful in that I was always working with individuals and teams of people who were bright, motivated and caring. Both roles taught me how to listen to employees and to those that each company sought to serve. This taught me the importance of giving back to the communities in which the company's offices were located.
- While I was VP of Administration at General Seminary, I was the Coordinator of the College for Bishops, the training program for new bishops in the Episcopal Church. The program also had participants from the broader Anglican Communion to include the Anglican Church of Canada. This experience allowed me to peek behind the curtain a bit on the lives of bishops, with my take-away being "I think (maybe), with God's help I could do that..."
- My time in the diocese of Olympia prior to being elected in New Westminster was spent, first, in serving as the rector of an urban, progressive Anglo-Catholic Church that went through an astonishing period of growth and renewal, and second, in serving as the Canon for Congregational Development and Leadership with the diocese of Olympia during which time I designed the College for Congregational Development (AKA The School for Parish Development). I held both of these positions at the same time, something I cannot believe I actually had the nerve to do.
- I was approached by a member of Bishop Michael Ingham's staff to come to the diocese of New Westminster and offer the "School" in the diocese. This occurred two years before being nominated in New Westminster. My own bishop in Olympia and a group of priests in the diocese of New Westminster encouraged me to allow



The Rev. Canon Melissa Skelton enjoys a laugh while teaching at the diocese of New Westminster's School for Leadership (the name prior to becoming the Diocesan School for Parish Development), July 2012. PHOTO Randy Murray





The bride prepares to process in for the wedding Eucharist. PHOTO Courtesy of Archbishop Skelton & Rev. Stroo



LEFT Newlyweds Selfie. MIDDLE Preparing for a selfie with Teddy at a Surrey joint parish Eucharist and picnic. PHOTO Randy Murray 9. Wearing a Canada cap. PHOTO Barb Steele



Diocesan Council Meeting in 2014, still at St. Augustine's Parish Hall. Lots of cell phones in use. PHOTO Randy Murray



At St. Cuthbert's on Canada Day, 2014 with some of her flock. PHOTO Barb Steele



Bishop's and spouses and some guests in the Yukon. PHOTO Jerry Adams

## Archbishop Skelton Answers Twenty Questions

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my name to go forward in the election of Bishop Ingham's successor. No one was more stunned than I was when I was elected.

Q. As you know, I have prefaced this interview with a copy of the Diocesan Priorities. What is your assessment of how these priorities functioned to direct the mission and ministry of the diocese and also your ministry?

A. I believe we have made substantial progress across the priority of parish development because many in the diocese experience that it's at the parish level that people find God and are found by God. This has been a collaborative effort championed by the Synod Office staff, key lay leaders in the diocese, and parish clergy and lay leaders. This priority, frankly, is a priority that must be attended to, day after day, week after week and year after year, if it is to stay a priority.

I also believe we have made steady progress in the area of Indigenous Justice through the efforts of both of the diocese's Indigenous Justice Missioners and through the many parishes and their leaders who have, in humility, taken actions to explore relationships with Indigenous peoples in their local areas.

The area that in my view needs special attention going forward is the priority related to engaging the diversity that is already in our churches and in the regions our churches inhabit. We have made a good beginning in this area through our Dismantling Racism training and in greater diversity among the Synod Office staff. In my view, the time is now to sketch out a more concerted effort to increase both awareness and skills related to inter-cultural communication and make more progress on yet-to-be developed diversity and inclusion goals.

Q. Do you find that the experience you have as a congregational development program designer and as an instructor for new bishops helped you adapt to your role as bishop?

A. The roles are, of course, very different, but I would say that the experience I gained in creating the School for Parish Development did give me some facilitative skills and some grounding in approaches (such as Benedictine Life) that have been very important to me in my role as bishop. Additionally, coordinating the US College for New Bishops gave me an inside look at some of the challenges of being a bishop—highlighting the importance of things like the need to pay attention to cultivating a spiritual life, the need to care for family, the need to do some things as bishop that were simply satisfying to me given who I am. So, yes, both have been very helpful.

Q. When you began your episcopacy March 1, 2014, what component of diocesan life, i.e., spiritual health, financial health etc., rose to the top as your biggest concern? And how did you address it?

A. What I realized very early on was that some in the diocese

were carrying pain about earlier times in the life of the diocese of New Westminster. I also realized that some believed that parish ministry was no longer viable. What I did was to listen to people's pain and at the same time begin doing all manner of things (encouraging, supporting, working with staff on program initiatives) that communicated not only that I believed parishes had a future but that they could change and grow in the process.

Q. Of the many components of your ministry is there one that comes to mind that surprised you in its challenges and vice versa in its joys and successes?

A. I will always treasure what Archbishop Mark McDonald said to me about taking initiative in the area of Indigenous Justice. He told me to go ahead and take some action and that, when you do, you WILL make mistakes. And so this area, so important to the diocese and to the Anglican Church of Canada has been and continues to be challenging and, at the same time, has been an area of great joy for me in that I have gotten to learn from many Indigenous people (First Nations, Inuit and Métis)—Archbishop Mark, Indigenous bishops in the Canadian House of Bishops, especially my brother (as he calls himself) Bishop Adam Halkett, Chief Bobby Joseph and members of his family, Terry and Christine Aleck, Brander McDonald, Jerry Adams, Douglas Fenton, Kerry Baisley and Rene Inkster.

The other area of tremendous joy has been working with the predominately Filipino congregations in the diocese and with our companion diocese, the Episcopal Diocese of Northern Philippines (EDNP). The trips to the Philippines—the hospitality extended to us and the witness of their evangelism and community development efforts—will remain with me well beyond my time as Archbishop.

Q. Diocesan Priority #3 addresses Reconciliation. Are there some specific events that have taken place that have affected you personally in this pursuit?

A. The TRC gathering in Ottawa was foundational. Simply spending time in our own archives and its holdings related to Residential Schools was heart-rending. Spending three weeks of study leave living in Chief Bobby Joseph's house at Alert Bay was a kind of dawning of awareness. Walking the Downtown Eastside with Father Matthew Johnson was inspiring. Working on the Resolution 5 Advisory Group and, through the work of that group, speaking with a number of Indigenous leaders was empowering.

Q. How do you think the diocese and the Canadian church is doing regarding "learning about the culture and history of Canada's Indigenous peoples?"

A. We have made real progress on embedding the awareness that the culture and history of Canada's Indigenous

peoples is important. I say this as I look at the actions of the General Synod, the number of Indigenous bishops in the Canadian House and the participation of many in our diocese in anti-racism training and in special educational experiences (the Blanket Exercise, book groups, events with local Indigenous groups) that I see. And at the same time, we have much further to go in cultivating not just awareness but taking the time to cultivate relationships, listening, really listening takes time and the willingness to take action and learn as you go takes time.

Q. Although our theological diversity in the diocese of New Westminster is certainly not unique, it would be disingenuous to suggest that we have not been early proponents of progressive ideas and that we don't stand-out in the worldwide Anglican Communion. With that in mind how do we in this increasingly polarized world find common purpose in this diocese where there are those who view God as a pantheistic presence, those who are bible literalists and many in-between who embrace a wide variety of worship styles from a praise service that would be quite comfortable for most evangelicals to a High Mass more Roman Catholic than any Roman Catholic Mass celebrated in our region, all within the geographical area of the diocese of New Westminster?

A. Right at the heart of the calling of Anglicanism is, as Paul Avis has said, its attempt "to hold together... aspects of the Church that in some traditions are allowed to drift apart or become polarized or remain seriously imbalanced... Anglicanism seeks to hold these truths together in theology and practice in order that it may hold people together." Thus, I believe that holding things together, things that are apparent opposites, is a part of who we are as an ecclesial tradition and, therefore, what our purpose is.

With this said, I am quite proud of the specific history of this diocese and the heat that my predecessor, Bishop Michael Ingham, was willing to take in advocating for the blessing of same-sex partners who pledge their lives to one another. I believe we did this advocacy work with an amazing amount of consultation and with respect for those priests and parishes that did not, themselves, wish to offer a liturgy of blessing to same-sex couples.

Q. When you began your episcopacy you decided that you would not close churches that by most metrics would be viewed as unsustainable but instead established the Diocesan School for Parish Development, robustly encouraged enrolment and seeded congregations with laity and/or clergy who have been prepared for church growth and membership engagement through a curriculum that had produced good results in the Episcopal Church. How do you feel now about the path that you chose?

A. It's not just the "School," the focus on parish development in this diocese has had many initiatives associated

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with it: the School for Parish Development (initiated in Bishop Michael Ingham's time) and programs that have grown out of it (e.g. GroundWorks); modest Parish Development Grants; the establishment of a consultants group for parishes; the creation of practitioner groups (e.g. for Godly Play teachers); the creation of a role for Christian formation at the diocesan level; a strengthened focus on the recruitment and deployment of clergy in the diocese; weekly Leadership Team meetings that monitor what's going on in parishes; and, of course a focus on parish development in diocesan communications. And so, I and many others who have worked on these initiatives have done much to support not just the numerical growth in parishes but the overall development of what our parishes offer to parishioners, newcomers and the communities outside parish walls.

I, with the support, help and advice of others have done all these things out of the belief that numbers are never the whole story and that local communities of the faith are guided by the Holy Spirit in ways that can neither be predicted nor controlled. All we can do is to create a diocesan system that will go to the mat for congregations and will only take steps to explore closure after all other avenues have been exhausted.

Q. Currently there are a number of Americans and a number of folks from the United Kingdom in ordained leadership in the diocese. The Dean of the Diocese is an American, the Executive Archdeacon although a Canadian (Métis and as Canadian as Maple Syrup and a Saturday Night Hockey Game — [I hope he doesn't mind me using that simile]) was in leadership in the Episcopal Church as Young Adults Ministry Coordinator at the national office in Manhattan for ten years. An Archdeacon who is very active in governance and is one of the architects of our revised Canons has been a Canadian Citizen for years (by enthusiastic choice) but was educated in the US and raised up through the Episcopal Church. There are more than a dozen priests in charge in our diocese who are Americans or British. And the newly elected Bishop Coadjutor was born in Ireland but is of course a Canadian citizen. Does the Canadian Church have a leadership gap? If so, what can be done to empower more Canadians to ordained leadership. Is it seminaries? The discernment process?

A. As a destination diocese, we are fortunate to have a rich mix of clergy from different parts of the world serving in the diocese of New Westminster: this includes clergy from Canada (Settler, First Nations and Métis), the Philippines, Barbados, Jamaica, China, the US and the UK. At the same time, I believe we have one of the most vigorous discernment and recruitment efforts for priests and deacons in the Anglican Church of Canada. This has come about through an enormous effort and has born fruit in both the numbers and quality of people in the ordination process. In my view, both of these things make for the kind of diverse and exciting clergy leadership needed in this place at this time.

Q. Although the arrival of priests from the Philippines in full communion with the Anglican Church of Canada is not new to your time here, that has certainly grown in the last seven years. Please share your thoughts on the Companion Diocese relationship with Episcopal Diocese of Northern Philippines (EDNP), how the current diaspora integrates into our shared diocesan experience. What can those of us outside the diaspora learn, how does this enrich our faith lives, or does it even matter?

A. Our companion diocese relationship has been a source of new understanding and inspiration for me and for many others in the diocese. Through our relationship with EDNP, we have come to a greater appreciation for the unique charisms of Anglican Filipinos — charisms related to a heart for others, a dedication to the communal joys of parish life, evangelism, doing a lot with a little and a commitment to improving the lives of local communities. From this and in our diocese, Filipino clergy and laity have brought us all a love of family and celebration, a commitment to care for others, an unbridled celebrative joy, and an approach to organizing parish life that actually gets things done.

Both my husband Eric (Deacon, the Rev. Eric Stroo, who has been assigned as a deacon at St. Michael's, Vancouver) and I have been enriched beyond words through our relationship with EDNP and its people and the people from the Philippines in this diocese who are proud to call Canada their home.

Q. A common concern in all mainstream protestant denominations is the decline in membership and attendance. The fact is that attendance and membership in the parishes of the diocese of New Westminster has not increased substantially during your episcopacy but more realistically it has remained stable. Those who have left, have left, those who stay like it, and like it a lot. Do you have some ideas about how we can highlight that constancy versus contraction to bring more people to Christ through the Anglican Church?

A. Pray about your vocation as a parish. Pray for capacity



LEFT Most of the diocese of New Westminster delegation at the 2015 TRC event in Ottawa. PHOTO Courtesy of Melanie Delva  
RIGHT Archbishop Skelton presenting a Bible Study at ECP Seminary, February 27, 2019. PHOTO Eric Stroo



LEFT At the Cathedral Church of the Redeemer in Manila, February 2019. PHOTO Eric Stroo  
RIGHT Children's Talk at St. Agnes, North Vancouver. PHOTO Randy Murray

and wisdom related to any growth that may come your way. Ground yourself in the bigger reality that is God in Christ. Help people talk about their faith with one another and help them talk to others about what their faith and their church community means to them.

Reflect on Anglican Christian identity and parish identity. Be a place with a personality and a textured way of thinking about yourself. Look at what you are currently doing in terms of inviting, greeting, orienting and incorporating new people and identify what you do well and what might need to be strengthened. Recommit yourselves day after day, week after week and month after month to the practices you know will reach out to and assist the newcom-

ers that God is inviting to your church to find you and to be embraced by you.

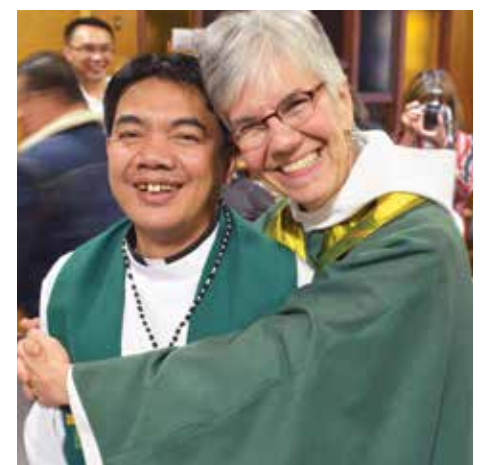
Q. The last 11 months of your episcopacy have taken place or will take place during the COVID-19 worldwide pandemic. How has this affected your overall ministry plan for your last year? Will this affect the diocese of New Westminster and the Anglican Church short and/or long term? What positive things can we take from this time of trial? Do you have a prediction about how the world will emerge from this?

A. COVID-19 has changed many things but not everything. We are still who we are as a Church, reliant on the love of

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LEFT Last visit to St. Alban's, Richmond, remaining physically distanced. PHOTO Larry Scherben, ODNW  
RIGHT With Anne Kessler at the February 14, 2018 March for Missing and Murdered Women. PHOTO Laurel Dykstra



LEFT Clergy of the diocese at the 2017 Pride Parade. RIGHT The Rev. Arvin Amayag receives a hug after he is installed as Vicar of St. Mary the Virgin, Sapperton. PHOTOS Randy Murray.





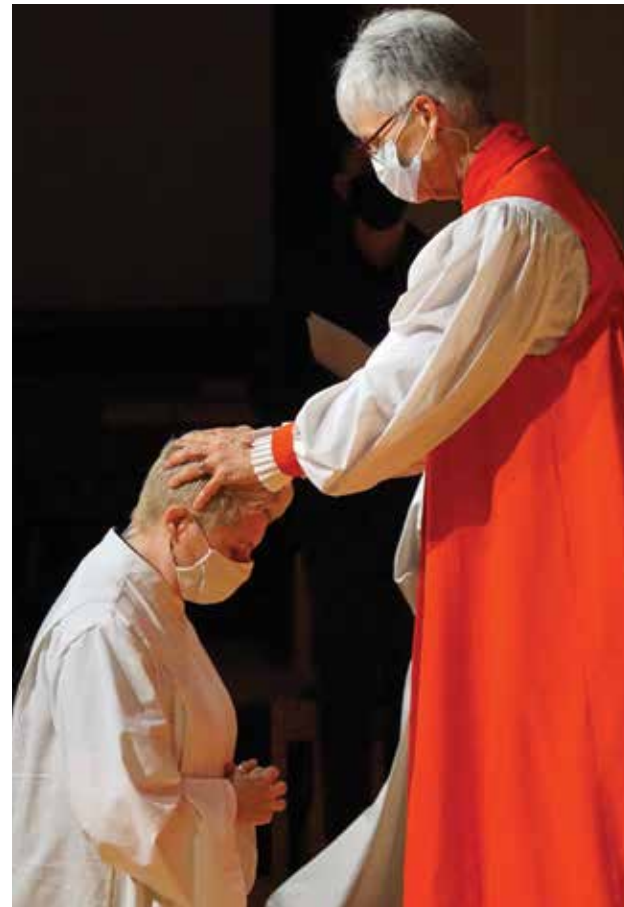
The consecration of the new bishop of the diocese of Yukon, the Rt. Rev. Lesley Wheeler-Dame on August 24, 2019. PHOTO Eric Stroo



The Rev. Ross Bliss is priested 2017. PHOTO Randy Murray



"The Peace of the Lord be always with you." PHOTO Randy Murray



Ordaining Amanda Ruston to the transitional diaconate, June 20, 2020.

## Archbishop Skelton Answers Twenty Questions

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God, and parishes are still faith communities that are local manifestations of the Body of Christ given in love for the sake of the world. In many ways, COVID-19 has taught us about the value of what we do—gathering people into community, responding to those in need and offering prayer. At the same time COVID-19 has asked us all to learn new skills, to be patient, to exercise forbearance in relationship to others and to stay attentive and responsive to the changes in people's needs as the pandemic goes on. My observation is that in some parishes, the pandemic has increased the sense of unity; in other parishes the pandemic has aggravated long-standing issues that have needed attention.

Honestly, I find it difficult to prognosticate what will happen to the Church post COVID-19. As I see it, the main challenge will be, just as we are asking parish leaders to do, to stay alive to what emerges as we go and to continue to adapt as we need to, always remembering that the core purpose of a parish church is to assist God in gathering, transforming and sending the Christian folk, all within the specific context the parish church finds itself in, with the core purpose of a diocese being to support parishes in this purpose.

Q. I am going to get a little bit personal here. Did you ever consider, staying in Canada and explore becoming a landed immigrant? Was there an event or a circumstance that convinced you that your future was in the United States, specifically in Washington State?  
A. My original plan was to become a Canadian citizen and to remain in Canada after retirement. Then I got married! Given the fact that Eric's licensure as a mental health counselor is in the US along with his employer, the Samaritan Center, I changed my plans and planned to return to the US after retirement. Both Eric and I feel a great deal of anticipatory grief about the prospect of my move back to the US. We have come to love Canada and truly regret that we will not be able to stay. This has become particularly difficult for the two of us in that, with the border closure, Eric has not been able to return to Canada for his weekly visits since April of this year. What this means is that in all likelihood his goodbyes to St. Michael's will be virtual ones.

Q. In the spring of 2019 you became ill. You were hospitalized while General Synod was taking place in Vancouver. How did you feel about not being physically present for General Synod and how is your health now?

A. Oh gosh. That now feels like an age ago. I was able to be at the General Synod virtually, of course, and now we all realize that this *was a legitimate way to participate* (though I truly regretted not being able to vote). My health is fine now. The doctors never turned up any explanation for what happened, and believe me, they searched for one! The best



Dancing in the Philippines during the first week of March 2016. Bishop Skelton was the guest at the EDNP Convention (Synod). PHOTO Douglas Fenton

explanation was that I picked up a mysterious virus (not COVID-19) and that the virus did its work in my system and then departed.

Q. Will you continue your involvement in Leading Women? Please explain a little bit about that organization and how do you see the continued progress of women into leadership particularly in the Church.

A. Being a part of the planning team for the 2019 Leading Women Conference was a joy and a revelation. The conference was a joint Episcopal-Anglican Church of Canada effort to bring together women clergy who wanted to explore seeking roles in either church with greater scope and responsibilities (cathedral dean, rector of larger parish, diocesan staff or bishop). I do hope to continue to work in this area and, more specifically, as an advocate for more gatherings of this kind to happen for Canadian clergy women in that the 2019 conference was the first of its kind in Canada and in that the Canadian participants expressed a need for gatherings such as these to continue.

Q. What else is in store for Archbishop Skelton after February 28, 2021?

A. Slower mornings. Time with Eric. Potentially assisting with some needed revisions to the curriculum for the College for Congregational Development/The School for Parish Development. Teaching from time to time at VST. Hoping to enroll in some screen printing, linocut and letterpress classes. Writing. Teddy (Archbishop Skelton's "Westie").

Q. In 25 years, when, O, let's say, Bishop Helen Dunn writes an award winning history of the diocese of New Westminster, which facets of your ministry do you hope will not only be remembered but still relevant?

A. Assisting parish leaders and churches by, with others, mobilizing resources to support parishes in more fully realizing who and what God is calling then to be.

With the help of many others, guiding the diocese through the early COVID-19 period to keep parishioners and communities safe and to find new ways to continue to be the Church in a challenging time

Q. Is there a passage from Scripture that you would like to share with John Stephens to help prepare him for his new role as bishop?

A. I have great confidence in John as he begins his role as Diocesan Bishop. My Biblical passage for John is a simple one that has to do with God. Some say that it is the cornerstone of the Anglican Church's approach to its life and to life, itself. I'll offer *John 1:14* in two translations:

*"And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth."* New Revised Standard Version (NRSV)

*"The Word became flesh and blood and moved into the neighbourhood. We saw the glory with our own eyes, the one-of-a-kind glory, like Father, like Son, Generous inside and out, true from start to finish."* The Message

In offering this, my intent would be to say this to John: God goes before us and in fact is right beside us in what God has done in Christ. All we are and all we do is done in response to this.

Q. Anything you'd like to add?

A. It has been my honour and my pleasure to serve as the Bishop of the diocese of New Westminster. I thank my predecessors Bishop Michael Ingham and Archbishop Douglas Hambidge for their wisdom. I thank the Synod Office staff members and the Chancellor, the Registrar, other Legal Officers and the Treasurer for their partnership. And I thank the clergy, the people and parishes of this diocese for their patience, their energy and their faith. You have inspired me more than you will ever know. ✠



# God Will Make An Appearance • A Colossal Appearance

## Archbishop Mark MacDonald Visits Christ Church Cathedral

JANE DITTRICH

Diocesan Communications Contributor & Photographer



Cathedral Vicar, the Rev. Helen Dunn, Archbishop Mark MacDonald, Cathedral Deacon, the Rev. Alisdair Smith and crucifer Dr. Megan Otton before the Procession.



Hope Sealy, ODNW reads the Names of Remembrance.

### Diocesan Liturgies for January & February 2021

With all of the changes and upheavals brought about by the COVID-19 pandemic in 2020, (compounded with the second wave in the fall that practically returned the Province of BC to a repeat of the March, April, May 2020 lockdown) providing *Topic* readers with accurate information about the January 23, 2021 Consecration of the Bishop (the Ordination of the Rev. John Stephens) and the February 28, 2021 Installation and Seating of the 10th Diocesan Bishop of the diocese of New Westminster is proving difficult.

As of this writing in late November 2020, the November 11 orders from the Provincial Health Officer cancelling all public events including onsite attendance at church services have about a week to go before they are reviewed, continued or revamped.

Regardless, the two liturgies mentioned in the first paragraph will take place at Christ Church Cathedral. The question is how many will be in attendance and what will they look like? We can pretty much guarantee that the attendance in the Cathedral's nave and chancel will be limited, but to what extent?

As of this issue of *Topic* going online just prior to New Year's Eve and print copies arriving in homes and parishes during the first ten days of January 2021 there will be a couple of weeks before the scheduled Consecration. With that in mind, please refer to the diocesan website at [vancouver.anglican.ca](http://vancouver.anglican.ca) for up-to-date information about these historic events in our diocese.

Diocesan leadership will do everything possible to ensure that the two livestreamed services will be presented with the highest possible production values and available to a wide audience.

The planning of these two liturgies is well under way with Archbishop Skelton facilitating the many moving parts of the Consecration liturgy and Coadjutor Bishop-elect John Stephens with a team of clergy and lay are working to make the Installation and Seating liturgy a memorable event.

We know that for some, *Topic* is the principal source of diocesan news, so in order to stay informed please keep connected to your parish for updates. ✠

On Sunday, November 1, 2020, the Most Rev. Mark MacDonald was the guest for All Saints Day at Christ Church Cathedral in Vancouver. Archbishop MacDonald is the Anglican Church of Canada's National Indigenous Anglican Archbishop. The Most Rev. Mark MacDonald became the Anglican Church of Canada's first National Indigenous Anglican Bishop in 2007, after serving as bishop of the US Episcopal Diocese of Alaska for ten years. At General Synod in 2019, when the self-determining Indigenous Church was established within the Anglican Church of Canada as a Province, Bishop MacDonald became its Metropolitan with the honorific, Archbishop.

Cathedral Vicar, the Rev. Helen Dunn was the celebrant and Deacon, the Rev. Alisdair Smith, proclaimed the Gospel. While the congregation stood, Cathedral parishioner Hope Sealy, ODNW read aloud the *Names of Remembrance* followed by the singing of Rupert Lang's *Kontakion* ("Give rest unto your servants with your saints, O God"). Organist and composer Rupert Lang with four members of Cathedral Choir played and sang the piece.

At one point during the service, the Rev. Helen Dunn congratulated Cathedral parishioner Kerry Baisley, ODNW (who was present at the service) on his recent appointment as Missioner for Indigenous Justice for the diocese of New Westminster. Baisley succeeds Jerry Adam in this diocesan ministry role.

Some excerpts from Archbishop MacDonald's All Saints homily:

*"May God be with you. I greet you all as my relatives. It's very nice to be here on this very special and holy day."*

*"I used to think that this day (All Saints) was us looking from this world quite separate from the world to come, and looking forward to a day of blessedness. And thinking that those of us that were really, really, really, really good..., have a special place waiting for the rest of us to come. I saw the saints as being so far away from me that they were past fairy tales, they were far, far away. I think differently now because I understand Jesus differently. I believe that this day is not about us looking to the future, but about the future looking to us. This is not about an unattainable future far away, but it is about how that future is breaking in upon us now."*

*"All Saints Day is not about a world that is far away from us, but it is how the world to come is breaking in upon us. Today I see the saints as doors to which the future begins to come to us. This world is alive with the power of the world to come."*

*"We live in a time of spectacular fear. By the way, most of our prayer books used to have Prayers for Pandemics. They got rid of them starting in the early part of the 20th Century because 'we'll never get to see that again.' What silly things we human beings are! In this time of fear, in this time of extraordinary stress, it is precisely here that Jesus says, 'God will make an appearance, a colossal appearance!'" ✠*

ALL PHOTOS Jane Dittrich



LEFT Archbishop MacDonald concludes the worship with a blessing. RIGHT Missioner for Indigenous Justice, diocese of New Westminster, Kerry Baisley, ODNW and the Archbishop unmasked and physically distancing in front of the door to the Cathedral's narthex.



# St. Agnes' Parking Lot Sale

RANDY MURRAY  
Communications Officer & Topic Editor

On Saturday, November 14 between 10am and 12 noon the Parish of St. Agnes in the Grand Boulevard neighbourhood of North Vancouver presented the second instalment of their annual Fall Fayre onsite in front of the church entrance in a parking area.

Shoppers lined up to the east on 12th Avenue to await their turn to enter the sales area in order to purchase Christmas gift items, home décor items, Christmas gift baskets, poinsettias to be delivered (North Shore only) at a later date, and raffle tickets in support of the Lionsgate Hospital Foundation.

St. Agnes's rector, the Ven. Stephen Muir was onsite for the sale and monitored the line up of shoppers. He was accompanied by six volunteers from the parish who were all abiding by COVID-19 safety protocols. All volunteers wore masks and were attentive to keeping their distance from each other. The Scout Troop that meets at St. Agnes' were also involved in preparing for the event. Virtually every "customer" wore a mask and cheerfully abided by the safety instructions to use the hand sanitizer provided and keep a safe distance from others.

Archdeacon Muir said that the organizers briefly considered cancelling the event due to the Provincial Health Officer's temporary region-specific orders that were finalized November 11 but they "looked at the order carefully and, following the guidelines posted by diocesan leadership, determined it was safe to proceed with the outdoor event."

When asked about how the annual fundraiser took place in this exceptional year of 2020, Archdeacon Muir responded:

*"Usually, we have an event in our spacious parish hall that involves over 30 volunteers. We had to scale it way back and focus on the things we could do well outdoors in a small area with just a handful of volunteers."*

We divided the Fayre into two parts. Part 1 was October 17, and the main focus was on the sale of jams and jellies. One parishioner in particular, Liz Young, has a passion for canning and made over 100 jars of a variety of jam. We sold out. It just so happened that it was on the same day as the BC election. The church hall was a polling station, so we benefited from the extra foot traffic.

Part 2 on November 14 featured the sale of gift baskets, something St. Agnes' is known for. Judy Brear, ODNW takes the lead in assembling interesting, curated gift baskets for all budgets. We sold out. We sold the remaining jam and also had a variety of knitted items made by a parishioner, Jan Lockmuller. We also took orders for poinsettias to be delivered later this month. The 50 we reserved from the nursery have been sold out.

There were also a few items for sale via silent auction, including another original painting by Ann Mitchell.

Both parts of the Fayre featured a raffle in support of the Lionsgate Hospital Foundation. They are seeking funds for a new critical care wing. The raffle is properly licensed by BC Gaming and all the proceeds will go to the Foundation. We had handmade prizes made by members



LEFT Jill and Jean display the Ann Mitchell painting sold at the silent auction. PHOTO Stephen Muir RIGHT The line-up. PHOTO Randy Murray



Archdeacon Stephen Muir monitors the line. PHOTO Randy Murray



Ken and Philip staff the Christmas Basket table. PHOTO Randy Murray



Physically distanced shoppers. PHOTO Stephen Muir

of the congregation: a wine-themed gift basket, an original painting, a pottery bowl, and a child's knitted blanket. All tickets were sold.

As in the past the majority of items available sold well with the gift baskets, jams, poinsettias and raffle tickets (as mentioned earlier) selling out.

The parish was hoping to raise \$2,000 for the ministry of the parish but early reports show that it will be closer to \$3,000. The sale also raised an additional \$500 for the Lionsgate Foundation and there was a direct gift of \$150 to the hospital through the St. Agnes' Fayre.

When asked to reflect about how things went during *covid*tide, Archdeacon Muir said:

*"Many customers said they enjoyed having an opportunity to do something interesting when so many of us are cooped up at home."*

Some people shared about how they look forward to the annual St. Agnes Fall Fayre as a way to get into the Christmas spirit.

It was gratifying to see such a strong turnout from the local community— about 100 people over the two days. ✝

## Mini Poinsettia Bazaar • Online & Onsite

Ladner parish adapts fall fair to pandemic conditions

RANDY MURRAY  
Communications Officer & Topic Editor

A "mini" Poinsettia Bazaar was held on Saturday, November 14 between 11am and 1pm at All Saints', Ladner. One of the primary goals of the annual initiative is to both honour and provide some revenue to the various compassionate service programs supported and/or initiated by the parish.

Items were available for sale earlier through the church website and those purchased items were available for pick

up at All Saints between 9:30am and 10:30am, a half hour prior to the Bazaar opening up in the parish hall.

Although the November final orders from the Provincial Health Officer regarding the temporary region-specific directives were distributed on November 11, All Saints' organizers were extremely careful, following BC Provincial Health protocols; contact tracing; physical distancing; and

constant sanitizing making them confident that the church hall was safe for volunteers and the community before and during the 11am – 1pm onsite sale.

Items available for the sale included:

- Fruit Pies baked in the church kitchen, following all pandemic protocols and using FoodSafe procedures.
- Handmade Crafts, safely packaged and displayed including the new item this year, masks for families with an emphasis on Christmas motifs.
- Poinsettia plants were the highlight of the sale in various sizes and colours.

The only items available for in-person shopping that weren't online were the various handmade crafts.

There was also a delicious take-away luncheon plate for sale at the bargain price of \$5. The lunch included freshly made tea sandwiches and homemade baking.

All Saint's rector, the Rev. Robin Ruder-Celiz was onsite for the sale accompanied by ten parish volunteers. With a total of ten All Saints folks in the hall at any given time,

CONTINUED ON PAGE 21



All Saints' folks onsite demonstrate physical distancing.



# Shine Your Light & Illuminate the Darkness

## Pumpkin Carving IN-Person!

JASON WOOD

Youth Leader, St. Laurence, Coquitlam/Good Shepherd, Lutheran; Postulant for Ordination, diocese of New Westminster

On Saturday, October 24, 16 youth and 6 adults gathered to carve pumpkins in the parish hall of St. Laurence, Coquitlam. The participants came from four different congregations around the Tri-Cities and Burnaby: Good Shepherd Lutheran, St. Laurence Anglican, St. Stephen's Anglican, and St. Timothy's Anglican.

It was a new level of collaboration, with a story behind it... Over two years ago now, the church where I was hired as youth co-leader, St. Laurence, started having conversations with Good Shepherd Lutheran about collaborating. They had some youth but no youth leader, we had few youth and two leaders. It felt like a good fit. After some exploratory conversations and events, we decided to start merging our youth ministries together. The seeds for *ign'Ye*, the new name for our youth ministry were planted.

We'd been at it a little under a year... and then COVID-19 hit. Everything changed. But rather than despair, we "pivoted." We started running weekly youth gatherings online, plunged into Youth Alpha, and began to reach out to other Anglican and Lutheran churches in our region. Our conversations have started to bear fruit, and we've been blessed to welcome a number of new youth over the past months—and some great new adult leaders, too!

For many of the youth, this pumpkin carving event was their first time being with each other in person. While this has had its challenges, my new co-leader, Rachel and I have been pleasantly surprised by the connections that have been possible. We've had kids share "something not worth much money but priceless to them" around their house. We've successfully played games of 20 Questions, Charades, or Leader of the Band. We've shared stories in small groups (the Zoom breakout rooms function is SO handy!), talking about things we're afraid of, questions we get tired of being asked, or what people at school treat as important.

There's nothing like being in person. The youth have been so hungry for it. So, it was really encouraging to be together on that Saturday. Rachel and I had set up the hall the day before, making sure that tables were spaced the required 2 metre distance from each other. Then on the day, youth were encouraged to bring their own pumpkin and face mask, while we supplied the carving tools. As youth arrived, they found their seat at a table and started to carve. And while kids mostly sat with people they knew, by the end they were mingling with each other and laughing together,

as they filled out BINGO sheets that would go toward one of the day's Halloween-themed prizes.

...And the creativity! We had barfing pumpkins, pumpkins with a masks, pumpkins with a video game character, pumpkin "Pi", cat pumpkins, pumpkins with our youth ministry logo, and pumpkins representing all the emotions of 2020... it was so fun to see what the youth came up with.

As we finished our time, we remembered Jesus' words that "You are the light of the world." Amid the darkness of a pandemic that continues indefinitely, we offered each youth a candle for their pumpkin, lit it, spoke their name, and encouraged them to "Shine your light and illuminate the darkness." Then we turned the lights off, lined all the pumpkins up, and took a picture. ✠



## Mini Poinsettia Bazaar • Online & Onsite

CONTINUED FROM PAGE 20



A well-equipped contact tracing station.

access was restricted to ten shoppers to keep the number present to twenty.

As in years past the poinsettia plants sourced from a greenhouse in Richmond (the parish has used this same supplier for three years) were the top selling item.

Sheryl Gaffney one of the principal organizers of the event when asked to comment on organizing and producing a fall fair during a pandemic had this to say:

*"Last year, 2019, the bazaar raised \$10,200. This year online sales were approximately \$425 and approximately \$2,000 onsite sales. While the amount raised was much smaller than*

*last year, we were still encouraged by the community's support during the pandemic conditions."*

When asked where the parish was planning to direct the approximately \$2,425 in proceeds, Sheryl replied:

*"At our Vestry meeting in February 2021—a motion will be passed as to what local societies will receive the funds. A sample of recipients in past years include BC & Yukon Guide Dogs, Mission to Seafarers, Little House Society (addiction centre), OWL (Orphaned Wildlife), PADS, Community of Faith, and the All Saints, Ladner Community Meal."* ✠



The top sellers: Poinsettias.



The lunch plates.



Handcrafted items.



A "top of the line" plant.



# Principal Topping Reappointed for Third Term at the Vancouver School of Theology

IAN SHEH

Marketing &amp; Communications, Vancouver School of Theology

The Rev. Dr. Richard Topping has been reappointed to a five-year term by the Vancouver School of Theology (VST). Dr. Topping's third term will begin on July 1, 2021. Topping has been Principal of VST for over seven years, and the St. Andrew's Hall Professor of Reformed Studies for more than 11 years.

Board Chair Michael Francis made the news public following a recent meeting of the school's board of directors. Mr. Francis noted that "Professor Topping has provided exemplary leadership during a challenging time for the Vancouver School of Theology. The Board of Governors is thrilled that he has agreed to continue in his role as Principal for another five years. Richard's intelligence, diligence and generosity are at the heart of the school's success. I'm sure all our stakeholders will celebrate this extremely positive development."

In acknowledging the reappointment, Dr. Topping says he "considers it a privilege to work with the outstanding team of the board, faculty and staff whose hard work and commitment make VST thrive in the service of the Gospel. I look forward to us making the most of the challenges and opportunities for theological education with such outstanding students in this time that requires transformative and imaginative change in the service of God's reconciling work."

During Topping's principalship, the VST team has led a time of renewal with new thresholds set in student enrollment, donor commitment, innovative programming, strategic partnerships and recruitment of outstanding faculty and staff. VST has recently been acknowledged for bold transformative change (In Trust), significant innovation in its Studio for Entrepreneurial Leadership (Association of Theological Schools) and as one of the ten most improved theological schools by QS university ranking.

Recent grants from the Henry Luce Foundation, the Fellowship of the Maple Leaf, the United Church of Canada, the Anglican Foundation, the MJ Murdock Charitable Trust and the Hagar family support initiatives in preparing Indigenous Leaders for the Indigenous Church, the new Congregational Flourishing through Community Engagement project and endow programs like the Certificate for Leadership Excellence through the Sauder Business School. VST is closely aligned with the Anglican Church of Canada, Presbyterian Church in Canada, and the United Church of Canada, representing over 5,000 churches nationwide.

VST has also strategically expanded its theological partnerships with institutions around the world—including Durham University in the UK, for a PhD, program, the Sauder School of Business at UBC, St. Mark's College for an undergraduate program, Huron College at the University of Western Ontario and a number of theological schools



Dr. Topping speaking at Diocesan Synod, May 2019. PHOTO Randy Murray

in Asia—to further its reach, influence, and capacity to innovate and respond to how leaders are prepared for the church in our changing world. VST attracts growing numbers of students across the span of ecumenical traditions.

Dr. Topping's reappointment is welcomed by VST denominational partners, as noted by the Rev. Michael Blair, newly appointed General Secretary General Council of the United Church of Canada: "Congratulations to the Board and community of VST on the reappointment of Dr. Richard Topping as principal. I have greatly appreciated Richard's creativity and strategic thinking, his understanding of the changing character of the church, his deep faith, passion and willingness to collaborate."

Archbishop Melissa Skelton of the diocese of New Westminster states: "Richard Topping is, hands down, the most outstanding head of a school of theology with whom I have ever worked, and I have worked with a number."

VST students are equally delighted with Topping's reappointment. Robin Galey said: "I have been fortunate to be Professor Topping's student and I think he is an excellent principal to lead our school through the difficult times ahead. In my experience, Richard strongly believes in

and is committed to his work as principal. He epitomizes the school's mission, demonstrating thoughtful, engaged and generous Christian leadership. I think the students at Vancouver School of Theology are fortunate to have Rev. Dr. Richard Topping as their principal, and I am grateful for the opportunity to continue to learn from him."

Alumnus and international student, Samuel Andri also shared: "Dr. Topping's joyful-leadership at VST has shown us that when the love for God, the Church, and the world become the chief motive in leadership, the organization and its people—by the grace of God—will flourish."

In addition to serving as principal, Dr. Topping also holds the St. Andrew's Hall Chair in Studies in the Reformed Tradition. He teaches in the areas of Reformed and Systematic theology, Reformation history, faith and culture and theological interpretation of scripture. He was Lead Minister at the Church of St. Andrew and St. Paul in Montreal from 2000–2009 and taught at Presbyterian College, McGill University, for eight years. He is an ordained minister in the Presbyterian Church in Canada where he has been active producing resources both scholarly and popular leadership and faith formation. He is a Strategic Advisor at Sanctuary Mental Health Ministries, a Christian non-profit that equips the Church to support mental health and wellbeing. He is Minister-in-Association at Richmond Presbyterian Church, British Columbia and serves on the Ministry Committee of the Presbytery. He is a member of the Anglican (Heads of Schools), United Church (Theological Circle) and Presbytery (TELEG) national committees for leadership in theological education. Topping is a member of the Senate of the University of British Columbia where he serves on the academic facilities and library subcommittees.

Dr. Topping received his Bachelor of Arts degree in Religious Studies from the University of Waterloo, a Master of Arts in Theology from St. Michael's University in the Toronto School of Theology and a Doctor of Philosophy in Theology from Wycliffe College, under the direction of the late Prof. John Webster. ✠

## New Year • Old Questions

JESSICA SCHAAP

Missioner for Christian Formation, diocese of New Westminster

Last summer we piloted an online formation course called *Transforming Questions*. It's a course adapted from a free *Forward Movement* curriculum that explores core questions of Christian faith. Who is Jesus? Why did he die? How should we live? Why is there suffering? How should we read the Bible? These are a few of them. The course drew 27 registrants from all over the diocese from Gibsons to Abbotsford to Squamish. We gathered in a large group via Zoom, heard a presentation from a clergy teacher, and discussed questions in small groups with trained lay facilitators. Comments from the evaluation at the last session were positive and we received helpful suggestions for improvement. Comments included statements such as: "All was great. Thank you!" "Thank you for a transformative series." "Loved the variety of presenters." And "More time in breakout rooms for discussion, please."

The results were also surprising. The course was originally intended for adults preparing for confirmation, reception into the Anglican church, or reaffirmation of baptismal vows. What we discovered was that a large number of people signed up because they just really wanted to explore and talk about these fundamental issues for living as a Christian now. Some people even signed up after experiencing a recent bereavement. These are the kinds of questions that don't go away and maybe for many, they are wondering and asking them more urgently now.

We also found that it was a great way for people be-

longing to the same parish to develop and strengthen their relationships with each other. Coffee hour can be a hard time to delve deeply whether in the church hall or online; the small groups made up of the same members week in and week out allowed folks to feel safe and ready to discuss the big things more readily. We also had people participate by phone for the whole series and it worked. For the next round, we will encourage parishes to gather a small group to register together although individual registrants are especially invited as well.

The next offering of *Transforming Questions* will begin on January 28, 2021. Registration is available on the diocesan website at [vancouver.anglican.ca/resources/adult-formation-resources/pages/transforming-questions](http://vancouver.anglican.ca/resources/adult-formation-resources/pages/transforming-questions). It will be offered via Zoom again. The course comes with a free participant's booklet that can be mailed, picked up, or delivered via email. If clergy are wondering whether it might be a fit for folks in their parishes, they are welcome to contact me by email at [jschaap@vancouver.anglican.ca](mailto:jschaap@vancouver.anglican.ca) or by phone at 604.684.6306, ext. 225 to review the curriculum more closely and ask any questions they might have.

*Transforming Questions* is a solid program, like other programs out there. It's not a golden ticket or blanket solution for formation, but it offers an organized, supportive, and accessible opportunity for gathering, learning, questioning, and growing in faith. ✠

### About VST

Vancouver School of Theology's (VST) core mandate is to educate and form thoughtful, engaged and generous Christian leaders for the church in the 21st century. Among theological schools, VST is viewed as a change agent and an innovator for the church.

As an affiliated college of the University of British Columbia, VST is now ranked in the top 50 schools globally and in the top ten of most improved theological schools. VST is accredited by the Government of British Columbia, and internationally by ATS (Association of Theological Schools). The Vancouver School of Theology welcomes students from many Christian communions, other faith traditions and Indigenous communities, while celebrating its core relationships with the Anglican Church of Canada, Presbyterian Church in Canada, and United Church of Canada. The Indigenous Studies Program at VST is central to the school's identity and commitments. In 2021, the Vancouver School of Theology will celebrate its 50th Anniversary as a leader in theological education.

The Vancouver School of Theology acknowledges that the land on which they are located is the traditional, ancestral, and unceded territory of the xwməθkwəyəm (Musqueam) People. ✠



## AROUND THE DIOCESE

### • View of the Labyrinth at St. John's, Shaughnessy •

Last summer, the folks at St. John's, Shaughnessy (SJS) continued with their ambitious renovation and improvement initiatives.

Although it is just one component of the ongoing efforts, the new labyrinth is certainly the most strikingly visible. Rear rows

of pews were removed, and the concrete was cleaned and polished in expectation of the placing of the labyrinth.

Many thanks to photographer, Derek Simpkins of SJS for this photo of the new addition to the nave. ✠



### • Clergy News Around the Diocese •

The Rev. Ayoob Adwar completed his appointment at St. Hilda, Sechelt and has moved to England to join his wife and her family there. We pray for God's blessing upon him as begins a new life in England. The Rev. Stephen Black has been appointed the next Vicar of St. Hilda-by-the-Sea, Sechelt effective January 1, 2021. As of this writing in November, Rev. Black is currently serving as Deacon-Curate at All Saints', Ladner and completing a unit of Clinical Pastoral Education (CPE) at Vancouver General Hospital.

On December 12, 2020, Rev. Steve Black and postulant Lorie Martin were scheduled to be ordained. Lorie to the transitional diaconate and Steve to the priesthood. Coverage of this ordination liturgy will be available on the diocesan website news pages and in future issues of *Topic*.

The Rev. Paula Porter Leggett will retire from active ordained ministry on January 31, 2021. She is presently Vicar at St.

Alban's in Richmond. A graduate of the Vancouver School of Theology (VST), she was ordained in 1995 by Bishop Michael Ingham. She served her curacy at St. Philip's, Dunbar until she became rector at St. Faith's for 12 years, followed by five years at St. Andrew's in Langley. Paula was one of the team that brought Education for Ministry (EfM) to the diocese in 1995 and has been mentoring since that time, for 15 years in South Vancouver and the last ten years as an online mentor of a cross-Canada EfM group. She was the first diocesan coordinator for EfM (1995-2002) and then returned as co-coordinator in 2016 when the late Deacon, the Rev. Andrew Wilhelm-Boyles began undergoing cancer treatment. She has served as diocesan coordinator since Andrew's death in the summer of 2017. Rev. Porter Leggett also accompanied diocesan youth pilgrims to Taizé in 1999 with Bishop Ingham and in 2001 with Bishop Jim Cruickshank. ✠



Paula Porter-Leggett. PHOTO Larry Scherben, ODNW

### • The Diocesan Refugee Unit Shares a Request for Help •

SUBMISSION Shannon Muir, ODNW, Chair of the Diocesan Refugee Unit; St. Agnes, North Vancouver

We are seeking sponsors for a single mother with two young children, from Afghanistan. This compelling case came to the diocese recently and we hope to find a church willing to sponsor.

Mashal is a 32-year-old widow with two young children, aged 6 and 2. Her husband was a reporter working with *Radio Free Europe* and he was killed in a suicide attack in April 2018 which targeted journalists. Mashal's younger child was born five days after his father was killed. After her husband's death, Mashal was compelled by her family to marry her married brother-in-law and move in with him in a part of Afghanistan under Taliban rule. She was threatened with removal of her children if she did not marry him. In order to escape, Mashal ran away to Pakistan with her children and left everything she knew behind.

Mashal is an educated woman who

hopes to find a safe place for herself and her children to live. She wants to be able to work and use her skills, which she is unable to do in Afghanistan or Tajikistan, where she is now.

If your parish might be interested in sponsoring this family, please contact Shannon Muir, Chair of the Diocesan Refugee Unit (DRU) at [smuirslp@gmail.com](mailto:smuirslp@gmail.com) or diocesan Refugee Coordinator Shakuntala at [refugee@vancouver.anglican.ca](mailto:refugee@vancouver.anglican.ca).

Please keep in mind that processing times are one to two years minimum, so there is plenty of time for fundraising if your church is interested.

Mashal is reaching out around the globe. Here is a link to a media report from the BBC at [bbc.co.uk/programmes/p07znj3n](http://bbc.co.uk/programmes/p07znj3n) and a link to a media report from the *New York Times* at [nytimes.com/2018/12/01/world/asia/afghanistan-widows-war.html](http://nytimes.com/2018/12/01/world/asia/afghanistan-widows-war.html). ✠

### • Food Bank Challenge in Abbotsford •

Peace Lutheran in Abbotsford challenged the Parish of St. Matthew to a contest. It was decided the project would be for the Archway Food Bank, Abbotsford. Rules were drawn up that included what food items were part of the offering and how many pounds would be the goal. The time was set for the entire month of October. On October 1 the race was on.

Food was delivered to the Archway Food Bank outlet as it was accumulated by each congregation. During COVID-19 restrictions, arranging for food to be collected at the churches was an extra task. St. Matthew's folk had the advantage of being open Sunday mornings. The use of a pick-up truck was needed to haul in the cases and sacks of food. The Archway staff carefully weighed the items. The tally was kept secret until the last day.

On November 8 the parishioners were given the final results. With a flourish, the Rev. Allen Doerksen announced to those onsite, and to the many at home viewing the livestream, the good news. The contest collected 887 kilograms (1,954 lbs) of non-perishable food. Peace Lutheran provided 359 kilograms (791 lbs), with St. Matthew's gathering 528 kilograms (1,163 lbs). The prize will be, when times permit, a Tea hosted by Peace Lutheran for the folks of St. Matthew. Of course, the real winners were the recipients of the food at Archway, the 3,500 or more clients who each month are provided with nutritious food.

Last year's contest involved the collection of Peanut Butter. This product was used by a group responsible to feed sandwiches to our hungry neighbours. St. Matthew won that round as well.

The ongoing ministry of compassion-

ate service includes working toward a time when food banks and sandwich distribution will no longer be needed. Jesus tells us this is so. ✠



Scott, a Fresh Food Recovery volunteer at Archway. These gray totes are full of fresh food that Scott weighs before the volunteers sort it. Archway staff and volunteers sort 18,150 kilograms (40,000 lbs) of fresh food every month? PHOTO Archway Food Bank Facebook Page



Jess, displays some fresh eggs. PHOTO Archway Food Bank Facebook Page



The two women in the photo are Mary Lee of St. Matthew's (left) and Deb Erickson of Peace Lutheran. The man in red (right) is the Rev. Art Turnbull of St. Matthew's, and to the left of Art is Dave Murray, the Archway Food Bank Director. PHOTO Dick Lee



## It's Not The Changes, It's The Transitions!

PAUL WOEHRLÉ

Rector of St. Cuthbert, Delta; Regional Dean of Richmond/Delta

I have read a book which I recently saw quoted in the Vancouver Sun, in an article entitled *The Science of Change Management* by Eli Sopow which explores COVID-19's emotional roller-coaster. The book is *Managing Transitions: Making the Most of Change*, by William Bridges.

I am struck by what I perceive as the need for people of faith to stay rooted and grounded in the present moment, because that, as C.S. Lewis has stated, is more like eternity than either the past or the future. The present is the most like eternity. I believe Lewis says this because it is in the present that we encounter God. It is in the present that we experience God's presence, with the Holy Spirit guiding, healing, calming, informing and empowering us to remain rooted and grounded in God's presence, rooted and grounded in love. No matter what happens around us—we know whose we are.

I have found it such a blessing to be able to experience fellowship in person at St. Cuthbert's, the parish where I am privileged to serve as rector—with the sun streaming through the windows (most Sundays, anyways).

### The Science of Change Management

by Eli Sopow

(Vancouver Sun, November 14, 2020)

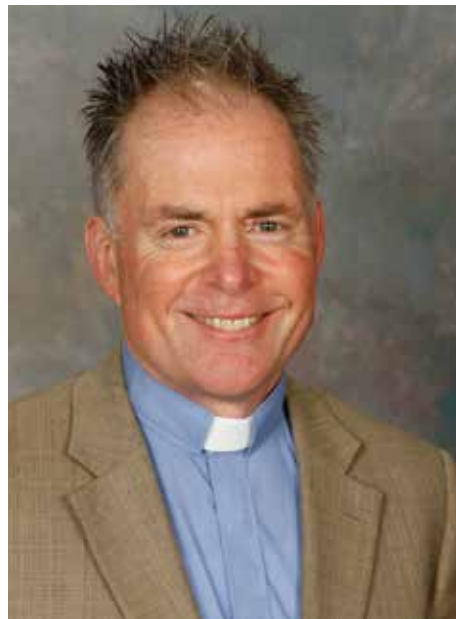
Dr. Eli Sopow is professor of Change Management at University Canada West and author of several research studies about human and organizational change. (\*Sections of the article have been reformatted by Paul Woehrlé.)

Besides the physical health threats of COVID-19, the pandemic is wreaking emotional damage on many as uncertainty and confusion beget fear that morphs into anger and a demand for immediate solutions, answers and actions that science cannot provide. The increasing sense of crisis may appear chaotic with no light in our dark tunnels of isolation. But the science of change management explains that things are quite normal. In fact, events of the time are following very established patterns explained by change management. And to understand those patterns may bring at least a flickering light of hope and direction to us. The principles of scientific change management are quite simple.

\* Change affecting our lives can often bring:

- A sense of surprise.
- Fear if the facts are not clear.
- Apprehension if the facts are clear but they hurt us.
- Confusion if our role is ambivalent.
- Anger and reaction if we are faced with continued uncertainty and a sense of powerlessness.

Our reaction to all manner of threats is chiefly emotional as our brain's amygdala triggers a flight, fight, or freeze reaction. We see a new threat in the context and experience of what happened before, designing reactions based on what worked before. Today the pandemic is neatly charted on any of the many models of change management. William Bridges, an authority on change and transition and author of *Managing Transitions: Making the Most Of Change*, argued that change is best described as a journey from emotionally letting go of what we once had (first



The Rev. Paul Woehrlé.

*“Let's live each day,  
for 'this is the day  
that the Lord has made,  
let us rejoice and be glad in it.”*

Psalm 118:24

group of people), entering a neutral stage of questioning and ambivalence (second group of people), and finally moving forward with a new

beginning (third group of people).

There is a percentage of people who can't let go of things as they were. They cling to an evaporating economic certainty, to past cheerful bonds of socialization, and to clocks set to a predictable future. Their emotions of fear and anger run strong. Those emotions are evidenced in “anti-masker” protests, conspiracy theories, and “facts” that fill the uncertainty of science and bring an illusion of knowledge and safety.

There are some (in this first group) who argue that all that is needed is “better” communication with those who are trapped in what Bridges described as “fear, loss, and hard to let go.” But that is a simplistic solution. Those stuck in the first stage of transition are squeezed by attitudes and behaviours long in the making and rooted in institutional and societal mistrust. It is the second and far larger group, those in Bridges’ “neutral zone” of “searching, confusion, and highs/ lows” that we need to address.

It can be argued that society is stuck in this “neutral zone,” unable to enter “the new beginning stage” encompassing a “new identity, new energy, new purpose, and optimism” because of an erosion of trust.

The research on trust agrees that the defining characteristic of trust in others and in institutions and organizations requires the presence of competence, fairness, dependability, honesty, openness, experience, and consistency. Those characteristics must be embedded in communication that is clear, useful, and timely.

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## A Brief Encounter

### A Reflection on I Kings 17: 8 – 24

HERBERT O'DRISCOLL

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

By late afternoon he came down out of the hills to a wooded valley. He noticed that the forest floor was tinder dry. Even this far north the drought had the region in its grip.

After a while he came to a cluster of makeshift huts. He saw a woman gathering twigs. He stopped because he realized he must be an alarming figure after the long journey north.

They looked at one another for a moment before he risked breaking the silence. He gasped out a single word, “water.” She turned towards the huts as if to flee. He called after her. “I'm starving. Please—a morsel of bread.” She turned to him. “I have nothing,” she said. “A handful of meal and a few drops of oil. These twigs will burn and let me bake some bread. I have a young son. After this there is nothing left, so we will die.” Her tone was one of utter resignation.

As he listened, he realized something was possible if he could reassure her to trust him. He pleaded, “Share the bread with me and I can help you.” Undecided, she stood there. Then she beckoned him to follow her.

The makeshift shelter was built against the wall. A small boy came out to her and she held him for a moment to reassure him. Then she lifted the cloth flap and the three of them went in.

It would be the beginning of a months long relationship that allowed the three of them to survive. He became the forager for food. She was able to do the chores that made life liveable. The boy turned more and more freely to this strange powerful figure in his life, his trust increasing until he and the stranger would go together on their searches for food and fuel. The stranger



PHOTO rezkrr (iStock ID:953465404)

introduced him to a larger world, telling him of a distant king's court, of the great sea to the west and of the vast desert to the south and east.

Then one day everything changed. He was some distance from the home when he heard crying. Racing back, he found her sobbing and gesturing to the interior of the hut. The boy was spread comatose on the rough clothes where he and his mother slept.

It was obvious that this was no simple sleeping. He asked quickly what had happened. Many years of the desert and its

harsh blazing sun made it all too obvious that the child was a victim of the sun.

For what happened next, he was absolutely unprepared. Turning from her child, his mother, her face twisted with grief, spoke with an intensity and deliberation he would never forget. Something dark from her past, some suffering he would never know, took possession of her. Making every word a weapon she said, “You have come to bring my sin to remembrance and to cause the death of my son.” He would never know what that moment referred to.

All he knew was that it had brought back some terrible reality.

Something told him he must act. He lifted the limp slight body in his arms, threw it over his shoulder and climbed the ladder to his own small chamber where he slept.

A fierce sense of defiance swept through him, a defiance of this awful loss, the drought, the famine, even the God that ruled the elements and the fragile journey of human life itself.

Crouching above the child, legs straddling the small figure, hands stretched to cover the child's small hands, he bent to the boy's open mouth, filled his own body with breath, then fiercely forced the breath of life into the child. Again, and again, he did it, tirelessly keeping up the frantic rhythm. Near despair, he paused before beginning again, breath upon breath until, exhausted, he fell on the small body, hearing himself beseeching the very source of life to relent its hold, then letting his head fall on the child's shoulder in utter exhaustion.

His sleep must have been only momentary. He woke to feel a stirring, to see eyes looking into his. Sweeping the boy in his arms he stood at the top of the small ladder. Below him he looked into eyes he realized he had come to love. Between them they tended the child.

*The day would come when he would say goodbye and leave. Scripture has no record of his ever returning to them. He would risk his life to defy a king and the dark influences that were changing his country. That struggle would go on until he died. We know him as Elijah the Prophet. ✠*



## OPINION

## Cleaning Up the 'hood

ART TURNBULL

Retired Priest of the diocese of Ontario, Honorary Assistant Priest in the diocese of New Westminster

An amazing amount of garbage gets created every day. Too bad that quite a bit of that refuse is thrown on the side of the road. My neighbourhood street gets more than its fair share. A lot of that junk is plastic. Plastics by the ton ends up in the ocean, every day.

In September 2020, I completed a project with which I'd been involved the past few years. I decided I needed to turn my attention to some new focus. I thought the environment would be a good place to take a stand. It came to mind to begin small, in my own "backyard," so beginning on Thanksgiving weekend I began picking up the waste tossed along the street and driveway where I live. Going out every three days, I bagged eight large bags and 18 grocery bags of garbage. That was in just four weeks. There will be more to gather as time goes on.

The source of all the disposed material is driven by indifference and ignorance. People like to eat and drink conveniently, and then toss out the refuse. There are wrappings and boxes, cups and lids, napkins and bags. Every time I go out, I bag a few plastic straws. Though I am not really keeping track, a vendor connected to a hockey player seems to compete for first place in quantity of garbage with another shop that has arches. A starry-eyed place comes in third. Pizza boxes are popular items for littering. Beer and pop bottles outnumber water bottles.

There are some unspeakable items that are tossed on the sidewalks. Sometimes I not only pick up the gum package, I also find the chewed gum. I do not pick up cigarette butts, but I do lift up the cigarette packages. Also, I do not touch needles and syringes and a few other riskier items.

I notice that some good citizens, probably not wanting to let their neighbours know they have garbage, have no qualms about tossing their household bag of garbage on my street. These larger amounts I do not dispose of as who knows what they may contain.

When I was a boy, I can remember that folks (at least in the Okanagan) took pride in the clean roads and highways. What has happened to that value, that responsibility towards others?

The plastic straw thrown carelessly away breaks down into strips. The strips break down into threads. The threads get washed



PHOTO Brian A. Jackson (iStock ID:1183347762)

*"Though I am not really keeping track, a vendor connected to a hockey player seems to compete for first place in quantity of garbage with another shop that has arches. A starry-eyed place comes in third. Pizza boxes are popular items for littering. Beer and pop bottles outnumber water bottles."*

down the storm drains. The contaminated water in the storm drain eventually makes it to the ocean. Then we recover the bits of plastic from the belly of the whale that has washed up dead upon the beach.

There is a reason why I have chosen to pick up not only my own garbage, but that of unthinking and irresponsible "neighbours" as well. It is because I love my island home, planet Earth.

As a Christian and a member of the

Anglican Church I cannot just leave the garbage lie. There is theological consideration for taking care of life, stewardship to address, and nurturing to carry out for the loving God and care of neighbour. The Anglican Baptismal Covenant asks, "Will you strive to safeguard the integrity of God's creation and respect, sustain, and renew the life of earth?" We answer, "I will, with God's help." That is a serious call for the environment to be cared for.

We all need to safeguard the land and sea and air. We all need to respect the grass and the trees, the birds and the bees. We all need to be keepers of our surroundings. It is my opinion that all of us can do our part even more than we think we are doing now.

Well, I have to fetch my gloves and the picker upper, a couple of bags as well, and get out to my "backyard" to do my bit. Thank goodness that covenant says that God is my helper. ✠

## It's Not The Changes, It's The Transitions!

CONTINUED FROM PAGE 24

Today, as much of society spins its wheels in the murky waters of the pandemic, seeking some hope of traction to drive us to a new level, trust seems to be a diminishing resource. The science of change management has an explanation for that. It is simply that we are basing our trust on old models, hoping that yesterday's solutions and response to urgent problems will return us to the glory days of yesteryear. That things will "change back" to where we were. It simply won't happen.

We are confusing "change" with "transition."

As Bridges said, "It's not the changes that do you in, it's the transitions. They aren't the same thing. Change is situational... transition, on the other hand, is psychological... getting people through the transition is essential if the change is actually to work as planned."

I am proud of the way St. Cuthbert's and many other churches have been handling the transitions — and there have been many, with new ones on the horizon. The "Neutral Zone" where the old is still with us and

the new has not yet emerged, is marked by "searching, confusion, and highs/lows." I admit that the neutral zone is not a destination, and the discomfort we experience during this transition is a kind of suffering. But better to suffer with a Saviour "familiar with suffering" than to lose ourselves in binge-watching or gaming, overeating and/or drinking and "wishing it weren't so." Similarly, it is tempting to focus our hope on a vaccine so that we might feel better. And so, we read every shred of news about vaccine developments. But more information will not make us *feel better*. It is like waiting to hear (over many days) the result of the Election in the US that took up so much of our attention during the month of November. More information doesn't change the dial on how you might be feeling. Acknowledging our feelings before one another and before God is a healthy first step. Journaling about how you are feeling is healthy. Getting out and raking the backyard just might help you feel better,

or going for a walk, or washing a window. Remaining rooted in the present, where God's presence can be experienced is the touchstone for all coping strategies. Participation in Holy Communion, reading your Bible and praying facilitate this rootedness.

*"The steadfast love of the Lord never ceases, his mercies never come to an end. They are new every morning, great is thy faithfulness!"*

• Song lyrics by Dave Hunt

Where this really gets to be a test is if you are experiencing *other stressors* in the midst of the pandemic; health concerns for yourself or for a loved one, a notice of exposure to the virus by a call from a contact-tracer, less income from less work or a lay-off, or changes at work with their attendant transitions, more conflict at home, to name just a few. And if you are sensitive to the reduction in light-time hours, then the emotional life is a challenge to keep on an

even keel — without getting swamped. The fact is, we need each other! And so, it is good to meet, even if on Zoom. Pandemic restrictions have fractured the Body of Christ — congregations not being able to meet as a whole. But consider that Jesus was made known to the disciples in Emmaus "in the breaking of the bread." Could it be that there are new ways to know Jesus through our present situation? And through the Mysteries of Bread and Wine we who are fractured are put back together or "remembered" by God.

Let's live each day, for "this is the day that the Lord has made, let us rejoice and be glad in it" (*Psalm 118:24*). We manage the transitions the best we can with the help of one another and with the help of God. For me it is reminiscent of going through white-water in a raft; both thrilling and dangerous. In order to navigate the upheaval successfully we need to work together with clear direction. And even doing our best, we will likely get wet! ✠





Tow Hill, Haida Gwaii. PHOTO cnicbc (iStock ID:1207556032)

## Religion & Laughter

Text of the sermon shared at Lynn Valley United Church, November 15, 2020

CHARLIE DEMERS

St. Brigid's Community, Christ Church Cathedral

Although comedians and fundamentalists are often seen as occupying opposite ends of the debates around matters of religious belief, they tend to have very similar methods of biblical exegesis; ways of treating the text. That is to say, both fundamentalist Christians and atheist stand-up comedians tend to take biblical scripture and smother it under the weight of an insupportable literal-mindedness, straightjacketing the meaning of the words within the bounds of their narrowest, least figurative, most prosaic meanings. But whereas the fundamentalist tells you something utterly fantastic and physically impossible with the implication that your ability to make yourself believe it is a healthy gauge of your faith in God, the comedian tends instead to be asking how anyone could be childish, wishful, or desperate enough to believe in anything so patently absurd.

For my money, it's not particularly compelling either as polemic or as comedy. It's somewhat underwhelming to have figures like Ricky Gervais regale an arena with an observation along the order of "God, yeah, this bloke is meant to have created the universe in seven days? It takes longer than that to make a *building!*" and that'll be more or less the joke. Which would be like, "Next up: Ricky takes on poetry!" "e.e. cummings, yeah? 'nobody, not even the rain, has such small hands'? The rain doesn't even *have* hands!"

Which is not at all to say to say that I don't think you should make fun of the bible. There are many funny things about the bible that don't require a shaky interpretation of scripture in order to work as

comedy. To start with, there's just how inconsistently the names have aged.

You turn to any page in the bible, and you will meet people with names you wouldn't blink at hearing today, Nathan, Sarah, Elizabeth, and then, out of nowhere, a Joab. Or Zerubbabel. What year do you think the last baby *Zerubbabel* was born? And even hipsters aren't bringing Zerubbabel back. You'll go to Main Street and meet Baby Eunice and even a Baby Mortimer, but I promise you this right now: there are no Baby Zerubbabels coming down the pipe.

And people outside the church, they might think, "Well, the bible was put together over a long, long time, the kooky names are probably way in back, with the normal names more recent." But those of us who know our scripture, we know that's not the case, don't we? Go back to the book of Genesis, one of the first pairs of brothers we meet in the whole bible: Naphtali... and *Dan!* Jesus's apostles, James and John, sons of... *Zebedee*. ZEBEDEE! That's one family: James, John, and Zebedee. "Hello, my name is Zebedee, I'm named after

something Louis Armstrong once scatted. These are my sons, James and John—you know, 'John,' the name so nondescript it's what we call dead men whose bodies are found without identification."

The French playwright Molière died in 1673, but his theory of comedy—that it proceeds primarily from incongruity; putting elements that don't belong together side by side—remains one of the dominant ways of understanding how and why comedy works, why something is funny. This is probably the main reason that, at least when it comes to the Abrahamic faiths, most pairings of spiritual matters with comic elements have tended to be approached from the comedy side, rather than the religious. There is a sense that proper Christian decorum calls for respectful distance between seriousness and laughter, or, as the psalmist says, between torment and mirth. We don't feel comfortable placing humour right up alongside pain, gravity, or holiness.

A little more than a year ago, I was invited to perform stand-up over the course of a few evenings at a couple different loca-

tions up and down the archipelago of Haida Gwaii. I grew up completely enamoured of Haida artwork—I was just a kid on a field trip the first time I saw Bill Reid's earth-stopping carving of *Raven And The First Men* at the Museum of Anthropology, and like everyone who sees it I'd been absolutely floored, though as I got older I was embarrassed at the way that, as a kid, I'd giggled at the bums and testicles that you could see in the piece. I thought that reaction showed I'd missed the point. Also, as I grew older, I developed a deep admiration of Haida ecological and political strategy, and having only visited the place once, briefly, before, I had eagerly agreed to the stand-up gigs when they were offered, lowering my typical rates in exchange for some extra nights' accommodations. But as the trip approached, we soon found we needed the extra real estate on the calendar. First, the Saturday night show had to be moved to Sunday (and let me tell you, the Sabbath was not made for comedy, nor was comedy made for the Sabbath), in order to make room for a very dramatic and politically contentious

*"...whereas the fundamentalist tells you something utterly fantastic and physically impossible with the implication that your ability to make yourself believe it is a healthy gauge of your faith in God, the comedian tends instead to be asking how anyone could be childish, wishful, or desperate enough to believe in anything so patently absurd."*



## OPINION

*I took the mic and confessed to the audience:  
“I’m not sure if I’m going to be able to do comedy tonight.  
I just drove out to Ta’aw Hill and looked into the face of God.”*



Potlatch, the result of serious and from what I could tell very painful deliberation by a group of Haida matriarchs. Then, the Friday night show had to be moved to Monday, to make room for a funeral. A much beloved and well-respected matriarch had died, and the community would, in huge numbers, be paying respects to her that day. Wanting to honour the unspoken removal between comedy and seriousness, comedy and pain, comedy and holiness, I asked the organizers if it might be better for me to come on a different week. But they spoke to relatives of the departed, who said that because she had always championed hosting arts and culture events on the islands, that she would have hated for the shows to have been held up on her account. We proceeded with the first show on Sunday night, in a theatre/public hall space a stone’s throw from where the gruelling, incredible, somehow totally practical and simultaneously totally transcendent Potlatch had taken place over more than 12 hours, finishing after 3am that same day. I had two opening acts: a hilariously deadpan mother, from Masset, who told highly relatable, unsentimental jokes about her exhausting life, and a pair of Haida grandmothers who dressed in funny costumes and told dirty jokes. It was one of those incredibly special nights where everyone has a ball, and the audience feels closer than just a crowd. One show down, one to go.

But the next show, though slightly more removed from the sadness of the funeral, or the seriousness of the politics discussed at the Potlatch, was cheek by jowl with the sacred. I would be performing in Masset, in the longhouse of the artist Christian White. I’d be surrounded the whole show by carvings, masks, and totems—encircled by some of the most beautiful artwork in the world, the product of spiritual and cultural traditions snatched back out of the jaws of pandemic and genocide, while I told my dumb jokes about skunks and fitbits, male stretch marks and how getting a puppy cramps your sex life.

As if that weren’t enough, we got to the gig with just enough time to spare for me to drive out to see the literally legendary Ta’aw Hill while the organizers got the venue set up before the show. I drove out by myself in the old red Toyota owned by the woman who’d arranged my mini-tour, passing from wide paved road onto narrow dirt road, past some cabins and a beautiful totem pole by White, the artist whose longhouse I was performing in, and nearly out onto the beach. I walked out a few yards from the car, out onto the sand, with a view of the volcanic hill and the surf opening out onto Alaska, and there was no one there except for me, and the Creator of the universe.

I have never in my life felt that particular combination of complete solitude and total safety. I was taken by the totally uncanny feeling that I could stay there, alone, forever—and that I would never feel lonely. I had been told that I had literally only the time that it would take to drive out and

to drive back before the show, but it was all I could do, physically, to get myself to leave. It was one of those rare intimations of eternity that sometimes break through into the tedious clock-time of the rest of our lives. After my opening acts were finished that evening, and I was called to the front of the longhouse to perform, I took the mic and confessed to the audience: “I’m not sure if I’m going to be able to do comedy tonight. I just drove out to Ta’aw Hill and looked into the face of God.” But the show went pretty well. There are times in the life of a comedian when you travel *through* a place, and there are other times when the audiences and places and the circumstances come together in a particular way to bowl you over, to make you feel like there is nothing else on earth that you should or even could be doing, and that weekend’s shows, which had seemed so inauspicious going in, are still some of my most cherished memories as comic.

Those nights, when the audience is there for you, are magical for a comedian. I’ve also been in small town gigs that felt like mortal combat with an audience, and that can be its own kind of dues-paying pain-pleasure, usually in retrospect. But I’ve still, thank God, never quite suffered a road gig like the one next to the rivers of Babylon. Psalm 137 is, for my money, the bible’s most pitch-perfect rendering of the paralyzing weight of grief and mourning—a lamentation for the Israelites held captive by King Nebuchadnezzar (another name that’s never coming back) and their longing to return to Jerusalem, the site of Solomon’s destroyed Temple. People get very squeamish about the notoriously disturbing last lines of the psalm: “O daughter Babylon, you devastator! Happy shall they be who pay you back what you have done to us! Happy shall they be who take your little ones and dash them against the rock!” It’s perfectly right that those lines should be shocking, and even revolting—but what I hear in them, primarily, is the tantrum outburst of pure, raging pain. Blinding pain, culminating, in this case, in a total loss of even moral orientation.

Jerusalem is that which one needs, or has sustained them, and that they can never have again, not even for a second, and that kind of pain is unrelenting. My Jerusalem is my mother, who became very sick when I was five, and died when I was ten. The psalmist captures, for me, the suffocating longing that comes when the act of remembering is made synonymous with weeping. But even in exile, I can sing the songs my mother taught me. My Mom, whose own father died when she was seven, had been—despite, or because, of her pain—*incredibly funny* for all of the years of her own short life. Almost every story told about her involves a prank, or a joke, a funny voice, or an embarrassing situation. I often tell the story of a joke my mother made immediately after I was born, that I consider my comedy baptism, and that came from a place of humour meeting pain:

as the doctor gave her the stitches after her episiotomy, my Mom turned to her and said, “Sew it all the way up, Doc—nobody’s getting back in there.”

On January 1 of this year—this difficult, difficult year—I turned the same age, to the day, as my mother was on the day she died. I thought that I should mark the occasion with some sort of contemplative experience, but was finding it difficult to book space anywhere. Then a friend’s mother asked me, out of the blue, if I could maybe use a Coastal Pacific Airlines credit she had that was about to expire. I saw that they flew to Masset. I booked myself a small cabin with no electricity or indoor toilet on Tow Hill Road, just a few minutes’ drive from Ta’aw Hill. This time, I got to see where I’d met God in the chilly, churning glory of a winter afternoon, in greater detail—including a visit to Rose Spit, a few hundred yards from where I’d stood, and which was, I learned, the site of the Haida creation story. This was the exact location where the moment captured in the most artistically significant sculpture of my lifetime—finished, in fact, the year that I was born—had taken place. Along with a bible and a few other books, I had brought with me a book of Bill Reid and Robert Bringhurst’s tellings of Haida stories, and read the following under a battery-powered light:

*“[A]s happens so often with the Raven—he had an idea. He picked up the men, and in spite of their struggles and cries of fright he put them on his broad back, where they hid themselves among his feathers. Then the Raven spread his wings and flew to North Island. The tide was low, and the rocks, as he had expected, were covered with those large but soft-lipped molluscs known as red chitons. The Raven shook himself gently, and the men slid down his back into the sand. Then he flew to the rock and with his strong beak pried a chiton from its surface. Now, if any of you have ever examined the underside of a chiton, you may begin to understand what the Raven had in his libidinous, devious mind. He threw back his head and flung the chiton at the nearest of the men. His aim was as unerring as only a great magician’s can be, and the chiton found its mark in the delicate groin of the startled, shell born, creature.”*

I couldn’t believe my eyes. The Haida creation story, at least as told by Bill Reid and Robert Bringhurst, was, among other things... hilarious. It now seemed like maybe I hadn’t been wrong, as a kid, to giggle at the private parts sticking out of the shell in the sculpture. That Reid was noting the same truth my Mom was, that same year: that the miracle of life begins at the meeting place of the funniest, least dignified parts of us. That’s the wisdom of creation. The painful and the solemn and the holy and the hilarious never stay neatly inside of their own columns.

In his book *The Comic Vision and the Christian Faith*, the late Presbyterian scholar Conrad Hyers contradistinguishes

the bawdiness and ribaldry and even the scatology (that’s *scatology*, not *eschatology*) of various creation stories from around the world with the relative humourlessness of the Genesis account. But that doesn’t mean that Hyers thinks humour is a foreign element to Christianity—in fact, he thinks it’s right under our noses a lot of the time, even going so far as to boldly make the case that there is something of Molière’s comic incongruity in Mary’s *Magnificat* from the Gospel of Luke. As I write this in late November, we are, of course, now just a little more than a month away from celebrating the birth of God in a barn because there weren’t any hotel rooms, and if that image isn’t at all funny to you, I’d suggest that’s probably because of several hundred years worth of respectable Christmas carols and homey Christmas cards redacting the smells and sounds out of that manger.

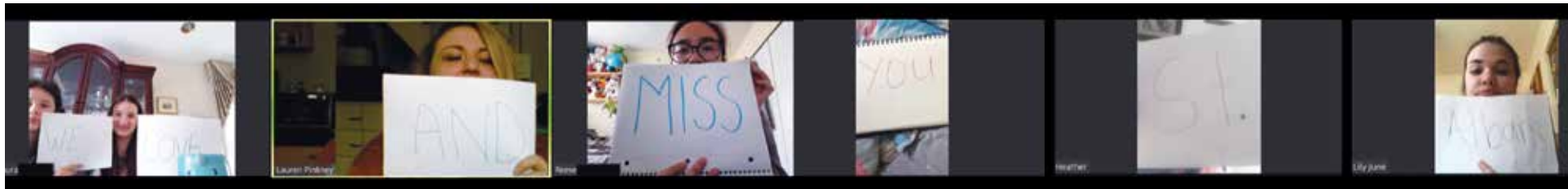
And even St. Paul, a man not known for his wackiness, enjoins the Corinthians to be fools for Christ. The particular Christian tradition that takes up this mantle most explicitly and enthusiastically is, I think, the Franciscan tradition, with St. Francis embracing the title of *‘jongleur de dieu.’* St. Francis of Assisi had several epiphany stories; in probably the most beloved, he was, famously, praying in the crumbling church at San Damiano when he felt himself addressed by Christ in the Crucifix, instructing him, “Go, rebuild my church, which you see is in ruins.” Francis then set to work rebuilding the literal walls of the church, only realizing when he finished that beyond San Damiano, God meant the church as the mystical body of Christ. The story can be seen as an invitation to the numinous beauty of metaphor. In another register, though, it can be read as broad slapstick, the kind of joke that wouldn’t have been out of place on *Gilligan’s Island* or *I Love Lucy*: “I meant the church, you knucklehead—not the church!!! Franciiiiiiiiis!!” The writing of Franciscan scholars like Ilia Delio and Jon Sweeney always quickly dispels any image of St. Francis as a harmless goofball, pointing out that his immense capacity for joy was bound up with, as Delio points out, a commensurate and related capacity for empathetic suffering. But there’s no question that, especially compared to more po-faced, explicitly laughter-skeptical traditions like St. Benedict’s, Francis’s spiritual outlook made room for humour in the same way it made room for the other stuff of regular people’s lives: vernacular language, accessible religious imagery like the Nativity scene, and the natural world itself.

The more I think about it, the more the San Damiano revelation story has something for everybody: the literalists get a brand new church building. The serious religious interpreters of solemn holy messages receive their divine mission. And the snickering comedians get one more giggle care of Molière’s incongruity, in this case between the sacred infinity and a human finitude that can only be described as tiny, and hilarious. ♦



*This piece was presented as part of the Religion and the Arts: the Power of Creation sermon series at Lynn Valley United Church ([lynnvalleychurch.com/sunday/pages/sermon-series](http://lynnvalleychurch.com/sunday/pages/sermon-series)).*





## Youth Ministry During COVID • Where Do We Go From Here?

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It's been such a tough season for ministry. I think we have all been on a learning curve for how to conduct this vital work in a completely different format. Anyone who took the Bachelors Course in Youth Work with me can repeat verbatim this quote from Kerry Young: "Relationships are the heart of youth work." I would also say in my experience that relationships are at the heart of all ministry, both relationship with God and those around us. Everything in us is built to engage in those relationships face-to-face. That it is only in being face-to-face, that we can read a whole person. The unspoken and the spoken, the known and the unknown. How are we supposed to gauge how a person is feeling by simply just seeing their face? Well, now we have no choice. Plus, even if we are face-to-face, its more like mask-to-mask or 1/2 face-to-1/2 face.

This means that we old school ministry leaders had to basically throw out the book and start from scratch. The first few weeks, we had quite a few youth attending Zoom youth group. But then (I have heard has happened elsewhere), the novelty wore off, and numbers dropped. I simply wanted to know why, and "Zoom exhaustion" did not seem constructive. What about it is exhausting? As a youth group we discussed a few things, and through this feedback we completely overhauled our entire program. First of all, we decided to meet later, no more 10am, we meet at 11:30am. Turns out teenagers like to sleep, who knew? Secondly, I discovered that doing a "check-in" was not helpful. Our young people are just as vulnerable as ever, and more so in terms of mental health. Although I always hold fast to the fact that youth group is not a counselling session; it is a place where youth can be supported pastorally, and a check-in is sometimes a good way to gauge well-being and connect later in a more appropriate setting. However, when the world is metaphorically burning down around you, the last thing you want is to be asked how you are, or worse, hear someone else's troubles that may be both activating or triggering your own issues or circumstance. I had

completely missed this possibility. Yet, the youth affirmed that they felt comfortable enough to contact me in other ways if things were not okay, and that it was not helpful to talk about how things were during this time. A more helpful ministry was a distraction, a time to laugh and socialize, those vital connections they have been missing for so long.

Finally, I realized that I had to stop doing a formal session. Youth at that time were exhausted from Zoom school, and right now are exhausted from the anxiety of onsite school. Life is not normal, so we should not pretend it is. We are all on edge, we are all struggling right now. These are unprecedented times after all, and unprecedented times call for unexpected measures. For me that meant changing up and re-creating our whole curriculum to revolve around some social activities and prayer time. Super simple. We started using a lot of online programs and games to enable us to play together and do social team activities. We have played so many games; hosted a murder mystery night on Zoom, and baked cakes together. Also, through the summer, whenever possible, kept setting dates for in-person, physically distant, meet ups outside.

To our surprise we were contacted by Holy Trinity Ca-

thedral in New Westminster to collaborate with some youth activities. Being in the same deanery, many youth attend the same schools, so it made total sense to join together. They had a small group, and we had a slightly larger group, but mostly female young people, so the addition of more members meant more fun all around, more relationships and better social events. This has grown way beyond our expectations, having regular numbers of up to 15 youth, we have found great success in a simple online format with a later start and making sure to keep up the in-person social events. We now have a group newsletter, Instagram and last fall hosted a joint, outside, physically distanced All Saints/All Souls youth event in collaboration with the Diocesan Youth Movement (DYM) attended by 30 youth and leaders.

The best thing we can do during these times is to keep in contact. Here are some things I have learned through this past year:



- Be flexible enough to start from scratch and try something completely new.
- Always keep in mind the needs of your group, don't be afraid to change things that don't work and aren't fitting for your participants.
- Think simple and sustainable. I am human after all and life is hard — can I sustain this commitment? Do I have the capacity for this? Failure happens, but how can I measure and monitor my work to find out why things went wrong?
- Open the conversation to crazy ideas, the great thing about crazy ideas is that through dialogue things can be worked through into a sustainable idea with full buy-in from those involved.
- Always think from an asset mapping perspective. What skills do I have? What skills do I need? Is there already a website or app that does what I want to do, or assist me in what I want to do? Who else has these skills?
- Would I personally choose to come to this were I not required to? Who else is having these same issues? Who outside of my parish might want to bring ideas and support?
- Can we create a fully collaborative ministry, linking up with those around to create a more sustainable, well-attended program?

Do not be disheartened. The fact that you care enough to want to put something on, or to keep trying is the perfect place to start. Ministry should not be a continuous uphill slog, where you forget where you have come from or where you are going. Good ministry is also not simply measured in numbers, it is measured in care, community and transformation. Do not be disheartened, you've got this. We've got this. Let's redefine what this ministry looks like, together. ✦

PHOTOS Lauren Odile Pinkney



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