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Feathers draw a dance to a close. PHOTO Randy Murray

A Feast to Connect

RANDY MURRAY
Communications Officer & Topic Editor

Towards the end of June 2018, Indigenous Justice Ministry Coordinator for the diocese of New Westminster, Jerry Adams (Jerry's Nisga'a name is *Nii K'an Kwsdins* — loosely translated — *of the rainbow*) sent out a number of emails to First Nations leaders and organizations and to clergy and lay of our diocese inviting them to a "Gathering for a Meet and Greet of Our Communities." The get-together scheduled from 12 noon to 2pm on St. James' Day, July 25, would be within the context of an informal "Feast." The event to be held at the Synod Office on the green space between the Synod Office buildings and St. John's, Shaughnessy with many of the components of the Feast present, including: songs, drumming, stories, greetings, blessings and opportunities to learn from one another and share a meal.

Jerry's invitation began with this quote from Chief Bobby Joseph:

"True reconciliation, fundamentally, is about relationships. It means that you and I can coexist in mutual respect and all of us can afford each other dignity..."

Jerry went on to say:

"We always have requests to come to work-related gatherings, but hardly ever do we gather to just share a meal and get to know each other. The diocese of New Westminster would like to create that opportunity for our community and our neighbouring Indigenous communities to come together."

The response to Jerry's invitation was very positive and by the time the RSVP deadline of July 15 rolled around he had

heard back from a large majority of invitation recipients, many who said they would attend.

The Feast of St. James's was a beautiful day with nary a cloud in the sky and temperatures in the high 20s. Approximately 50 were in attendance and that group consisted of: diocesan clergy and lay, folks involved in indigenous ministry, representatives of organizations promoting reconciliation and others.

The agenda was brief and informal. Jerry was the MC and he began the Feast at 12 noon by welcoming the group and introducing Archbishop Melissa Skelton who added her words of welcome and words of gratitude to those who were in attendance. Jerry next introduced Ian Campbell (*Sim'oogit*), hereditary chief and elected councillor of the Squamish Nation who was chosen to be the Vision candidate in the upcoming mayoralty election October 20, 2018. However, he has withdrawn from the election because of unfavourable poll results. In a brief address he shared that he was delighted to be at an event with people who had gathered as part of their commitment "to effect positive change... to come together with one heart and one mind. We have a lot to be grateful for today, for it is a beautiful day that we can come together in such a beautiful place in the world. I am truly honoured, and always humbled to see the open minds, the good feelings in our hearts, and the beauty that can be created by coming together in peace, unity and strength."

The next speaker was Shelley Joseph (Kwakwaka'wakw name *Hekwa'gila'owgwa*), the youngest daughter of Chief

Bobby Joseph and Community Engagement Liaison for Reconciliation Canada. Her address focused on children and how the true message communicated to her by her Auntie that "God is Love" was certainly not communicated to those who suffered in the Indian Residential School system. However, she pointed out that even as a child when she was with her dad, attending events with "traditional leaders, who were so angry at the church and shaking their fists, I knew inside me that God is Love." She then shared another teaching that she received from her Auntie, "a lot of our older people really took to the church and to the Bible, because the beliefs... are the same... just taught in a different way, and when I understood that, even later as a teenager, that all of us all around the world are given different ways of connecting to the Creator, connecting to God and connecting to the land... and once we can understand that, it is easier for us to have these dialogues that lead to connections and relationships among us, knowing that we have the same connection to Spirit which ultimately connects us."

Squamish Elder Bob Baker (Squamish Ancestral name is *S7aplek*, Hawaiian name is *Lanakila*) is co-founder and spokesperson for *Spakwus Slolem* (Eagle Song). He was joined by an Eagle Dancer and by Ian Campbell in presenting a number of songs and dances. He gave the history of his ancestral name and some history highlighting the connections of the Squamish peoples to the other Coast Salish peoples in the region. He also offered the traditional welcome to the territory and a blessing.

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LEFT Archbishop Skelton joins the Urban Aboriginal Ministries Drum Circle led by a younger UAM member. RIGHT The first drum displays the Anglican Council of Indigenous Peoples symbol and the second drum is the logo of St. Mary Magdalene parish located in the Vancouver Hospital District and home to UAM. PHOTOS Randy Murray

A Feast to Connect

CONTINUED FROM THE FRONT PAGE

At 1pm there was a performance by the *Kwihlii Gibaygum Nisga'a Dancers* led by Jerry's nephew *Wal-aks Keane Tait*. Jerry, wife Linda and daughter Melissa are members of the dance group. Wal-aks Keane Tait offered information about the songs and dances which helped those in the audience understand the symbolism being expressed through dance and song. He told the group that the Anglican Church through missionaries had had a considerable effect on Nisga'a' culture following the arrival of the settlers and the imposition of government regulations on the Nisga'a' banning the potlatch and their language. The

Anglican prayer books and hymn books and the Bible had been translated into Nisga'a' language and that helped contribute to the survival of the language.

Before the lunch was served a blessing was offered by Joe and Joyce Fossella of Warriors Against Violence. The lunch was catered by *Salmon 'n' Bannock Bistro* located on Broadway just a few blocks south and east of the Synod Office. The sandwiches were made with fresh vegetables and cold cuts processed from elk and buffalo between bannock biscuits. The sandwiches received rave reviews.

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A member of Spakwus Slolem dance group. PHOTO Randy Murray



LEFT The Kwhlii Gibaygum Nisga'a Dancers Eagle Dance. PHOTO Randy Murray RIGHT An Eagle Dancer from the Spakwus Slolem dance group. PHOTO Archbishop Melissa Skelton



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



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The diocese of New Westminster

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



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Thank you!



The Kwhlil Gibaygum Nisga'a Dancers Eagle Dance. PHOTO Randy Murray



LEFT Hereditary chief of the Squamish Nation, Ian Campbell. RIGHT Nii K'an Kwsdins planned, organized and was the MC. He also performed as a member of the Kwhlil Gibaygum Nisga'a Dancers (Family). PHOTOS Randy Murray

A Feast to Connect

CONTINUED FROM PAGE 2

During lunch folks sat together, made new friends and renewed previous acquaintances, and after a time that for many seemed all too brief Jerry called the attention back to the microphone introducing his friends Rose and Rick Lavallee who offered a song. Rick was for many years the Native Police Liaison Constable for the Vancouver Police Department and for even more years Jerry Adams sat on the Vancouver Police Advisory Board.

The program component of the Feast ended with a drum circle led by the Urban Aboriginal Ministries group based out of St. Mary Magdalene, located in the Vancouver General Hospital neighbourhood and is

under the ordained leadership of the Rev. Vivian Seegers. Archbishop Melissa Skelton and the Rev. Michael Batten joined the circle as Rev. Seegers encouraged everyone to participate in the *Deer Song* and *Cedar Tree*.

The Feast for Connection concluded with a few words and prayers from the Executive Archdeacon of the diocese of New Westminster, the Ven. Douglas Fenton who is Métis.

When asked how he thought the Feast for Connection event went, Jerry's response displayed the calm wisdom and brevity that those of us who know him have come to respect and expect... "It was a good start." ✦



Joe and Joyce Fossella (Warriors Against Violence) presented some history of their families and offered a blessing before lunch was served. PHOTO Randy Murray



UAM Drum Circle leads the singing of the *Cedar Tree*. PHOTO Randy Murray

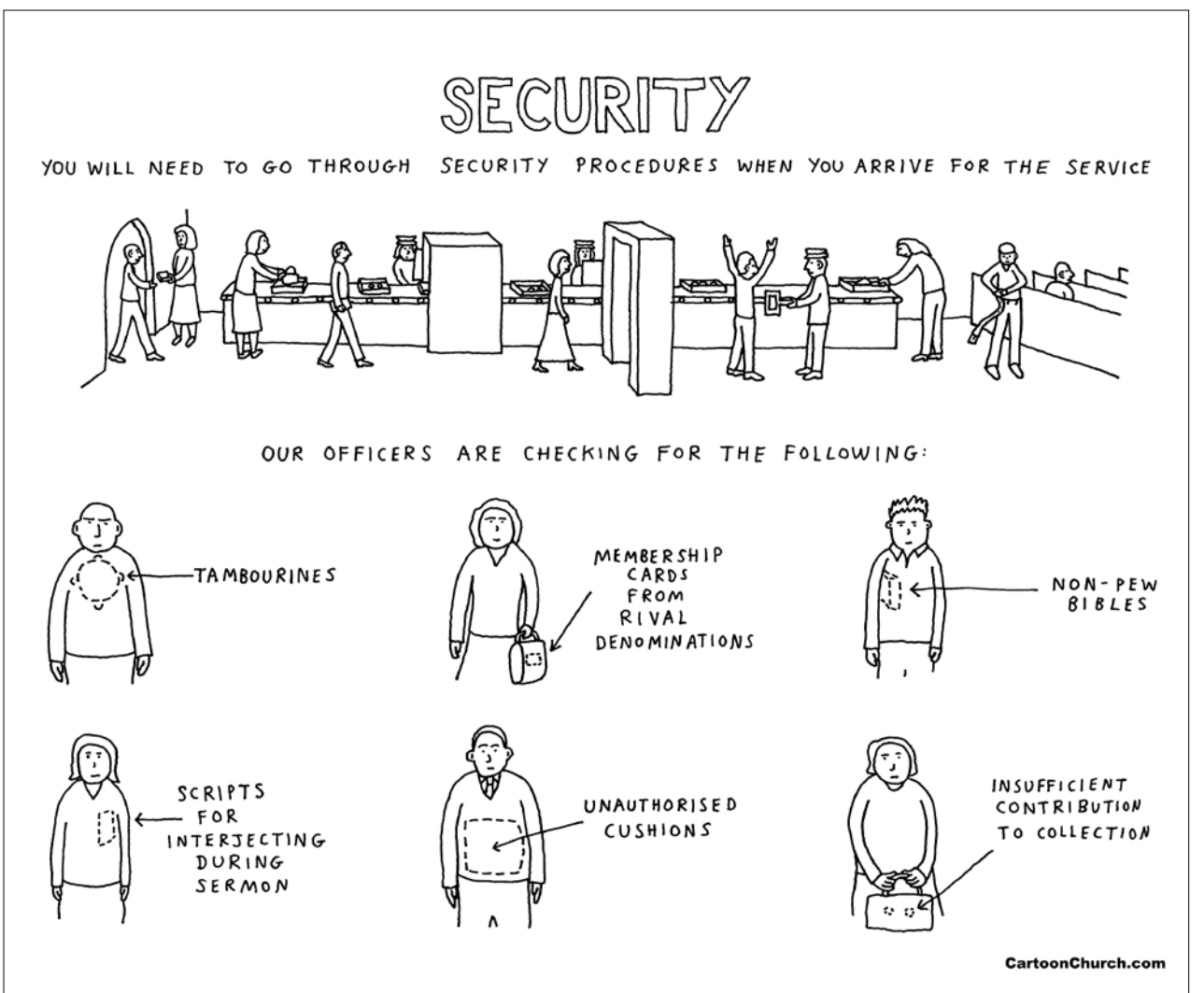


The Rev. Vivian Seegers ordained leader of Urban Aboriginal Ministries (UAM) and assistant curate at St. Clement, Lynn Valley. PHOTO Randy Murray

THIS MONTH IN TOPIC HISTORY

From the Diocesan Archives

- 20 years • 1998** The diocese of New Westminster launches its first website.
- 35 years • 1983** The Greater Vancouver Ministers Curling League calls for "Clerical Curlers" — *Topic* references W. O. Mitchell's, *The Black Bonspiel of Wullie McCrimmon* as possible inspiration — a "Faustian tale in which the hero has to face a rink skipped by Satan."
- 45 years • 1973** First Rock Mass is held at Christ Church Cathedral.
- 50 years • 1968** For the first time, laywomen are invited to the Annual Laymen's Conference held at *The Firs* in Bellingham, Washington.



An Introduction to Christian Formation

JESSICA SCHAAP
Missioner for Christian Formation, diocese of New Westminster

Sharon Ely Patterson, an Episcopal teacher, advises all workers in Christian Formation to have their elevator pitch ready for anyone who asks: What is Christian Formation? So here goes:

Christian formation is the lifelong journey of maturing together into the mind, heart, and practice of Christ.

Let’s break that down a bit. At the Diocesan School for Parish Development we learn a model that describes the basic purpose and action of a parish: *to gather, to transform, to send*. Sunday-by-Sunday, and every time we gather in Christian community, this pattern is woven in. In a broad sense, Christian formation happens in each of those actions, but my focus on Christian formation lives in the middle part of that model: *to transform*. The apostle Paul appeals to us: “Do not be conformed to this world, but be transformed by the renewing of your minds.” (*Romans 12: 1–2*) This transformation is also known by another *churchy term*: sanctification — the gradual process after our baptism of allowing the Holy Spirit to garden our souls and communities into, as the Advent hymn puts it, “Jesus Christ the apple tree.” Sanctification or transformation is the growing, renewing, recreating, dynamic process of becoming more and more the image of God.

And there is a model for transformation too! A little aside about models though, they are just that, models—a picture to help look at the complexity and liveliness and adventure of life in the body of Christ. No one, or even many models can capture it all, but like cropping a photo before you post it online, a model can bring focus. So, zooming in on the model for sources of transformation we find that one of the key sources of transformation is *study and learning*. The Anglican tradition has a long, rich history of valuing study and learning as a step along the path of sanctification. An Anglican layman, Robert Raikes, trailblazed the Sunday School movement with working class boys in Gloucester in 1803. And the first Anglican Indigenous priest in Canada, Henry Budd, was ordained in 1875 because he was “so effective in teaching the faith.”

If we continue to zoom in on study and learning as a source of transformation, we find that it includes three parts: *mind, heart, and practice*. This model for Christian formation is based on a holistic understanding of the human person. Christian formation isn’t about information. It’s about transformation — of the whole self, in community.

Mind
 What a huge joy it was to discover as a young adult absent from church for many years, that the Christian tradition treasured the life of the mind, grappled with the best philosophy, launched the modern university, and developed scientific inquiry. The Reverend Dr. Richard Topping, principal at the Vancouver School of Theology, recently commented in an online discussion that “converted reason is a gift of God that is a servant of the gospel.” While there

*“Jesus is a teacher
 who doesn’t just inform our intellect
 but forms our very loves.
 He isn’t content
 to simply deposit new ideas
 into your mind;
 he is after nothing less than
 your wants,
 your loves,
 your longings.”*

James K. A. Smith,
You Are What You Love: The Spiritual Power of Habit



The Rev. Jessica Schaap. PHOTO Chris Loh

have been certain tendencies to privilege the intellectual journey of faith to the detriment of persons, it remains a central part of our formation as Christians. There is a particular story and content to the gospel. The Methodist bishop and preacher, Will Willimon, notes we are bearers of “the distinctive, odd, wonderful story of Jesus Christ, reconciling God’s world to God.” The work of observation, reflection, study, writing, even memorization can be graced gifts that nurture our growth in Christ. And the best theology has been that which understood “reason” in a holistic way, as uniting the resources of feeling, imagination, the wisdom of the body, and our social natures.

Heart
 Jesus didn’t say, “Learn from me, for I am really smart,” but “Learn from me for I am gentle and humble *in heart*.” Christian formation engages our thinking as well as our emotions, imagination, instincts, and behaviours. Formation seeks conversion of the whole self and the whole body of Christ. So, a good Christian formation course will ask us not only to hear, see, and read, but also to reflect on feelings evoked, the responses of our gut. It will ask us to allow our hearts to be dug around and fertilized for the fruitfulness of God’s realm. Theologians like Sarah Coakley, James K. A. Smith, and our own Archbishop Melissa Skelton have highlighted just how much more Christian discipleship seeks beyond our conscious beliefs. Discipleship requires the core, the heart of us. And, as the words of Jesus according to the gospel of Matthew suggest, a heart growing into Christ has a particular disposition: of gentleness and humbleness. Christian formation that engages the heart will be looking to form character. And that Christian character will reflect the fruits of the Spirit as St. Paul describes them: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control (*Galatians 5: 22*).

Practice
 We aren’t born Christian. We are all made in the image of God, and as the early church used to say, Christians are to imagine ourselves as a mirror for God’s reflection. Mirrors need a regular spritz, a wipe, and a buff. Christian formation is a little more like housekeeping and a little less like listening to a podcast or reading a spiritual book—good as those can be. So, another thing that a good Christian formation resource will ask of us is to try and practice the actions of life in Christian community. This can range from a course on prayer that has us practicing saying the psalms aloud in a group, to a course on ecotheology that, along with reading Sallie McFague, organizes a shore cleanup. A practice-based Christian formation resource also looks like the Kairos Blanket Exercise. We can liken Christian formation to learning the steps of a dance. No one can just get up and dance a salsa—it takes practice, it takes coordinating the feet, the hips, the arms, the core, and each other with the music. ✦



DIOCESAN SCHOOL FOR PARISH DEVELOPMENT

The Week-long and Weekend Programs return in 2019

The Week-long Program dates are: June 16 – 22, 2019
 at the Vancouver School of Theology at the University of BC

The Weekend Program dates are:
January 25 – 26 • May 3 – 5 • September 6 – 7 • November 1 – 2, 2019
 at the Synod Office at 1410 Nanton Avenue

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



Diocese of New Westminster
 ANGLICAN CHURCH OF CANADA

Be Prepared!

Volunteers trained for Neighbourhood Ministry Service

Volunteers with the Westside Anglicans Neighbourhood Ministry took part in multiple training sessions this past summer and into the fall, aimed at enhancing skills and gaining a deeper theological understanding of their work.

The Neighbourhood Ministry, a 2018–2019 *care + share* recipient, provides services to homeless and vulnerable people on Vancouver's Westside. This includes basic medical and social service support, offered through the Ministry's Mobile Care Unit (MCU), weekly street walks to connect with homeless people in the area, and community-building programs at a nearby Supportive Housing building in the Dunbar neighbourhood.

"Training volunteers has always been an essential part of our program," notes clergy leader Rev. Dr. Pitman Potter. "Grounding folks in the theological inspiration behind our work provides us with the strength to carry out what can often be a heartbreaking mission. Matthew, Luke, and the letters of James, among others, offer repeated guidance about our responsibility to serve the needy, and to love and show mercy to our neighbours. We all gain so much by spreading this love."

Practical skills in serving vulnerable populations were also enhanced over four training sessions. Participants explored issues around safety, behavioral impacts of mental illness and addictions, and the array of resources—such as housing, income and medical assistance—available to those struggling with poverty and health issues. Volunteers practiced completing various types of applications, and reviewed the requirements for retrieving lost identification for clients. Volunteers also received specific orientation

"on the job" at Mobile Care Unit sites, ensuring they know what to do in case of an emergency, how to document client interactions, and most of all, how to deliver services in a caring, non-judgmental way. Says volunteer Lynne Taylor, "The training provides us with the resources to address the needs and concerns of the people we meet at the MCU sites,



The Rev. Dr. Pitman Potter leads a training session.
PHOTO Submitted

and also strengthens bonds between individual volunteers who are all working toward a common goal." Remarks her husband Dana, also a volunteer, "I have learned the importance of listening." Joan Stewart, a long-time volunteer, offers "During the training program, there is thoughtful discussion about works done from a Christ-centred focus, compared with those done from a secular perspective."

In October 2018, the Neighbourhood Ministry welcomes two third year students from the University of BC (UBC) School of Social Work who will spend the year doing a 20-hour per week practicum. These students will receive training, enhanced with research projects, before spending time at MCU sites alongside other volunteers and their medical counterparts. Feedback from Social Work faculty liaisons indicates that the MCU is considered a top placement for students, providing students with invaluable training and experience to complement their classroom studies. Similarly, the UBC School of Medicine's Family Practice Unit now includes rounds at MCU sites for all of its residents during their four to six month program at UBC, with their director, Dr. Janet McKeown acknowledging that it provides an excellent opportunity for students to learn about different conditions and treatment options that vulnerable populations present, as well as social service supports that are critical to healthy living.

The Neighbourhood Ministry appreciates the support of *care + share* donations, which contribute toward the work of the Mobile Care Unit.

For more information, please visit the Neighbourhood Ministry's website at www.neighbourhoodministry.com. ✦

"Training volunteers has always been an essential part of our program," notes clergy leader

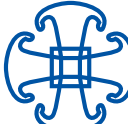
Rev. Dr. Pitman Potter.

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We all gain so much by spreading this love."



care  share

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

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

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

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

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

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

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

All are encouraged to submit letters, articles, reports on parish activities, opinion pieces, photos, and more for consideration as content for *Topic*.

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

Deadline for *Topic* Submissions
October 19 for the December issue
November 23 for the January 2019 issue



The new vicar says, "The peace of the Lord be always with you." PHOTO Randy Murray



Members of St. Catherine's choir. PHOTO Randy Murray

A New Optimism for Anglican Ministry in North Vancouver's Edgemont Village

The Induction of the Reverend Dr. Sharon Smith as Vicar of St. Catherine, Capilano

RANDY MURRAY

Communications Officer & Topic Editor

On Wednesday, July 25, 2018, the Feast of St. James the Apostle, the Rev. Dr. Sharon Smith was inducted as vicar of St. Catherine, Capilano by the Most Rev. Melissa Skelton.

The parish, situated in the North Shore neighbourhood of Edgemont Village had been in a self-evaluation phase, led by interim priests-in-charge following the departure of rector, the Rev. Christine Rowe in the spring of 2015. The Rev. Gordon Dominey was appointed interim priest-in-charge on September 1, 2015, but went on administrative leave in February 2016, and was unable to return. Despite the fact that the leadership, both ordained and lay at St. Catherine's had worked hard in the years previous to integrate the positive outcomes of the Ministry Assessment Process (MAP) undertaken by the North Vancouver Region (Deanery), the parish was facing a definite downturn and with the priest-in-charge ministry position vacated after a short seven months there was real concern.

In April 2016, Bishop Skelton appointed the Rev. Keith Gilbert as interim priest-in-charge and the Rev. Sharon Salomons as assistant priest-in-charge. Gilbert's appointment was ½ time and Salomons's ¼ time. The two clergy and the parish clicked and a new optimism began to grow. Several months in, Gilbert went on medical leave and Salomons, balancing her other ministry and counselling duties took over the role as the primary interim-priest-in-charge (since the appointment of Sharon Smith, a parish wag gave Sharon Salomons the sobriquet Sharon 1.0 and Smith, Sharon 2.0) With stable interim ministry in place the work of gathering lay leaders together to form a canonical committee began, and with that group struck, the committee, in consultation with the Archbishop, Executive Archdeacon and Archdeacon of Capilano assembled a Parish Profile in late 2017. The ministry posting went out around the world wide Anglican Communion in January 2018. The parish had decided that they would be able to support a priest ½ time but definitely wanted that to change to full time as soon as possible. A number of priests applied for the position, however, the person they were seeking was very close-by; the Rev. Dr. Sharon Smith.

Ordained to the transitional diaconate in June 2017, Smith immediately began a curacy at St. Agnes' in the Grand Boulevard of North Vancouver under the mentorship of St. Agnes' rector and Archdeacon of Capilano, the Ven. Dr. Stephen Muir. Smith's curacy was a success and her ministry was cherished by the congregation. She was also a much appreciated presence in the North Vancouver Region and it was not surprising that she was urged to apply for the ministry position at St. Catherine's despite the fact that her priesting would not occur until June 23, 2018.

Her priesting did occur, and to the delight of all who know Sharon, her father, the Rev. Terry Rae, a Baptist pastor, travelled from Durban, South Africa to be at his daughter's priesting. He also participated in the sacrament of ordination in the laying on of hands. Dr. Smith was appointed vicar of St. Catherine, Capilano by Archbishop Skelton effective July 1, 2018.

Dr. Smith brings a great deal of experience to ministry. Her experience growing up in the turmoil and injustice of the apartheid system in a family that spoke out against the system and worked to end oppression has prepared her for a life in ministry. She has a Masters in Theological Studies

and a PhD from University of BC (UBC) in Rehabilitation Studies, where she explored the meaning of spirituality for people living with a diagnosis of schizophrenia. Smith con-

tinues to teach at UBC. Her previous experience includes work as the interim Executive Director of Jacob's Well in the Downtown Eastside, leading a four-year spirituality project



LEFT Squamish Elder S7laplek Bob Baker. PHOTO Phil Sunderland RIGHT Archbishop Skelton asks Rev. Smith, "Do you in the presence of this congregation, commit yourself to the responsibility entrusted to you?" PHOTO Randy Murray



The preacher, the Rev. Jessica Schaap. PHOTO Phil Sunderland



The Executive Archdeacon, the Ven. Douglas Fenton stands with the new vicar and the wardens Susan Stockdill, Heather Peacock, Gordon Lee, ODNW and explains to the congregation the process by which the new vicar was chosen. PHOTO Randy Murray

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The Consultation of Anglican Bishops in Dialogue 2018

PREPARED WITH FILES PROVIDED BY ANDREA MANN
Director of Global Relations, Anglican Church of Canada

Archbishop Skelton attended the 9th Consultation of Anglican Bishops in Dialogue held this year on July 18 to 22 in London, Ontario.

The Consultation of Anglican Bishops in Dialogue is a fluid group of bishops from Canada, the US and various African countries. Together they seek to build common understanding and respect among parts of the Communion that have been in conflict.

The idea for the consultation began at the 2008 Lambeth Conference, when the Anglican Communion was split over issues of same-sex unions and larger questions of scriptural interpretation.

At that conference, Archbishop Colin Johnson of Toronto and the Rev. Canon Dr. Isaac Kawuki Mukasa, a Ugandan-Canadian now on staff with General Synod, began conversations with African bishops. Interested African dioceses started theological correspondence with Canadian counterparts, first on human sexuality and then mission.

The first “stand alone” version of the conference took place at the Anglican Communion offices in London, England in February 2010. Twelve Canadian and African bishops gathered for the consultation, among them, the 8th Bishop of the diocese of New Westminster, the Rt. Rev. Michael Ingham who had been paired with the Bishop of Southern Malawi, the Rt. Rev. James Tengatenga. Bishop James was unable to attend so he sent a young priest, the Rev. Fr. Stephen Sikoti in his stead.

Many thanks to Dr. Andrea Mann for forwarding the notes of the consultation to Archbishop Skelton and to Archbishop Skelton for sharing them with *Topic* readers.

The general flavour, tone and shared experience of the 9th consultation is made quite clear in the “context” section of the notes:

tion of the notes:

“...that God was reconciling himself to the world in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation.” (2 Corinthians 5:19)

“The 9th Consultation met in London, Ontario, the city where the Anglican concept of ‘mutual responsibility and interdependence’ was drafted for the 1963 Anglican Congress of 1963. We acknowledge that the land on which we gathered is the traditional territory of the Anishinaabeg, Haudenosaunee, Attawandaron (Neutral), and Wendat peoples. This territory is covered by the Upper Canada Treaties.

The very journey to arrive in London became a metaphor of perseverance and constancy as members took up to four flights, negotiated missed communications and connections, and endured visa issues, misdirected luggage, and jetlag.

These challenges faded as we gathered for worship and to hear stories of the fruit that has emerged from the previous eight consultations in the lives of the elders of the dialogue. Listening to the testimonies of bishops brought joy and delight to our hearts. We were strengthened in our desire to share this fruit with others in the Anglican Communion as we all approach the Anglican Consultative Council 17 in 2019 and 2020 Lambeth Conference.

Canon Dr. Todd Townshend drew us to reflect on reconciliation as a ‘thesis statement’ of the New Testament (2 Corinthians 5: 19). The consultations have repeatedly pondered reconciliation within local contexts. We have considered the legacies of racism, colonialism, and slavery. In London, we reflected afresh with Anglican members of the Oneida Nation, on the legacies of racism and the Indian Residential Schools.



Archbishop Skelton takes a “selfie” posing with the Rt. Rev. Elinah Wamukoye, Bishop of the Diocese of Swaziland. Bishop Wamukoye is the first woman to be ordained to the episcopate in Africa. She was ordained in 2012.

Each Consultation lays down longer and deeper roots. The tree of our relationships fills out through the laughter and pain of stories shared. It produces new fruit to strengthen our joint commitment to the Gospel.” ✦

A New Optimism for Anglican Ministry in North Vancouver’s Edgemont Village

CONTINUED FROM PAGE 6

for Vancouver Coastal Health, and six years as Founder and Executive Director of Sanctuary Mental Health Ministries.

The liturgy held at 7pm on the Feast of St. James was well attended by lay and clergy, despite the heatwave that had enveloped the Lower Mainland and Fraser Valley. Elder S7lapek (Bob Baker) of the Squamish Nation had been scheduled to welcome the congregation to the unceded traditional Coast Salish territory of the Squamish and Tsleil-Waututh First Nations and to offer a blessing following the Opening Hymn, *All Creatures of Our God and King*. However, he was unable to attend until later and gave the blessing, welcome, some background on the Squamish territory where the church is situated, additional information about the connections the Squamish First Nation has with First Nations in the region and a prayerful song of gathering between the reading of the Gospel and the sermon preached by the Rev. Jessica Schaap, former rector of St. Paul’s, Vancouver and now in ministry as Missioner for Christian Formation for the diocese of New Westminster. Mother Jessica took the Gospel, *Matthew 20: 20–28* for her text. Music in worship has a major role in this parish and many members of St. Catherine’s Choir, under the leadership of Director of Music and Organist, Siiri Rebane

A video and the text of the Rev. Jessica Schaap’s sermon are available online at www.vancouver.anglican.ca/media/2018-07-25-we-are-able-the-induction-of-the-reverend-dr-sharon-smith

were present for the mid-week evening liturgy leading a broad and diverse repertoire geared toward congregational participation.

Please keep the Rev. Dr. Sharon Smith and all who share

in the ministry of the Parish of St. Catherine, Capilano in your prayers as they move forward in mission and ministry together working to accomplish the purpose of God’s grace in our world. ✦



The Executive Archdeacon and Regional Dean welcome the new vicar. PHOTO Randy Murray



LEFT Pouring the water into the Font during the Presentation of the Symbols of Ministry. PHOTO Phil Sundrerland RIGHT The Eucharistic Prayer. PHOTO Randy Murray



Is it a Rectory? Is it a Vicarage?

A New Lease on Life: The Historic Rectory of St. John the Divine, Maple Ridge

JANET COGHLAN
St. John the Divine, Maple Ridge

"Simple in plan and detail, this bungalow features a front gable roof with a full open front hipped verandah and a side gable dormer. Set close to the street, it is complemented by sympathetic modern plantings..."

So reads the entry for St. John's Rectory in the Heritage Inventory for the City of Maple Ridge in 1998.

The church of St. John the Divine is also on both the Heritage Inventory and the Heritage Register of the city. The church's interesting history has been mentioned before in *Topic*, but the rectory has its own long and varied history.

The house is 100 years old, having been built in 1918 as a family home and was bought by the church for use as a rectory in 1920—a purpose it fulfilled for many years. It is a cozy, attractive home, initially well constructed, and has undergone several renovations over the years.

Several years ago, the rector at the time purchased his own home, leaving the rectory building available for alternative uses. Many churches in this situation sold their houses, but St. John's made the decision to keep theirs. We have since learned that it would not have been easy to sell the rectory in any case, as it is on the same parcel of land as the church, and subdividing the two properties would entail a costly process. Perhaps that was a blessing in disguise!

For many years, the rectory was rented. In 2011, it was converted for use as a daycare, but a family occupied it again from 2015 until February 2017, and it was also used for daycare storage until the end of 2017.

All the while, real estate throughout the Lower Mainland was becoming more and more expensive.

At the end of 2015, our rector had retired and we began the search for a new incumbent. One of the decisions made by the parish was to hire a part time vicar instead of a full time rector and, at first, we didn't factor in the possibility of offering a house with the position, as we felt too much work was needed to upgrade the home.

A couple of parishioners did a great deal of research into the possible sale of the building, but it proved to be a complicated process, as mentioned above, involving assessment by a consultant, an application to the city and, possibly, the requirement of restoring the building to its original state.

In the meantime, we were progressing with our parish profile and the canonical process in general. It was pointed



Before renovation.



The Vicarage now.



The fireplace before.



The fireplace after.

out to us that offering accommodation as part of the package might be an attractive option for some potential applicants.

With this in mind we reconsidered and obtained estimates for the post-daycare renovation of the building. The roof and front porch had recently been re-done, but we were still confronted with a daunting bill in excess of \$100,000 to return the building to its original purpose—a family home with, of course, an updated kitchen and bathroom.

The next step was to call a special meeting and apply to the diocese of New Westminster for help. We were

delighted to hear that we were eligible for a grant towards the cost, plus an interest-free loan. That, together with money from our trust fund and a fundraising drive raised sufficient capital to complete the work, which we see as an investment for our future. Our generous parishioners came through with a third of the original estimate, including a substantial anonymous donation.

An engineer's report was commissioned and a contractor hired. Predictably, there were several hiccups along the way, as our project manager, Wayne Scott, and People's Warden,

CONTINUED ON PAGE 9

St. Philip's Celebrates New Beginnings & Thanksgiving

DEBBIE MATHESON
Communications Ministry Volunteer, St. Philip, Dunbar

September is a time of new beginnings as folk return from holidays and resume routines. October brings Thanksgiving for our blessings. For Lama and her four children aged 10 to 15, a family who fled the conflict in Syria to a refugee camp in Lebanon in early 2013, life is now about new beginnings and thanksgiving. For over five years, Lama lived without security and her children lived without schooling.

After over a year of paperwork, interviews, phone calls, and waiting, Lama received the call that her refugee sponsorship through St. Philip's and the diocese of New Westminster had finally been approved and they would arrive in Vancouver on September 13, 2018. That news was joyfully received at St. Philip's, especially by Mary Lymburner, ODNW, who leads the refugee project portion of the very active Outreach Committee. Mary is also a member of the Diocesan Refugee Unit (DRU) of the diocese of New Westminster, which is a Sponsorship Agreement Holder (SAH). The DRU is chaired by Shannon Muir and staffed by Dr. Shankatula Soden.

As of December 2017, the Immigration Department was processing applications for almost 16,000 privately sponsored Syrian refugees. The hands-on support of private sponsorships has earned Canada attention from around the world.

Mary Lymburner explains that sponsorship involves many facets: fundraising, filing the application, finding housing, collecting furniture, welcoming and settling the family, enrolling children in school and adults in English classes, and supporting them materially and emotionally for at least one year as they find work and independence. Mary concludes, "It is a very interesting and rewarding process, as we get to know people from a very different culture and life experience."

Many St. Philip's parishioners have experience with newcomers having sponsored a teenaged Kurdish girl in

2004, a Somali family of five in 2007, and are sponsoring Lama's parents and younger brother. Lama and her children are also relatives of a family who came to North Vancouver on January 16, 2016, sponsored by the Regional Ecumenical Support Team (REST), which is associated with the diocese of New Westminster through the diocese as an SAH. Members of the Parish of St. John's, Shaughnessy are also considering sponsorship of members of this family.

St. Philip's parishioners give deep thanks to Mary Lymburner for her years of effort, and gratitude to all who have donated money, rented a house, provided furniture and house wares, and prepared for the family's arrival. Now

the personal and hands-on support begins.

For those of you who would like an opportunity to support Lama and her family please visit the Outreach—Refugee Sponsorship page on the parish's website at www.stphilipsdunbar.com/ministries/outreach/pages/refugee-sponsorship

There is also a diocesan fund, the Archbishop's Fund for Refugee Resettlement which distributes monies to newcomer families in need following their first 12 months as sponsored residents. More information can be found at www.vancouver.anglican.ca/archbishop/refugee-resettlement. ✚



Lama and her children (left to right): Majd, 11; Doha, 14; Lama; Sedra, 15; and Ahmad, 10. PHOTO Submitted

IN MEMORIAM



The Rev. David Gifford-Cole. PHOTO Submitted

The Reverend David H. Gifford-Cole, Priest

March 27, 1930 – August 22, 2018

Born March 27, 1930 in the United Kingdom (UK), the Rev. David Gifford-Cole died August 22, 2018 in Courtenay, BC. He was predeceased in 1996 by his wife Alice, and is survived by his wife the Rev. Dr. Irene Gifford-Cole, brother Canon Peter G. L. Cole (UK), daughters Jennifer Cole and Elspeth Erickson (Paul), grandchildren Anna and Isabel, stepchildren Daniel, David and Margaret, their spouses and children.

David was educated at the Royal Agricultural College, Cirencester, UK and the London College of Divinity, UK. He obtained a Doctorate of Ministry (DMin) from San Francisco Theological Seminary in 1987. He was ordained to the diaconate in 1956, and to the priesthood a year later, both at St. Michael and All Angels, Guildford, UK. He served curacies at Ashted and

Farnham, UK in the diocese of Guildford from 1956–1960.

After arriving in Canada, David was appointed rector of the Parish of All Saints (Simonds-Loch Lomond) in the diocese of Fredericton. He held that appointment from 1960–1967. He then became the New Brunswick District Secretary of the Canadian Bible Society from 1967–1974. During this period he also served as President and Executive Director of the Canadian Arthritis Society, New Brunswick Division.

Moving from New Brunswick to Vancouver in 1974, David worked as British Columbia District Secretary for the Canadian Bible Society from 1974–1981. His canonical residence was transferred to the diocese of New Westminster from the diocese of Fredericton in 1977. He became the Diocesan Coordinator for Anglicans in

Mission in 1982.

David served in interim ministry or as priest-in-charge at Four Saints (Langley), Christ Church (Surrey), St. Oswald (Port Kells), Holy Trinity (Vancouver), St. George (Maple Ridge), and St. Stephen the Martyr (Burnaby). He was Honorary Assistant at St. Cuthbert (Delta), and St. David (Delta). In 1995, David became Administrative Chaplain at Vancouver International Airport.

David also had a career as a fundraising consultant along with an active association with the Rotary Club.

David and Irene retired to Vancouver Island. They were both honorary assistants at St. Peter, Comox.

David's funeral was held on Friday, September 14 at St. Peter's Anglican Church, Comox. ☩

Donald Hooper Lamb

February 13, 1935 – July 18, 2018

SUBMISSION Vicki Potter, ODNW

Don was born in Norwalk, Connecticut, the eldest of three brothers. His only surviving brother, Tom describes Don as a lifelong caregiver, and a pretty cool guy as well, who took him under his wing after they lost both parents as youngsters. They remained the best of friends throughout life, even after Don moved to Canada in the late 1990s. Don's move brought him to Vancouver to be with the love of his life, Stuart. Together, Don and Stu made a life rich with friends and much laughter, supporting each other in good times and bad. Don's friends remember his mischievous sense of humour, the ever-present twinkle in his eyes, his relentless positive nature, and his graciousness as a host. He and Stu threw great gatherings.

Don was a faithful parishioner of St. Philip's, Dunbar, serving in leadership positions throughout his decades there. Don's humble way more often than not saw his service done quietly, preparing the chapel for 8am service, gathering and distributing goods for the homeless, offering pastoral care to a friend. He loved to talk scripture, and kept his clergy on their toes with his wisdom and insight. Don was invested in the Order of the Diocese of New Westminster in 2012.

In the past decade, Don devoted himself to the Westside Anglicans Neighbourhood Ministry, a current *care + share* recipient. Here, Don's true gifts were on display as he made regular street walks on Vancou-

ver's Westside to provide companionship and distribute care packets to people who are homeless. He had a way about him that made "the guys," as he called them, comfortable. A quiet, easy manner, with a huge capacity to just listen. He always remembered what he learned about the people he met—their stories, personalities and particular needs. Don would have special items for people—a ball cap with a logo from a favourite team; a sleeping bag for the fellow whose items got wet in the last rain; a notebook for the guy who wrote poetry. His care was deep and genuine. The

guys on the street knew him as "Pastor Don." He continued to help our homeless friends with their lives even after helping them access housing, accompanying them to medical appointments, dropping by their apartments to be a listening ear, and helping some with their faith journeys. In an interview shortly before his death, Don remarked, "I consider the guys my extended family. I've seen them so often and have shared life stories with them over the years, you inevitably grow attached."

News of Don's death hit his friends hard. He was like a brother to many of these guys

who had never before had a person like Don in their lives. I think we all feel the same way. Don inspired us to be better people.

May he rest in peace. ☩



LEFT Don doing what he did best, bringing comfort to others. PHOTO Submitted RIGHT Don vested in the role of Archbishop's Chaplain on May 22, 2018. PHOTO Randy Murray



Is it a Rectory? Is it a Vicarage?

CONTINUED FROM PAGE 8

Rosemary Stasiuk, can attest! Not only did all the electrical wiring need replacing (think "vintage" installation), but the plumbing appeared to have been "creatively" repaired at some point and, again, much of it needed replacement. Added to this, one of the 100-year-old beams beneath the house had rotted, necessitating more unforeseen repairs. However, for a heritage home which had seen a variety of uses, it had what could be described as "good bones" and was worth the effort. It's been restored and redecorated inside and out, along with new cupboards, new lighting, new appliances and the heritage fireplace converted to electricity.

Our vicar the Rev. Lauren Dahill and her family are now enjoying their new home, while the congregation, for their part, are pleased to have given a new lease on life to this lovely old building, at the same time providing the parish with a valuable asset for the future.

"The Rectory" has now officially become "the Vicarage." ☩



The kitchen before.



The kitchen after.



Evening circle with Audry Segal of the Musqueam First Nation, learning about indigenous injustices. PHOTO Laurel Dykstra



Learning from Métis herbalist Lori Snyder about indigenous herbal medicine. PHOTO Laurel Dykstra



Working at A Rocha farm in South Surrey. PHOTO Laurel Dykstra

Sacred Earth Camp

Ishaan Dhadral, a first year camp counsellor, reflects on his experiences with the diocesan environmental justice ministry Salal + Cedar and their summer youth program that took place August 2018, at Southlands Farm in Vancouver and Sycamore Commons in Powell River.

Ishaan will begin studies in engineering at Douglas College in the fall. He is looking for a future in research and development in the transportation field.

The last day of training is where the journey really began. Even though the staff and I had long days of training — the roles we were taking on, being a positive part in the camper's



Silkscreening at Kwekwecnewtxw — the Watch House — on Burnaby Mountain and learning about the Trans Mountain pipeline. PHOTO Laurel Dykstra



Protesting the Trans Mountain Pipeline in Powell River. PHOTO Laurel Dykstra



LEFT Working at St. Clement's Church to remove invasive species from the Coleman Creek habitat. RIGHT Building curiosity about the environment. PHOTOS Laurel Dykstra

• Love & Compassion

lives — was a daunting task. Prior to this camp I had little to no experience with managing and caring for youth. Yet on that Sunday afternoon I saw that they were all lovely and understanding humans who came to learn and care for our land and its people.

Over the weeks we sat in circles to reconnect our souls to the land, learned about the injustices that were made upon its indigenous inhabitants and learned how to express ourselves against injustice.

We also gave back to the environment with a habitat restoration project; we worked at a community farm that taught us about the problems that it is facing.

And perhaps one of the biggest takeaways was building

a curiosity in the environment and in ourselves, which we set out to explore.

My experience at Sacred Earth Camp as a member of the staff and as a leader was nothing short of extraordinary and insightful. Most of my time with the youth was spent learning about all the different perspectives and stories they brought with them.

Through the weeks, the program allowed staff and campers to build strong connections within our tightknit group and the places around us. The teachings that have been passed on through the presenters and the environment itself are ones that will help in becoming better humans who care for the world that we have. ✦

Sacred Earth Camp is a two-week environmental justice and spiritual practice program for youth and young adults run by Salal + Cedar on Coast Salish Territory in the lower Fraser Watershed. It is a locally designed program funded by individual donations and a grant from the Anglican Foundation.

To find out how to be a participant, staff member, donor, volunteer or design a similar program contact salalandcedar@vancouver.anglican.ca.



Building curiosity about the environment. PHOTO Laurel Dykstra

St. John the Divine, Squamish • Debt Free at Last!

BY THE WARDENS & CHURCH COMMITTEE
St. John the Divine, Squamish

After a series of extraordinary donations and a grant in the spring, the parish of St. John the Divine, Squamish, located north of the town in the Garibaldi Highlands went from barely making small payments on a third building loan of over \$20,000 to seeing our eternal roof fund debt reduced to about \$6,000. With this good news, Church Committee resolved in June to start a fundraising campaign over the summer to pay down this debt by the end of the year. Some of us were jaded, “Here we go again... how will we raise this kind of money when we’ve been barely able to make minimal payments since the last building crisis?”

Fortunately there was a small group with some novel fundraising ideas: raffling a gift basket of donated wine and preserves, and shaving and shearing the pastor to “Shingle the Debt.” Somewhere in the two-week campaign for Karen Brumpton’s *Wear a Hat to Church* idea, people galvanized. Photos of the vicar, the Rev. Nick Parker and People’s Warden, David Hildreth in fancy hats were circulated. We heard that Archbishop Skelton, Diocesan Finance and Property and anonymous parishioners sent in donations of \$1,000 and more. We were delighted to discover after church on July 8, that the proceeds from hats rented from Karen’s collection added to the Sunday offering, together with other donations put us over the targeted \$6,000 goal! This all came together in about a week, a significant accomplishment for a large parish, a miracle (again) in the little parish that could.

This is big news for St. John’s, Squamish. Since forming a building committee in 1996, for a beautiful new sacristy that opened in 2000, we have been overseeing construction, as well as meeting, planning and fundraising for this and subsequent building repair and maintenance projects. It seems that when needed, we have been blessed with people possessing the skills and energy to plan and complete these projects, along with others able to inspire the membership into finding extraordinary ways to pay for them. We also have a debt of gratitude to diocesan staff and Diocesan Council, as well as the Anglican Foundation for expertise and grant support over the years.

And yet, necessary and worthwhile as they have been, at times these building projects have been a burden and distraction for many of us. We have created beautiful spaces for ourselves and the community to use, but parish outreach has been limited by the energy these projects required.

We have recently been inspired by what we can accomplish when we open ourselves to the creative spirit within us. But now there emerges a new challenge: We are free from debt—for now—so, how do we meet Christ’s expectation to spread the gospel in new and creative ways? Do we use this extra money to build a contingency fund and support the usual causes, or do we dare to be fools for Christ, and dream big, innovative or even a little crazy in how we use it? What unique gift can St. John’s make to Squamish, and maybe even the wider world? ✠



The *Wear a Hat to Church* day group photo. PHOTOS Many thanks to Pamela Tattersfield for curating these photo submissions



Vicar, the Rev. Nick Parker on *Wear a Hat to Church* day.



Michael de Jong wears a very stylish pillbox hat with veil.



Elizabeth Kerr.



David and Edie Hildreth.



A trio of *Wear a Hat to Church* day participants.



The state of the parish hall roof in 2015.



A recent photo of the current parish hall roof.

AROUND THE DIOCESE

• Honada's Syrian Supper •

Honada is the wife and mother in a family of five. The family consists of Honada, spouse and mother; Said, spouse and father; and their three children ages 12 to 20. They were the first family of newcomers connected to the Syrian crisis sponsored by the Regional Ecumenical Support Team (REST), which is based on the North Shore, associated with the diocese of New Westminster through the diocese as a Sponsorship Agreement Holder (SAH). They arrived at the Vancouver Airport January 15, 2016.

And now we jump ahead nearly two and half years. The children continue to adapt to Canadian life, Said is working (and is doing well with English) and Honada who early on developed a reputation as an excellent cook has started a catering business with the support of friends, particularly Tillat who is the contact for the catering business.

As a way of getting things moving and to help create some buzz about the catering business, Honada's Syrian Supper took place in the gym of St. Catherine's, Capilano on the evening of Saturday, July 21. There were a number of folks associated with REST in attendance, as well as, other folks from diocesan parishes.

The food was laid out on buffet tables

in the middle of the room and the diners feasted on more than a dozen Syrian specialties, including: Kibbie (AKA Kebbeh), beef croquettes made with bulgur and spices; Falafel, fried chick pea and spices; Ablama, stuffed zucchini and eggplant; stuffed grape leaves; Fattoush, a salad of bread, mixed greens and other veggies; Mujjadarah, a hearty savoury vegetarian dish of lentils, crisp onions and rice; and more widely known dishes like tabbouleh, chicken shawarma (in pita) and hummus.

Everyone had a great time and really enjoyed the food. Said was also very involved, filling glasses with water and juice and serving the dessert. After the meal Honada said a few words to the diners, thanked them for being there and said that she was very grateful for their love and support.

All the contact information and a menu list is available here on the diocesan website www.vancouver.anglican.ca/news/honadas-syrian-supper/edit.

If you are unable to use the internet or would just rather make a call, please contact diocesan communications at 604.684.6306, ext. 223 and we will make sure you are connected to Honada's Syrian Kitchen. ✠



LEFT The buffet and the south side dining area set up in the St. Catherine's gym. RIGHT Serving up some stuffed peppers and Fattoush. PHOTOS Randy Murray



LEFT Honada's husband, Said. RIGHT Honada describes the preparation of a dish. PHOTO Randy Murray



A very happy Honada thanks everyone who attended the supper. PHOTO Randy Murray

• Happy Birthday to the Dittrichs! •

SUBMISSION Jane Dittrich



The Cake! PHOTO Courtesy of Jane Dittrich

After worship on Sunday, August 12, the Parish of St. Alban the Martyr in Burnaby (along with Jane Dittrich of Christ Church Cathedral) celebrated the birthdays of two of their parishioners, the Rev. Douglas Dittrich and his wife Jean Dittrich who share the same birthday of August 14. Rev. Dittrich is also an Honourary Assistant at the parish. About 40 members of the St. Alban's community enjoyed birthday cake and snacks in the parish hall, after singing *Happy Birthday* to Jean and Doug. ✠



Douglas, Jean, Jane and the cake with the age appropriate birthday candles. PHOTO Courtesy of Jane Dittrich

• Conrad James Adams Memorial Concert •

SUBMISSION Hilary Clark

A moving tribute in harp and piano music was performed at St. Stephen's, West Vancouver on Saturday, August 18, to honour the memory of Conrad James Adams (father of Canadian musician/singer/songwriter Bryan Adams). His widow, Hiromi Adams, a professional harpist herself, coordinated the event that involved eight harpists and two pianists. Yayoi Hirano, who danced an excerpt from the Japanese *Noh* theatre, which represented the spirit of the deceased, introduced the performance. Wearing traditional white robes and a white wooden mask Hirano slowly embodied the soul of the departed, and used a fan to suggest the passing of time, punctuated by the dropping of white blossoms delicately falling to the ground. Hiromi Adams, playing traditional Japanese folk melodies on her harp, accompanied Yayoi Hirano.

The first selection was a piano solo of Chopin's *Nocturne # 20* played by Noriko Imai, followed by Noriko Imai and Noriko Adachi performing a moving transcription for two pianos of the Intermezzo from *Cavalleria Rusticana* by Mascagni; and later the *Radetzky March* by Strauss.

Kaori Otake who had flown in especially from Japan for the tribute memorial presented two harp transcriptions: Smetana's *The Moldau* and *Carnaval of Venice* by Godefrid. St. Stephen's Minister of Music, Dr. Annabelle Paetsch then added to the musical extravaganza by presenting a piano duet with Noriko Imai, an excerpt from Faure's *Dolly Suite*, and a solo number, Brahms' *Ballade in G Minor*.

Miya Otake played a harp solo by Ros-

sini and joined Kaori Otake for Debussy's *Clair de Lune*. Then all eight harpists, ranging in ages from students of eight years old to their professional teachers, gathered for a harp ensemble: *Habanera Gris* by Ortiz.

A reception followed in St. Stephen's lounge hosted by St. Stephen's rector, Canon Jonathan Lloyd. The proceeds were donated in Conrad James Adams' memory to Lions Gate Hospital and St. Stephen's Anglican Church. In his career, Mr. Adams was a senior Canadian diplomat and UN Officer. He helped many new Canadians settle in Canada, including two of the harpists performing that afternoon. ✠



TOP & BOTTOM Two scenes from the concert. PHOTOS Jonathan Lloyd

AROUND THE DIOCESE

• Cycling for Seafarers 2018 •

SUBMISSION Peter Smyth & Jane Dittrich

Cycling for Seafarers 2018 arrived on Saturday, August 25, after much preparation as the cyclists gathered ready to get going on their respective distances all to assist the Mission in its work of caring for seafarers.

The volunteers also arrived in number helping set out the food and cooking food on the barbecue, which included the feature dish, grilled salmon. Members of St. Michael's Multicultural Church were busy cooking Filipino *lumpia*, which was enjoyed by many.

The rain, the first precipitation for many weeks also arrived causing support volunteers to huddle together in the Mission building enjoying good conversation, the sharing of stories and to warm up as the cyclists gradually returned to the Flying Angel Club with mud up their backs, steamed up eyeglasses and tired legs.

Names were drawn from a hard hat and prizes were distributed sending the winners home even happier.

The real winners however were those we serve, the seafarers. As of this writing

in late August the fundraising totals were not yet available, however 100 riders were registered for 2018, which was an increase

over the 2017 registration.

A big THANK YOU goes to all the corporate sponsors and individuals, to the

many volunteers and the planning committee for making it such a success.

Looking forward to next year already. ✚



LEFT Jane Dittrich of Christ Church Cathedral and Mission to Seafarers Senior Port Chaplain, Rev. Peter Smyth before the 40 kilometre ride. Jane was thrilled to have raised \$1,565 in pledges. PHOTO Courtesy of Jane Dittrich RIGHT The women of St. Michael's preparing lumpia and other delights. PHOTO Archbishop Melissa Skelton.



LEFT 40 kilometre route cyclists queuing up outside the waterfront Mission to start the ride. RIGHT 40 kilometre route cyclists having a break (in the pouring rain!) at the routes' final rest stop at Spanish Banks. PHOTOS Courtesy of Jane Dittrich

• Clergy News Around the Diocese •

A Celebration of New Ministry took place at St. Alban, Richmond on September 5, when the Rev. Paula Porter Leggett was licensed as vicar. Coverage of this liturgy is currently online at www.vancouver.anglican.ca/news and will appear in print in an upcoming issue of *Topic*.

The Very Rev. Peter Elliott and the wardens of Christ Church Cathedral announced on September 9 that he will retire as dean and rector of Christ Church Cathedral effective September 30, 2019. Dean Elliott was installed in September 1994. More coverage is available on the diocesan website newspapers and in future issues of *Topic*.

The Rev. Vivian Lam has been appointed Rector of St. John the Apostle, Port Moody effective November 20, 2018. Vivian will complete her current incumbency as Rector of St. Matthias–St. Luke, Oakridge this month and she will also resign from her appointment as Regional Dean of Granville. The Rev. Tim Morgan formerly of the diocese of Niagara is providing interim ministry as priest-in-charge of St. John's until November 19. December 11 at 7 pm is the date set for the induction of the Rev. Vivian Lam, the Ven. Douglas Fenton, DD, Executive Archdeacon will preach.

The Rev. Gregory Jenkins has been appointed rector of St. Alban the Martyr, Burnaby effective October 1, 2018. Greg formerly served as rector of Trinity Church, Cambridge, Ontario and Archdeacon of Waterloo in the diocese of Huron. Greg will be inducted at a Celebration of a New Ministry Eucharist on October 9 at 7 pm. Greg's father, Rev. Ray Jenkins will preach.

St. Andrew, Langley will be the venue for a Celebration of New Ministry, October

10 at 7 pm, when the Rev. Andrew Halladay is licensed as vicar. Rev. Halladay continues as the Director for the Diocesan School for Parish Development in the dioceses of New Westminster and Ottawa. The Rev. Sharon Salomons has been appointed interim priest-in-charge at St. Augustine, Marpole effective October 16, succeeding the Rev. Andrew Halladay.

The Archbishop has appointed the Reverend Marion Wong as priest-in-charge of St. Matthias–St. Luke effective November 20, 2018, and following which Marion will continue as ½ time vicar at St. Matthias–St. Luke beginning January 1, 2019. Marion will succeed the Rev. Vivian Lam.

The Rev. Liz Hamel has been appointed as interim priest-in-charge of All Saints', Ladner on October 16, 2018. Archdeacon Elizabeth Northcott concluded her ministry at All Saints' on September 23. ✚



The Rev. Gregory Jenkins. PHOTO Submitted

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

Archbishop Skelton will convene a Special Synod on Saturday, October 13, 2018. The principal purpose of the Synod will be to consider changes to *Canon 2*, the set of rules, which govern how a bishop is elected in the diocese of New Westminster.

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

The Special Synod will be held at the Synod Offices (1410 Nanton Avenue) and

St. John's, Shaughnessy (1490 Nanton Avenue) in Vancouver.

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

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

Deadline for *Topic* Submissions

October 19 for the December issue
& November 23 for the January 2019



The Rev. Andrew Halladay. PHOTO Caitlin Reilley Beck

AROUND THE DIOCESE

• Responding to God's Call •

A day of exploring vocations in the Church

For the past three years, the diocese has hosted Vocations Day—a day of information and inspiration for those experiencing a call. 65 people have attended the event over the past three years, and of those, several have emerged as candidates for ordination. *Responding to God's Call* is the new name for the event being held Saturday, October 20, from 10am to 2:30pm at the Synod Office (1410 Nanton Avenue) and it will be just as informative and inspirational.

Responding to God's Call will:

- Present stories of call from several clergy
- Explain the diocese of New Westminster's process of discernment and the path to ordination
- Give a summary of formation requirements
- Tell about the spiritual, emotional and financial support available to enquirers

The event is co-hosted by Archdeacons John Stephens and Bruce Morris, together with a panel of priests and deacons who will facilitate and share their stories.

Lunch and refreshments will be provided.

Please RSVP to Archdeacon Morris in order to facilitate planning and food requirements at brucemorris.church@gmail.com. ✠

*"Discovering Vocation
does not mean
scrambling toward some prize
just beyond my reach
but accepting the treasure
of true self I already possess.
Vocation does not come from
a voice 'out there'
calling me to be something
I am not.
It comes from a voice 'in here'
calling me to be the person
I was born to be,
to fulfill the original selfhood
given me at birth
by God."*

Fr. Thomas Merton, OCSO (1915 – 1968)

• 50th Anniversary of the Dedication of the Hallman Pipe Organ at St. John's, Shaughnessy •

SUBMISSION Michael Dirk

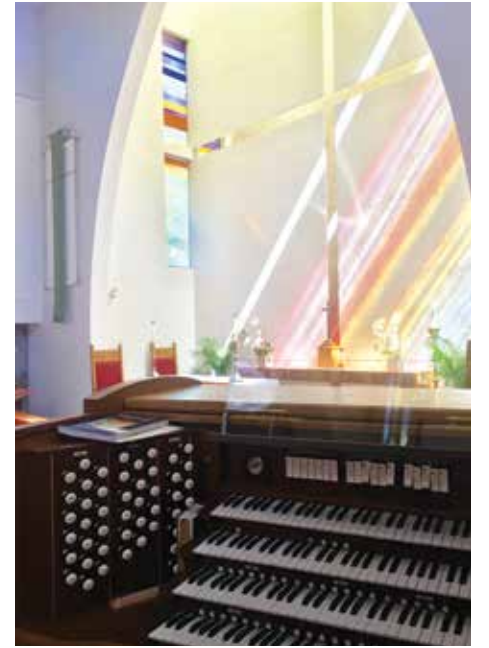
St John's, Shaughnessy will be celebrating the 50th anniversary of dedication of their mighty Hallman pipe organ on October 28 at 3pm with a choral evensong (Ann Chen, *Choirmaster*) and festive organ voluntaries (Michael Dirk, *organist*).

A revitalization campaign was launched

last year which promises exciting renewal for one of Canada's most significant instruments. The Royal Canadian College of Organists will offer historical displays and organ loft tours with pipe demonstrations during the light refreshments provided following the service. ✠



Campaign promo photo. PHOTO Mark Germani



Console. PHOTO Michael Dirk



The "priesting" of the Rev. Hyok Kim on June 23, 2018, at Christ Church Cathedral. PHOTO Randy Murray



Michael Dirk with friend. PHOTO Michael Dirk

• Jazz Vespers •

The October *Worship and All that Jazz* vespers takes place at 4pm on October 28 at St. Stephen's (885 22nd Street) in West Vancouver and will feature keyboard player

Bill Sample and vocalist Darlene Ketchum. The November installment will take place at 4pm on November 11 featuring *Ladies of Company B*.

• The Investiture of New Members to the Order of the Diocese of New Westminster 2018 •



The first Investiture took place at Christ Church Cathedral, on the Sunday closest to All Saints' Day in 2009.

The purpose of the Order is to honour and give special recognition to lay members of the diocese who have given outstanding service over a significant period of time in their volunteer ministry. It was originally an annual event, however in May 2016, Diocesan Council passed a motion amending the Canon relating to the Order of the Diocese of New Westminster. Beginning in

2016, new members to the ODNW would be nominated and invested every two years.

The next Investiture of New Members to the Order of the Diocese of New Westminster will take place Saturday, November 3, 2018 at 10:30am within the context of Morning Prayer at the Massey Theatre (735 Eighth Avenue, New Westminster). The Very Rev. Peter Elliott will preach.

See page 8 of the September 2018 issue of *Topic* for the complete list of 2018 recipients. ✠



Organ pipes in the gallery. PHOTO Michael Dirk

AROUND THE DIOCESE

• **Urban Aboriginal Ministry Winterfeast for 2018** •
SUBMISSION Vivian Seegers & Pamela Martin, ODNW

There is a chill in the air. The nights are getting longer, and the days are grey with the autumn rains. It is the season to gather in the warmth and light of community, to drum and tell stories and feast on the harvest of summer and a successful autumn hunt. It is time for the Urban Aboriginal Ministry's (UAM) Winterfest at St. Mary Magdalene's on Friday, November 23.

At this fundraising event for the UAM everyone, Indigenous and settler alike, share in a feast that features traditional food such as moose stew and bannock. A silent auction offers something for everyone, from

cozy woolen Cowichan hand knitting to beautiful, hand carved silver bracelets.

The Winterfeast will be held at St. Mary Magdalene's in Vancouver (2950 Laurel Street at West 14th Avenue, near Vancouver General Hospital) from 6pm to 9pm. Tickets are \$20 and are available from the Rev. Vivian Seegers by email at vivianseegers@hotmail.com or phone at 604.816.3348.

Thanks to Sean from the St. Mary Magdalene Parish Office for submitting these four photos from 2017's UAM Winterfeast. ✚



**COMMEMORATING
HOMELESSNESS ACTION WEEK**

Join us for a Benefit Concert at
**St. Philip's Anglican Church,
3737 W. 27th in Dunbar
Sunday October 14
5:00-6:30 pm, with reception to
follow**

**Featuring
Rebecca Jenkins and Joel
Bakan
And
Pro Bono Publicum and Friends**

Deadline for *Topic* Submissions
November 23 for the January 2019 issue

The *Topic* 50th Anniversary team has begun meeting again in the fall 2018, working on the development of a commemorative issue which they hope will be assembled by fall 2019 in advance of the 50th anniversary of the first ever issue published February 15, 1970.

In this photo from October 1972, we see from left to right: the Rev. Gene

Diespecker, Holy Trinity, Vancouver; the Rev. Max Cooper, St. Mark's, Kitsilano; the Most Rev. Alan Buchanan, Archbishop of Dublin; the Ven. Ronald Harrison, Assistant at St. Philip, Dunbar; Father Harvey Seasons, SJ (Society of Jesus), a Jesuit priest at Immaculate Conception Roman Catholic Church located across the street from St. Philip; and the Ven. W. R. (Bill) Stephens,

rector, St. Philip.

This photo marked a week of deanery mission with the Archbishop of Dublin as the missionary; each evening was in a different parish of the deanery: service and address, reception and questions afterward in the hall. Archdeacon Bill Stephens, rector of St. Philip, Dunbar was the regional dean at the time and Archdeacon Harrison

was his assistant. Fr. Seasons and then-Rev. Harrison ran a joint youth group with the Roman Catholics. There were some daytime events too, including one-on-one time with the missionary.

Many thanks to Archdeacon Harrison for this photo. He "suspects" that the photograph was taken by St. Philip's parishioner, Herb Addington. ✚



St. “Mary Mag’s” Community Garden

PAMELA MARTIN, ODNW
St. Mary Magdalene, Vancouver

Ask any gardener—a garden is good for the soul. There’s something about sharing in the ongoing wonder of creation, of coaxing life from a seed and nurturing its growth. And the scent of fresh basil... of sun-warmed strawberries bursting with juicy sweetness... the spicy scent of sweet peas—a garden is a feast for all the senses. Even apartment dwellers long for a patch of earth where they can grow things.

It comes as no surprise, then, that a community garden has sprung up at St. Mary Magdalene’s Anglican Church in Vancouver. The church is housed on the ground floor of St. George’s Place, an apartment building created by St. George’s Anglican Church, one of the founding parishes of St. Mary Magdalene’s. The building, run by St. George’s Place Society, included a small, fenced playground on the southeast corner, which was never used; it was literally growing moss. Some of the parishioners at St. Mary Magdalene’s, noticing the bright southern exposure, began to dream of growing more than moss in the space. And thus was planted the seed of a community garden for the parishioners and the residents.

In the case of this community garden, though, there were some special design considerations. The suites in St. George’s Place are designed to accommodate people with disabilities, and several of the residents use wheelchairs and have other physical challenges, so this would have to be an accessible garden.

Starting from the ground up, the surface could not be the usual bark mulch, gravel or dirt because of the wheelchairs. Luckily, the rubber matting used for the surface of the playground worked well for wheelchairs, and moisture from the garden boxes wouldn’t damage it.

The next consideration was planting boxes. The boxes you see in most community gardens are great—nice and deep for lots of soil, not too wide to reach across—but they require the gardener to kneel, crouch or stand and bend over to work. Not only is this obviously impossible for someone in a wheelchair, but it is challenging for folk with bad backs or bad knees. So, we needed elevated planters. There are many styles available, but most don’t allow room for a wheelchair to fit underneath (as you would sit at a desk). The perfect boxes were found at, of all places, Costco!

Not everyone who uses the garden needs a raised box, and the ground level ones have more room to grow. Our garden boxes, from sustainably harvested wood, were made



Mohammed and Neil fill the garden boxes. PHOTO Pam Martin

locally and provided, along with lots of sage, experienced advice AND free delivery, from Shifting Growth, a local charity.

We put the raised boxes around the perimeter and the regular boxes in rows in the centre. Here we encountered another design consideration. “Walk”ways around the garden actually needed to be “Wheel”ways! We had to make sure that wheelchairs, even the big power chairs, had room to manoeuvre, and to turn around in the corners. Faucets and hoses needed to be mounted up off the ground, because someone in a chair can’t bend over to pick things up. Watering wands and hose nozzles for people with limited hand mobility and strength should be light, easy to adjust and sturdy—they *will* get dropped. We used lever-operated faucets for similar reasons. Neon green hoses, tools and corners made things easier to see for visually impaired people.

By the time the boxes were assembled and filled it was

the end of May, late for starting a garden, but the 12 available boxes were quickly claimed. Lettuce, tomatoes, basil, pansies, lavender and other herbs were the first plants in, while other gardeners, more patient, planted seeds in neat, compact rows. Watering, thinning, weeding and harvesting and conversations about cutworms and “blossom end rot” brought neighbours and parishioners together. The more diligent gardeners surreptitiously watered their neighbours’ thirsty planters when the weather was really hot. And the garden grew.

As the days get cooler and the season draws to a close, plans are shaping up for next year. We will be adding more boxes—the elevated, wheelchair-friendly ones proved most popular. Elders in the parish who are downsizing their own garden ambitions have donated pots and tools. Plastic covers for early spring plantings are a possibility, and some craft beer fans want to grow hops! ♣



Sean Lynn’s tomato and basil plants. PHOTO Pam Martin

OPINION

Encountering Jung

HERBERT O’DRISCOLL

Retired Priest of the diocese of Calgary, former Dean of the diocese of New Westminster & Rector of Christ Church Cathedral, Vancouver

Patrick Street, Cork 1945

The store was in what we would today call the *city centre*. It sold a wide variety of musical instruments and sheet music. I had gone in for nothing more ambitious than a humble harmonica. I knew the manager because he was also the organist in one of the city churches. I had been a boy chorister in his choir for a year or so when as a family we moved temporarily to that part of the city.

That afternoon Mr. Marchant showed me various models of harmonicas. My choice was severely constrained because of personal finances. It was my last year in boarding school.

Just as Mr. Marchant handed me my purchase, he beckoned me to a bookcase. Taking out a book, he said, “I think that you will like this,” then added, “Maybe not now but some day.” Without showing me the book, he wrapped it and handed it to me. As he saw me hesitate he shook his head and said, “No, don’t worry about payment. It’s a present.”

As the double decker bus laboured up Summer Hill towards home, I opened the parcel to find a copy of Carl Jung’s *Modern Man in Search of a Soul*. What I could not know was that this book would enrich my life and my thinking in ways I could not have even begun to understand as I sat there in that long ago bus.

There was another reason for my being mystified. The Ireland of the 1940s was very different from that of today. There was almost no awareness of the world of psychology. On the part of the churches it was held in deep suspicion if not antagonism. Many years later I learned that at that time there were three practicing psychologists in the country. So, you can understand why I



Carl Jung. PHOTO uncredited

looked at my gift with some mystification.

I tried hard to read it. I did not understand what I was reading, but as I did try to read passages here and there, I felt I was being introduced to a new planet; a world I had not known existed. I also became aware that this new planet was hauntingly familiar and that somehow I had been here before.

I know now why I had that feeling. When I was nine, I had discovered another book, this time on my own. I found it at the top of the stairs in my grandfather’s farmhouse as, holding my candle, I turned on to the small landing towards my bedroom. It had the most wonderful drawings by someone I had never heard of, named William Blake.

About this same time too, my school textbooks were not only rich with the Christian tradition that came to Ireland in the 5th century CE but also rich in the millennia-long Druidic tradition that came to the island a thousand years before Christianity. As well, the plays of O’Casey, Yeats and Synge were being performed in the Abbey Theatre in Dublin as I, in my last year in boarding school, was fingering the pages of Jung’s book.

This was a culture where a youth was richly formed in the humanities, in imagination, in story, in saga, in legend, in poetry, in long memory. All these things served to

enrich immeasurably one’s unconscious, and that of course was the first big thing I was to learn from Jung, that my conscious mind existed within a mysterious and much greater mind—or level of mind—called my unconscious.

So, I have told you of gifts given in youth that were really preparation for the gift of Jung’s book. It wasn’t that I was taught as a child in a way that would allow me to *understand* Jung’s book. Instead the world I grew up in *nurtured my unconscious* and helped me in many ways to *encounter Jung’s mind experientially*, even as I turned the pages of his book feeling at times totally mystified.

As years passed, Jung would give me the concepts now intimately associated with his work. I would learn of Conscious and Unconscious, of Anima and Animus, of Persona and Shadow, of Archetype, of the idea of my life as a single day—the glory and energy of morning, the pride and achievement of high noon, the gathering quietness of afternoon, the gratitude, regrets and sometimes peacefulness of evening, the fears of night and the dark.

All of these are Carl Jung’s gifts to me, for which I offer this inadequate expression of gratitude, not only to the great man himself but also to Cecil Marchant, who gifted me with a book that began a life’s journey. ♣

Time to Embrace Inclusive Voting

ANTONY HODGSON

Treasurer, St. Helen's Anglican Church, Vancouver

TERRY DANCE BENNICK

Justice Team, Esquimalt United Church, Victoria

This fall, BC voters will be asked if we wish to continue using our current voting system (commonly known as first past the post) or to move to a more proportional way of voting.

Recently, the BC Conference of the United Church—the Anglican Church's ecumenical partner—recommended endorsing proportional voting. Over 400 delegates from across BC, from both rural and urban areas, were nearly unanimous in endorsing this, and the church is currently planning to actively campaign in support.

Why did the United Church take this step?

As the resolution stated, advocating for justice has been a long-standing part of the United Church tradition. The ethos of the denomination is rooted in a concern for those who have been marginalized, and the church has long fought to end poverty, racism and discrimination, to help refugees and prevent war, to preserve the integrity of our ecosystem, and to pursue justice and reconciliation in Canada's relationship with its indigenous peoples.

The Anglican Church, as well as many other denominations, such as the Roman Catholic and Presbyterian Churches of Canada, likewise share these concerns and engage actively in social justice campaigns.

The United Church believes that these injustices arise in no small measure from a voting system that encourages those with wealth, power and privilege to act in their own interests without having to fully and properly take into account the interests of the broader community, and enables them to more easily claim and legitimize this self-serving power.

Indeed, it would be hard to imagine a more self-serving and exclusionary voting system than what we currently use. In order to win a seat in the legislature, a candidate



Electoral reform advocates Rick Habgood and Terry Dance Bennick. PHOTO Submitted

merely has to win more votes in a riding than their competitors. Although this may sound reasonable, many of us have never considered that in practice this means that typically half the voters (and in some ridings, over 70% of them) do not support the MLA who was elected there. They therefore do not have a representative who will advocate on their behalf in the legislature and so are rendered functionally voiceless.

This suppression of minority voices is frequently amplified at a regional level—by allowing MLAs from a single party to win every seat in a region, even substantial local minority perspectives can be completely ignored; so, for example, supporters of the Liberal Party currently have no representation almost anywhere on Vancouver Island

or in much of Metro Vancouver, and supporters of the NDP have no representation in most of the Fraser Valley and the Interior. Voters who do not support either of the two major parties have virtually no chance to be represented at all anywhere in the province except for the precarious foothold Green Party supporters have managed to secure in the southern part of Vancouver Island.

Our current system also presents significant obstacles to electing a legislature that adequately reflects the full diversity of our province. Women continue to be significantly under-represented in the legislature, and MLAs from diverse cultural backgrounds are rarely elected anywhere other than where their ethnic community comprises at least a plurality. Young voters

are also systematically under-represented in the legislature, and few politicians pay explicit attention to their concerns. And BC's Indigenous communities have rarely been able to elect MLAs who will represent their perspectives. It was therefore fitting that Grand Chief Stewart Phillip recently noted that proportional representation could "provide a greater opportunity for Indigenous engagement and direct involvement in the legislative affairs of the Province of British Columbia."

How we vote is also clearly a civil rights issue. This has been blindingly obvious in the United States, where many churches were centrally involved in the civil rights movement that empowered African-Americans to end official segregation and begin to exercise their voting rights. Here in Canada, on the 100th anniversary of women winning the right to vote in federal elections, it is also fitting to remember the close connections between the Protestant Churches and the social reforms of the early twentieth century that supported women's political engagement.

We believe that electoral reform is our era's equivalent of last century's suffrage movement. As political scientist David Plotke once said, "the opposite of representation is exclusion", and exclusion is simply not compatible with our faith's obligation to create a just and equal society. It's time for British Columbia to adopt a voting system that gives every one of us—rich or poor, male or female, young or old, of whatever ethnicity—the voice in the legislature each one of us votes for.

This fall, we have an amazing opportunity to choose a more inclusive way of voting that will move us much closer to the democratic ideal of representation for all British Columbians. Let us collectively have the vision to seize hold of it. ♦

A Prayer For Journalism

LYNDON GROVE, ODNW

Former Topic Editor; Christ Church Cathedral

A few steps east of Christ Church Cathedral, at the corner of Hornby Street, there is a small sign designating the block between Georgia and Dunsmuir as *Wasserman's Beat*.

Vancouver has been fortunate in its journalists. Besides Jack Wasserman, we have had Webster and Denny Boyd, Marjorie Nichols and Dick Beddoes, and happily, there are some—George Garrett, Neale Adams—still with us.

These are difficult days for journalism. Not that they've ever been easy. Think of Daniel Defoe, three centuries ago.

But things seem to be getting worse. Between 1992 and 2018, 1,304 journalists were killed while—or for—doing their job. In the first five months of this year, 44 journalists were killed, an increase of 57% over the same period in 2017. Some died covering stories in dangerous situations. Some were caught in terrorist attacks. Some were murdered.

Meanwhile, at this time of writing, 171 journalists are in prison, along with 15 media assistants and 126 "citizen journalists"—in other words, non-professionals reporting news through various channels, including social media.

The organization, *Reporters Without Borders* publishes a World Press Freedom Index, rating countries on their tolerance of diversity of opinion, news media independence, violence and abuse toward journalists, and legal environment. In the most recent index, Canada placed 22nd, down 14 points over



the past two years. The United States placed 43rd. Better than Turkey and Egypt and North Korea, but even so, Delphine Halgand, North American director of Reporters Without Borders, calls the decline in both countries "alarming."

In the *Book of Common Prayer*, there is a plea for safety "for those in hazardous occupations." We should start including journalists in this supplication, along with Doctors Without Borders and United Nations peacekeepers.

A less lethal concern, but dangerous in its own way, is the decline in newspaper

publishing, although it's good to see a few industry leaders—*The New York Times*, *The Washington Post*—remaining strong. What is distressing is the concentration of power within a few corporations, buying up, shutting down, or using for ideological motives, great numbers of once independent papers.

Interesting that radio remains the medium with the largest audience. A recent Nielsen survey revealed that AM/FM radio in the United States reaches 93% of the population, "more than those watching television or using a smartphone, TV connected device, tablet or PC." In

Greater Vancouver, where there were six private radio stations and the CBC in the mid-1950s, there are today 29 stations, broadcasting with a variety of formats in several languages, evidence of a vibrant cosmopolitan society.

The current threat to journalism, initiated in the United States, but now spreading its infection around the world, is the idea of "fake news." Of course, there has always been fake news—it's what you see on the covers of tabloid magazines at supermarket checkout counters. And there will always be spin—the manipulation of news. But the term "fake news" is now used by politicians to discredit any news report they don't like. And, unhappily, a growing number of people, distrusting any institution regarded as "establishment" or "elitist," believe them. Carried to the most extreme length, a culture of "fake news" is what gets journalists killed.

Given the dangers, and the frequent disrepute, why do journalists keep on doing it? Not for the money. Show me a rich newspaperperson and I'll show you Rupert Murdoch.

Changing Times

Len Deighton once said that all that's needed to be a writer is the stub of a pencil and the back of an envelope, and that's still true, but not for journalists. Some of the old guard may hang on to their manual

OPINION

First Notions

NII K'AN KWSDINS
Indigenous Justice Ministry Coordinator, diocese of New Westminster; Parishioner, St. James'



Imposed Upon Us?

I have heard a few times — not often — that some people feel that Indigenous issues are imposed upon our citizens, and what does the unceded territory of Indigenous Nations have to do with the churches anyway? We Indigenous Peoples tend to get discouraged and disheartened by roadblocks that are put in front of us.

As a preamble, I did not think of myself as a disadvantaged child growing up in the 1950s and 1960s, or as a disadvantaged youth when I moved away and lived as a teenager in the Lower Mainland and the Kootenays. Times were rough, but I truly had a community take care of me as a child. Family, and friends of my mother, took care of me and I was never without support or left feeling like a lonely child. My mom did not raise me, but it was never in my thoughts that this was not the normal way of living. When my mother was able to be with me and my brother and sister, she was really there for us. It did not occur to us that she was a “bad” mother for not being around. She was our mother and she loved us.

Later on in my life I was sent away to go to school in the Lower Mainland, and after that in the Kootenays. Again this was not a sad story for me — just a fact of life

for us in the 1960s, and we lived it as it was. Though my brother and two sisters went to residential school, they did this without protest. My mom sent us without questioning, because the authorities had the absolute rule over us and how we had to live our lives.

We lived on their land, and in their houses, and we needed permission for work and repairs done on the land and the houses we lived in. Everything was with the permission of the federal government through the Department of Indian Affairs. As a child and as a youth I did not question how or why my life was what it was, but for my grandparents and my mother normal life was to live in a constant state of fear and anxiety.

When I think about how all this was imposed on us as a way of life, and how we had little chance to question the authorities appearing in our isolated communities, I wonder how it can be an imposition for our citizens of today to look at the reality that has been created for Indigenous people?

The following was written in 1987, yet in some ways very little has changed. There are still rules of governance that the elected chief and council have to abide by. Some northern villages have poor housing, and

no employment opportunities.

“Over the history of federal native administration, both isolationist and assimilationist policies have, with the occasional participation of provincial governments, significantly encroached on the fundamental rights of aboriginal people. The result has been a significant body of laws that have impaired the ability of such people to determine their own future, whether as distinct cultural communities or as individuals outside these communities.”¹

Sadly there continues to be a stream of articles such as:

- *First Nations housing in dire need of overhaul: Shortages, overcrowding and ramshackle homes the norm on many reserves* by Kazi Stastna on CBC News²
- *Bad water: ‘Third World’ conditions on First Nations in Canada: Two-thirds of First Nations have been under at least 1 water advisory between 2004 and 2014* by Joanne Levasseur, Jacques Marcoux on CBC News³
- *Low graduation rates at reserve schools put aboriginals in jeopardy: report* by Gordon Omand for *The Canadian Press*⁴

In the study I have referred to above, it shows that BC had the highest graduation

rate at 60% — way above the national average of 42% for Indigenous students graduating from high school. Yes, there are some improvements, but we do have a long way to go to really improve the lives of our Indigenous peoples. And in some parts of Canada conditions are very bad.

We have come a long way and we have made some significant changes over the past decade. The first time we had a new beginning for healing and reconciliation was when the federal government made an apology on June 11, 2008 — ten years ago. But in so many ways it woke up old wounds for the survivors and some did not hear the apologies, or ever heal from the residential school trauma. The Primate of the Anglican Church of Canada at the time, Archbishop Michael Peers, made the apology 15 years earlier to the National Native Convocation in Minaki, Ontario on August 6, 1993. In his apology he talked about healing on both sides and he also talked about not making any empty apology.

So, when our citizens and churches acknowledge the traditional, unceded Indigenous territory on which we are all residing, we hope they are also acknowledging in their hearts our desire for equality

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A Prayer For Journalism

CONTINUED FROM PAGE 18

typewriters out of sentiment, but today’s reporters have to grasp continually changing, and demanding, technologies. There are journalists traveling the globe with laptop computers, conducting interviews by Skype, and posting using mobile devices from wherever their search for stories has taken them. It’s a long way from “Copy boy!” and “Hello, Sweetheart, get me rewrite.”

Journalism is not a profession, in the way medicine and law are professions; although there are schools of journalism, rigorous years of study are not demanded, there is no test to pass to become a journalist, and there is not a governing association or a code of ethics. Even so, journalism is more than a job; for those who believe in it, and practice it, journalism is — may I say this — a vocation.

Not that it is always pursued nobly; journalists can be ruthless in pursuit of a story, and, sometimes, less than honourable. Many politicians, not unreasonably, think of reporters as predators. That’s one of those “does the end justify the means” questions not exclusive to journalism.

But a powerful journalist — powerful only, really, in his or her wit — can be to

society what Shakespeare’s fools are: truth tellers, truth revealers, unmaskers.

Walter Lippmann, co-founder of *The New Republic*, whose column ran in 250 newspapers in the United States and in papers in 25 other countries, and who was twice awarded the Pulitzer Prize, wrote: “A free press is not a privilege but an organic necessity in a free society.”

Is a free church press an organic necessity in a faith-based society? I think so, and thanks to the hierarchy (a word most of them wouldn’t like) in this diocese and in the Anglican Church of Canada generally, that is what we have. While there have been stories that must have made some wince, and reporting of news no one could feel comfortable reading, there has been no authoritarian control or censorship. And church news, knowledgeable and informed, must come from this parallel arm of the church itself, given the lack of interest and understanding in mainstream media (recently, the news anchor of a major US television network addressed Michael Curry, presiding bishop of the Episcopal Church, as “Reverend Curry”).

The best of church journalism, in what-

ever form it is presented, may be ahead of us — in-depth profiles of religious leaders and figures of controversy, probing examinations of problems facing and within the church, interviews that ask the tough questions and keep on asking them, provocative views of where the future may be taking us.

How that news is delivered is a subject under consideration by the Communications and Information Resources Committee of General Synod, a group directed to “develop and oversee communications policy.” Perhaps the dominant issue of the moment, and not only for the church, is on-line vs. print. The diocese of Rupert’s Land, covering southern Manitoba and northwest Ontario, no longer provides a paper edition of its monthly news. In Vancouver, *The Tyee* arrives daily on subscribers’ screens, and in New York, even the venerable *Village Voice* has abandoned print, and gone online only.

This movement to digital news delivery may seem to be a recognition of societal trends, but often it is based on economic factors. And it is not universally welcomed, even among readers who are completely computer savvy. *Write*, the Writer’s Union magazine, comes in both print and online

editions. All members receive a link to the online version, but those who prefer to read print can request that. Most members, it was found, have done so, mainly because writers spend their days on computers, and prefer, at their leisure, to read material offline.

At a meeting to plan the 50th anniversary edition of *Topic*, Ron Harrison led with a prayer that included these lines: “Bless all who use their talents in the field of communications. Guide those who send out the message and those who receive it.” A good prayer, for not only church news communicators, but for all journalists. ✚

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Postscript:
A boy sat in his grade eight schoolroom reading a book on choosing a career. When he came to the chapter on journalism, he knew he had found the answer. In the next few years, he wrote for his high school paper, and then got a job reporting on junior sports for a small city daily. He was paid 50 cents a story. He thought nothing could be better than this. ✚

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The plenary forms a circle on the grounds of the University of Northern British Columbia in Prince George. PHOTO Many thanks to Melanie Delva for the photos on this page.

First Notions

CONTINUED FROM PAGE 19

with the rest of Canada on that territory. We are in some cases living in poverty and conditions that none of us want to live in. In our national anthem, we sing about one-ness in “our home and native land.” Yet some of our Indigenous people feel that we are living in a country that is afraid to look at the real conditions for our Indigenous Brothers and Sisters.

The website of the diocese of New Westminster has these words with the address visible on every page: “On the ancestral lands of the Musqueam, Tsleil-Waututh and Squamish Nations.” We are proud to also proclaim that, “The Mission and Ministry of the diocese of New Westminster focuses on: Worship; Faith; Compassionate Service—locally, regionally, nationally and internationally; Empowering Diversity; Indigenous Justice, Truth and Reconciliation; Christian Formation; Parish Development, Community Engagement and Learning.”

I am grateful for all that this diocese is doing to live with honour, and in a new relationship, with these unceded, ancestral lands and all the people who live here.

Sacred Circle 2018 Prince George

I was fortunate to attend the triennial Anglican Indigenous Sacred Circle in Prince George this year and be with people from across Canada. I represented our diocese, along with Rev. Vivian Seegers from St. Clement's, North Vancouver, her son, Shilo, and Métis Elder Rene Inkster from Mission.

I made many new friends and learned a lot about the differences in our churches. The diversity was incredible, and the knowledge and gifts each person brought were amazing. The majority of those gathered were Indigenous people from the host *Lheidili T'enneh* territory in Prince George. In total there were about 75 Indigenous people and friends of our people.

I was most impressed by the number of Indigenous people present who were either ordained priests or bishops, and that the gathering included 12 bishops and the Primate. A true endorsement by the Anglican Church of Canada.

There was a full schedule over the four days, beginning Tuesday morning at 7am with the lighting of the sacred fire, and continuing with the opening worship, workshops, and at 9:30pm a late evening jamboree. I was too tired to stay around and sing! But despite the long days, the organizers made it a very comfortable event.

The youth delegates numbered 14 who spoke about the issues for them today. One young fellow talked about how we, the older generation, discussed these same issues 40 years ago. He did add however, that we are still here and slowly getting some support from parts of communities and churches.



Members of the Anglican Council of Indigenous Peoples.



Melanie Delva takes a selfie; the author is seen in the back row on the right.

I went into this gathering feeling unsure about what I was doing there, and I left feeling somewhat overwhelmed by all the information, and feeling ill-equipped to present it to our diocese. Having said that, I realize that the experience was more about entering a huge learning curve, realizing that this was an opportunity to learn and grow into what the Sacred Circle is meant to be, and how we can work together to achieve our goals of which one of the goals is the creation of a self-determining Anglican Indigenous Church in Canada.

The establishment of an Indigenous Anglican Church in Canada would be a historic moment, and a far cry from the way things were when I came to Vancouver and started going to St. James' in 1977. In those days I didn't know where to look, or how to begin to tackle the question of Indigenous involvement in the churches. Back then, if the church leadership found someone to look at the Indigenous people and perhaps investigate the lack of them in church, everybody was happy. But I don't know if we accomplished anything.

Today we see a lot more documentation of work done locally and nationally by the Anglican Church, as well as internationally with the United Nations Declaration of the Rights of Indigenous Peoples. In his address, the Primate expressed how the UN Declaration is a living document that needs to be constantly addressed and changed and updated when necessary.



Indigenous Bishop, the Rt. Rev. Mark Macdonald plants a tree.



The Primate's address.

The Primate urged Anglicans to be determined in their efforts to educate the church about the lingering impact of the Doctrine of Discovery; to honour the *Calls to Action* from the Truth and Reconciliation Commission; and to make good on our church's public pledge to uphold the United Nations Declaration on the Rights of Indigenous Peoples. He gave thanks and prayed for continued support to the Anglican Healing Fund. He asked members of the church to turn their hearts and minds to the plight of missing and murdered Indigenous women and girls, and to rid Canada of the crime of human trafficking.

Dr. Martin Brokenleg spoke at the end of the Sacred Circle and he delivered a wonderful presentation on how the creation of a self-determining Indigenous Anglican Church in Canada would help the whole

church rediscover its spiritual voice.⁵

Many questions are still arising for our community and the churches, and on the Sacred Circle website there is a lot of important information on what will happen at General Synod, July 2019, in Vancouver. Though opinions varied widely on some of the issues, it was also very encouraging to see so many Indigenous leaders, Inuit and Métis in one place to discuss their concerns.

The warmth and kindness everybody showed to each other was amazing. We had our differences, but in an Indigenous way we talked in a good way, and at the end we still felt like a united family.

That week left me with hope about what the Anglican Church of Canada and the Indigenous people can do together, and will do, to make Reconciliation happen in a spiritual way.⁶ ✠

¹ Aboriginal People: History of Discriminatory Laws; <http://publications.gc.ca/Collection-R/LoPBdP/BP/bp175-e.htm>; Prepared by: Wendy Moss, Elaine Gardner-O'Toole, Law and Government Division, November 1987; Revised November 1991

² Posted: November 28, 2011; 5:10am ET; Last Updated, April 12, 2014; www.cbc.ca/news/canada/first-nations-housing-in-dire-need-of-overhaul-1.981227

³ Posted: October 14, 2015 6pm CT; Last Updated, October 15, 2015; www.cbc.ca/news/canada/manitoba/bad-water-third-world-conditions-on-first-nations-in-canada-1.3269500

⁴ Vancouver: published January 28, 2016; Updated, May 16, 2018

⁵ www.anglicanjournal.com/articles/indigenous-anglican-church-could-help-canada-find-its-spiritual-voice-sacred-circle-hears/

⁶ The daily summary of the meetings for four days is in the Anglican Journal at www.anglicanjournal.com/articles/category/national-news. Also, there are four reports by Matt Gardner on the diocesan website.