



IN THIS ISSUE

Holy Cross Day
at Holy Cross

PAGES 10 & 11

A Church
Without
Walls or Keys

PAGES 12 – 14

Recapturing
the Momentum
of Reconciliation

PAGE 23

Blessing & Dedication of the Synod Offices

The Eve of Holy Cross Day

RANDY MURRAY

Diocesan Communications Officer & Topic Editor

*"We shape our buildings;
thereafter they shape us."*

Winston Churchill

The promotion material distributed by diocesan communications inviting all interested people to attend the Open House, Blessing and Dedication of the Synod Offices and gathering spaces at 1410 Nanton Avenue on September 13, 2015, perhaps gave the impression that the event would be like the opening of a high rise tower a business, or perhaps a gated subdivision. But that was certainly not the case. This was first and foremost, worship, a liturgy glorifying God, asking the Creator to bless this place, the people who use the place and the work and ministry that is done in Jesus' name in this place.

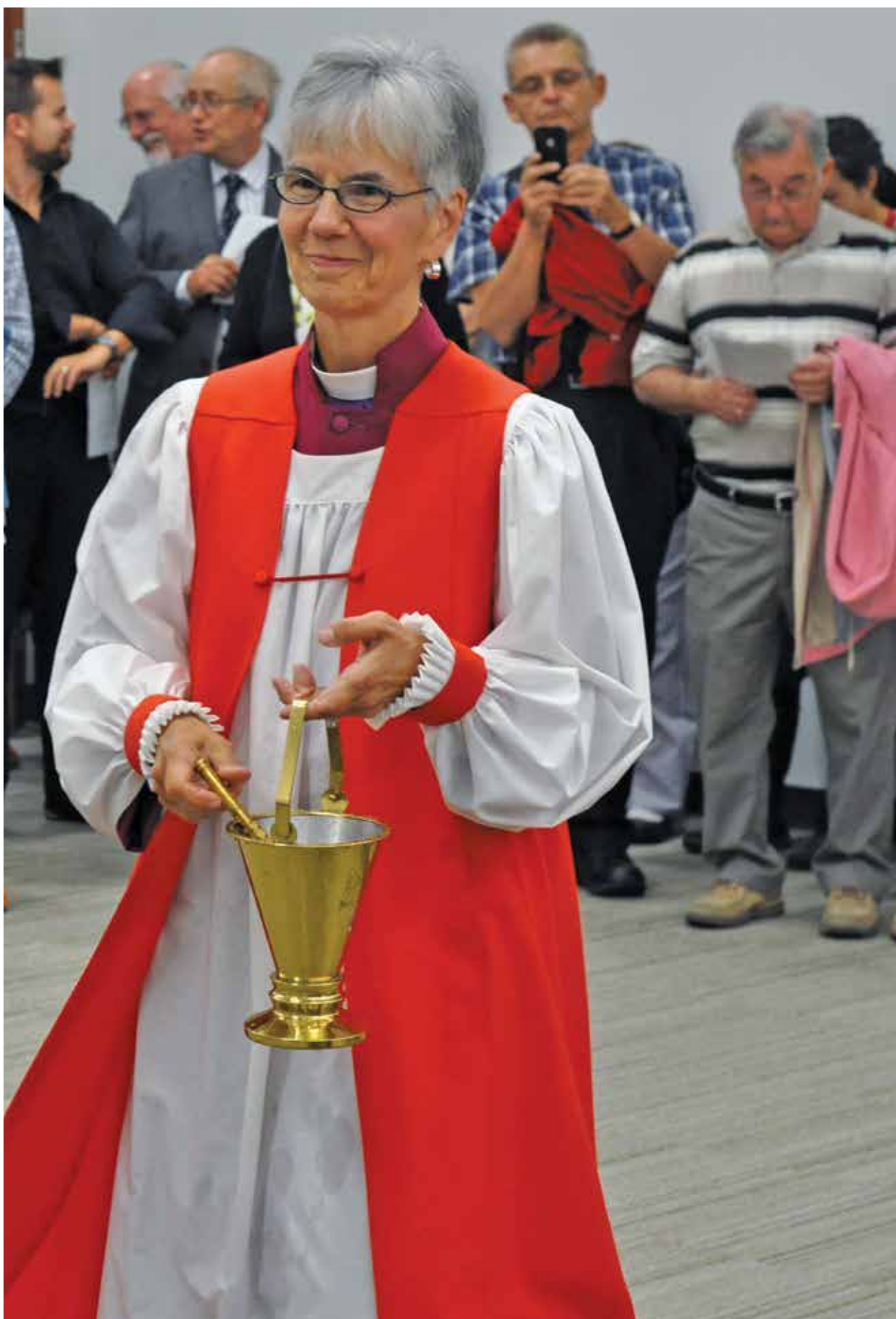
The Blessing and Dedication marked the end of years of discussion, visioning, negotiating and planning, and marked the completion of months of engineering, designing and building. Not just building, but renovating and repurposing an existing structure, bestowing upon it the components and fixtures necessary to be a gathering place from which the mission and ministry of the diocese of New Westminster can emanate. Therefore, the Blessing and Dedication also marked a beginning, a fresh start and a renewed purpose for this place located in the venerable, stately, extremely expensive neighbourhood of Shaughnessy.

Approximately 70–80 clergy and lay from the diocese of New Westminster attended the event, which began with the Blessing and Dedication liturgy. At 2 pm on the dot, Bishop Melissa Skelton was robed, ready and accompanied by server, Jeffrey Preiss who was responsible for the aspergillum (the wand that would be used to sprinkle the Holy Water of Blessing in the halls, offices and vestibules of the newly renovated space) and the aspersorium (the small container with a handle used as a vessel for the Holy Water and as a receptacle for the aspergillum to remain submerged in Holy Water during the times it wasn't directly in use by the bishop). Executive Archdeacon, the Ven. Douglas Fenton, who is Métis, was appropriately charged with keeping packets of sage smoking in a large seashell so that he could smudge each corridor, room and vestibule. The sweet scent of sage, and the slight haze created by the smoking vegetation created an atmosphere conducive to the sacred ritual that would soon take place.

Bishop Skelton welcomed all those present to "our new home." Her eyes roamed around the bare, brown millwork of the reception area and asked, "Does anyone know a good tapestry artist?" This prompted some laughter from those gathered awaiting the liturgy. She then acknowledged that the place about to be blessed and dedicated is located on the unceded territory of the Coast Salish First Nations: *Squamish, Tsleil-Waututh and Musqueam*. Bishop Skelton then asked diocesan Children and Youth Ministry Coordinator, Caitlin Reilley Beck to teach the congregation a simple song of welcoming and blessing: *God welcomes all! Strangers and friends, God's love is strong, It never ends!*

The song was followed by prayers and then the readings: St. John's, Shaughnessy warden, Louise Hadley read *Kings*

CONTINUED ON PAGE 2



Bishop Skelton has just placed the aspergillum in the aspersorium having recently completed asperges of the large gathering space at 1410 Nanton Avenue. This was approximately the halfway mark of the Liturgy of Blessing and Dedication. PHOTO Randy Murray

LEFT A slight haze of sage smoke began to build in the reception area prior to the liturgy. RIGHT In the foreground, Fr. Daebin Im and Louise Hadley have a lively conversation in front of the figure of Lazarus. PHOTO Randy Murray



Blessing & Dedication of the Synod Offices

CONTINUED FROM THE FRONT PAGE

8: 22–30 and St. Philip’s curate, the Rev. Clare Morgan read *Ephesians 2: 11–22*.

Then it was time for the Blessing, which began with the following words from Bishop Skelton:

“Sisters and brothers, on this the Eve of Holy Cross Day, we give thanks for Jesus Christ who was lifted high upon the cross that he might draw the whole world to himself.

Today we gather in these new offices to ask God’s blessing on a place and on people who, we pray, will have an important role in drawing people to God here in our diocese.

The primary purpose of these offices is to encourage, equip and support the parishes, people and leaders of the diocese of New Westminster as together, with God’s help, we seek to develop

healthier, more faithful and more effective Anglican communities of faith in the lower mainland, the Fraser Valley and the Sunshine Coast. This is not a small task. And so, we seek to assist parishes and their leaders to grow in their baptismal identity and purpose as disciples of Jesus Christ our Lord, to rediscover the goodness of their Anglican identity, to connect to and invite people from our diverse contexts into our parishes, to be a force for justice and peace in our neighbourhoods and cities, to grapple with the pragmatic issues of money, property, and people, and, in all humility, to foster relationships with the First Peoples on whose unceded land our churches sit.

And there is more. These offices serve as a connecting link for us all to the Ecclesiastical Province of British Columbia, to the Anglican Church of Canada and to the worldwide Anglican Communion

in a time of great challenge and change. And finally, these offices now house our diocesan and provincial archives, affording us all a new opportunity to learn about our heritage as we seek to become more of who we are in this time and in this place.

Finally, it’s important that we acknowledge the members of our 2013 Synod, the efforts of the Reconnect Task Force, Fr. Michael Fuller and the leadership and people of St. John’s, Shaughnessy. These individuals and groups have all contributed to a vision of our Diocesan offices that was connected to the life of a parish and expanded to serve parishes, and the broader Church. We are here today because of you. Thank You.”

The Blessing then continued with Bishop Skelton leading the congregation into seven areas of the building. Each area: The Doorway and Reception Area; the Finance and Communications Offices; the Large Meeting Space; the Parish Development, Stewardship, Children and Youth and Indigenous Justice Offices; the Staff Room; the Archives; and the Bishop’s Office each had a designated staff person lead the prayers prior to the bishop’s *asperging* and the executive archdeacon’s *smudging*.

There were a number of highlights including, the extra Holy Water and smoking sage for the Payroll Office, a traffic jam of folks in the hallway of the Program side of the building that forced two or three dozen folks to take refuge in the offices, and the fact that the archives vaults nearly missed out on the asperges and smudging. This was a situation brought on by the close quarters in the archives corridors and the moving offering of the prayers by Archivist Melanie Delva who later admitted to being a bit nervous about exposing the collection to water and smoke.

The liturgy closed with prayers, a reprise of the hymn and a number of choruses of the Gospel tune, *Amen*. Then everyone adjourned to the Trendell Lounge, a space shared with the Parish of St. John’s, Shaughnessy located about 15 metres from the entrance to the offices for a reception featuring punch, and sweet and savoury snacks.

As Bishop Skelton said, this is “our new home” so feel free to drop by, you will be most welcome. ✠

Caitlin Reilley Beck teaches the congregation a song. PHOTO Randy Murray



*“A lovely sunny day for this Grand Occasion
—the Blessing of our new Synod Gathering Place!
From the Welcome Song,
led by Caitlin Reilley Beck,
to the refreshments,
thanks to Betty Geddes (our favourite caterer),
the day was joyous and the new offices were beautiful.
There is space for large meetings,
there are comfortable chairs for conversation
and the kitchen looks a dream to work in.
The liturgy was akin to a house blessing,
with the office personnel leading prayers for their area.
We enjoyed the chance to talk with people
from other areas of the diocese.”*

Ginger Shaw, *Christ Church Cathedral*

CONTINUED ON PAGE 3

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



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

Editor Randy Murray
rmurray@vancouver.anglican.ca

Designer Jennifer Ewing, BDes

Issue This is the 9th issue in the 46th year of publication.

Deadline For Submissions November 27 for the January 2016 issue; December 18 for the February 2016 issue

Subscriptions

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

For address changes, please notify your parish secretary or write:

Topic c/o Anglican Journal,
80 Hayden Street, Toronto ON M4Y 3G2
or visit www.anglicanjournal.com/subscribe.

Printed and Mailed By

Webnews Printing Inc., North York ON
Circulation 6,350

The Anglican Church & The Anglican Communion

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

The Anglican Church of Canada

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

The diocese of New Westminster

The Anglican Church in the Lower Mainland and on the Sunshine Coast of British Columbia, located on the unceded territory of the Coast Salish First Nations, consisting of 68 parishes.



The Bishop of New Westminster
The Rt. Rev. Melissa M. Skelton

Address
Diocese of New Westminster
1410 Nanton Avenue,
Vancouver, BC V6H 2E2
Phone 604.684.6306 ext. 223

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

Contributors & Helpers for this issue

Anglican Montreal, Gordon Barrett, David Batchelor, Caitlin Reilley Beck, Kimberly Blair, Tasha Carrothers, An Carson, Phil Colvin, Covenant House Communications, James & Jo-Anne Duchscherer, Laurel Dykstra, Krista Fry, Sharon Grove, Carmen Hall, Mildred Johnson, Natasha Kaweski, Paulina Lee, Richard Leggett, Brander McDonald, Michael McGee, Stephen Muir, Marnie Peterson, Robin Ruder Celiz, Larry Scherban (Camera ONE Photography), Louise Selby, Midori Seo, John Sovereign, Sarah Sovereign Photography, John Stephens, Angus Stuart, Art Turnbull and Alex Wilson.

Thank you!

The Rev. Clare Morgan reads the Epistle, *Ephesians 2: 11 – 22*. PHOTO Randy Murray



Diocesan administrative assistant, Sandra Stevenson (right) leads the prayers of blessing for the reception area. PHOTO Randy Murray



Bishop Skelton blesses the corridor of the Finance and Communications side of the building. PHOTO Randy Murray



Time to bless and dedicate the Program side of the office spaces. The corridor is very full. PHOTO Randy Murray



*“Asperges with Bishop Melissa
is serious business!
My son and I received the full brunt
of her liquid onslaught
as she forcefully blessed each space
with water.
As we toured around the building
led by the bishop with water
and Archdeacon Fenton with sage,
I was especially struck by the statue of
Lazarus emerging from the tomb
in the reception area.
Jesus truly does bring new life
wherever he goes!”*

The Rev. Andrew Halladay, vicar, St. Augustine, Marpole

CONTINUED ON PAGE 4

THIS MONTH IN HISTORY

compiled by Anglican Archivist Melanie Delva

- 40 years • 1975** David Somerville is elected Archbishop and Metropolitan of Ecclesiastical Province of BC and Yukon.
- 35 years • 1980** Douglas Hambidge is installed as Bishop of Diocese of New Westminster.
- 30 years • 1985** Book of Alternative Services arrives in the Diocese of New Westminster.

“The dedication/blessing of the new office space was a delightful service to energize the new space with prayers, positive intention and acknowledge the staff, clergy and laity who do God’s work in our diocese. With the high ceilings in the foyer, the entrance is light filled and welcoming. While not yet decorated, the space affords many possibilities for the addition of creative artwork and future design to accommodate potential “touch-down” working spaces for office visitors. The illuminated cross in the large meeting room is not only a beautiful symbol of our faith, but stands as visible reminder of our reason to be.”

Pam McElheran, St. Laurence, Coquitlam

Blessing & Dedication of the Synod Offices

CONTINUED FROM PAGE 3

The Ven. Douglas Fenton smudges the Payroll Office. PHOTO Randy Murray



And just a few extra drops of Holy Water for the Payroll Office certainly wouldn't hurt. PHOTO Randy Murray



Archivist, Melanie Delva leads the prayers of blessing for the archives space with server, Jeffrey Preiss. PHOTO Randy Murray



Bishop Skelton blesses the Bishop's Offices at 1410 Nanton Avenue. PHOTO Randy Murray

Bishop Skelton asperges in the vault. PHOTO Randy Murray



*“WOW! We were impressed.
Our first observation was that the reception area
is more spacious than the entire former Diocesan Office at 401 West Georgia.
The high ceiling in reception offers a feeling of openness.
The dark wood and carpet provide warmth,
with room for future display cabinets to show a sampling of treasured archives.
All the staff have their own office each much larger than a walk-in closet.
There are plenty of spaces to meet in small groups
and the large meeting room can seat more than a hundred people.
The bishop's office features a conversation area around a fireplace,
a collection of Nativity scenes perched on her library shelves.
The archives are now centrally located with the Diocesan Office,
which will improve accessibility for those researching their parish history.
The gigantic backlit cross in the large meeting room
is a reminder of our purpose to serve Jesus in His church.”*

Barb & Brian Walks, St. Mark, Ocean Park

LEFT The Rev. Jeremy Clark-King, rector of St. Mary's, Kerrisdale, Regional Dean of Point Grey and instructor at the Diocesan School for Parish Development facilitates a session with the plenary at the April (#4) meeting of MPG. RIGHT The plenary gathered in the Parish Hall at St. Mary's, Kerrisdale. PHOTOS Randy Murray



A Short Q & A: Parish Development Initiative with Ministry Resource Associate, Tasha Carrothers

The Membership Practitioners Group (MPG) is an exciting new learning experience for the diocese of New Westminster. Bishop Skelton continues to focus the diocese on Parish Development (PD), keeping it front and centre as one of the three core priorities of her episcopacy. Approximately 30 priests were invited to be the first cohort and they began meeting on the third Thursday of the month in January 2015. Calling upon her extensive skill set in PD as a trainer, facilitator, educator, learning designer and pastor, Bishop Skelton assembled this program with the aid of the diocesan program staff. Ministry Resource Associate, Tasha Carrothers was given the job of being the staff point person for the project and she was kind enough to answer a few questions, informing *Topic* readers of this PD initiative.

Small group work. PHOTO Randy Murray



Tasha Carrothers. PHOTO Randy Murray



Q: What was the original plan that you and Bishop Melissa developed for the MPG?

A: The original idea was to bring together priests who are currently the ordained leaders in their parishes to develop a community of people (practitioners) who share a common interest in membership growth. We want to promote collegiality among priests while giving them a chance to develop skills in membership growth. The focus is on priests because they have a special leadership role in our parishes.

Q: What was the outcome or were the outcomes that you hoped to achieve?

A: Priests who have more awareness and skills to make Sunday morning the best it can be, while also paying attention to how people are gathered into our communities.

Q: Are you happy with the participation by the diocesan or-dained leaders in the program?

A: The participants have been amazing. We set the bar high—they have reading and homework every month. We ask them to try out the ideas we discuss, and come back with reports on how things went. They are continually experimenting in their parishes, and coming back with great observations. One task struck me as particularly daunting: we asked them to get feedback on their preaching from members of their congregations, using criteria that we provided. They did it!

Q: What in the original curriculum plan has developed pretty much the way you thought it would work?

A: We started out with a big picture of material that we wanted to cover, and have been developing each session a month at a time. It has played out pretty much the

way we expected.

Q: What have you as a trained Parish Development facilitator learned from this experience?

A: I have learned so much from developing the sessions with Bishop Melissa. The way that she comes at topics, always trying to make sure that we are relevant, that we engage both the mind and the experience of the learners, and that there is always a direct application to parish life, has been an education in itself. I've also appreciated going deeper into material that we teach at the School for Parish Development.

Q: You have now completed seven sessions; list the three priorities that you and the group have identified for Parish Development and ultimately parish growth?

A: I think I can identify two priorities: *One*, make Sunday Eucharist the best it can possibly be, and *two*, pay attention to how you are gathering people into the community. Making worship excellent includes strong preaching, among other elements. Gathering people in includes looking at how you are inviting people to your church, how you welcome them, and how you knit them into the life of the community.

Q: Will there be a completion event, ritual, liturgy for the first cohort?

A: We have not discussed that yet, but I think that champagne is a good idea.

Q: When will the second cohort begin in MPG?

A: We've decided not to run the group in 2016—we had 27 participants this year—so we're going to take a year off to allow for other areas of focus, and look at offering it again either starting the Fall of 2016 or January 2017. ✚

Discussion and input are encouraged. PHOTO Randy Murray



On the wide-open road in Arizona. PHOTO Courtesy of Angus Stuart



The first performance at St. Mark's, Cathedral, Seattle on April 8, 2015.
PHOTO Courtesy of Angus Stuart



There was always a strong connection at parishes dedicated to St. Francis: St. Francis-by the-Sea, Blue Hill Main and St. Francis, Rutherfordton, North Carolina.
PHOTO Courtesy of Angus Stuart



Naked Man on the Road Performing the Gospel of Mark Across America

ANGUS STUART
Rector, St. Francis-in-the-Wood

For those of you who don't know, the Rev. Dr. Angus Stuart has committed the entire Gospel According to Mark from the New Testament (the New Revised Standard Version) to memory. With the assistance of a stage director and choreographer he rehearsed and workshopped the presentation and a number of years ago began performing the staged one-man show as Testament of a Naked Man. As he is a priest of the diocese of New Westminster and incumbent of a parish, many of his performances have been in this diocese. Angus's theatre piece is much in demand around the diocese and as a benefit performance it has been effective in bringing in much needed revenue to deserving parish initiatives. In the spring of 2015, he took Testament of a Naked Man on the road during his Sabbatical time. • Editor

As I write this piece in August 2015, it seems a long time ago since I returned from my sabbatical study leave tour performing the Gospel of Mark around North America. I covered 24,737 km (15,460 miles) in 11 weeks in my 1997 Explorer (three oil changes, one new radiator, and a lot of gas!), and performed at 28 venues.

It all began at St. Mark's Cathedral (appropriately enough) in Seattle then headed south to California for some days of rest and relaxation after all the *busy-ness* leading up to and surrounding Holy Week and Easter. During this time I was able to stay with a couple of religious communities on the coast—Redwoods Monastery and the New Camaldoli Hermitage at Big Sur where I also performed *Testament of a Naked Man* (aka Mark's Gospel). From there I headed south again and then east for Prescott, Arizona. After that the pace picked up, and I had an intense week of performing in Oklahoma and Texas—from the very north to the southern tip of Texas at Port Isabel. Along the way, I performed in Austin where a former parishioner of St. Francis, Christie Manners, lives and who was instrumental in arranging the performance there.

Meeting up with old friends along the way was one of the many blessings of this journey. My personal tutor from

theological college days is now at Baylor University in Waco, and attended the performance in Rockdale, Texas along with his wife and two sons. In Mechanicsburg, Pennsylvania I stayed with an old friend from pre-theological college days who had been church planting in London, England. In Louisville, Kentucky, I attended the International Thomas Merton Conference celebrating the centenary of his birth and again met up with many familiar faces from the UK, the US and Canada. One of these was Bonnie Thurston, a New Testament scholar who has written a number of books on Mark's Gospel (she has also led a retreat at St. Francis). On short notice Bonnie arranged for me to give a performance in Wheeling, West Virginia, which turned out to be one of the highlights of the whole tour. Bonnie's support and encouragement in my dramatization of Mark's gospel has meant a lot to me.

Other stand out performances include those at the two churches also dedicated to St. Francis—in Rutherfordton, North Carolina and in Blue Hill, Maine. Perhaps it was the "Franciscan link," but the reception was particularly warm in both these places, and I would love to see a connection between those parishes and the parish where I am rector develop and grow. A possibility might be to organize a joint pilgrimage to Assisi, and I am now in the early stages of planning this for 2017. There was also talk along the way returning in future years to do shorter more localized tours, and the contacts I have made in this tour will be instrumental in any such future developments.

In Vermont, I met up with Bert Marshall who also performs the Gospel of Mark (from the New Revised Standard Version of the Bible, as I do). We spent a couple of hours over breakfast comparing notes and telling stories, parting by exchanging gifts and hoping very much to get to see one another's performances and even perhaps performing together. I am particularly excited by that possibility! I imagine perhaps holding a special festival or retreat celebrating the Gospel of Mark.

It was not all work and no play by any means! From southern Texas, I headed around the Gulf of Mexico to Orlando, Florida where I gave two performances and another a little further north (Palatka), and in between was able to enjoy some camping near the Cape Canaveral Wildlife Reserve. I also had some good books with me—on early Christianity, on Henry Miller and on Alan Watts—a couple of my spiritual heroes—as well as Thomas Merton of course! After heading up to North Carolina and performing in Rutherfordton, I spent the Memorial Day weekend camping at Cape Hatteras on the Outer Banks.

CONTINUED ON PAGE 7

A Short Q & A:

Refugee Sponsorship in the diocese of New Westminster

with Refugee Unit Chair, the Reverend Michael McGee, rector of St. Christopher's, West Vancouver

Q: What is a refugee?

A: Following the Second World War, the United Nations (UN) was instrumental in establishing human rights declarations and international laws to protect the rights of refugees. A refugee, as defined in the 1951 UN Convention Relating to the Status of Refugees is a person who, *"owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality, and is unable to or, owing to such fear, is unwilling to avail himself of the protection of that country or return there because there is a fear of persecution..."*

Refugees are not economic migrants. Refugees are not immigrants who voluntarily relocate to another country. Refugees are asylum seekers who are persecuted in their home country and often their lives are at risk. Refugees flee their home country because they are in need of international protection. Citizenship and Immigration Canada (CIC) recognizes its obligations to assist these persons through Canada's Immigration and Refugee Protection Act (IRPA), a Canadian law enacted in Parliament on All Saints Day in 2001. The Act recognizes that in the first instance the refugee program is about saving lives and offering protection to persons who are displaced and persecuted. The Act's objectives are to fulfill Canada's international legal obligations with respect to refugees and to provide assistance to those in need of resettlement.

Q: Is Canada at risk of letting in terrorists as it relaxes its policies and rushes to let in Syrians?

A: CIC has temporarily modified its requirements for Syrians to establish through organizations like the United Nations High Commissioner for Refugees (UNHCR) that they are refugees. Canada recognizes that the

extent of the civil war in Syrian means that people fleeing that country are generally refugees. While refugees from Iraq and Syria do not need to prove their refugee status, their admissibility to Canada is not a given and therefore every refugee claimant must be interviewed by a Visa Post Officer. All refugees must still pass security, criminal, and medical screening in order to be admitted into Canada as permanent residents.

Q: What does it mean that the diocese is a Sponsorship Agreement Holder?

A: In the late 1970s, Canadians opened their borders and their homes to Vietnamese refugees. At that time the federal government recognized that faith organizations were able to mobilize effectively to raise the funds and provide the human resources necessary to assist refugees with their settlement into Canadian life and society. In order to augment the capacity of Citizenship and Immigration Canada to assist refugees, CIC established the Private Sponsorship of Refugees program (PSR) by entering into agreements with faith organizations across Canada. Many Canadian dioceses, including our own, became Sponsorship Agreement Holders (SAHs) in the 1980s. This means that in addition to the number of refugees assisted by CIC, more refugees can be settled by the partnership between CIC and SAHs. Today there are 82 SAHs across Canada that include faith-based groups as well as ethno-cultural groups such as the Afghan Women's Association, and humanitarian groups like World University Service of Canada (WUSC), which has a student refugee sponsorship program.

The Diocesan Refugee Unit (DRU) facilitates our obligations as a SAH. We ensure that our Constituent Groups (CGs), mainly our parishes, understand and are supported in their obligations within the PSR program and that the diocese upholds its responsibilities as a SAH.

Q: What are the responsibilities of the SAH, the CG and CIC?

A: The diocese, as the SAH, is obligated to ensure that the sponsorship applications meet the criteria for refugee settlement. That means that to the best of our knowledge the principal applicant meets the refugee eligibility criteria and that the CG's settlement plan is viable and sustainable in terms of financial and resource capacities. A member of the DRU will meet with the CG to explain the program and provide assistance in submitting the application to CIC. The DRU will monitor the settlement process from the perspectives of the refugee, the CG and the diocese.

The CG will ensure that it has the capacity to meet its settlement obligations for the duration of the plan, which typically is 12 months, or until the refugee is self-sufficient, whichever comes first. The settlement plan is meant to meet the immediate financial and emotional needs of the refugee in such a way that it empowers the refugee to become self-supporting. The sponsoring group should provide not only the finances but also the education and skills that will ensure independence. Settlement obligations include, but are not limited to:

- Meeting the refugees at the airport
- Arranging and providing short term and long term suitable accommodations
- Food (financial assistance, meal planning if needed, where to shop)
- Setting up the home (furniture, food staples, school supplies, computer, etc...)
- Clothing
- Transportation
- Arranging Internet and Phone
- Orientation to new community and settlement services
- Arranging healthcare (vision, physical, dental)
- Language and job skill training as needed

The DRU will lead the CGs through a self-assessment of their capacity to meet these obligations of sponsoring refugees and establishing a settlement plan.

CIC will provide information and training for the SAHs. CIC will determine whether the applicants are eligible and admissible for settlement into Canada. CIC will arrange for medical tests, initial clothing and the transportation to Canada through the International Organization for Migration (IOM).

Q: How can my parish help?

A: It is my personal opinion that the general support of refugee sponsorship is the obligation of every Anglican, and for that matter, Canadian. However, it is also my opinion that the settlement of refugees in every parish may not be practical for a variety of reasons. I know that the financial and human resources required for successful sponsorship are significant and no one should lightly undertake this responsibility. I also know that sponsorship brings life to both a parish and a refugee, but the priority must always be in consideration of the refugee. Therefore there are some questions that each parish must ask itself, with the priority being, that of the ultimate impact of locating the newcomer in any given community. If upon reflection your parish realizes that it cannot sponsor on its own, please consider partnering with another parish, or offer to support a parish in another deanery that is sponsoring. If refugee sponsorship seems right for your parish, or if you have more questions, please contact the Diocesan Refugee Unit.

Questions Your Parish Needs to Ask:

- Will the newcomer's religious and dietary needs (e.g. Halal) be met in our community?
- Does our community have the resources to meet the psychosocial needs of the newcomer?
- What are the employment opportunities?
- Are our schools equipped for newcomers with language needs?
- Will the newcomer be able to afford living in the community when our financial support has ended?
- Can we ensure that the newcomer has access to necessary services?
- What impact would geographical distance from the services have on the individual?
- Is there a settlement agency like Mosaic that can be an additional resource to the newcomer?
- Is public transportation readily available? ♦

Naked Man on the Road

CONTINUED FROM PAGE 6

A Sunset at Cape Hatteras in North Carolina. PHOTO Courtesy of Angus Stuart



Then things shifted to going back and forth in the eastern States—Pennsylvania, Virginia, Kentucky, West Virginia, Ohio, and New Jersey before heading out to the eastern most extremity of the trip—Blue Hill, Maine. After that it was west all the way, giving performances in Michigan, Illinois and Wisconsin before ending up in Penticton, BC for the last date of the tour.

It is difficult to evaluate the significance of this experience. For me, it's still too soon, even now, to have the perspective necessary to see what it has meant for me and for my ministry. I only know that it is huge! It was a very rich experience, and I loved every minute of it—the performing, the driving, camping, meeting old friends and new, planning and plotting future projects and developments. In the performances themselves, I felt a great sense of liberation and found myself able to “play,” to try different ways of expression, and open myself to the interior motivations and emotions of the Gospel story. In this process, I found the story, repeated over and over again, night after night, became a part of me, became more experiential and less cerebral, as if I was not so much performing the story but living it.

The whole experience has enriched my ministry in ways that are still unfolding. ♦

The last performance of the tour, June 24, 2015, in Penticton. PHOTO Courtesy of Angus Stuart



Clergy and session leaders gathered in the nave of St. Mark's, Ocean Park. PHOTO Randy Murray



Time to move to the first sessions at 10:15 am. PHOTO Randy Murray



Clergy Day on Liturgy

RANDY MURRAY
Communications Officer & Topic Editor

The first clergy day with a focus on liturgy in Bishop Skelton's episcopacy took place at St. Dunstan's, Aldergrove on February 15, 2015. Liturgy in the diocese is very important to Bishop Skelton. She sees *liturgical development* as a key component of *parish development*, one of the three principal diocesan priorities. At that assembly in February 2015, there were a number of opportunities for clergy of the diocese to respond to questions about liturgy which they did through listening, learning and discussions that took place on the day, and by filling in a number of response sheets designed to hone in on the areas that most need attention. Bishop Skelton's assessment of what she'd heard and subsequently what she read led her to the conclusion that there are those in ordained leadership who are confused about "what is okay to do and not."

With the material that they had collected on February 15, Bishop Skelton; Executive Archdeacon Fenton; and Director for Mission and Ministry Development, the Rev. Ruth Monette assisted by diocesan program staff and a team of clergy workshop facilitators put together a plan for

the September 10 Clergy Day. This day was not intended to be a one-size-fits-all answer to liturgical development issues, it was constructed in such a way that questions from February 15 could be answered, new ideas circulated and areas of concern addressed.

The September 10 Clergy Day began with approximately 70 clergy of the diocese joined by three lay staff, and a couple of guests gathering at 9 am at St. Mark's, Ocean Park for a 9:30 am start. Following a Celebration of Morning Prayer, Bishop Skelton and the Rev. Ruth Monette went over the plan for the day, which would consist of ten sessions all with liturgy as the focus. These sessions would be offered, five at a time for one hour in different locations around the St. Mark's facility. There were three blocks allocated at: 10:15 am, 11:30 am and 1:15 pm. Some workshops were offered twice.

The day ended with an address from Bishop Skelton when she reviewed the upcoming diocesan events scheduled for the fall.

The sessions and the facilitators September 10 were:

- **Training Leaders of the Prayers of the People**
The Rev. Dr. Harold Munn, *priest-in-charge, St. Anselm's*
- **Texts: Authorized Uses (What's Authorized and How to Use Them)**
The Rev. Dr. Richard Leggett, *rector, St. Faith's, Vancouver*
- **Clergy as Liturgical Coach**
Co-presenters: Bishop Skelton and the Rev. Andrew Halladay, *vicar, St. Augustine's, Marpole*
- **Multiculturalism in Worship**
The Rev. Ruth Monette with the Rev. Paulina Lee, *St. Chad's, Vancouver*
- **Music in Worship**
Michael Murray, *director of music and organist at St. Philip, Dunbar*
- **Innovations and Permissions for Liturgies (Liturgical Development)**
Bishop Skelton
- **Young Children in Worship**
Caitlin Reilly Beck, *Children and Youth Ministry Coordinator for the diocese of New Westminster*
- **Managing Liturgical Change**
Co-presenters: the Rev. Paul Borthistle, *priest-in-charge, Christ the Redeemer, Cloverdale* and Tasha Carrothers, *Ministry Resource Associate, diocese of New Westminster*
- **Embrace Your Space**
Bishop Skelton
- **Lector Training**
The Rev. Karen Urquhart, *rector, St. Catherine of Alexandria, Port Coquitlam*

LEFT Bishop Skelton has noticed the late arrival of the photographer. RIGHT Michael Murray leads the Music in Worship session. PHOTOS Randy Murray



"Having attended both of the morning sessions on Multiculturalism in Worship as one of the discussion panelists, I was deeply encouraged to see how lots of colleagues had been engaging, and seeking to respond to, this Vancouver/Lower Mainland reality of multiculturalism in our neighborhoods. Whilst there is no easy answer to this multi-faceted reality as well as questions arising from it (especially in the contexts of individual parishes' unique situations), experience shows that our intentional embrace, and efforts in taking small but faithful steps in response, are already very good starting-points. I believe we are on the right track."

The Rev. Paulina Lee, *rector, St. Chad's, Vancouver*

Selected Highlights

Music is a substantial part the main Sunday service and developing an effective music ministry program is a huge task. However, there are some simple, basic concepts that clergy can use to maximize music resources. The preceding sentence was a portion of the theme of Michael Murray's *Music in Worship* workshop. About 20 clergy gathered in the choir stalls of St. Mark's to participate. Michael led the group through a verse of a hymn and then they sang simple four-part harmony to *la*. Michael spoke about tempo and the importance of tempo in congregational singing and finding that ideal speed. He went on to provide a thoughtful and engaging presentation about the importance of quality liturgical music. It's about working with our church musicians and being aware of the problems teaching new music to our congregations in order to increase their music in worship appreciation. Following the workshop, Michael was happy with how the workshop went. He acknowledged that he was "preaching to the choir" and said that music in worship and strengthening liturgical music in worship is going to be a big job. The Rev. Stephen Muir said that links to downloadable music that has been vetted and with proven track record in worship available on specific liturgy pages of the diocesan website would be very useful.

In the session, *Priests (Clergy) as Liturgical Coach* presented by the Rev. Andrew Halladay and Bishop Skelton there was a wide range of information offered about the opportunities clergy have to lead the learning of the parish regarding liturgy. Andrew threw some light on the need to include the use of one's body in leadership in order to create presence. It was commented that Procession is

“The focus on vitality in liturgy was a welcome theme for our Clergy Day. I think sometimes we can become a little complacent and set in our ways when it comes to our Sunday worship. The workshops offered practical ways for clergy to facilitate vitality in liturgy. There were several workshops available and I was disappointed I could only take two. I hope we can do this again and also include church musicians and lay leaders...”

The Rev. Stephen Muir, rector, St. Agnes, North Vancouver

There was a big turnout for the session, Clergy as Liturgical Coach. PHOTO Randy Murray



CONTINUED FROM PAGE 8

presence and teaching servers, acolytes and others on the worship team or sanctuary party to process is a valuable asset in communicating the importance of presence in a liturgical setting. Bishop Skelton stressed that coaching creates “togetherness” and a shared worship experience to be a collective consciousness in a single body. Leadership by the priest in liturgy helps reinforce that link between what happens in liturgy and what happens in life.

In the discussion, *Multiculturalism in Worship* (offered twice) the topics of language, understanding and family hierarchy were discussed. There was also some time spent discussing culture and the meaning of culture in worship. It was mentioned that particularly in suburban neighbourhoods where the primary Christian Faith gathering places are churches that have evolved from Baptist traditions, the liturgy of the Anglican Church itself is its own culture and is a different culture for nearly everyone. Ethnicity is not really a consideration. People attending were reminded that Asian culture is incredibly diverse, in some cases more diverse than Western culture, a fact that can often be overlooked when designing worship that is culturally inclusive.

Training Leaders of the Prayers for the People was offered twice and was well-attended. This presentation focused on the length of the intercessions, the importance of intercession and the content. Facilitator, the Rev. Dr. Harold Munn encouraged clergy to train all the intercessors together in a group. He emphasized the importance of silence, taking the time to *hear* the voice of God. He also reminded his audience that there is often the misconception that intercession is like a Christmas list, “God as Santa Claus.” He said that encouraging brevity is not impatience, nor is it dismissive; it is in fact a way to increase the spiritual strength of the intercession. Brief, well-prepared thoughts are usually more powerful and effective. There were suggestions that five minutes should be a maximum length available to the intercessor. One of the attendees at the second session said that there is a rule of thumb that the intercession run about the same length as it takes to read the Gospel for the day. There was also a discussion about the issue of “listing” people, initiatives and events to be prayed for. Dr. Munn had some good ideas about praying for world leaders and urged the clergy to remind the intercessors that praying for leaders is not about approval or disapproval but about influencing leaders towards “God justice.”

Bishop Skelton was the facilitator for the session, *Innovations and Permissions for Liturgies (Liturgical Development)*. There are 23 Eucharistic Prayer texts authorized by the Anglican Church of Canada* for the Eucharist liturgy. That is a lot to take in. Finding a new Eucharistic prayer takes time. Bishop Skelton said that based on the February 2015 Clergy Day on liturgy there are some who seem to be confused about what is okay to do and what is not. This workshop continued the discussion about the process for the authorization of new liturgical texts. Feedback that came in after the February Day was in agreement that the Bishop holds the centre as the liturgical officer but the clergy responding to the February session urged for broader consensus, and local support. This session served as a way to continue that conversation and develop next steps. Bishop Skelton suggests that liturgical development become a focus of the senior clergy (archdeacons) therefore providing more resources to parishes as new liturgical ideas

and texts progress towards authorized use. With more people involved in guiding this process and assisting the bishop, new liturgical innovations developed to reflect the dioceses changing needs and changing demographics will

have a much better chance of becoming an effective part of our shared worship experience. ✚

CONTINUED ON PAGE 11

* *The Rev. Dr. Richard Leggett was kind enough to supply a breakdown: There are 6 contemporary prayers in the Book of Alternate Services (BAS), 3 supplemental prayers from General Synod and 11 contemporary prayers in Evangelical Lutheran Worship for a total of 20 contemporary language prayers.*

There are 2 traditional language prayers in the BAS and 1 in the Book of Common Prayer (BCP) for a total of 3.

Total Eucharistic prayers: 23.

“Despite the opinions of some clergy and laity in the diocese, I believe that we have a very full toolbox of liturgical principles, texts and structures which will speak to the many contexts in which Anglicans live, work and serve today. What I want to help clergy and laity do is this: to learn how to use the resources we have and that we are developing rather than trying to construct something ‘new’ every time we face a new situation. To paraphrase Annie Dillard, we already have plenty of ingredients in our ecclesiastical kitchen to create the spiritual dynamite that will bring us face to face with the living God and transform our lives and our neighbourhoods.”

The Rev. Dr. Richard Leggett, rector, St. Faith's, Vancouver

The Rev. Dr. Harold Munn. PHOTO Randy Murray



Darkness Will Not Have the Last Word

The Eve of the Feast of Holy Cross at Holy Cross Japanese Canadian Anglican Church

RANDY MURRAY

Communications Officer & Topic Editor

Preparing folks for a bilingual Eucharist when one's first language is not one of the languages being used in the liturgy would be a daunting task for many, but not for the Rev. Father Daebin Im, rector of Holy Cross Japanese Canadian Anglican Church in East Vancouver. At 4:50 pm on September 13, 2015, Father Im stood in the aisle that separates the nave portion from the chancel portion of the sanctuary and with cheerfulness and skill briefed the standing room only congregation on how to use the bilingual (Japanese and English) booklet. This booklet contains the text of the Eucharist and how to use it in conjunction with the bilingual Order of Service bulletin printed for that day, Holy Cross Day, the patronal festival of the parish. His explanation was clear and concise and obviously worked well for the congregation was engaged and participated enthusiastically in worship.

The preacher and celebrant at the Eucharist was the Rt. Rev. Melissa Skelton, 9th Bishop of the Diocese of New Westminster and her Chaplain was the Rev. Katherine Yeo, who was delighted to be deacon at the Eucharist and to represent as a member of Vancouver's Chinese Canadian Christian community. This special Celebration of the Eucharist was not just an observance of the parish's patronal festival it was also to honour two anniversaries. The first anniversary was to mark the 70 years since the end of the War in the Pacific (World War II) in 1945, and the second was the 100th anniversary of the establishment of intentional Asian ministry in British Columbia with the Provincial Board of Missions to the Orientals (PBMO). A somewhat anachronistic and arcane title, however we must remember it was founded in 1915, and regardless of nomenclature it was a sincere ministerial enterprise that went on to do much good work. This work included the support of Japanese and Chinese Canadians during the internment camps and helping to re-establish a Japanese Canadian Anglican Church in British Columbia.

Following Father Im's instructional prelude, the service began with the procession and the singing of *Praise the Lord*, a simple but beautiful Japanese traditional melody — *Sakura* — with text written in 1980 by Nobuaki Hanaoka. Members of the community read the Old Testament in English and the Epistle in Japanese and then the Gospel, *John 3: 13–17* was read by the deacon, the Rev. Katherine Yeo.

Accompanied by Fr. Im, Bishop Skelton approached the pulpit area to offer her homily. She began by saying that it was an "honour" to be present on the parish's "naming day," and to mark the two anniversaries. She commented that there "is much to celebrate and much to lament." Bishop Skelton made reference to the first anniversary being marked that day and the bitter memories caused by the exile in 1942, a direct result of racism and injustices that paved the way for the loss of churches and funds in 1945 and 1949. Bishop Skelton also remarked that *Holy Cross Japanese Canadian Anglican Church* is probably the longest name of any parish in the diocese, which produced a few chuckles. She followed up this observation by saying "and you deserve it."

Bishop Skelton chose the epistle for her text, *I Corinthians 1: 18–24*. She said that the message of the cross is both light and darkness, there is no resurrection without death, the message of the cross is "the interweaving of loss and of victory... the cross of Christ is God standing in our place when we were outcast, when we were in prison, when we were abused, when we were sick, when we were suffering and when we were in the throes of death... the cross is God's standing with us... and, in the end, discovering for us and with us that we are not killed, we are not obliterated, we are not destroyed ...the cross is our companion in the face of the darkest of times." Bishop Skelton shared some personal reflections based on experiences she'd had with images of the cross. Here is what she said:

"Such as the crucifix belonging to the Catholic woman in the hospital where I served as a summer hospital chaplain. She had dancing brown eyes and was dying of cancer. The crucifix had belonged to her father who had held it as he, seasick, had crossed from Italy to America in the early 1900s. He had given it to her when she was a little girl, telling her the story that went with it. On the day of her death she held that same crucifix in her hand as the talisman that gave her the strength she needed to complete her own difficult crossing.

And then there was the crucifix behind the altar in a small downtown African American Church in South Carolina. It was not

CONTINUED ON PAGE 11

LEFT The Rev. Fr. Daebin Im briefs the congregation on using the printed material for the bilingual worship. RIGHT Some smiles during the Peace. PHOTOS Randy Murray



The Eucharistic Prayer. PHOTO Midori Seo



The Episcopal Blessing. PHOTO Midori Seo



Clergy Day on Liturgy

CONTINUED FROM PAGE 9

Bishop Skelton outlines the liturgical development discussion. PHOTO Randy Murray



The Rev. Allan Carson makes a point at the second *Multicultural Worship* session. PHOTO Randy Murray



“It is hard to believe how quickly time moves in the church. One moment I was kneeling on the floor, feeling totally enveloped by prayer at my ordination, and the next I was attending my first Clergy Day! What an amazing experience of community, learning, and exploration in the midst of a new friendships and exciting first steps in ministry. Our hosts at St. Mark’s, Ocean Park put on an amazing spread of hospitality and Rev. Craig (Tanksley) and his team made sure we were ready for the work we had before us, even allowing us the grace to critically examine their liturgical space. What a grace to have that trust among colleagues. Various peers took us through workshops on Prayers of the People, what liturgical texts we are allowed to use and how to use them, even how to better incorporate children in our worship practices, and ways to navigate change within community. I wish I was able to take all the sessions, as they were informative, practical, timely, and coherent. Prayers of gratitude for those who organized such an important day for us, and expectant anticipation for the next event in the new year.”

The Rev. Alex Wilson, curate, St. Anselm’s, Point Grey

LEFT The Rev. Paul Borthistle co-presenting *Managing Liturgical Change*. MIDDLE Tasha Carrothers leads the second of the *Managing Liturgical Change* discussions. LEFT Caitlin Reilley Beck leads *Young Children in Worship*. PHOTOS Randy Murray



Darkness Will Not Have the Last Word

CONTINUED FROM PAGE 10

expensive, and some would not even think it was tasteful. On it was a struggling, muscular black Jesus, who looked down with blazing eyes on the congregation, many of whom were descendants of slaves, as they sang this hymn: “Stony the road we trod, bitter the chastening rod, felt in the days when hope unborn had died... God of our weary years, God of our silent tears.”

And then there are the rows and rows of white marble crosses in World War II cemeteries. Those cemeteries, the orderly rows, have always looked both obedient unto death to me and deeply reproachful of all that we do to fill the cemeteries of the nations with soldiers and civilians who have died in the war, reproachful

of all we do in wartime that does not happen on the battlefield that is degrading and inhumane.

And finally there are the dozens of crosses scribbled on bits of paper given to me by the children of parishes I have served, children who at one time or another were afraid of those crosses, but who in their own way, like all of us engaging that powerful image, are trying to come to terms with the fact that, yes, there is suffering in the world, there is or will be suffering in our lives, but that it will never have the last word.”

After the bishop had finished, Fr. Im offered a Japanese translation of the address.

Following the creed and the intercession there was a lengthy and joyful exchange of the Peace and then Bishop Skelton celebrated the Eucharist with those in attendance, the Body of Christ at Holy Cross, all participating in the corporate prayers of the Eucharist in their preferred language. During the administration of communion the Choir of Holy Cross sang an arrangement of *Amazing Grace*.

After worship there was a potluck meal in the hall, some more choral singing and a recital of traditional Japanese music. To commemorate the parish celebration, everyone present posed for a photograph, gathering together, around Bishop Skelton. ✠

Administering the Body of Christ. PHOTO Randy Murray



Members of the Choir and Bishop Skelton after worship. PHOTO Midori Seo





1.



2.



3.

A Church Without Walls or Keys

RANDY MURRAY
Communications Officer & Topic Editor

On Monday, September 21, 2015, at A Rocha's Brooksdale Environmental Centre in South Surrey there was a Celebration of a New Ministry Eucharist where and when Bishop Melissa Skelton inducted the Rev. Laurel Dykstra as coordinator of Salal and Cedar Watershed Discipleship Community, described by Laurel as:

"A church plant/watershed discipleship community for Christians in and around Vancouver who:

- Have a heart for creation
- Feel most connected to God in ocean, forest, river and field
- Are deeply concerned about global climate change
- Want to bring their faith to work for ecological justice
- Are environmental activists but keep their faith quiet
- Believe racial justice, economic justice and environmental justice are connected.

Rooted in the Anglican incarnational theology, we are part of a growing commitment to the Fifth Mark of Mission: *to strive to safeguard the integrity of creation and sustain and renew the life of the earth.*

Ecumenically we identify with the Watershed Discipleship Movement: communities that are asking, "what does it mean to be a follower of the *Jesus Way* here, among the land, water, creatures and people of a particular place?"

The worship event took place at dusk in a grove surrounded by trees, adjacent to the landscaped lawns and gardens of some of the Brooksdale Environmental Centre buildings. It was much like many Celebrations of a New Ministry Eucharist. It followed the format and included the bishop reading the Covenant in Ministry and then requesting affirmation of support for the covenant from those gathered (which was enthusiastically given). The covenant was followed by the presentations of the Symbols of Ministry of the Whole People of God (which were a bit different but totally appropriate). Next, the bishop presented Laurel to the community as the ordained leader of their shared ministry, followed by the Eucharist.

But basic format aside, this was a very special and unique celebration. At approximately 6:30 pm worship leaders and congregation began to gather in the grove. The Rev. Alisdair Smith, deacon at Christ Church Cathedral was Deacon of the Word for this liturgy. Alisdair is adept at organizing diocesan liturgies and was absolutely at ease going through the service in advance with all the participants, helping to organize the four processions representing: Fire, Earth, Water and Air and the subsequent worship components following the processions.

Indigenous Justice Ministry Coordinator for the diocese, Brander Raven McDonald began the service by acknowledging that the ceremony was taking place on the unceded (no treaties exist) lands of the Sto:Lo First Nations. He pointed out that there are over 30 First Nations that are nearby neighbours and he listed most of them from memory. He made reference to the drumming that had taken place during the procession and explained that for Indigenous peoples the drumbeat "is the heartbeat that we remember from our mother... the Earth is also our mother... the mother of all races and all peoples." Brander and his partner Jil prepared the altar and worship space with smoke and cedar boughs. It was then time for the Rev. Laurel Dykstra to welcome the community. She explained that Salal and Cedar worship involves "less talk," primarily listening and action. She said that there would not be a

homily and added that "all are absolutely welcome, but not at all obliged to participate" in communion.

The liturgy of the Word was next. The Old Testament reading was *Job 12: 7–10* and the Gospel read by the Rev. Alisdair Smith by lamplight was *Luke 12: 22–34*. The choice of these two passages worked well to set the context of the liturgy and the ministry of Salal and Cedar.

Then it was time for the Covenant in Ministry. The bishop stood in the centre near the top of the circle of those gathered and said:

"My brothers and sisters in Christ, Laurel Dykstra has been chosen to be pastor and priest of Salal and Cedar Watershed Discipleship Community, a ministry of the creation-values that are at the heart of our tradition.

After prayerful consideration, and according to the practice of this diocese, I have appointed Laurel to this position of leadership in our common ministry. Salal and Cedar is a new church with a vocation for environmental justice, it builds on the good work of the Eco-Social Justice Unit, the North Vancouver Ecumenical Environment and Justice Group and many individual justice-seekers; it is part of the work and witness of the whole church. Laurel and the Salal and Cedar community bring new gifts to our ministry together.

As we stand in God's presence let us pray that grace will be given to all of us in this ministry, that we may fulfil the responsibilities which are ours."

The Executive Archdeacon of the diocese, the Ven. Douglas Fenton certified that the required oaths and declarations had been made, and the letters of appointment and license had been read in his presence and then Laurel committed herself to the responsibility entrusted to her as ordained leader. The people of Salal and Cedar committed themselves to share in this ministry and everyone gathered committed to support Laurel and Salal and Cedar in their ministry together with an enthusiastic, "We will!"

The presentation of the Symbols of Ministry of the Whole People of God is always a highlight of the Celebration of a New Ministry Eucharist (particularly for visitors) as this is when a parish's personality shines through. There were nine symbol presentations: backpack, salal and cedar, water, Bible, chrism oil and cedar paddle, USB flash drive with diocesan canons, prayer books, financial gift, bread and wine. Each symbol was offered with a brief explanation:

1. The Welcome Sign for A Rocha's Brooksdale Environmental Centre.
2. Dinner time for a Brooksdale lama.
3. Pizzas being removed from the cob oven where the bread that will later be used in the Eucharist was baked.
4. Bishop Skelton, Alecia Greenfield, and the Rev. Andrew Halladay.
5. The Rev. Alisdair Smith was Deacon of the Word for the liturgy and he gathered the participants at 6:45 pm for a run-through.
6. Folks begin to gather in the grove where the worship will take place.
7. The crosier of the bishop of New Westminster and the banner.

PHOTOS Randy Murray

More photos on page 14...

- This backpack is a sign that Salal and Cedar is a church without walls or keys, an itinerant inclusive ministry, dependent on hospitality and at home wherever it goes.
- Our church is named Salal and Cedar—Salal for the low-growing evergreen fruit producing shrub, and Cedar both for the biblical Cedars of Lebanon and the Western Red Cedar, the Salish tree of life. Let it be a community that sustains and gives shelter.
- This water from the Little Campbell River, a salmon stream, is a sign that we are a baptizing church and committed to our baptismal promise "to strive to safeguard the integrity of creation and sustain and renew the life of the earth."
- Carry this Bible, hold before us God's story of love, mercy and justice. In the words of William Stringfellow: "*Know the*



6.



...d, teach the Word, nurture the Word, preach the Word, define the Word, incarnate the Word, do the Word, live the Word.”

...chism oil and cedar paddle, carved by a survivor of Michael’s residential school, are signs of Salal and Cedar’s history of reconciliation and healing, and responsibility to ways that environmental justice, land justice and racism connected.

...flash drive contains our diocesan canons, they are neither ancient, nor written in stone, but carry the weight of the authority of our legal and governance structures and Salal and Cedar’s place and responsibilities within these canons and protocols.

...se prayer books represent the work of Salal and Cedar

CONTINUED ON PAGE 14



A Church Without Walls or Keys

CONTINUED FROM PAGE 13

- as a community of contemplation and action, licensed to explore and innovate liturgically in wild places, in church buildings and at sites of resistance in this lower Fraser watershed.
- This financial gift represents Salal and Cedar's charge to keep questions of economic justice central to our work, to seek ways to make our earning, saving and spending congruent with our ecological values.
 - This bread baked on this farm, these grapes and wine grown in this fertile delta are the stuff of Eucharistic our sacred meal of sharing, abundance and memory.

The presenters were members of the community, diocesan staff, and Matt Humphrey of A Rocha's Brooksdale Environmental Centre was present at the liturgy making the presentation of the bread and wine. Also of note, Alecia Greenfield's presentation of the financial gift was her pre-authorized donation (PAD) receipt, an acknowledgement of her commitment to the ministry of Salal and Cedar.

The bread (baked in the Brooksdale Environmental Centre's cob oven that day) and the wine of Communion were passed around the circle by lamplight. Communion was followed by asperges with cedar boughs and the water of the Little Campbell River salmon stream accompanied by Bishop Skelton's invitation to "Remember your Baptism!" while the congregation joined together and sang *Sing Out Earth and Skies*. ✠

...continued from page 13

8. Participants in the liturgy listen to Rev. Smith's outline.

9. Members of the Earth procession prior to processing.

10. The Fire procession.

11. Members of the Water procession prior to processing.

12. Brander in the Air procession with the burning sage and tobacco for smudging.

13. The Rev. Laurel Dykstra greets the community gathered in the grove at Brooksdale.

14. Listening to the Rev. Laurel Dykstra's greeting.

PHOTOS Randy Murray



8.



9.



10.



11.



12.



13.



14.



Some Background on Watershed Discipleship Ministry

LAUREL DYKSTRA
Coordinator,
Salal & Cedar Watershed
Discipleship Ministry

Salal and Cedar Watershed Discipleship Ministry is part of a growing movement across Turtle Island (North America) of communities of Christians re-connecting to the creation-values and land covenants at the core of our tradition. Watershed Discipleship refers both to watersheds as natural geographic divisions and to the fact that we are at a watershed moment in terms of climate crisis.

In Taos New Mexico the Taos Initiative for Life Together (TiLT) community is restoring hand-built adobe hacienda for co-housing.

The Camden Center for Environmental Transformation, in New Jersey, teaches youth in the urban core gardening, orchard work, cooking, and food security.

The font at St. Peter's Episcopal Church in Detroit has become a sign of their role as a distribution center for neighbours whose water has been cut off by the city managers' harsh and punitive "emergency measures."

Theologians Sylvia Keesmaat and Brian Walsh teach sustainable agriculture at Russet House farm in Cameron, Ontario.

On Holy Saturday, in southern Manitoba, a group of Mennonites held a liturgy of lament outside an Enbridge oil-pumping station.

Common to each is the question, "What does it mean to be a Christian, to follow the discipleship Way, in our particular part of creation, with these particular species, geography, and histories of human intervention?" ✠

AROUND THE DIOCESE

• 2015 • Another Great Year for the Diocesan School for Parish Development •

SUBMISSION Marnie Peterson

This past July people gathered at Rosemary Heights Retreat Centre for the fourth annual Diocesan School for Parish Development week long summer session. We spent this year in Year B, which looks at ways to market our congregations, options for effective parish councils and smaller work groups and self-differentiated leadership. We thought about the culture of our parishes and ways that we might run meetings in our places and who might need to be in those meetings. These are a few of the things that we touched on over the course of the week.

We were the largest we have ever been this summer with 63 participants and 7 trainers. Seventeen participants graduated from the program and some others opted not to receive a certificate, which means completing two projects in their parishes and passing a models exam. Most of the participants were from across the diocese of New Westminster, but we also welcomed participants from the Anglican Parishes of the Central Interior (APCI), the diocese of Ottawa and a trainer from the Episcopal diocese of Olympia.

Once again participants of the program had high praise for the intense, weeklong training program. Rosemary Heights is a lovely and hospitable centre to host the school. The trainers were fun and creative in their approach to teaching the models and facilitating the teams. There is never enough down time in programs like this but the learnings are rich, as are the relationships that are built and everyone went home exhausted and full. "This was good value for money," noted one participant.

Students identified some highlights from the week which included: site visits to Anglican parishes close to the retreat centre, integrating the models, connecting to others through the group work, and the enthusiasm and knowledge of the trainers.

The models and the teachings are becoming familiar throughout our diocese (*Gather, Transform, Send!*), but people continue to say that they value coming and

spending time immersing themselves in this work. Consistently we hear that people wish that something like this had arrived on the scene sooner. And increasingly the Diocesan School for Parish Development is capturing the attention of people from outside of the diocese of New Westminster.

If you are interested in participating in 2016, you can head to the diocesan webpage at [www.vancouver.anglican.ca/parish-](http://www.vancouver.anglican.ca/parish-development/school-for-parish-development)

[development/school-for-parish-development](http://www.vancouver.anglican.ca/parish-development/school-for-parish-development) or follow the links through the navigation bar on the homepage at www.vancouver.anglican.ca (Resources – Parish Development – School for Parish Development).

If you have any questions about the school please contact the director, the Rev. Marnie Peterson at 604.684.6306, ext. 221 or via email at mpeterson@vancouver.anglican.ca. ☛

LEFT Filling out the Myers-Briggs Profile assessments 2014. RIGHT The Grad class of 2015. PHOTOS Courtesy of Marnie Peterson



*"The models and the teachings
are becoming familiar throughout our diocese
(Gather, Transform, Send!),
but people continue to say that they value coming
and spending time immersing themselves in this work."*

• A Second Sacred Space Opens at Surrey Memorial Hospital •

The opening of the second Sacred Space facility at Surrey Memorial Hospital took place on Thursday, August 27 at 1 pm. The new room, located on the 2nd floor Garden Walkway in the Critical Care tower is approximately 300 square feet, sparsely but

comfortably furnished, including cupboard space, sink and a counter area for preparing hot drinks and snacks. In order to let in light but to reduce the distractions of the outside world, both the inner and outer walls are finished with large frosted glass

windows. This sacred space is designed to be a place of peace and tranquility and to offer an opportunity for reflection, contemplation, prayer and sacred ceremonies. The space is available for the use of all patients, residents, clients, families, friends, staff and

volunteers.

The ceremony part of the event began with a song of welcome to unceded Salish territory. This was followed by words of welcome from Fraser Health's, Spiritual Health Leader & Educator, Philip Murray, a Vancouver School of Theology (VST) graduate, and former youth ministry leader in the diocese of New Westminster. After the welcome he introduced Surrey Memorial's Executive Director, Cathie Heritage who gave a very sincere address, thanking the spiritual care providers for their ministry. She said that many of the patients at Surrey Memorial are experiencing extreme stress and many of these folks have had very unhappy lives. She reminded all present that babies are not only born in the hospital but babies also die in the hospital and at those times of profound sadness having a place to go and sit quietly, pray or talk to a spiritual care provider is vital.

After Cathie's words, Philip Murray led a brief Multifaith service where he commended the new Sacred Space to the care of the "Spirit."

Following the ceremonial component of the event, the group adjourned to a meeting room on another floor for hot drinks, cake and conversation. There were a number of folks from the diocese of New Westminster's Fraser Archdeaconry present including: Winnie Corby, spiritual care volunteer and parishioner at the Church of the Epiphany Surrey; retired priest, the Rev. Father Paul Illic; the Archdeacon of Fraser, the Ven. Stephen Rowe, rector of the Church of the Epiphany, Surrey; and the Rev. Connie Wilks, deacon at the Church of the Epiphany. Connie is recently retired from her career as a writer and an editor for Fraser Health.

During the reception, spiritual care providers from a wide variety of faith traditions engaged in conversations with each other and with Fraser Health staff. ☛

LEFT Philip Murray leads a service of dedication. RIGHT Spiritual care providers from diverse backgrounds engage in conversation at the reception. PHOTOS Randy Murray



LEFT Fraser Health's Executive Director Cathie Heritage thanks the spiritual care providers for their ministry. RIGHT Group Shot. PHOTOS Randy Murray



The Ven. Stephen Rowe and Philip Murray.
PHOTO Randy Murray



AROUND THE DIOCESE

• The Reverend Lieutenant Gordon Barrett Honoured by UBC's Faculty of Education •

SUBMISSION Mildred Johnson

The Rev. Lieutenant Gordon Barrett, deacon at All Saints', Burnaby was chosen as one of the 100 of the University of BC's (UBC) top Faculty of Education Alumni in recognition of UBC's 100th Anniversary. Second Lieutenant (2Lt.) the Rev. Gordon Barrett is a distinguished University of British Columbia alumnus who has touched

countless lives in his 40 years of public and community service.

He began his education at UBC in 1978, earning a bachelor's degree from the Faculty of Education. Twenty years later, he returned to earn a Master of Arts in 1998 and a Master of Education in 2000. He also holds a Masters of Divinity (MDiv) degree

at Carey Theological College.

For over 30 years, Barrett volunteered for the Canadian Armed Forces as a musician, band administrator, and association chaplain. He served as pipe major, honorary captain and regimental director of music with the British Columbia Regiment Irish Pipes & Drums. As an ordained Anglican

deacon and honorary captain with the 15th Field Regiment, Royal Canadian Artillery he worked with the Military Family Resource Centre, where he assisted soldiers and their families in the lead-up to deployment and through their reintegration into society. His service extended to working with families of soldiers who were seriously injured or killed.

Barrett is the padre and event MC for the Korean War Veterans Association of Canada, pastor for North Shore Search and Rescue and an officer with 2472 15th Field Royal Canadian Army Cadet Corps (RCACC). He was appointed deacon of All Saints', Burnaby in the fall of 2014 by Bishop Melissa Skelton and installed Sunday, November 2, 2014.

For his lifetime of service, Barrett's distinguished honours include the Queen's Golden Jubilee Medal in 2002, the British Columbia Regiment Medal in 2002, the British Columbia Community Achievement Award in 2008 and the Minister of Veteran Affairs Commendation in 2014 in recognition of his lifelong service to the veteran community. ✚

LEFT The Rev. Lt. Gordon Barrett (left) at the September 2014 Hastings Lake memorial. North Shore Rescue erected the memorial. Gordon was officially named their padre last December just a few weeks before Tim Jones passed away. RIGHT The Rev. Barrett while on exercise with the cadet corps, 2472 15th Field Regiment RCACC in the fall of 2013. PHOTOS Courtesy of Gordon Barrett



• Diocesan TRC Group Talking Circle •

On Wednesday, September 2 the diocese of New Westminster contingent who attended the Truth and Reconciliation Commission (TRC) events in Ottawa early last June met in the gathering room at the new Synod Office. John and Nancy Denham, Terry Aleck, Christine Turenne, the Rev. Laurel Dykstra, Brander Raven McDonald, Melanie Delva and Bishop Skelton joined together for a debriefing in a traditional talking circle where they took some time to share their thoughts, reflections and experiences of the event both during, afterward and moving forward.

Please see below a mini photo essay by Laurel, which she titled: *Things you don't always see around the Synod Office*, consisting of two points of view of John Denham warming a hand drum over the stove element before the meeting. ✚



• Surrey Parish Commemorates the First Eucharist in Canada •

SUBMISSION Krista Fry and Natasha Kaweski

The Sunday service on September 6, 2015, at St. Michael's, Surrey was dedicated to

commemorating the first Anglican Eucharist in Canada of 1578. The planning team

The Rev. Fr. Louie Engnan blessing the Eucharistic elements.



The reconfigured Sanctuary of St. Michael's, Surrey.



worked to develop a Book of Common Prayer (BCP) liturgy paying special attention to the beautiful traditional language and music of that period. Some details of the service included changing the layout of the nave itself, administering homemade bread during the Eucharist, and sharing historical information. The prelude included

“...the children had a fun learning experience looking at books with pictures of children working, ships, icebergs, and the fashions of 1578.”

period music performed on a dulcimer, which set the scene for the service.

The pews were moved to encircle the altar now centered in the church; the focus was most certainly on the altar where the Rev. Fr. Louie Engnan led the congregation in word, song, and worship. One of our fine bakers researched an ancient grain recipe for the communion wafers. The wafers were accompanied by red grape juice. Members of the planning and worship team included interesting factoids about life back in the day. The youth commented on life in late 16th Century England for families rich and poor and the children had a fun learning experience looking at books with pictures of children working, ships, icebergs, and the fashions of 1578.

We even had some pieces of “fool's gold” to pass around, showing how real gold could be mistaken for the fool's gold. Martin Frobisher dug up fool's gold and brought it back to England by the tonnes. A priest was always part of the ship's crew and Fr. Robert Wolfall was the priest chosen for this voyage. He would be the first to celebrate Mass on Canadian soil. Wolfall decided to take part in Frobisher's arduous expedition because he felt called to help sustain the faith of his comrades and if the opportunity arose, to preach the gospel to the Indigenous peoples. ✚

AROUND THE DIOCESE

• Clergy News Around the Diocese •

From the Executive Archdeacon's Desk

The bishop has appointed Ms. Lucy Price as a Postulant and Sponsored Student to St. James', Vancouver under the supervision of Fr. Kevin Hunt. And she has appointed Mr. Mark Munn as a Postulant and Sponsored Student to St. Mary, South Hill under the supervision of Fr. Expedito Farinas.

The Rev. Robin Ruder-Celiz has been appointed as Chair of the Ecumenical Multifaith Unit (EMU). Robin succeeds Archdeacon Grant Rodgers who served the diocese in this role since May 2011.

The Rev. Liz Ruder-Celiz has been appointed interim priest-in-charge of St. John's, Shaughnessy effective September 16. Liz is also serving as the youth ministry coordinator for the North Vancouver Deanery.

St. Mary, Kerrisdale welcomed the Rev. Christine Rowe as assistant to the rector on October 1. Initially this is a three month interim appointment.

Bishop Skelton has appointed the Rev. Gord Dominey as interim priest-in-charge of St. Catherine, North Vancouver effective September 1.

A Celebration of New Ministry of the Rev. Laurel Dykstra as Coordinator for Salal and Cedar Watershed Discipleship Community was held on Monday, September 21 at A Rocha Farm. See the feature article on pages 12–14.

The Rev. Margaret Cornish resigned from St. Alban, Richmond effective September 30, 2015. Margaret had been on medical leave and as of this writing in late September she remained on leave until her resignation became official. Please keep her in your prayers. In mid-October Bishop Skelton had received applications for the position of interim priest-in-charge. The interim period will be for 12 to 18 months.

Induction of the Rev. Paul Woehrle as rector of St. Cuthbert, Delta took place on Monday, October 5. Full coverage will be available in the December issue of *Topic*. ☩

The Rev. Paul Woehrle. PHOTO Randy Murray



The Rev. Robin Ruder-Celiz. PHOTO Courtesy of Robin Ruder-Celiz



The Rev. Margaret Cornish. PHOTO Larry Scherban, Camera ONE Photography



Lucy Price in her art studio, April 2015. PHOTO Randy Murray



Mark Munn. PHOTO Courtesy of Covenant House



The Rev. Gordon Dominey. PHOTO Randy Murray



• Bishop Skelton Hosts Expert Panel on First Nations Engagement •

On Thursday, September 24 Bishop Skelton hosted an all-day discussion on First Nations engagement attended by the Most Rev. Douglas Hambidge, the Most Rev. Caleb Lawrence, the Ven. John A. 'Ian' MacKenzie and Brander Raven McDonald.

Bishop Skelton is eager (in the words of Brander) to "recapture the momentum of reconciliation with our Indigenous neighbours." It is very important to work toward an increased awareness and understanding of "Protocol." This is the way in which First Nations meet and greet each other, begin meetings, live together, and also how First Nations relate to clergy, laity and the church in general.

Bishop Skelton was very excited to have the opportunity to spend time with: Archbishop Caleb who from 1980 until his retirement in 2009 was bishop of the diocese of Moosonee and also archbishop of the Ecclesiastical Province of Ontario, 2004–2009; Archbishop Douglas, bishop of the diocese of Caledonia, 1969–1980, translated (after his election) to bishop of New Westminster, 1980–1993 and elected in 1981, metropolitan of the Ecclesiastical Province of BC/Yukon until his resignation in 1993; Archdeacon Ian who was collated

archdeacon in the diocese of Caledonia was one of the founding members of the Centre for Indian Scholars, was bestowed with a Doctor of Divinity, Honoris Causa from Vancouver School of Theology in 2003 for his advocacy work with First Nations, was part of the diocese of New Westminster's clergy team responsible for organizing events, hospitality and more during the September 2013 Vancouver Truth and Reconciliation Commission Week, and currently serves as an honorary assistant at the Parish of St. David and St. Paul in Powell River; and Brander Raven McDonald, who is the Indigenous Justice Ministry Coordinator for the diocese of New Westminster and for the past nine years has been (and remains active currently) in a similar ministry with the Mennonite Church of British Columbia.

Following a full day of dialogue, Bishop Skelton had this to say about her experience, "The two archbishops and Archdeacon Ian were able to share a wealth of stories from their rich experiences with First Nations people. I'm deeply grateful to all three for the chance to learn from them and to Brander for organizing our day." ☩

Brander Raven McDonald, Archdeacon Ian MacKenzie, Archbishop Douglas Hambidge, Bishop Melissa Skelton, and Archbishop Caleb Lawrence. PHOTO Randy Murray



The two archbishops in dialogue. PHOTO Randy Murray



The Ven. Ian MacKenzie. PHOTO Randy Murray



AROUND THE DIOCESE

In a world where things change very quickly and many traditions have fallen by the wayside, church rummage fundraising sales remain a part of the fabric of society. The sale that is produced twice a year at St. Philip in Dunbar is arguably one of the most successful in the diocese and is a great example of a parish working together for common good and reaching out to their neighbourhood. Many thanks to St. Philip's rector, the Ven. John Stephens for taking some time to share some background about this initiative with diocesan communications:

"The Rummage Sale here at St. Philip's is a tradition stretching back for about 45 years (at least!). We have two a year and it is an incredible place of gathering for people of the church, the neighbourhood and different parts of the city.

We sell just about everything from frying pans to leather jackets, Easter bonnets to Pink Floyd LPs. We have about 75 people lined up to get in

when we open the doors: all the regulars (which includes antique dealers, book dealers, movie costume scouts and parents looking for good quality toys for their kids), newcomers and local legends.

We probably have about 400 people come through our doors in search of a bargain and a social time over coffee and doughnuts. The volunteers from the church range in age from 10 to 90 and everything in between. Many times we have been left notes of thanks for the great bargains and treasures people have found. This last sale we received a note from the organizer for the Lord Byng School Graduation Committee thanking us for a collection of books we supplied to them. In the spring of 2015, we had a TV crew come and film a story on local Garage Sales.

The Sale is a wonderful tradition of building community, fellowship, laughter and teamwork... and we raise a few dollars as well. The September 26, 2015 edition raised about \$5,400."

• St. Philip's, Dunbar Role Models "Rummage" •

The dry goods table: blankets, linens, patterns, fabric... PHOTO Randy Murray



A view of the main sales area, the St. Philip's gym/parish hall. PHOTO Randy Murray



With an hour to go it got very busy. PHOTO Randy Murray



The books, DVDs, CDs, LPs, art, and crafts room. PHOTO Randy Murray



• Holy Trinity, Vancouver Hosts Produce Market •

SUBMISSION Sharon Grove

Holy Trinity host the Fresh Curbside Market each Wednesday from 11 am to 1 pm. The market is part of the Greater Vancouver Food Bank's initiative to bring affordable

produce to neighbourhoods where access to fresh fruits and veggies is not readily available.

All produce is locally sourced. ♣



• Advent Events •

ADVENT_URES Fabric & Fibre Art Show at St. John the Divine, Squamish

LOCATION 1930 Diamond Road, Garibaldi Highlands, BC

DATES SATURDAYS
November 28 – December 19
10am – 12 noon

SUNDAYS
November 29 – December 20
1 pm – 4 pm

This non-juried show celebrates the Christmas season of individuals or groups through original fibre and fabric art. In the sanctuary. Contact Elizabeth Sherlock at esherlock@bell.net for more information.

For more information please email St. John the Divine, Squamish at info@stjohnsquamish.ca or phone 604.898.5100. ♣

• Advent Events •

Christmas Bazaar at St. John the Divine, Squamish

LOCATION 1930 Diamond Road, Garibaldi Highlands, BC

DATE Saturday, November 21
TIME 10 am – 12 noon

Everyone is welcome to come and browse through our bazaar and get some of your Christmas shopping done early. Browse through our sewing, handmade gifts as well as baking and preserves. Lots of treasures.

For more information please email St. John the Divine, Squamish at info@stjohnsquamish.ca or phone 604.898.5100. ♣



AROUND THE DIOCESE

• St. Christopher's Italian Night • Stewardship Dinner •
SUBMISSION James Duchscherer with files from Jo-Anne Duchscherer

PHOTOS Jo-Anne Duchscherer



Add one part pasta, a generous dollop of fellowship, and a pinch of Chianti and you have all the ingredients required for a joyful night of comradery and stewardship.

Everyone was in good spirits as St. Christopher's officially launched the fall church season with its first of many events leading up to Christmas.

The evening was planned to celebrate our church community and to kick off the 2015–2016 stewardship pledge campaign, and as Rev. Michael explained, to have fun and enjoy each other's company.

Stewardship is a ship not to be anchored but continually plying the waters of generosity and compassion and to that end St. Christopher's was at full sail that evening.

The stewardship committee of People's Warden, Mort Shannon with Lea Anne Sexton, Elizabeth Cox, and Deb Kennedy arranged the evening and Lea Anne and rector, the Rev. Michael McGee put together a booklet explaining the Stewardship campaign for everyone to take home.

The evening began as guests were warmly greeted at the door and offered a glass of *Prosecco* by Lea Anne Sexton and her son TJ. The bar was expertly tended by Tom and Dave and offered a selection of both red and white Italian wines and Pellegrino.

The beautiful décor was the work of artist Elizabeth Cox. Elizabeth transformed the church hall into a replica of an Italian restaurant with the addition of flowers, candles, and artwork on the walls. The tables were set with candles in old Chianti bottles, red and white tablecloths with red and white checkered runners. The floral arrangements were stunningly displayed in Italian tomato, panettone (Italian sweet bread) and olive oil containers.

The pasta de resistance of the evening's dinner was the delicious lasagna. Accompanied with Caesar salad and toasted garlic focaccia bread. This food was expertly prepared by parishioners Deb Kennedy and award-winning chef Jane Ruddick. Dessert was a refreshing orange salad with Italian cookies prepared by Elizabeth Smith. Everyone was cheerfully served at their tables by the wonderful volunteers who topped off your drink, served food, and doled out seconds, if you wished. They even cleared the tables. We all felt truly spoiled and it was unanimously agreed that a great time was had by all.

There was even the opportunity to purchase a floral arrangement or some take-out lasagna! ✦

• Year Round Stewardship Mentoring Day •

This morning session took place at St. Stephen the Martyr, Burquitlam on Saturday, September 26. There were two streams of learning. The first was for those who had attended the April 18 Stewardship Day for Parish Development. They were invited to bring their Year Round Stewardship plan along. Stewardship Mentors (including the Rev. Stephen Muir and Tony Sauder) were available to assist in tweaking the overall plans and reviewing specific actions as those parishes in attendance enter the

financial stewardship phase of their year round program

The second stream was an intensive Stewardship 101 course for those who did not attend the April 18 day or previous diocesan stewardship workshops. Stewardship and Planned Giving Director for the diocese, Glen Mitchell guided the participants through the basic strategies of year round stewardship, generous living, and ways to implement a financial stewardship program. ✦

Glen Mitchell leads folks through Stewardship 101. PHOTO Randy Murray



Mentor's table. PHOTO Randy Murray



• Cake Photo •

The day was Monday, September 28, three days past the deadline for submissions to be considered for this, the November issue of *Topic* and there were no cake photos. Many thanks to Phil Colvin who forwarded some photos from Louise Selby chronicling Bishop Skelton's parish visitation to St. Francis-in-the-Wood, September

27 and lo and behold a great cake photo. In keeping with St. Francis's location by the sea in Caulfeild the parish and Bishop Skelton were treated to a barbecued salmon luncheon and a salmon shaped cake! In the photo Louise looks on as the bishop carves the cake. ✦



AROUND THE DIOCESE

• All Saints’ Ladner Reaching Out to the Neighbourhood •

Have you ever noticed that the cupboard is often skimpy as the month comes to an end? For some folk, the need is extreme and hungry mouths cannot be stilled with

comforting words, or theological concepts. That’s what was happening in the little community of Ladner, some folk were hungry... days before the monthly assistance cheque

arrived. That’s when we asked the question, “What do you think God is calling us (All Saints Parish) to do?” More than 90% of

our congregation took part in small gatherings and shared their thoughts and prayers. From this sharing, we then moved forward with our Ministry and Mission Plan. We have, for the past three years been talking about “Imagine More: From the Inside Out” and exploring ways to “feed God’s people” both in body, mind and spirit.

This has been a journey of faith for the people of All Saints, since we have been asked to discern God’s will, then to count the cost of doing so, finally, to make decisions about our path.

We believe that God is calling us to feed people, through a monthly Community Meal feeding 60 to 80 people each “Tuesday before cheque day.” We also believe that we need to feed people in other ways ...by teaching the Christian faith as expressed in the Anglican tradition. This is what Messy Church is about, teaching the faith in a non-traditional format. We are also blessed to have Archbishop Douglas Hambidge, and the Rev. Dudley Ritchie on our teaching team. Our community has musicians whose enthusiasm helps us lift our voices in praise and keeps our hearts singing.

So many resources that God has blessed us to use for God’s glory. The challenges set before us are now realizing that our building envelope needs some major care. Counting this cost is daunting, but we are asking people in the community to join us in this walk of faith—to maintain a “house” so that we can answer God’s call to serve.

At All Saints in Ladner, we’re seeing “who is our neighbor” ...listening for their call to help... and then responding... all to the glory of God. ✠

Kids around the piano at Messy Church. PHOTO Cliff Caprani`



A Messy Church Mural, *Heroes in Our Neighbourhood*. PHOTO Elizabeth Northcott



All Saints Anglican Church, Ladner original watercolor by Rob Conklin. PHOTO Elizabeth Northcott



Julia & Her Mom

This photo is a follow-up to An Carson’s piece, *Adoption & Love* on page 18 of the October 2015 issue of *Topic*. An wanted to make sure that this fabulous shot of her beloved Julia and Julia’s Mom was shared with *Topic* readers. Thanks An! ✠



Diocese of Montreal Consecrates First Female Bishop

The Rt. Rev. Mary Irwin-Gibson was consecrated bishop of the diocese of Montreal at a ceremony on September 29, becoming the first woman to hold the position.

Elected to the position last June, Irwin-Gibson had spent about a month before the consecration preparing for her new role, working as “commissary,” or representative, of the former bishop, Barry Clarke, who retired in late August. The work involved, among other things, preparing for the consecration and for the diocesan Synod slated for October 16 to 17, and going over the diocese’s finances and property.

Irwin-Gibson, 59, was born in Sarnia, Ontario, and grew up in a family of six children. Her family moved to the Montreal area when she was three, and she attended

mostly French language classes at a school affiliated with the United Church of Canada. She considered a career in social work, but decided she wanted to help people worship God. She was ordained as a deacon in 1981 and a priest in 1982—the third woman to be ordained in the diocese. After serving three years in the parish of Vaudreuil, she moved on to the parish of Dunham-Frelighsburg, where she served seven years. She was then priest at Holy Trinity in Sainte Agathe for 18 years before moving on to Kingston, Ontario, where she served as dean of St. George’s Cathedral.

She also received a master’s degree in business administration from the Université du Québec à Montréal in 2005. ✠

PHOTO Jesse Dymond



Melanie Delva's Truth & Reconciliation Presentation to Christ Church Cathedral's Parish Council on September 12, 2015

A report from Carmen Hall, Secretary to the Parish Council, Christ Church Cathedral (excerpted from the minutes of the meeting).

We continued our discussion on meaningfully expressing our commitment to Truth and Reconciliation at Christ Church Cathedral (CCC). Melanie Delva gifted Parish Council with a fabulous presentation that peeked into the history of the Aboriginal Residential Schools, supplied reasons for reconciliation, and offered some helpful ideas to start moving along the path.

Using archival data and personal anecdotes, Melanie provided examples of internalized racism and prejudiced thinking, ones commonly picked up from childhood impressions, or adapted from societal norms. Often hard to honestly accept in ourselves, these impede progress towards reconciliation and relationship. However, Melanie's examples illustrated how engaging with Aboriginals in genuine and empathic relationships facilitates positive and enduring changes, "Reconciliation is inherently bound to relationship."

Melanie challenged us to consider the church's unique obligation to uphold the agreement promises. The church's initial endorsement of treaties increased First Nations confidence in the agreements (Many First Nations people believed the church when it claimed to be looking out for their welfare, and put their trust in church leadership). Furthermore, churches baptized First Nations children into our tradition. As baptized members of our faith communities, these children were (and are) entitled to our love and protection as our own, and we profess our vow to care for them in the Baptism service.

And then, there is the question of language—as Melanie also noted, the Aboriginal understanding of "family" is much deeper, and more obliging than our Western, individualistic understanding of the concept. For them, the "family" label held deep significance. We should not overlook this interpretation and understanding of events, when considering promises made, and our commitment to honor those commitments.

Just as important as examining the reasons for why CCC should be motivated to move into reconciliation, Melanie felt it important that we carefully consider the reasons that we should NOT pursue relationships and reconciliation. For example, moving into reconciliation with a motivation that focused on fixing our "boobos," or because we think that Indigenous people need something from us is not an appropriate reason, nor is entering into a relationship because it is a political "hot button" issue. By carefully checking motivations, we hope to avoid repeating past errors.

In moving towards relationship, the best advice is to become fully educated and to take initiatives. One concrete suggestion was to have a look at the 94 Calls to Action listed in the TRC Report, and to take them seriously, to think about them as calls to action, not recommendations. Melanie suggested attending events—cultural events, protests, unveilings, etc... However, she stressed the importance that we "show up and shut up," resisting the urge to spout our knowledge, and instead, attend, listen and learn. ✚

Melanie Delva.



Street Outreach Ministry • 10th Anniversary

Unconventional. Collaborative. Risky.

These are some of the words used to describe the *Street Outreach Initiative*, at a low key but elegant luncheon, held to celebrate ten years of apostolic outreach to Vancouver's Downtown Eastside.

Twenty-six past and present project participants gathered in Kerrisdale, at the home of two of the project's earliest supporters, in which much of the vision for the Street Outreach partnership took shape. With a garden view overlooking Southlands, the airport, and the Gulf

Islands, guests talked and mingled, enjoying a perfect sunny October afternoon and the beauty of God's Creation.

Bishop Melissa Skelton convened the guests, and the Rev. Fr. Matthew Johnson described the "relational" model of street work, pursued in the parish neighbourhood of St. James' Anglican Church. "Instead of joining in on the much needed work of providing services to people in the Downtown Eastside—something which countless organizations already do very well—we have focused instead on offering pastoral care to street-involved adults, and on

seeking to support them in their spiritual journey and relationship with God."

Fr. Matthew shared some of the typically unexpected ways in which this ministry of relationship and accompaniment takes place.

"I am riding the bus, with a man I've encouraged to surrender to police. They want Tommy for aggravated assault. I'm there to walk him through it. As we approach the station, he is anxious. And, at the next to last stop, he bolts from the bus. There will be drama—much more drama—in the days and weeks to follow. And the story, and the relationship, do not end there..."

"I've known Julie for many years on the street. She is addicted. Never yet, has she set foot inside the church. Yet, one morning, as we say hello, she introduces me to her friend. 'I want you to meet my priest,' she says. I smile and shake hands—but inwardly, I'm blown away at her choice of words. Julie 'gets it,' that as a representative of the faith community, I am here for her. And the story, and the relationship, do not end there..."

Fr. Matthew emphasized that while he may be the personality most associated with this work, the Outreach, from the start, has been an innovative, collaborative venture, involving many more key people, and organizations. The Outreach began, and has continued as a joint initiative of the diocese, St. James' Church, private donors, family foundations, and partnering parishes. As thank yous and acknowledgements were offered, they weaved the extraordinary story of the evolution of the Outreach and the many persons, of diverse backgrounds, who participated in this work over the past decade. Former bishop, Michael Ingham was one such person in attendance.

This tenth anniversary celebration marks a time of transition for the Street Outreach too, in which funding formulas are changing, and the partnership needs to evolve. Bishop Skelton initiated an informal conversation among those in attendance, about ways in which the Outreach might be funded in future. One goal identified by the group was to increase giving to again staff the part-time position of administrative assistant, to free up Fr. Matthew for more hours on the frontline.

The celebration itself was inspired by longtime supporter Pamela McElheran (St. Laurence, Coquitlam), who worked with Event Host, Judy Hager (St. Mary's, Kerrisdale) and Bill Siksay (Assistant to the Bishop) to draw the partners together.

Contributions to *Street Outreach Initiative* may be sent to the diocese of New Westminster (1410 Nanton Ave, Vancouver, BC, V6H 2E2), or through www.canadahelps.org (Synod of the diocese of New Westminster), please specify *Street Outreach Initiative*. ✚

LEFT Fr. Matthew stands in front of a table displaying the contents of the bag that he carries when he is out in the community.

RIGHT Bishop Skelton with Patti and Dave Howard. PHOTOS Judy Hager



In this photo we see most of those in attendance at the event listening to Father Matthew's speaking about his experiences. PHOTO Judy Hager



A Tale of Two Liturgies

ART TURNBULL

Retired priest of the diocese of Ontario with Permission to Officiate (PtO) in the diocese of New Westminster; parishioner, St. John's, Sardis

"Jesus loves me, this I know, for the Bible tells me so." The United Church hymn book, *Voices United*, continues to list this old song. It is not present in the current official hymn collection of the Anglican Church of Canada, *Common Praise*. The words, and the tune, have something to say about how children were raised in the past. Possibly it has meaning for today's child?

A few weeks ago I experienced two different ways of Christian recognition of children within the folds of worshipping congregations. I have been reflecting upon the contrasts between the rituals used.

In the first, I was attending my great-granddaughter's dedication to God (or perhaps to Jesus). It pleases me that some of my family members choose to be Christians. It is wonderful that they desire their child be brought up in the faith of an active faith-filled community.

The service was in a community church of the evangelical mode of today's suburban city. I noticed as soon as I entered the building that the focal point of the narthex was a modern coffee bar serving, at competitive prices, a range of caffeine drinks. This accounted for why so many people were holding hot drink cups in their hands in the worship centre.

The worship centre, the nave, was packed with over 300 people; nearly all were under the age of 50. The sanctuary, or stage, was soon vibrating to the sound of the band playing and singing contemporary Christian music. My grandson found a pair of earplugs by which I could protect my organic hearing devices, which I have had

since birth. In due course a couple of sentences of scripture were read, someone prayed on behalf of all present (and for everyone and everything), and the head pastor with great enthusiasm delivered his sermon. Actually it was a tribute to motherhood based upon his experience of homemade apple pie.

Parents, and invited others, were requested to bring their babies and toddlers up on the stage. Each child was in turn picked up by the pastor who extolled the virtues of the parents and then prayed individually for the future success of each child with God's help. There was more music and then everyone went home.

Two weeks later I was present in my own parish church for a Sunday service, and a child was baptized. There were perhaps 50 in the congregation, mostly over the age of 50. There was no coffee bar selling coffee in the narthex. The liturgy unfolded in the fashion of the Book of Alternative Services, having opened with a hymn, which everyone was invited to sing. Several Bible passages were read. A sermon was preached by the incumbent, which emphasized the sacraments of Holy Baptism and the Eucharist.

Prior to the commencement of the Liturgy of Baptism, the father of the child shared why he and his wife desired to have their child baptized. His words were a testimony of a parent's faith, holding out a desire for this child to have every opportunity to become a faith-filled adult. This was a powerful witness of trust in the sacred.

The congregation was brought into prayer, which reflected the need for open-

ness to the grace of God and the future ability to witness to that love received in Jesus Christ. Based on the ancient words of the Apostles Creed, the responses of the gathered were solidly anchored in the present world. We all responded to, "Will you strive for justice and peace among all people, and respect the dignity of every human being?" I could only hope that the words about taking care of planet Earth would be heeded so that the child being baptized would have a planet to live upon. The babe was baptized. And the liturgy went on.

In the first service I was struck by the enthusiasm, the friendship displayed between those present as they greeted each other. I could feel that this caring is reflected in their day-to-day lives. It is also felt in the mission spirit of that congregation, as they send teams to do humanitarian work and to be evangelists in under-developed parts of the world. The liturgy may not resonate with me, but it does connect these mostly young families to a faith, which follows Jesus.

I am more comfortable with the liturgy and the theology of the Anglican sacraments. The spiritual practice of the Eucharist as it is celebrated in churches of the Anglican Church of Canada (there are always some exceptions of course) suits my spiritual disposition. Yet, I wonder what we are missing in our more traditional faith communities as we struggle to connect?

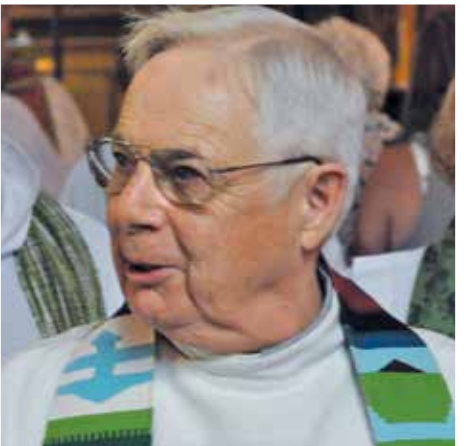
It is my opinion that the problem of traditional mainstream churches has to do with a forgetting of the understanding of what it is we should sing to our children.

We need to live what we do and say in our worship of God. There is a disconnect between what we promise in baptism and what we proclaim to the secular world around us.

Perhaps the music that more accurately mirrors contemporary culture is better able to ignite the hearts of younger people? Perhaps we all need to be able to understand that faith is more than words? We need to know that Jesus loves us, this I know, for the Bible tells us so. Then we also need to live fully as God has told us so.

Jesus says, in *Mark 10: 14*, "Let the little children come to me, do not stop them; for it is such as these that the kingdom of God belongs." ♦

Art Turnbull.



.....
Art Turnbull can be reached by email at gtandat@telus.net
.....

What's Really Important

JOHN SOVEREIGN

Rector, St. Thomas, Chilliwack

On Monday, August 24, 2015, Darlene Davies and I attended the KAIROS event at the Coqualeetza Longhouse on Vedder Road in Chilliwack. The header on the KAIROS website reads, *Faithful Action for Justice*, and I follow KAIROS for just that reason. We expected the event to include a

discussion with Joanne Jefferson about local justice issues. We were told to be there at 11:30 am and that it would be over at 1:30 pm, and that lunch would be provided.

For those of you who don't know, Joanne Jefferson is a member of Sto:lo Nation, the First Nation whose lands include the eastern

Fraser Valley and into the Fraser Canyon. For the Sto:lo she serves as Justice Manager and Director of Education. She was nominated by the KAIROS Indigenous Rights Circle to act as co-chair. She has supported this work in various capacities over the years, most recently hosting KAIROS national

and international partners and staff in her community. She was active in this summer's Justice Bus initiative.

At the meeting I found myself growing impatient. We listened to an elder, Russell Point, greet us, and then we introduced ourselves one by one around the circle. That took some time. We heard a Sto:lo story, then Russell again, and by the time that was accomplished the two hours were up. The Justice Bus was scheduled for a 6 pm meeting in Kamloops, and had to leave. Joanne Jefferson hardly spoke. My expectations had been driven by a performance-based ideology.

This experience highlights the difference between time-based, action-based culture, and a culture not based on the clock or on tasks that we think need to be done. Coqualeetza transported me to a place where time essentially stands still, where every person is respected and heard, where being together is more important than doing business. As I listened to the elder and to the story told, and as I listened to each of us around the circle, the time was framed by all our ancestors and all our journeys. It was engrossing, and we understood.

In my short visit I did begin a friendship with Joanne, and got to know something of who KAIROS Justice is "as many persons." We didn't do a lot of work, the way our colonial inspired culture would describe work, but that didn't matter. We lived for two hours under the same roof, we shared bread, and we could lift our hands in thanksgiving and respect to say, "All my relations" when we finished. What is really important? ♦

Angie Gosselin, Darcy Paul, Eugene Moore, the Rev. John Sovereign, Darlene Davies, Joanne Jefferson, and elder Rosemary Trehearne. PHOTO Sara Sovereign Photography



OPINION

Recapturing the Momentum of Reconciliation with our Indigenous Neighbours

BRANDER RAVEN MCDONALD
Indigenous Ministry Coordinator, diocese of New Westminster

Keeping on the track of *walking out* our talk of reconciliation with our Indigenous relations has been an interesting thing to watch over the last two years. Attending national Truth and Reconciliation Commission (TRC) events and other meetings has made it even more evident that we are only in the beginning stages of building bridges of healing and reconciliation.

Since the Vancouver TRC events of September 19 to 25, 2013, there has been limited movement and engagement from local churches with regards to First Nations relationship development. Many have been asking, “What we can do next?” The better question is, “What can we do better in walking out this talk of reconciliation with our Indigenous neighbours?” I have prepared the following road map, which includes a brief tidbit on protocol. This should help you begin, restart, or improve your work in bridge building.

There are three phases of *engagement* levels we should pursue in walking out the work of reconciliation and intentional follow up to the Recommendations of the Truth and Reconciliation Commission of Canada presented in Ottawa this summer of 2015.

The first level of engagement is: **Talking About** First Nations issues, history, culture, spirituality, language and the like. This level of engagement does not demand much in the area of relational development with our host Indigenous peoples. We can read books, watch videos, listen to music or informational CDs such as *Buffalo Shout*, *Salmon Cry* or *Unsettling the Settler Within*, or any such materials where you may or may not actually engage. This is where you possibly begin to peak an interest in a future discussion with Aboriginal peoples.

The second level of engagement is: **Talking With** Indigenous peoples. You may have a church that invites native peoples of renown and expertise to share their talents, work or story. Of course this may peak some interest in future relationship building but it is not real relationship development yet. In fact it might even be considered tokenism if this is where the engagement ends. The purpose for this degree of engagement

is to move onward to a level of commitment, continuing to invite speakers and experts in native fields as an ongoing part of education, making your community more aware of Indigenous issues. First Nations people that you connect with in this way may become your cultural guides in the area of relational protocols, which you will need if you are going to advance toward healing and reconciliation. This means moving past fear and dismissing stereotypes. *Talking With* really means that you must do the work of acquiring, and then using First Nations ways of communicating, listening, all with the hopes and plans of walking with Indigenous neighbours.

The last level of engagement is: **Walking With** our Aboriginal Neighbours. After you have sincerely put in the effort to move through the first two levels of engagement there is self-examination that needs to be done both individually, as a member of a parish and as a parish faith community. In this stage the decision may be made to either stay in the first two stages of engagement or venture forward, committing to the process of being a good neighbour. The level of engagement should be cooperatively set as you begin this very important part of building the *real bridge* of reconciliation. It demands an even greater degree of communication, listening skills and allowing native communities the safe space to share their dreams, goals, and needs with you as a member of a faith community and subsequently or concurrently with the entire faith community. This means volitionally becoming part of this relationship.

This is when and where real healing is done. It might be in a simple thing like attending soccer games, longhouse gatherings, Pow Wows, dance festivals, family gatherings, or you can offer someone a ride or simply make arrangements to meet for coffee (or tea in my case). *Walking With* might be a gym night of volleyball, indoor soccer, a fishing trip or hiking. This is really about taking the time and the initiative to be together, continuing to build the kind of trust that has the opportunity to grow into long lasting relationships. It does not mean



Brander Raven McDonald.

however, making disciples for Jesus. By stage three you will be watched more closely as to how you represent the “Jesus Way” and not the problematic institutionalized understanding that came from such things as residential school. Native people want to see Jesus in you, not the old negative stereotype that comes with a hierarchical, paternalistic, evangelical colonialism. So this is the stage when you strive to be as genuine about what is truly in your heart as you continue the walk together.

Finally, it is very important to know about **Protocol**. This is the way in which we as First Nations meet and greet each other, start our meetings and live together in our communications. A general rule of thumb is ALWAYS allow local First Nations to lead the protocol; after all, it is most respectful that they speak first as you are all guests in their local territory and lands. Making this clear at the outset will alleviate possible tensions on the part of Indigenous peoples as they too wade into this relationship with you.

Remember these are baby steps to help guide you in this process. *Engagement*

demands that you be *process people without agenda*. Remaining flexible and teachable will help you make better strides as you move towards walking with Indigenous folks representing the “Jesus Way.” *2 Timothy 1: 7* encourages us; “For God has not given us a spirit of fear, but of power and of love and of a sound mind.” Knowing and fully understanding this process will help alleviate fear. By understanding that you are a learner and listener you will achieve the ability to move forward in relationship without fear and with a keener insight into the cultural protocols that will allow you to be better relatives to Indigenous peoples, showing you are a person of the Jesus Way and maybe without even having to open your mouth.

Blessings on your journey.
Miigwetch, Brander Raven McDonald ✦

.....

A version of this piece was published on a blog-site in late August of 2015. This version has been edited by Randy Murray and approved for distribution by Brander McDonald.

.....

GROWING COMMUNITIES OF FAITH

Growing Communities of Faith

RUTH MONETTE
Director for Mission & Ministry Development, diocese of New Westminster

Have you been in a planning meeting or an all-parish visioning day, where great ideas were suggested and shared, but then nothing really happened? I think that we often get really excited about a great new thing, but struggle to get it off the ground. We get lost in all the details and decide it is too complicated. Or we want the new thing to be the silver bullet that fixes everything. Or we get stuck doing nothing because we can only see the big picture things that are too overwhelming to start on.

A productivity trick (which like most productivity tricks is simple and obvious) that I’ve been trying more and more is to ask myself, “What is the very next thing I need to do to move this project or change forward?” Too often I write the whole project on my to-do list: *Christmas*—instead of the actual things I need to do: *create gift list, schedule shopping trip, check on wrapping paper supplies, text friend to schedule cookie*

baking playdate for daughters. By not doing a task breakdown, my to-do list looks like a whole huge, overwhelming mess of exhaustion. By breaking the tasks down I can actually see that right now, in this moment while I have five minutes before my next meeting, I can fire off that text message.

Sometimes things are a bit more complicated in parish life, but not always. Earlier this fall at a Clergy Day, a group of us spent some time thinking about worship spaces. We talked about some principles we might use to evaluate our spaces and then we try it out. When we talked about our observations, one of the things that surprised me was how quickly people turned to structural changes or suggestions for changes that could involve big emotions. No one seemed to notice the pile of clutter near the choir stalls. And if I were going to start somewhere in a worship space, getting that tidied up—while it might not

have the same impact as bringing in an architect and changing the structure of the space—would be a place I could actually start (and for free! Or maybe the cost of a basket or other container).

So I wonder, if we broke down more of our big projects, how might that help us move things forward? If we want to retain more young families, what might be the very next thing our parish could do to welcome them? Is it buy a new toilet seat with the potty training insert and a step stool for the washroom closest to our worship space so that it is easier to use for the little kids? Is it to create busy bags helping kids keep occupied during worship? Or is it making a point of introducing ourselves to parents and kids when we see them at worship?

I was going to change that last paragraph and only give you the last question because the other two actually require a few steps and might need some delegating and supplies, and are really small projects unto themselves. Partly because that one about the washroom is a real suggestion from one of our parishes and I loved its simplicity and attention to the reality of being out and about with very young kids. And partly because it’s so easy to go to *project level* ideas and not break the steps down.

So as we transition from the beautiful crunchy leaves and light sweater days of autumn into the wet, cold, dark days of winter, what are the very next steps you might take to help your parish move towards its goals? ✦

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

DYM Junior Youth Event

CAITLIN REILLEY BECK

Diocesan Children's & Youth Ministries Coordinator,
diocese of New Westminster

PHIL COLVIN

Former Diocesan Youth Ministry Coordinator,
diocese of New Westminster



YOUTH CONNECTIONS

News & Events for Youth in the Diocese of New Westminster

youth groups •

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

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

This September saw an exciting sign of the expansion of youth ministry in the diocese of New Westminster. The Diocesan Youth Movement (DYM) decided to partner with our diocesan parish development experts and hold our first ever, junior youth event. We invited trainers and graduates of the School for Parish Development to jump into the world of youth ministry for a day and give some of the youngest people in our diocese tools to be leaders in their own parishes. In truth, none of the experts we invited was new to working with young people. As leaders for the

event, we welcomed the Rev. Marnie Peterson, director of the School for Parish Development, herself a parent of three junior youth; the Rev. Andrew Halladay, the school's newest trainer and the former youth coordinator for North Vancouver; and Phil Colvin, a graduate of the school, the former youth coordinator for the diocese and long-time leader of Sorrento Centre's Leadership Experience and Adventure Program (LEAP).

Having secured ourselves some fantastic parish developers, we still needed to figure out how to put this event together. The DYM leadership team decided that this event would be a great opportunity to pull in some of the older youth who have been coming to our events for years and put them to work as leaders! We would bring them in the night before for a sleepover and some leadership training—learning and fun—and then they would help to shepherd the junior youth through the main event. It was a leadership bonus.

The junior youth were divided into three groups and they rotated through three workshops led by our parish developers and the DYM leadership team consorts. The workshops were about *Gathering*, *Transforming* and *Sending*, based on the model, which Bishop Skelton developed to describe the primary task of the parish church. In addition to the workshops, the day also included plenty of opportunity for relationship and community building through games, shared meals, free time and worship. Hospitality (and perhaps most importantly food) was provided by the parish of St. Laurence in Coquitlam where the event was held.

The event, *Equip Empower Engage*, was a great success. We met our goals for participation and had 24 young people from 6 parishes attend. We also had more senior youth leaders than we had expected (from as far afield as Fort Langley), join us to help lead the event. Sadly, and somewhat ironically for me, I was unable to be present for most of the event as I was busy attending the Diocesan School for Parish Development, where we were learning some of the same material being taught at the junior youth event. So for a snapshot of what the event was really like from someone who was there for the whole day, I am pleased to have the following reflection from Phil Colvin.

"For many of us in the diocese, the concepts associated with parish development are becoming a shared language in our churches and regional groups. But the Body of Christ isn't just those of adult age who can attend the School for Parish Development and the other training opportunities here in the diocese. The exciting challenge, and opportunity, presented by *Equip Empower Engage* was how we could bring these concepts to life with a group of young people aged 9 to 13, giving them the tools to be a part of parish development efforts in their own contexts.

It was apt that the model we introduced at the event was that of *Gather—Transform—Send*. In many ways, it's the primary model in our diocese's definition of parish development because it articulates the primary task of our parishes. However, it's also a great model to use in this context because it mirrors what happens when we bring a group of young people together for an event or retreat. We intentionally *gather* together, focussing on building a community of trust, which welcomes new members as well as allowing those who already know each other to reconnect. We seek to engage in activities, which *transform* us and give us new insights into the work God is doing in our lives. And we work to *send* each other out equipped to embody Christ to our different contexts: at home, in school, in our sports teams or dance groups, at church or anywhere else!

On the day of *Equip Empower Engage*, following a series of carefully planned activities from the DYM leaders and teenage volunteers to gather this new community, we hosted workshops to explore the different aspects of the gather, transform and send model. Heather Robertson, DYM leader from the parish of St. Timothy and I put together a workshop exploring the different aspects of *gathering*. From an icebreaker game focussed on giving and receiving invitations, to an activity where participants shared experiences of a favourite place in their lives, we walked through the stages of the model and invited participants to play detective in their own parishes and imagine what it would be like to visit for the first time.

Equip Empower Engage was an exciting event, which reminds us that our young people are not simply recipients of our efforts around parish development. If we are to be successful, they must be incorporated as full and active participants as well. ✦

