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Celebrating Holy Week & Easter

Easter Sunday 2015, diocesan communications visited the southwest corner of the Diocese of New Westminster, more specifically Richmond, Ladner and Tsawwassen. At 6:30 am, approximately seventy-five clergy and lay attended an ecumenical service in Steveston's Garry Point Park. It was a very chilly morning but all present were treated to an uplifting worship experience and a beautiful sunrise (*photo top left*).



At 8:30 am there was a more traditional service held at All Saints', Ladner. The Celebration of the Eucharist, with retired priest, the Rev. Dudley Ritchie, celebrating and the Rector of All Saints', the Ven. Elizabeth Northcott preaching (*photo bottom left*).

The principal 10 am Celebration of the Eucharist for Easter Sunday at St. David's, Delta was very different. In place of the scheduled Mark's Gospel and a sermon, fifty

members of the parish (at least half were children under 13) presented the original Easter Pageant: *Teacher*. In the photo we see the entire cast during the finale (*photo right*). ♦

More photos from Holy Week and Easter around the diocese on pages 13–15.

PHOTOS Randy Murray



I'tustolagalis • A 'Rising Up, Together'

MATTHEW JOHNSON

Street Outreach Priest to Vancouver's Downtown Eastside, based at St. James'

In mid-February 2015, I journeyed from the Lower Mainland to Alert Bay, off Vancouver Island, to represent the Diocese of New Westminster at an event commemorating the survivors of the St. Michael's Indian Residential School. This was also an event to mark the demolition of the now decrepit school building.

The Anglican Church of Canada operated St. Michael's from 1882 to 1969. The existing building dates from 1929.

Over the years, I have seen numerous black and white photographs of the formidable St. Michael's School building. Yet, arriving by boat at Alert Bay, on that bright February morning, I saw for the first time in real life, this austere, foreboding edifice.

Even from a distance, the School building has a melancholy, overtly haunting presence. Now gutted and boarded up, it holds painful memories for thousands of aboriginal persons who resided there as children and teens.

In contrast to the lifeless façade that formed the backdrop for some of the events, the ceremonies that marked its decommissioning were potent, profound, and life-imparting.

Although I wore a collar and a nametag identifying me as a Church representative, the survivors I met were extraordinarily generous in welcoming and including this middle-class, white, male priest. I am still in awe of the fact

that people who suffered so enormously at an institution operated by our Church, could be so warm and gracious to one of its representatives.

At the height of the event, over 500 people were present.

During the various ceremonies, different survivors spoke of the scars they still bear, inwardly and outwardly, from their years at St. Michael's. Yet, despite the daunting prospect of returning to this place of grief, they had still travelled here; courageously so, to reckon with a painful past symbolized by that foreboding structure, and to move beyond that past.

In making this challenging pilgrimage, survivors came in order to heal themselves and to heal one another. As the overall theme proclaimed in Kwakwaka'wakw, *I'tustolagalis*—*Rising Up, Together*.

Resilience

If any single word can sum up what I'd witnessed at Alert Bay, it is *Resilience*—inner resilience: cultural, communal, familial, and personal.

To some extent we are all products of the environments in which we grew up as children. We were influenced, for better or for worse by parents, relatives, and other adults present in our lives. The children of the Residential Schools were raised for the most part, without the presence of their

parents, grandparents, aunts, and uncles. The adults who surrounded these children were not parents or family members, but employees, teachers, administrators, and clergy. Often these were adults whose formal mandate it was to demonstrate to these children, at every turn, that the only way of life they had ever known was deficient, wrong, and something to be jettisoned.

With few exceptions, students were traumatized by this cultural cleansing, severe corporal disciplinary practices, and in many cases by hunger and sexual abuse. Some children never made it home, dying through illness, accident, suicide, or other causes. Those who did leave Residential Schools carried within themselves the type of complex trauma that can plague and victimize a human being for a lifetime.

Lasting Impact

As if these experiences were not painful enough, many survivors brought home with them, the negative dynamics they learned at Residential School, and far too frequently these dynamics would affect their parenting in future years.

Can you imagine hurting, emotionally or physically, your own children because that is how the adults who raised you behaved? The depth of anguish you would feel,

CONTINUED ON PAGE 2



The Welcoming Arch to the traditional lands of the 'Namgis. PHOTO Matthew Johnson



View of the Alert Bay dock facing away from the school. PHOTO Matthew Johnson

I'tustolagalis • A 'Rising Up, Together'

MATTHEW JOHNSON

Street Outreach Priest to Vancouver's Downtown Eastside, based at St. James'

CONTINUED FROM THE FRONT PAGE

in realizing that you were repeating the same abusive, dysfunctional practices introduced by the authority figures that had caused you so much pain? That you yourself had now become, in effect, the agent of and proxy for that dominant culture that so despised and attempted to extinguish your own culture?

This is a second; perhaps more terrible and often unrecognized dimension of harm and suffering that was visited upon the consciences and family lives of some survivors. Cheated not only of their childhoods, but also of the joys of affection, care, solicitude, and pride, that can so enrich that most sacred task of parenting. This is another—intergenerational dimension of the trauma inflicted by Residential Schools.

Thus, in addition to seeking healing for themselves, many survivors of St. Michael's came also for the healing of their children, and their grandchildren, who did not attend, yet were impacted personally by the Residential Schools.

Profound Emotions

The events were hosted and led by 'Namgis elders, on whose traditional land St. Michael's was built. Present also were survivors and dignitaries from many other Nations and Peoples, all of whose children were forcibly sent to this school.

Many former students publicly shared their remembrances. There were some grief-filled, deeply mournful moments.

At one point—reserved for silence—grief took voice involuntarily, in the sustained and inconsolable wail of a female elder and survivor, a vocal expression of the anguish of a tender human heart. It was profoundly jarring, and although unplanned, it was entirely fitting in that distressing moment. It penetrated to the very core of every soul in attendance there. Neither I, nor anyone present, will soon forget that moment or that lonely, endless cry.

Dr. Robert Joseph, Hereditary Chief of the Gwawaenuk First Nation, led some of the events. Chief Joseph is an important leader in the work of the healing of survivors, and in the work of fostering reconciliation between the

First Peoples and non-aboriginal Canadians. His is a critical effort—for the healing of all parties—in the wake of our society's responsibility for the Residential Schools. Chief Joseph is an articulate public speaker, whose leadership and presence have played an important part in empowering others, at many gatherings—aboriginal and otherwise—over many years.

Yet, as the eloquent Bobby Joseph spoke of the day he finally left St. Michael's Residential School, his words came haltingly and slow. With a voice, laden with emotion, as this great leader spoke he looked up from the microphone at the building that had been his custodial home for eleven years.

Pull it Down! Never Again!

Then came the moment, when the assembly stood back, as an excavator approached the front steps of the building at the threshold across which so many bewildered, lonely children had stepped over the decades. As the machine's engine revved, and its shovel was extended to pull down the porch at the top of these steps, there were angry, deeply heartfelt shouts of, "Pull it down," and "Never again." In the next moment, the shovel descended, crumbling brickwork and masonry, which toppled down around the steps, to the ground.

This was the first, symbolic step, in the destruction of the four-story red brick structure. The entire demolition process will take a number of weeks, with special care required to contain the asbestos and lead paints used in its construction.

The survivors and hosts were gracious in allowing representatives of the Anglican Church and of the Canadian Government to speak. The Rt. Rev. Logan McMenamie, Bishop of British Columbia, spoke for the Anglican Church of Canada. He was low key, down to earth, yet intensely on the mark in his remarks. Acknowledging the Church's material responsibility in the operation of the Residential School system, he put the matter succinctly, "We failed you, we failed ourselves, and we failed the Creator."

Bishop McMenamie elaborated that the Churches who accompanied the colonial power, failed to recognize the

Creator's presence—in the Creation, in Aboriginal culture, and in the First Peoples themselves.

Eric Magnusson, Regional Director General of the Department of Aboriginal Affairs, cut to the very heart of the purpose of Residential Schools. In the frankest and starkest of terms, he described a system designed deliberately, to isolate Aboriginal children from the influence of their parents and families.

Youthful Involvement

Elders and traditional healers led ceremonies, both in front of the school building and in 'Namgis Big House, just up the road from the School.

Although adults led most of the ceremonies, what was striking to me was the central role played by Aboriginal young people, who led most of the drumming, singing and dancing. Superbly skilled, and profoundly centred in their songs and dances, these young people suffused the entire event with a vibrancy and spiritual power that come only from living and practicing these arts as a way of life. Out of these ringing cultural depths, the young people provided a living "frame" for the wisdom and substance and grace, brought by the adult survivors, elders, chiefs, matriarchs, and other ceremonial leaders.

It is powerfully ironic, that these children, youth, and young adults, are the same ages as their forebears—those young students who stare at us so hauntingly out of the grainy black and white photographs that document life in the Residential Schools. These young people are the spiritual descendants, and living representatives, of previous generations of youth who suffered at the Church-run Schools. They, as well as the adult survivors at the centre of the ceremonies, are living proof of the ultimate failure of our government's policy of cultural assimilation, the very raison d'être of the Residential Schools. A strategy that sought but failed to destroy the very languages, cultural teachings, ceremonies, songs, drumming and dancing, that provided the very fabric of this profound event.

CONTINUED ON PAGE 3

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



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

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Designer Jennifer Ewing, BDes

Issue This is the 5th issue in the 46th year of publication.

Deadline For Submissions July 24th, 2015 for the September issue

Subscriptions

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

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

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

Printed and Mailed By

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

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Thank you!



LEFT The Anglican Church of Canada apology by then-Primate, the Most Rev. Michael Peers delivered in 1993 attached to the exterior wall of the School. RIGHT Elder survivors, many in traditional regalia, seated during ceremony at School building. Building on left is the Cultural Education Centre. PHOTOS Matthew Johnson

The Presence of the Creator

At the conclusion of the ceremonies, Chief Joseph spoke of the impact of what had just happened. “For many years I would never have believed this day would come... It was hard for many people to be here today, but for many of us a weight has been lifted.”

In every ceremony, every word spoken, and every other action, there was a constant and powerful acknowledgement of the Creator’s presence and goodness, at the heart of the healing process. A healing so needed for the survivors,

and for our Church as well.

Resurrection is not solely a joyful reality. New Life comes only after suffering and death. The depths of which are portrayed for us in Jesus Christ, “the Crucified God,” who freely chooses to die as one of the marginalized.

Based on Jesus’ teaching of his presence in the person of oppressed people (Matthew 25: 40), I believe that in the Residential Schools, our Society and our Church—without insight or understanding—crucified God again, in the

person of aboriginal children and their families.

In the aftermath of Lent that followed the Ash Wednesday ceremony at Alert Bay and as we Christians continue to move through the Paschal Mystery and through the Season of Resurrection, the events at Alert Bay are a powerful demonstration in the present of what resurrection can be.

I trust...
A ‘Rising Up, Together.’
May the healing continue. ✠

LEFT This Carving depicts halibut carrying a Residential School Student safely back to his/her home community. It is located overlooking Alert Bay, near St. Michael’s School site. RIGHT St. Michael’s Residential School. PHOTOS Matthew Johnson



Survivors, elders, and others, standing on and beside front steps of St. Michael’s School, minutes prior to ceremonial demolition. PHOTO Matthew Johnson



THIS MONTH IN HISTORY

compiled by Anglican Archivist Melanie Delva

- 50 years • 1965** Women’s Auxiliary presents resolution to accept women delegates to Diocesan Synod.
- 30 years • 1985** Topic focuses on issues presented by *Computers and the Church*.
- 20 years • 1995** Christ Church Cathedral hosts forum on Aboriginal land claims.

A Celebration of 50 Years as an Ordained Priest

GWEN LAMACRAFT

Order of the Diocese of New Westminster, Holy Cross Japanese-Canadian Anglican Church

There will be a special Celebration of the Eucharist on Sunday, June 14th at 5 pm at Holy Cross Japanese-Canadian Church (4850 Walden Street in East Vancouver), followed by supper.

In August 1960, a young Japanese student, John Motoki Shozawa arrived in Vancouver to study at the Anglican Theological College (ATC). ATC located on the campus of the University of British Columbia (UBC) became Vancouver School of Theology (VST). He was following the inspiration he'd received from reading about, and following the life of Dr. Albert Switzer. He lived in residence at ATC and retains to this day many happy memories of friends and his life during that time.

He began his ministry at Holy Cross in 1963, as a student minister (intern). The priest-in-charge, Father Nishimura had returned to Japan and then-Bishop, the Most Rev. Godfrey Gower had asked him to lead Morning Prayer every Sunday with the Rev. Harold McSherry (St. Alban, Richmond) celebrating Holy Communion once a month. Motoki sometimes stayed at the rectory on weekends and he worked for Holy Cross pretty much 7 days a week. He was ordained to the diaconate, June 1964 and continued his studies at ATC, graduating in 1965.

He was ordained a priest by Archbishop Gower, at Christ Church Cathedral on June 13th, 1965. His fiancée, Lynne Sakamoto and her father, came from Thunder Bay, Ontario for the occasion. The next important day in their life was June 22nd, 1966, when he travelled to Thunder Bay and married Lynne.

The Rev. Fr. Shozawa served as the vicar and rector of Holy Cross for more than 10 years. In 1978, he resigned to answer a call to serve as a missionary to the Japanese-speaking congregation of St. Mary's, Episcopal Church in Los Angeles where he was in ministry until 1981. He then moved to San Francisco from 1981 – 1994 to serve as the

vicar of Christ Church.

In 1995, there was a vacancy at Holy Cross, Vancouver and he applied, was appointed and "came home" in June of that year. He served at Holy Cross for the next four years, opting for early retirement in 1999. Fr. Shozawa was not really ready for *full* retirement and went on to serve two chaplaincies: a Japanese-Anglican school in England from 1999 – 2002 and St. Agnes Women's College in Japan from 2004 – 2006.

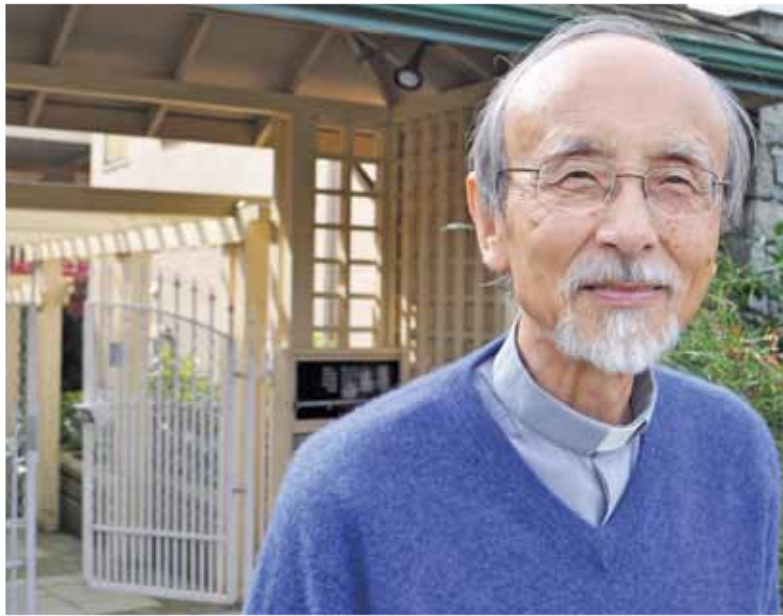
He was called and returned to Holy Cross in 2006, serving as priest-in-charge until the Parish was in the position to hire a rector. A candidate was found and appointed and agreed to begin the ministry in 2010, but had a change of mind just days before the start date. Fr. Shozawa immedi-

ately agreed to postpone his retirement until a rector could be appointed. With the arrival of the Rev. Daebim Im currently Rector of the Parish, he was finally able to retire in January 2012. Not too many clergy have resigned once and retired twice from the same parish. All together he has cared for, ministered to, and served the faith community of Holy Cross for over 25 years.

We give thanks to God for the loving ministry of the Rev. Fr. John Motoki Shozawa over the years and for always BEING THERE when we needed him. We are happy to be able to honour him on this important day in his life and we invite his friends and colleagues to join with the Holy Cross community in this celebration. ✠

LEFT The young Motoki Shozawa prior to ordination in the mid-1960s. PHOTO Courtesy of Lynne & John Shozawa

RIGHT The Rev. Fr. John Motoki Shozawa 2015. PHOTO Randy Murray



Fr. John in the pulpit at Holy Cross, the second location in East Vancouver, circa 1968.

PHOTO Courtesy of Lynne and John Shozawa



*Thank you
and God Bless you
Fr. John Shozawa,
you will always
have a special place
in the history of Holy Cross
and in the hearts
of the community.*

Diocesan Ecumenical Multifaith Unit Announces Two Sacred Spaces Tours

Two daylong guided tours of some of the most significant sacred spaces in the Lower Mainland have been organized to take place in May and June 2015. This is an initiative of the Ecumenical Multifaith Unit (EMU) of the Anglican Diocese of New Westminster, and the InterSpiritual Centre of Vancouver.

The tours of several different faith and indigenous spaces throughout the Lower Mainland include a Buddhist temple, a Roman Catholic cathedral, a synagogue, a mosque, a Sikh temple, a First Nations ceremonial space, an Ismaili Jamatkhana and a Ukrainian Orthodox cathedral.

Participants will travel together from each venue in a chartered bus, with lunch being hosted by members of one of the faith communities. An active exchange of informa-

tion and discussions will be encouraged amongst all who are interested in interfaith experiences. By listening to one another and learning from one another, we hope to come to some appreciation of each other by also experiencing each other's sacred spaces.

TOUR DATES Tour 1: May 21st, 2015

Tour 2: June 11th, 2015

COST Registration fee: \$40 per tour

Limited capacity per tour: 50

REGISTRATION For one or both tours call 604.682.3848 ext. 30

For further information please contact us at dwj@thecathedral.ca. ✠

*"If we are willing to enter into and even dwell for a time in another spiritual space,
we will be able to return to the space we call home,
enriched by the gifts we have received and prepared to live in peace
with those who dwell in a spiritual space that is very different from our own."*

Benoit Standaert,

Benedictine monk at St. Andrew's Abbey in Bruges, Belgium

First TOUR: MAY 21st

experience other faith communities' places of worship

LEARN / ASK / DISCUSS

sacred spaces

Full-day guided BUS TOURS

TOUR 1:
Thursday, May 21st, 2015

- First Nations' sacred space
- Ismaili Jamatkhana and centre
- Guru Nanak Niwas
- Holy Trinity Ukrainian cathedral

TOUR 2:
Thursday, June 11th, 2015

- Holy Rosary cathedral
- Masjid al-Salaam
- Beth Israel synagogue
- International Buddhist centre

day-long tours: 9am - 5pm • maximum 50 people per tour
\$40 per person, per tour / lunch included

to register: call 604.682.3848 ext. 30
www.vancouver.anglican.ca

Diocese of New Westminster
ANGLICAN CHURCH OF CANADA

InterSpiritual Centre
ecumenical multifaith unit

"If we are willing to enter into and even dwell for a time in another spiritual space, we will be able to return to the space we call home, enriched by the gifts we have received and prepared to live in peace with those who dwell in a spiritual space that is very different from our own."

benoit standaert / benedictine monk, st. andrew's abbey, bruges, belgium

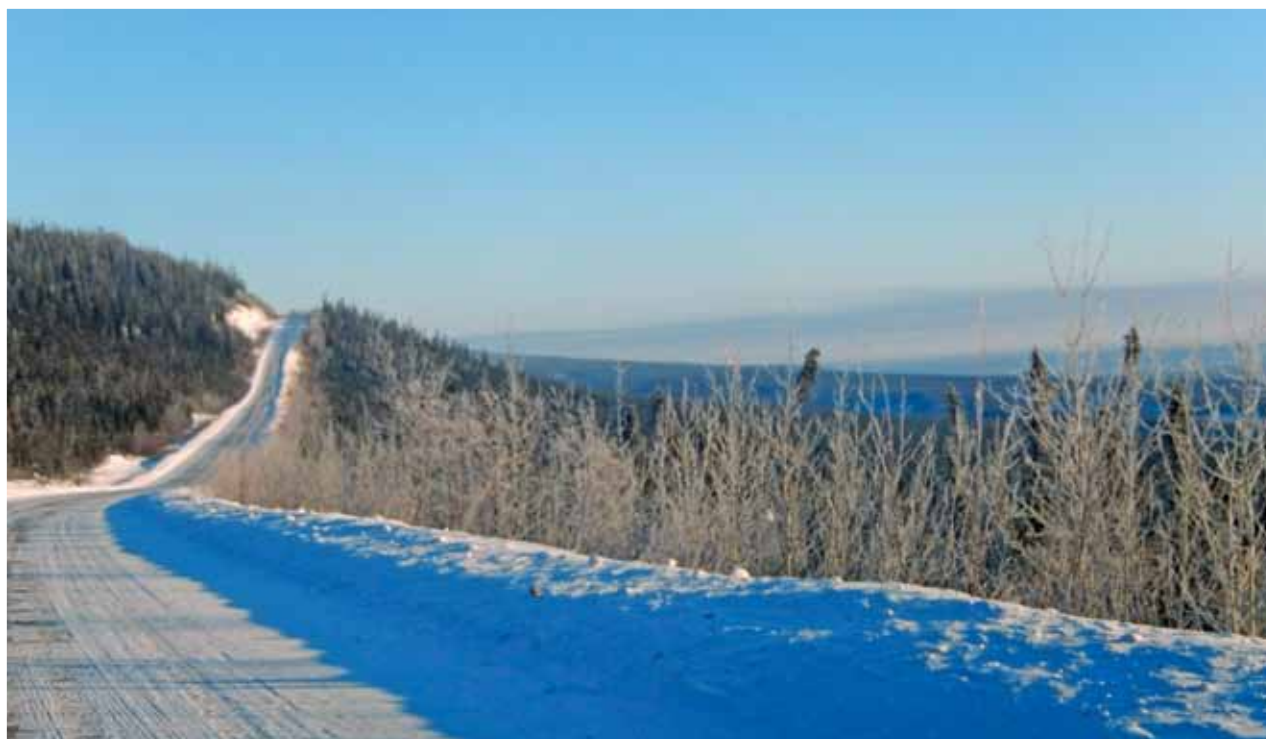
On the Road Again for Dorothy

Don McIntyre's Journey

SHEILA PULS

St. George, Fort Langley

LEFT An interesting stretch of northern highway with good visibility. RIGHT Don with the red silk roses for Dorothy, photo taken by Roger Ettaqaik. PHOTOS Courtesy of Don McIntyre



For about fifteen years, Don McIntyre and his wife Dorothy had been active members of St. George's Church in Fort Langley. They would often leave for long RV road trips to explore various areas of Canada and the USA, until Dorothy's death from cancer in 2013. Don's first road trip alone was to drive south to Arizona and around the Gulf Coast to Key West, Florida, but he found navigating through cities harder without Dorothy's directions to guide him.

Having driven south, he thought it might be interesting to drive north over ice roads to Tuktoyaktuk an Inuvialuit hamlet located in the Inuvik Region of the Northwest Territories. Don (now aged 82) made the decision to take this 4,000 kilometre (km) drive alone, as a fundraiser for the Canadian Cancer Society, in Dorothy's name and as a time to grieve. On February 1st, 2015, immediately following the Sunday service, the congregation saw him off on this incredible journey. His Honda Crosstour car was equipped with winter tires; his supplies consisted of water, granola bars, potato chips and grapes.

It is a 3,874 km drive from Langley to Tuktoyaktuk, travelling via the Stewart-Cassiar Highway, Alaska Highway, Klondike Highway, Dempster Highway and the ice road from Inuvik to Tuktoyaktuk. He had pre-booked hotels in Quesnel (625 km), Smithers (490 km), Deese Lake (600 km), Whitehorse (650 km), Dawson City (535 km) and Inuvik (735 km). From Quesnel, on his second day of driving, until he had left Deese Lake on his return trip, he was either driving on ice, black ice or packed snow.

At each of the hotels, he was served breakfast before heading back "on the road again for Dorothy." He sometimes picked up a sandwich at a truck stop, and this together with his granola bars and potato chips made up his lunches and dinners. By the time he reached his hotel each evening he was too tired to go looking for a restaurant for dinner. During the day when he felt tired or found his concentration slipping, he would pull over and take a nap in the car. The scenery was spectacular—glaring white, blue skies, miles and miles of white snow. So big, so vast, so unforgiving. At times the temperature dropped to -46°C , although he did notice that his car thermometer stopped at -40°C !

Spending three nights in a very nice hotel in Inuvik (he mentioned there was a fireplace in his room, which he appreciated, as well as a flat screen TV), he made the 375 km round trip to Tuktoyaktuk over the ice road to the Beaufort Sea. During summer there is no road between the two. This ice road was unexpectedly interesting—consisting of beautiful, wide, smooth ice until it neared the sea, at which point it developed large ridges, which, Don says, "if I'd continued to drive at the highway speed, would have wiped me out in no time!"

Standing on the edge of the Beaufort Sea—a part of the Arctic Ocean—Don was holding a bunch of red silk roses, which he planned to leave there in memory of Dorothy. There he met a man called Roger Ettaqaik, who had been a photographer. Roger took his picture so he will always have a memory of that day—biting cold and clear, the end of the road. Don left his silk roses at the gate of the *Tuk* cemetery, turned his car and started the drive back to Inuvik.

Don began his drive home via Dawson City, White-

Don's car after a day of northern driving. PHOTO Courtesy of Don McIntyre



Snow covered roads with mountains on the horizon. PHOTO Courtesy of Don McIntyre



horse, Deese Lake and then to Prince Rupert to visit his son, Cameron. The predominant weather experienced in the section around Deese Lake was freezing rain, icy roads, then rain on top of the ice—even the logging trucks pulled off the roads. By the time Don arrived in Prince Rupert he was exhausted, he decided it was time to take a rest, so he booked onto the ferry to Port Hardy, however, the ferry leaves at 5 am, with boarding at 3 am, so he spent much of the night in the parking lot, then had to wait until 6 am to be told that there was in fact a stateroom available. Three hours sleep, a ferry crossing, docking at 11:30 pm and following his GPS directions to his hotel for a longer night's sleep set him up for the drive down Vancouver Island and the ferry back to the lower mainland and home.

This journey gave Don lots of thinking time. Asking

him what he takes from his journey, he says that he now knows you can't drive away from grief, you have to adjust and cope. So if the journey was intended to cure the grief, it failed. If the journey was intended to raise money for cancer research, it did raise some (almost \$6,000 has been raised so far, and more is still coming in). The journey proved Dorothy's opinion that age is just a number and that you are only limited by the limits you place on yourself—and that he found his when he decided to take the ferry rather than drive home.

Don is glad he made the trip; he has come to terms with his loss and now intends to get on with the rest of his life.

Anyone wishing to support Don's journey can donate to the Canadian Cancer Society through the website <http://convio.cancer.ca/goto/ontheroadagain>. ♦

Philip Owen Awarded Honorary Degree

PRESS RELEASE FROM THE OFFICE OF SHANNON LYTHGOE
Vancouver School of Theology

It was announced March 25th, 2015, by action of the Vancouver School of Theology (VST) Board of Governors, that the degree of Doctorate of Divinity honoris causa, will be conferred on Philip Walter Owen, CM, Order of the Diocese of New Westminster (ODNW), at the upcoming VST Convocation on May 11th, 2015 at 7 pm at Shaughnessy Heights United Church (1550 West 33rd Avenue).

Philip Walter Owen (born March 12th, 1933) was the 36th mayor of Vancouver, British Columbia from 1993 to 2002, making him one of Vancouver's longest serving mayors.

The cornerstone of his political career was his belief that addiction is an illness, which requires treatment as opposed to a moral or legal lapse, which requires punishment. His innovation was entitled the *Four Pillar Approach*, which combined prevention, treatment, law enforcement and

harm reduction. He was a pioneer in this field. The policies he championed ignited a national debate, which resulted in a more nuanced view held by society. Across the country, laws and their application changed to reflect solutions other than punishment. As a result, crime and drug related illnesses were significantly reduced in urban environments. The integration of the *Four Pillar Approach* with the formation of Canada's Mental Health Commission resulted in an urgency being placed on housing for those people afflicted by addiction and mental illness. The change of priority from punishment to support has yielded many social benefits to individuals, families and communities.

In recent years, Philip Owen has received recognition from many organizations, including BC Health Officers, Simon Fraser University, Lions International, Rotary International, the Brotherhood

Inter-Faith Society, the BC Civil Liberties Association, the Richard J. Dennis Drug Peace Award (New York) and the Canadian Criminal Justice Association. In the past he has sat on the boards of: Ovarian Cancer Canada, Opportunity International, the Salvation Army and Vancouver International Airport. He and his wife Brita have travelled to drug policy reform conferences throughout the world.

In the spring of 2008, Owen was named a Member of the Order of Canada, the country's highest civilian honour. A long-time member of St. John's, Shaughnessy Anglican Church, Philip was invested into the Order of the Diocese of New Westminster on November 1st, 2014. Vancouver School of Theology congratulates Philip Owen on his achievement of the Doctorate of Divinity honoris causa.

The VST Board of Governors has also awarded an Honorary Degree to author,

Bishop Skelton congratulates Philip Owen on his investiture into the Order of the Diocese of New Westminster, November 1st, 2014. PHOTO Wayne Chose



theologian and United Church Minister the Rev. Dr. Edwin Searcy. The degree of Doctorate of Divinity honoris causa will be conferred on Dr. Searcy, at the upcoming VST Convocation on May 11th, 2015. ✠

St. Mary the Virgin, Sapperton, Celebrates 150th Anniversary

ROB ENGLAND
St. Mary the Virgin, Sapperton

On May 1st, 1865, one hundred and fifty years ago this month, the parish church of St. Mary the Virgin, Sapperton, was consecrated. In those days, the church was a small wooden building in a clearing in the great forest outside of the new city of New Westminster. Columbia Street, which ran by the front of the church, was little more

than a dirt track traversed by the occasional farmer's cart. Today the historic building, much enlarged over the years, sits on one of the lower mainland's busiest traffic routes, surrounded by homes and commercial buildings. It is one of BC's oldest church buildings in continuous use.

Strictly speaking, this is the 150th

anniversary of St. Mary the Virgin's current church building; the congregation itself is somewhat older still. It started out in 1859, when the Columbia Detachment of the Royal Engineers, a company of soldier-artisans, arrived with their families from England to maintain order and build infrastructure in the new colony of British Columbia. The Royal Engineers, also known as "Sappers," set up their headquarters camp on the Fraser River just to the north of the New Westminster city boundaries.

In September 1859, the Rev. John Sheepshanks arrived in New Westminster to bring Anglican services to the new colony. He carried with him a letter appointing him Military Chaplain for the members of the Detachment and their families. The group of church people who were to become St. Mary's congregation was now in existence, meeting in a part of the Royal Engineer's barracks.

By 1862, the increasing number of local civilians attending the services of the barracks church led to the appointment of a civilian priest-in-charge for the new congregation. As the priest appointed was also the Military Chaplain, it is likely the congregation noticed little change in their worship! The following year, the Columbia Detachment was disbanded, with most of the Sappers electing to remain in the new colony. The congregation, now known as the parish of St. Mary the Virgin, needed to find themselves a new meeting place. Over the next two years a nearby parcel of land was acquired and a new church building, designed and built by former Royal Engineers, was completed in early 1865.

In those days, New Westminster was the capital of the colony of British Columbia, and Government House, the residence of Governor Seymour, was situated on part of the former Royal Engineer's camp. As St. Mary's was the nearest church, the governor and many of the colonial government civil servants made the new church their spiritual home. Today the pew used by Governor Seymour remains at the front of the nave, marked by a brass plaque. When the capital was moved to Victoria in 1868, St. Mary's priest-of-the-day noted ruefully that he had lost almost his entire congregation.

In 1878, the Diocese of British Columbia was split into three and the Diocese of New Westminster came into being. The first Bishop, Acton Windeyer Sillitoe, arrived

from England in 1880, and decided to make himself Rector of St. Mary the Virgin and live in the nearby rectory, renaming it St. Mary's Mount. Over the next decade, St. Mary's Mount became a leading centre of city social life, housing three Governors General, as well as Prime Minister Sir John A. MacDonald, on their visits to New Westminster. In 1889, Holy Trinity in downtown New Westminster was made the first Cathedral of the new diocese and Bishop Sillitoe and his family left St. Mary to live in the new Bishop's Palace located near the new Cathedral.

After the departure of Bishop Sillitoe, St. Mary reverted to being a small parish church, often with a part-time, shared or short-term priest. This changed in 1912, with the appointment of the Rev. (later Canon) Frank Plaskett. Rev. Plaskett was a very energetic man who was Rector of St. Mary's for 32 years and who led the parish through a long period of growth. Under his leadership the church building was expanded and the congregation greatly increased in size.

As has been the case for many parishes, the early 1960s marked a high watermark for congregation size. For St. Mary the Virgin, this meant over 200 people, on average, attending the three Sunday services and a large Sunday School filled with children. Head days, no doubt, but there can also be no doubt that today's congregation, although considerably smaller, remains as welcoming, enthusiastic and committed. As an example, the parish has just completed a major renovation to its parish hall to modernize the kitchen and provide wheelchair accessible washrooms, among other improvements. With major increases in people living in the area expected in the coming years, the future holds challenges but also a great deal of promise!

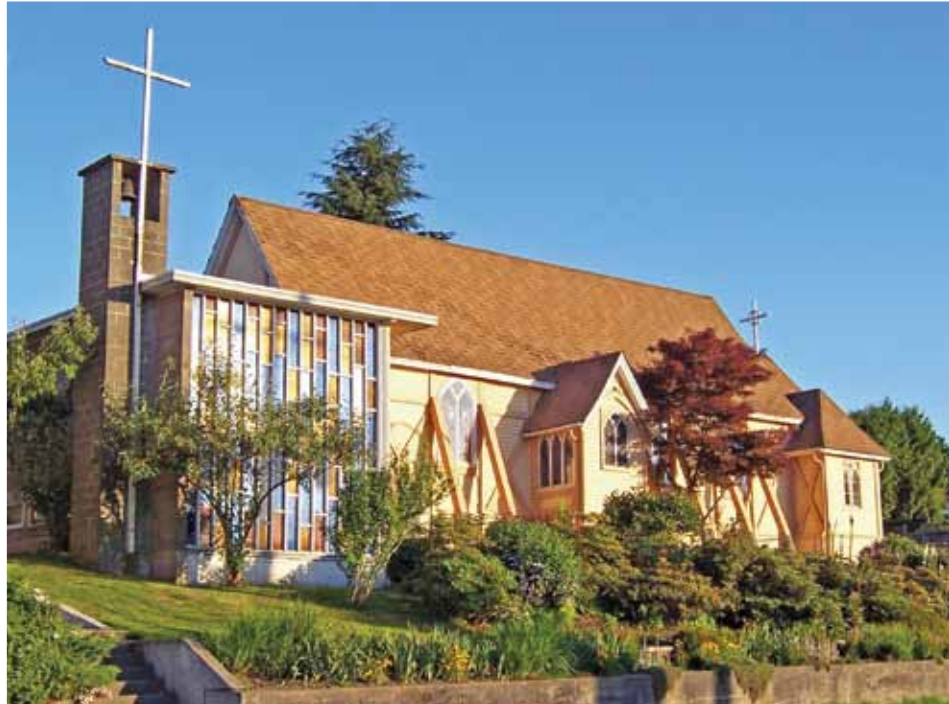
This year, St. Mary the Virgin, Sapperton, is celebrating its long and successful history, and looking forward to many more years of ministry. Anniversary celebrations include: a Heritage Dinner that was held in February, a wine and cheese homecoming event for friends and former parishioners, May 2nd, inclusion in the New Westminster Heritage Tour on May 31st, and an anniversary service with Bishop Melissa and invited dignitaries on October 25th.

For more information, check St. Mary's website at www.stmarysapperton.ca or call 604.521.2314. ✠

Rector John Davis and Churchwarden Charles Digby, former Royal Engineer, meet in front of St. Mary the Virgin, Sapperton, in 1898. PHOTO Courtesy of St. Mary's, Sapperton



The historic church of St. Mary the Virgin, Sapperton, as it appears today. PHOTO Courtesy of St. Mary's, Sapperton



Warden's Training Day

RANDY MURRAY

Diocesan Communications Officer & Topic Editor

LEFT The Bishop elaborates on the Rev. Marnie Peterson's presentation of Elements of Organization Systems (aka the Hairball Model). MIDDLE Archivist Melanie Delva. PHOTO Randy Murray RIGHT Grilled Cheese/Tomato Soup Comfort Food lunch. PHOTO Caitlin Reilley Beck



More than 60 Parish Wardens joined a number of diocesan clergy and a large cohort of Synod staff to participate in the second bi-annual Warden's Training Day, this year held in the gym at St. Mary's, Kerrisdale (SMK) on Saturday, March 21st.

The program for the day was developed largely by the Synod office program staff and was to some degree based on the first event held March 9th, 2013. Children's and Youth Ministry Coordinator, Caitlin Reilley Beck was the point person for the event, working primarily with a group of staff which included: Ministry Resource Associates, Tasha Carrothers and the Rev. Marnie Peterson; Archivist, Melanie Delva; Director for Stewardship and Planned

Giving, Glen Mitchell, all under the oversight of Director for Ministry and Mission Development, the Rev. Ruth Monette. Joining Ruth from the Senior Staff team were: Business Administrator, Rob Dickson; Executive Archdeacon, the Ven. Douglas Fenton; and Bishop Skelton who were also very much involved in the daylong presentation. Administrative Assistants, Phil Colvin and Sandra Stevenson provided office and technical support.

Following registration and Morning Prayer led by Caitlin Reilley Beck and the Rev. Ruth Monette, Bishop Skelton addressed the plenary and got things off to an enthusiastic start by asking the Wardens present to take a few minutes and discuss with their table mates questions

that they had for the presenting staff members about their roles as Wardens. After 15 minutes, Bishop Skelton invited folks to stand and voice their questions while Tasha and Archdeacon Fenton kept track of the questions in large print on flipcharts at the front of the room. There were many. They ranged from: "What kind of reports do we submit?" to "What is our role with regards to personnel and human resources issues?" to "Leasing church space best practices" to "Where can we find resources for things like; chairing a meeting, succession planning, Parish Administrator training, Parish Council member role descriptions, the difference and/or the relationship between Trustees and Wardens, etc...?"

In her response to the questions, Bishop Skelton candidly admitted that some of these questions might not be specifically addressed during that day, however, the questions will be saved, noted and used in further development of both the Warden's Handbook publication and future Warden's Training Days. Also, many of the Wardens' questions were addressed in the fulsome package distributed at registration and during the course of the daylong program unfolding. Then Bishop Skelton went on to add that she identifies these questions largely as components of the bigger picture process of Parish Development (PD). She said, "The Wardens are key to Parish Development... Parishes do not grow that have a conflict at the centre."

Following the Bishop's address, the agenda continued with Ministry Resource Associate, the Rev. Marnie Peterson describing elements of successful organizational systems based on the curriculum of the Diocesan School for Parish Development. Rob Dickson spoke about the importance of keeping track of government correspondence particularly in relation to tax exemption forms. He also spoke about liability issues and the role of the diocese working with the parishes regarding lease agreements and property improvements. Archdeacon Douglas Fenton spoke about Anti-Racism Training and personnel issues. Diocesan Archivist and Privacy Officer, Melanie Delva spoke about a number of issues important to Wardens; amongst them; Personal Information Privacy Act (PIPA) and which parish records are desired and required for deposit in the Diocesan Archives.

After a delicious grilled cheese and soup lunch the program continued with some in-depth investigation of Warden's tasks and parish maintenance. A large section of the afternoon session consisted of a case study facilitated by Tasha Carrothers where the plenary were presented with a situation where a parish and a tenant were struggling to share space.

There were brief presentations from: Glen Mitchell promoting the then-upcoming April 18th Stewardship Day and the importance of implementing a *Year Round Stewardship Program*; Caitlin Reilley Beck promoting Children's and Youth Ministry initiatives around the diocese including the then-upcoming Confirmation Prep Day on April 25th, and the growth and development of *Godly Play* programs around the diocese; and the Rev. Ruth Monette guided the Wardens through the *Applying for a Parish Development Grant* sheet contained in their registration package and answered questions about that funding opportunity.

There was of course a great deal more information communicated during the 10 am to 3:30 pm program and many questions and answers shared. The initial report from Phil Colvin who is charged with collating the evaluation forms is that the Wardens found the information useful, enjoyed the presentations and overall had a very positive experience. ♦

• DIOCESAN ARTS MINISTRY •

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Bishop's Blessing • Turning the Tables

L. MYERS
St. Paul's, Vancouver

The Prayer Over the Gifts. PHOTO Sandra Vander Schaaf



On March 8th, 2015, Bishop Melissa Skelton made her first Episcopal visit to St. Paul's in Vancouver's West End. Those of us who had been working on behalf of St. Paul's Advocacy and Outreach offices were excited about how serendipitous this visit was. The Advocacy Office has been an integral part of St. Paul's since 1995, and St. Paul's parishioners have been firmly supportive of this mission. It is a mission of healing, hope, and restorative social justice for those who have been abandoned or otherwise left behind by our society. Financial problems have been putting a strain on the mission since the fall of 2014. Since then, Rector of St Paul's, the Rev. Jessica Schaap and the leadership team have been trying to find a new way forward for this important work. At vestry this year, parishioners were asked to focus on the Advocacy and Outreach offices by means of participating in a listening process originally developed by Bishop Skelton.

St. Paul's leadership and parishioners have been trying to become better acquainted with the work of the Advocacy and Outreach Office and to show their appreciation to the people involved in the ministry. To this end, March 2015 was declared *Advocacy Month*, and, as luck would have it, Bishop Skelton visited St. Paul's in the second week of March. It seemed fitting that the Advocacy and Outreach staff should be honored with a blessing by the Bishop; therefore, Advocacy and Outreach office staff members were invited to attend the 11 am service.

As we entered the little red church we got a preview of Bishop Skelton's sermon — a framed black and white print of Ade Bethune's drawing *Jesus and the Moneylenders* — on a table in the chancel by the Bishop's chair. This drawing depicts a stylized Christ figure kicking the moneylenders out of the temple.

Bishop Skelton in her Episcopal robes and mitre, processed resolutely, carrying the large brass crosier that is a symbol of her office. The crosier is both a rod and staff enabling a Bishop to *prod the lazy* and *pull back those who stray*. Bishop Melissa certainly prodded St. Paul's parishioners with a spirited sermon admonishing the accumulation of too much material wealth and pursuing the wrong directions in life. She advised us to look within and see what needed cleansing in our temples.

Norm Sharkey and the Our House Crew filled two rows of pews, sporting their red Our House t-shirts. They wanted to see the Bishop and support St. Paul's on such a

special occasion.

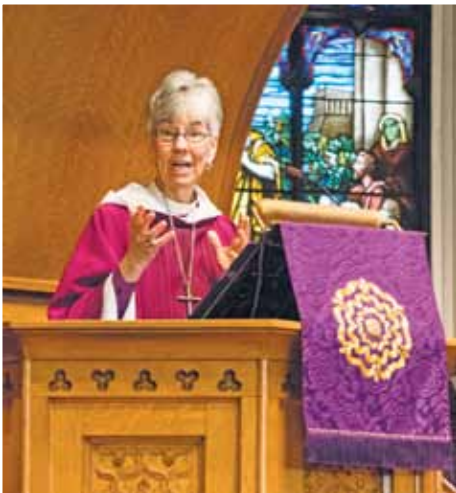
After the thought-provoking sermon, the worship continued with Bishop Skelton presiding over the Eucharist. After worship, parishioners gathered downstairs for an elevated version of coffee hour. John Wilson baked a special cake featuring purple icing with fondant corners shaped like the Bishop's mitre. It was wonderful to watch Ellen Silvergeiter and her husband, Fred, receive acknowl-

edgement and the Bishop's blessing for their work at the Advocacy Office.

During tax season, Mondays begin with a long lineup in front of the church. Fred prepares tax returns at no charge from 9:30 am until the doors close at 4 pm. He helps everyone file their return as Ellen serves clients in need of advocacy. Ellen listens and helps: single mothers figure

CONTINUED ON PAGE 9

Bishop Melissa preaching. PHOTO Sandra Vander Schaaf



The Ade Bethune print. PHOTO Bishop Melissa Skelton.



The Eucharist. PHOTO Sandra Vander Schaaf



The receiving line after worship. PHOTO Sandra Vander Schaaf



LEFT St. Paul's rector, the Rev. Jessica Schaap with Bishop Skelton. MIDDLE Bishop Skelton meets Randy Stackhouse. RIGHT Bishop Skelton blesses the Advocacy and Outreach team. Left to right: Wren Crandall, volunteer; Randall Stackhouse, Outreach Worker; Ellen Silvergeiter, Advocacy Office Director; Fred Silvergeiter, volunteer; and Mel Smith, volunteer. PHOTO Sandra Vander Schaaf



Church Communications 101

BEE KAPITAN
Communications Coordinator, St. Mary's, Kerrisdale

In October 2014, I attended a two day Certification Lab, a church communications-intensive in Orange County, California.

Recently hired by St. Mary's, Kerrisdale and not wholly familiar with church tradition, I was eager to attend this church communications-intensive. I was looking forward to participating with like-minded talent and learning from experienced speakers about how I could be effective in understanding my new role.

In a large room on the Saddleback Church campus, I was the only Canadian amongst 30 other folks responsible for their church communications. The Agenda had this overall theme:

"Most ministries in a wide range of denominations face similar communication challenges."

Who is attending church?

The seasoned speaker's first topic covered information focusing on how 80% of churches are in decline or stagnation. Some churches are embracing change in order to appeal to a community that doesn't fully understand why they need a church at all. Ultimately, churches need to identify what benefits they can contribute and be known for in their communities in order to appeal to a greater audience. This change is necessary to stop the attendance slide.

To better understand the changes, we spoke about who is frequenting our churches. Heads nodded around the room as Mark MacDonald, a senior church brand strategist, talked about the Baby Boomers (born between 1946–1964) preferring the traditional-style church. "Being raised in the church, they fully understand why they need the church."

Mark relayed his thoughts on why Millennials (born in the 1980s to the early 2000s) are struggling to find any need to be a parishioner: "The church needs to reach out to this group since they're the largest demographic group in our culture, yet as a whole don't attend any church services regularly. Often churches with multi-sites and a more contemporary services, seem to be attracting this group easier than the more traditional churches as a whole."

Print bulletins to mobile apps.

Communicating to a parish with a range of 20 to 60 years difference in age is sometimes quite challenging. Boomers want their Sunday bulletins in large print while Millennials sign up for daily mobile push notifications where they can access the weekly calendar, inspirational graphics or church

videos via *smartphone*.

Printed collateral ranges from a single glossy piece of paper with the church contact information to a 32-page weekly magazine that outlines the full service, prayer list, weekly announcements, and music inserts. Regardless of size, the bulletin remains the backbone of most ministries. The original purpose of the weekly church bulletin is to aid and welcome the newcomer.

"We cut my bulletin printing costs by thousands of dollars by simplifying the content and duration of the listed announcements," states Instructor Gerry True, Communication Arts Minister at Oak Hills Church. "When promoting church events, we have found it more effective to provide information and inspiration to people through social media rather than the bulletin being the primary avenue for communication. And we can do it at a much lower cost than printing a lot of information in a bulletin."

"Plus I can see how well my promotions on *Facebook* or *Twitter* have done by reviewing the analytics. It tells me the people who have viewed my boosted ad by their age range, what device they are using and where they live, in addition to their online search interests. Bulletins aren't able to provide that kind of information, and we have found that trash cans are full of them after the service."

Stephen Brewster, the Creative Arts Pastor at Cross Point Church, has a different approach to connecting with parishioners; his communications team sends out information within their mobile church apps.

Mobile phones are changing the way we live and give. Stephen uses *Textify* (available only in the US), an affordable and easy-to-use mobile fundraising and communication solution specifically designed for churches and non-profit organizations. Stephen says, "We started *Textify* and saw almost 700 new donors in one week! It is so simple, the user experience is great."

He is also using *Snapchat* to connect with the parish. *Snapchat* is an app where users can take photos, record videos, add text and drawings, and send them to a controlled list of recipients. These photographs and videos are known as "Snaps." Users set a time limit for how long recipients can view their *Snaps* (the range is from 1 to 10 seconds), after which they will be hidden from the recipient's device and deleted from *Snapchat's* servers.

Share your stories.

Phil Bowdle, the Creative Arts Director at West Ridge Church says, "Share your ministries stories." Phil smiles,

Bee Kapitan. PHOTO Angel Williams



saying "Don't just tell people how your ministry engages community—show them." His eyes light up when he speaks about West Ridge's Generosity Experiment.

"Two weeks in a row we asked our parish to donate one extra dollar beyond their regular offerings. With the amount collected, we knew it would make a difference for a family within our community. We heard about a single mother with four children who desperately needed to catch a break. We decided to videotape the results of the Generosity Experiment to share with others and our congregation." The video can be viewed online at <https://vimeo.com/52638656>.

#certlab, the gift that keeps on giving.

The information shared in this article is only a fraction of what was taught and shared over the two days within that warm California room. Months later the conversations and support continues as we connect on *Google Hangouts* and *Facebook* as an online community. I feel blessed to have met many talented individuals who are as passionate about being effective communicators as they are about carrying the message of God.

Good news for church communicators interested in attending a Certification Lab. The Center for Church Communication is holding its next two day intensive in St. Louis, Missouri, on June 8th and 9th, 2015. For more information please check out the website at www.cfcclabs.org/certification. ♦

Bishop's Blessing • Turning the Tables

CONTINUED FROM PAGE 8

out their lives, those with substance abuse issues find sober living, elderly clients fill in government forms, and all this as she conducts her chorus of volunteer advocates as they help a multitude of people address a myriad of problems. It was wonderful to see Bishop Skelton bless her service and pray for her success.

Randy Stackhouse, the outreach worker and his partner, Wren, were present as well. David Facey-Crowther distributed thank-you cards to the Advocacy and Outreach team, a cheque was presented and photos were taken. Bishop Skelton spent a good deal of time speaking with

the Advocacy and Outreach staff, genuinely interested in this mission that is central to St. Paul's.

"It is important," said Wren, holding up the card that was presented to Randy Stackhouse, "he spends all of his time working on this—it is his calling and his passion." Wren understands for she has been working in the Downtown Eastside for over five years. She works with the Salvation Army and Rain City Housing. Wren's work is similar to the work Randy does, as he doesn't restrict himself to his office but goes out and meets the homeless on the streets. He tries to solve their problems one by one, going to hearings

and rental appointments with clients as they seek to find a way off the streets and back into a sustainable and sober life. After Bishop Skelton's visit, we all felt more certain that we are moving in the right direction, following our hearts by helping the elderly, the disenfranchised, addicts and single mothers, children, the vulnerable and immigrant communities—those very people who the moneylenders were taking advantage of, noted in Bishop Skelton's sermon. We were turning the tables and not focusing on money, but on the important service that is carried forward in the Advocacy and Outreach office of St. Paul's every day. ♦

LEFT John Wilson, the baker of the purple cake in his purple shirt. MIDDLE A piece of purple cake for the Bishop. PHOTOS Sandra Vander Schaaf RIGHT A "Mini" Parish Development session with the Parish Council. PHOTO Bishop Melissa Skelton





1.



2.

Supporting Human Rights & Community Development in El Salvador

GLEN MITCHELL
Director for Stewardship and Planned Giving, Diocese of New Westminster; Parishioner, St. Mary's, Kerrisdale; Director, Foundation Cristosal

With the consecration on January 31st of Obispo David Alvarado, St. Mary's, Kerrisdale (SMK) continues its relationship with the Diocese of El Salvador as its second Bishop took office. Beginning in 2004, the parish has sent groups and money on a regular basis to support the human rights work of the Diocese of El Salvador. Now, that work is focussed in Foundation Cristosal (Cristosal.org), an Episcopal Church-based charity of which I am a director, along with Dr. Susan Burgess.

In addition to its annual support for the Human Rights and Community Development programs of Foundation Cristosal, SMK also has a growing relationship with the Parish of Cristo Rey (Christ the King) in Los Calix, a rural farming community in the department of Usulután. In 2011, St. Mary's parishioners celebrated their centennial by raising money for a number of purposes including a new church complex in Los Calix. One quarter—\$145,000—was earmarked for this project, which is now under construction. It includes an 80–100 seat church building that will double as a flood refuge centre; a store, which will generate income for the parish; and a small house for Father Antonio Lopez and his family. The buildings were scheduled for completion by the end of April 2015 and will be cause for a grand celebration.

The SMK Cristosal Community is the parish-based group that continues to develop our parish's relationship with the Diocese of El Salvador, Foundation Cristosal and the Parish of Cristo Rey. Our plans in 2015, and beyond are to invite other parishes and interested individuals or groups in the Diocese of New Westminster, indeed across Canada, to join with us in supporting this work. We plan to do that by developing a broader knowledge of the issue of displaced refugees in Central America, human and civil rights issues in El Salvador, sharing information about the opportunities that the Cristosal Global School presents, and developing partnerships with Anglican parishes, other denominations, the Diocese of New Westminster, the Vancouver School of Theology, other educational institutions, and the Salvadoran community.

Rates of violence and forced displacement in El Salvador are on par or greater than other armed conflicts and formally recognized humanitarian crises globally. Internally displaced peoples without protection turn to human traffickers called "coyotes." In the summer of 2014, the displaced refugee problem in Central America grabbed headlines in North America because children, some as young as ten years old, were escaping north to the United States to avoid the gang violence in Honduras, Guatemala and El Salvador. At last count more than 60,000 young people are in the custody of the Government of the United States. Many await deportation, returning to the violence from which they tried to escape.

Because of its experience in refugee work with the United Nations, Foundation Cristosal decided to take action on behalf of these forced displacement victims by

building national capacity and activating state agencies. Civil society organizations like the church will protect victims forcibly displaced by violence and organized crime in El Salvador. It is also creating a regional network for victims requiring emergency assistance who will receive international protection when necessary.

Foundation Cristosal has created the Central American Refugee Network in cooperation with the Anglican Dioceses in other Central American countries. It has also founded a National Roundtable to gather information about the extent of the problem and to foster policy changes both nationally and internationally. It is coordinating the work of many organizations doing this work; and is establishing an expanding network of Safe Houses for emergency protection of those forcibly displaced. Individuals and parishes across the diocese are invited to help fund this work by sending gifts to SMK earmarked for Foundation Cristosal's refugee and human rights work.

Almost all who live in Los Calix were displaced persons from the eleven year El Salvadoran civil war, which ended in 1991. The peace agreement provided that internal refugees from various parts of the country be resettled in new communities like Los Calix. Many of these had been guerrillas during the war or had lived in other countries to avoid the military's death squads. Early in the life of this community, the people invited the Diocese of El Salvador to accompany them. It continues to do so and is a primary reason for the involvement of SMK.

There have been parish visits to the community of Los Calix since 2004, when our relationship began. By 2009, discussions about the needs of the community and the Parish of Cristo Rey had identified the need for a new church building that could knit the community together and provide a place of safety when flooding happens during the wet season. Possibilities and concepts were considered in a partnership between the Parish of Los Calix, Foundation Cristosal and SMK so that by 2011 we knew enough to commit to a fundraising goal to fund the construction on land purchased by a St. Mary's parishioner. Milagro, one of the first settlers in Los Calix, expressed her thanks to God for the relationship with SMK. Daisy, another early arrival, told me that many didn't believe the construction would ever begin but she had patience and faith in the process.

SMK is poised to consider the next phase of its relationship with the Parish of Cristo Rey in Los Calix. Long ago we made a commitment to accompany this community for the long term. This means, as the building project is nearing completion that we will work with the people to consider the next phase of the community's development. This is not a one-way relationship—those involved, both at SMK and at the Parish of Cristo Rey grow and learn as we walk together, transformed.

Foundation Cristosal's Global School also transforms people who feel compelled to act for justice in the world, both locally and globally, and gives them tools for action.

The Global School engages individuals and communities from North and Latin America in dialogue, shared learning and capacity building to catalyze human rights and community development work. Individuals from parishes in the diocese have benefited from these courses and the SMK Cristosal Base Community organizes annual trips to El Salvador to engage in these learning and growth opportunities.

The Global School offers weeklong courses and internships in El Salvador, as well as cultural and academic exchanges. For example, a student group from Vancouver School of Theology (VST) spent a week at the Global School in January this year. Through this experience the students gained greater awareness of human rights issues and they built new capacities to develop solutions consistent with a rights-based approach in their future ministries. The Global School staff ground all program activities in the human rights values of equality, participation, non-discrimination, and accountability to promote sustained relationships that are respectful of the dignity and worth of all people.

Global School courses are for anyone who feels compelled to participate in processes for change, both locally and globally. The courses are an excellent training opportunity for individuals and groups who seek to develop human rights or community development initiatives, as well as those already engaged in this work. Participants develop skills for critically analyzing problems and potential solutions, as well as approaches to multicultural exchange. In addition, courses provide a platform for team building, skills building, and discernment for parish, diocesan, and

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- 1. The Rt. Rev. Juan David Alvarado Melgar being consecrated as the 2nd Bishop of the Diocese of El Salvador on January 31st, 2015.
- 2. The new Bishop Alvarado greets the more than 450 people who crammed into the parish church of San Juan Evangelista (St. John the Evangelist) in San Salvador.
- 3. Retiring Bishop Martin Barahona embraces the new Obispo David.
- 4. Costa Rican Bishop Héctor Monterroso preached at the consecration.
- 5. Archbishop Armando Guerra of the Province of Central America (Bishop of Guatemala) presided at the consecration.
- 6. Milagro, one of the first settlers in Los Calix, and a leader in the community, expressed her thanks to God for the relationship with SMK, the Diocese of El Salvador and Foundation Cristosal.
- 7. Padre Antonio Lopez, the project manager Gregorio, Antonio's wife, Areli and a parishioner, Daisy proudly show the visitors the building site in Los Calix.
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community groups. The courses can also serve as a complement to academic study at the undergraduate or graduate level, as well as seminary or continuing education programs as is the case for students from VST. Visit www.vst.ca to read more about the course offerings. The consecration of Obispo David Alvarado was a grand occasion for the Salvadoran church in Central America. He was honoured to be there. The Archbishop from Guatemala presided and Bishops from many Central American countries and the United States participated in the three-day service at San Juan Evangelista Parish in San Salvador. Many people from his former parish in Izalco came to the service by bus and they were overjoyed to be part of this important event in the life of their church. Bishop Alvarado has chosen themes of unity and hope, to mark the beginning of his episcopate.

The Primate's World Relief and Development Fund (PWRDF) is a partner with SMK in the work the parish is doing in El Salvador. Financial gifts qualify for a Canadian charitable tax receipt, which is made in support of the human rights and community development programs of Foundation Cristosal. St. Mary's gifts are transferred to PWRDF for transmittal to Foundation Cristosal. The parish is now working on a new agreement with PWRDF to continue its gifts in support of the refugee work that Foundation Cristosal has initiated and we hope to be able to announce it soon. Canadians who wish to support the current program of human rights and community development work are encouraged to send their gifts directly to PWRDF or to Foundation Cristosal with a note saying that their gift is for Foundation Cristosal. ✠

The foundations of the church and the other buildings were all dug out and because of the nature of the soil at the building site. The church structure will be one metre above the land level so that it can double as a refuge when the wet seasons in El Salvador cause inundations of the area.

Construction continues in late March on the new church building, a small structure for the priest and a parish store. PHOTO Fr. Antonio Lopez

Many of the workers on the building project are local men, guided by a professional engineer, Gregorio. When the construction was completed in April, it was cause for a great celebration and began the next phase of relationship between St. Mary's, Kerrisdale and the Parish of Cristo Rey.

Photos courtesy of Glen Mitchell unless otherwise noted.



Diocesan Council Working Towards Parish Development Awareness

NEALE ADAMS
 Communications Officer/Topic Editor Emeritus; Parishioner, Christ Church Cathedral



LEFT The Bishop begins the March 17th meeting of Diocesan Council. RIGHT The Synod Staff table: Business Administrator, Rob Dickson; Executive Archdeacon, the Ven. Douglas Fenton; Director for Mission and Ministry Development, the Rev. Ruth Monette; and Administrative Assistant, Sandra Stevenson taking the Minutes of the meeting. PHOTOS Neale Adams

All parishes in the Diocese of New Westminster in the near future will be asked to find and reach out to marginalized communities and people in their midst.

Refugees, immigrants, First Nations members, those suffering from mental illness and addictions, and many others are some of the people in the Diocese of New Westminster who are among the marginalized said a report from the Council’s Diversity Working Group on March 17th. Diocesan Council accepted the report of the group it had set up at the previous meeting and agreed to take action.

“If the diversity of individuals and communities that surround our churches are not represented in our parishes and Diocesan leadership, then we are not a full and wholesome incarnation of the Kingdom,” said the report, which was presented by the working group’s chair, Mark Munn of Christ Church Cathedral.

The report states that the diocese “struggles on a very deep and profound level” with the need to include marginalized people “in pews and in all levels of church leadership.”

“Some members of this working group... characterize issues related to race equity in quite dire and stark terms... As a church we have not fully welcomed nor integrated those suffering mental illness and addictions, whose presence amongst us is too visible in Vancouver’s Downtown Eastside. Nor have we entered into transformative relationship with our First Nations brothers and sisters.”

The report envisioned a two-phase process: first for each parish to seek out its marginalized neighbours and find out what they have to say. “Unlike [as in] the past, our first stance has to be one of listening and discernment, not about control, but listening for how God might be calling us to engage and be transformed.” Only after listening takes place would a second phase of action begin.

The Bishop, archdeacons, and some members of Diocesan Council will develop a set of “faith questions.” One would ask how Christ might be asking parishioners “to write a new page of mutuality, affirmed in bonds of God’s love, with First Nations communities... especially where suffering is greatest.” Another might ask how each parish is supporting the lives of immigrants and refugees.

The working group said that the process would have facilitators work with parishes and diocesan groups and help them with what is called a “GAP analysis” — comparing current parish reality with what could be done to “affirm and engage the diversity” around them.

Asked by Council member Cameron Gutjahr of St. Mary’s, Kerrisdale what types of diversity the Working Group was thinking of, the Ven. Lynne McNaughton of St. Clement replied that the group wanted people to “think widely.” The Rev. Luisito Engnan of St. Michael in Surrey added, diversity can include culture, gender, age—many aspects of how people live.

The Council agreed that the program should have a deadline with facilitators reporting back after one year. The Rev. Lois Boxill of Christ Church Cathedral suggested that milestones be set.

David Swan of St. Mary’s, Kerrisdale, chair of the Council’s Standing Committee on Mission and Ministry Development said that the Working Group’s report was exciting, but must engage some professional consultants who are familiar with such a process. It must be done well, he said. “If we do it badly it could be damaging and cause more harm than good.”

Other working groups reporting to Diocesan Council on March 17th included one, which focused on teaching parish development and engaging the whole of the diocese.

As a first step, the Ven. Lynn McNaughton proposed that a number of Diocesan Council members should be involved in a program of visiting all parishes, either on their own or when the bishop visits.

A working group on communication strategy also recommended that Diocesan Council members talk about parish development at their conferences, in parishes, and at other Diocesan events. They suggested parish develop-

ment be stressed on the Diocesan website, case studies of successful development be written up and made available, and possibly a series of videos be created on what parish development involves.

Communications working group member Ian Thomas from St. Clement said that the messages should be coordinated and consistent. “We should be singing from the same hymnbook,” he said. ✦

Council at work. PHOTO Neale Adams

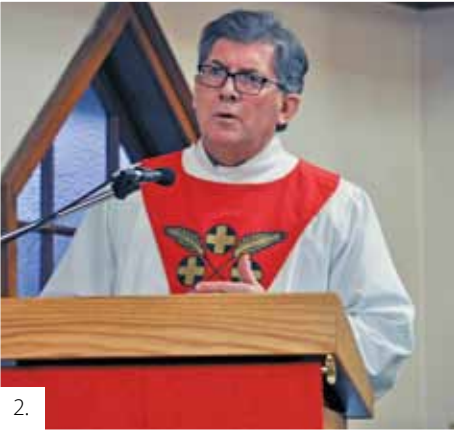


The Ven. Lynn McNaughton, Anne Kessler and Mark Munn. PHOTO Neale Adams





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Celebrating Holy Week & Easter

1. The Liturgy of the Palms in the narthex at St. John the Apostle, Port Moody on Palm Sunday. It was a very rainy day around the diocese and many outdoor processions were cancelled and brought indoors. PHOTO Randy Murray
2. The Ven. Grant Rodgers, Archdeacon of Loughheed and Rector of St. John's, Port Moody communicated the message of Jesus' radical hospitality through the lens of his entrance into Jerusalem. PHOTO Randy Murray
3. The Offertory prayer at St. John's, Port Moody: The Rev. Trudy Shaw, the Ven. Grant Rodgers and Maureen Simons. PHOTO Randy Murray
4. The Liturgy of the Palms in the hall at St. Augustine's, Marpole. PHOTO Caitlin Reilley Beck
5. The rain held off in Marpole (located in the very southwest corner of the City of Vancouver), allowing the exterior Palm Sunday procession to take place. PHOTO Caitlin Reilley Beck
6. The Parish of St. Alban's, Burnaby was the Palm Sunday stop on Bishop Skelton's visitation schedule. Here we see the Rev. Faun Harriman introducing the Bishop for her customary after worship Q & A session with the parish. PHOTO Randy Murray
7. Even during Holy Week there are cakes to be cut during parish visits. PHOTO Randy Murray
8. Ninety clergy and forty-five lay attended the Holy Eucharist with Reaffirmation of Baptismal and Ordination Vows, and Consecration of Chrism at Christ Church Cathedral, celebrated at noon on Tuesday of Holy Week, March 31st. PHOTO Randy Murray
9. Bishop Skelton just prior to blessing the oils of Chrism. PHOTO Randy Murray
10. The Holy Trinity, New Westminster clergy present The Passion of Our Lord at the 8 am, Holy Communion on Palm Sunday. PHOTO Randy Murray
11. Renowned liturgist and composer, Marty Haugen was the Holy Week homilist in residence at St. Mary's, Kerrisdale. He led daily reflections on the Holy Week to Easter journey, March 30th – April 5th. PHOTO Melanie Delva
12. At the Maundy Thursday service at Christ Church, Hope, the children present enthusiastically took part. Daphne and Bailey are washing Taylor's feet. PHOTO Audrey Rink

More Holy Week & Easter photos on pages 14 & 15...



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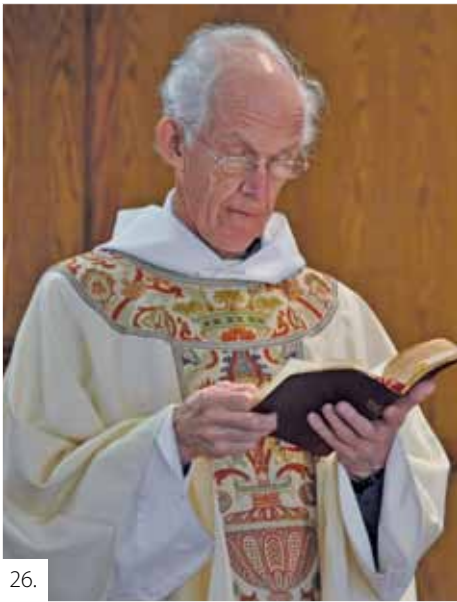
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Celebrating Holy Week & Easter

- 13. The Maundy Thursday Seder at the Parish of St. George, Maple Ridge.
 - 14. The ciborium with the "hidden" matzah is sent around the supper table at St. George's.
 - 15. The Rev. Gordon Shields reads Acts 7: 2 – 36 during the Seder.
 - 16. At 12 noon on Good Friday, St. Francis-in-the-Wood in the Caulfeild neighbourhood of West Vancouver presented the liturgy: *At the Foot of the Cross*. A major component was a dramatic reading from memory by the rector, the Rev. Dr. Angus Stuart of The Passion based on the Gospel of John. Here he is saying, "Jesus gave up his spirit . . . 'it is finished.'"
 - 17. The Choir of St. Francis with soloist Theresa Odishaw.
 - 18. Each member of the congregation at the St. Francis Good Friday service was invited to write a prayer of confession or intercession on a piece of paper and come forward to nail it to the large cross at the chancel entrance. Here is a younger member of the congregation nailing the prayer to the Cross.
 - 19. The Rev. Dr. Stuart was the last to nail his prayer to the Cross.
 - 20. The lighting of the Paschal candle at St. Mary the Virgin, South Hill. The Rev. Father Expedito Farinas and some youth of the parish at *Sabado Santo* (Holy Saturday), the evening of April 4th, 2015.
 - 21. The light of Christ is shared with every person present at Holy Saturday worship.
 - 22. People begin to gather by the recently lit fire at Garry Point Park in Steveston for the Richmond Ecumenical Sunrise Easter service at 6:30 am on April 5th.
 - 23. The worship leaders at the Richmond service got things going with enthusiastic *Hallelujah's*.
 - 24. Worship leaders singing *Christ the Lord is Risen Today*. On the left is the Rev. Margaret Cornish, rector of St. Alban, Richmond who was tasked with organizing the 2015 ecumenical worship.
 - 25. More than seventy-five clergy and lay gathered at Garry Point Park for the Sunrise service.
- PHOTOS Randy Murray



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Celebrating Holy Week & Easter

- 26. At the 8:30 am Celebration of Holy Communion Easter morning at All Saints', Ladner, retired priest, the Rev. Dudley Ritchie was the Celebrant.
 - 27. Preaching at All Saints', the rector, the Ven. Elizabeth Northcott. Elizabeth spoke about the women who had gathered at the now empty tomb and how they were the *first believers*.
 - 28. Members of the All Saints', Ladner faith community exchange the Peace of Christ.
 - 29. The St. David's, Delta 10 am Service of Holy Communion for Easter Day, 2015, had a unique twist. It was an Easter Pageant based on the Passion of our Lord from Mark's Gospel entitled *Teacher*, with words and music by Lesley Sutherland. In this first image we see the children of the Children's Chorus preparing to rehearse the song *Teacher*.
 - 30. The Pageant begins with the children singing to the "teacher."
 - 31. The choir singing *Crucify Him!*
 - 32. The "teacher" listens to his fate.
 - 33. Director of Music at St. David's, Bryn Stephenson led three processional hymns to get things started.
 - 34. Pontius Pilate washes his hands.
 - 35. The Rev. Pastor Paul Woehrle circulates through the congregation during the exchange of the Peace.
 - 36. The Cross.
- PHOTOS Randy Murray



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AROUND THE DIOCESE

• I Wonder... • Godly Play Event

SUBMISSION Caitlin Reilley Beck

As February drew to a close on Saturday the 28th, a group of 30 people from 11 parishes of the diocese met at St. Philip's, Dunbar to experience and explore *Godly Play*. The event was led by Godly Play Canada's Western Coordinator, Anne Clark of Dunbar Heights United Church, and Children and Youth Ministries Coordinator Caitlin Reilley Beck with the support of a team of Godly Play leaders from parishes in the diocese. Together the group, which also included three children aged 7 years 5 years and 19 months, was invited into a Godly Play space to hear the Parable of the Mustard Seed and together wonder what it might really mean.

Practical questions about beginning a Godly Play programme were also addressed—from what training is available for leaders to our new Diocesan grants process and how it will support the development of Godly Play programmes. Also on hand to help answer these questions was Director of Mission and Ministry Development Ruth Monette, who also brought her young daughter to the day, "The creation of sacred space and the storytelling style of Godly Play completely captured and held my 19-month-old's attention. Part of what I love about this approach to Christian formation for children is its commitment to honouring their spirituality and inviting their worship, prayer, and wonder."

Godly Play is a Montessori style approach to spiritual formation with children. A great deal of interest in Godly Play is developing in the diocese, and exposure

events like this one are a wonderful opportunity for parish leaders to learn about why they might choose to use this approach for spiritual formation in their parish. Developing Godly Play programmes is one of the initiatives that the current funding campaign for Children and Youth Ministries in the diocese would help to support. By Easter, the goal was to raise \$320,000 to be spent on Children and Youth Ministries in the diocese over the next three years. Donations and pledges towards this campaign can be made through Glen Mitchell, the Diocesan Director of Stewardship and Planned Giving. For more information about Godly Play and dates for upcoming training events, contact Children and Youth Ministries Coordinator, Caitlin Reilley Beck. ✦

Caitlin shares her thoughts with the group.
PHOTO John Sovereign



Participants at *I wonder...* observe materials assembled by facilitator Anne Clark. PHOTO John Sovereign



• March is a Big Birthday Month at the Synod Office •

The first Wednesday of the month is usually the day when the Synod Staff of the Diocese of New Westminster participates in the monthly staff meeting and celebrates that month's birthdays. March is the month when both Bishop Skelton (March 14th) and Bill Siksay (March 11th), the Assistant

to the Bishop and the Executive Archdeacon celebrate their birthdays. In the photo they are reading their staff signed birthday cards. It also the natal month of Ministry Resource Associate, Tasha Carrothers (who was on a Caribbean Cruise with her Mum in March 2015). ✦

PHOTO Randy Murray



• Beyond Priests on Pedals •

SUBMISSION Sheila Carlson

Sheila Carlson sent some photos into diocesan communications on March 9th saying,

"I was so amused by the article by Lyndon Grove in the March *Topic* (*Priests on Pedals*, page 17), that I thought I would send in these photos taken on Sunday, March 8th in Gibson's Landing."

The priest at St. Aidan and St. Bartholomew's, Gibson's, the Rev. Pastor Ian Nestegaard Paul, is also the pastor at Living Faith Lutheran Church 20 kilometres away in Davis Bay. His wife, Brenda, is a

part time pastor in Powell River, and during the two weeks she is there with their vehicle, Rev. Ian uses his motorscooter to get between the services. Both congregations have recently agreed to adjust service times, so instead of watching Rev. Ian riding off in a hurry—they will soon see him arriving in a hurry—but Sheila was quick to mention, "we will look forward to our coffee hour with him afterwards. I won't say that pedaling a bike is 'so yesterday,' but surely this is very modern!" ✦

Jacket's on. Helmet's on. Off he goes. PHOTOS Sheila Carlson



• Spare Change for BIG Change • Afternoon Tea Party Fundraiser •

SUBMISSION Sheila Johnston

It doesn't take many Canadian dollars to make a difference to families living in slum communities spread throughout Kolkata, India. In fact, *Spare Change for BIG Change* is the motto of the Canadian Friends of the Calcutta Cathedral Relief Service (CCRS). Since it was founded in 2011, the Canadian Friends/CCRS has been fundraising and sending 100% of donations from its generous supporters to CCRS, a non-profit charity registered in West Bengal. CCRS offices are situated on the grounds of Kolkata's stately St. Paul's Anglican Cathedral.

Canadian donations help support CCRS's empowerment programs that lift women out of poverty, education programs that enable illiterate children to thrive as students, and health programs that assist the underprivileged to improve their physical and emotional well-being. Empowerment, Education and Health are the three pillars of CCRS's programmes since its inception in the 1970s.

Each year the Canadian Friends/CCRS thanks their supporters at the annual *Penny*

Pot Tea held in the Parish Hall at St. Mary's, Kerrisdale. This year's afternoon event drew over 50 supporters, from Delta, Richmond, Surrey, New Westminster, Vancouver and Burnaby. When all the *Spare Change for BIG Change* was added up, the result was \$1,924 Canadian dollars (or 94,481 rupees). The Canadian Friends are awaiting word from Kolkata regarding the greatest need for the funds this year, be it education, empowerment, or health programmes.

The five Co-Directors of the Canadian Friends/CCRS—David Swan, Sheila Johnston, Keith Bunnell, Sara Badyal and Roma Palmer—extend sincere thanks to all their supporters. Anyone interested in learning more can email Sheila Johnston at sheilajohnston@shaw.ca.

For more information on the CCRS go to their website at www.cathedralreliefservice.net. The Canadian Friends' website is www.canadianfriends.me and the British affiliate the UK Friends website address is www.friendsofcrs.co.uk. ✦

Three of the five Co-Directors of the Surrey-based charity *Canadian Friends of the Calcutta Cathedral Relief Service* are pictured at the Penny Pot Tea, held on Saturday, March 14th in the Parish Hall of St. Mary's, Kerrisdale. Left to right: Sara Badyal, Roma Palmer and Sheila Johnston (not pictured are Keith Bunnell and David Swan). PHOTO William Johnston



AROUND THE DIOCESE

• The Diocese of New Westminster was Well Represented on Maui this Spring •

Ann Blue of St. Catherine's of Alexandria, Port Coquitlam could hardly believe her eyes as she participated in Sunday morning worship at Holy Innocents Episcopal Church in Lahina, Maui on March 15th. She looked across the aisle and saw former St. Catherine's (now current St. Barnabas, New Westminster) parishioner, Helen Nebbling and then she saw retired Archbishop, the Most Rev. Douglas and Denise Ham-

bidge present at the worship as well. At the conclusion of worship Ann organized a photo opportunity and in the photo we see: Helen Nebbling, St. Barnabas; Ann Blue, Order of the Diocese of New Westminster, St. Catherine of Alexandria; the Rev. Amy Crowe, Priest, Holy Innocents; Archbishop Douglas and Denise Hambidge, All Saints', Ladner. ✦



• Bishop Melissa Skelton on Instagram •

The Ninth Bishop of the Diocese of New Westminster, the Rt. Rev. Melissa Skelton maintains a very full schedule (and that's an understatement). Online social networking is here, it isn't going away and Bishop Skelton would like to utilize it to help build and maintain community with as many people as possible, therefore, she now has an *Instagram* account at https://instagram.com/bishop_melissa/

Instagram is a free photo and video sharing application (app) available on Apple iOS, Android and Windows Phone. People can upload photos or videos to the service and share them with their followers or with a select group of friends. They can also view, comment and like posts shared by their friends on *Instagram*. You can view and comment on *Instagram* posts from a regular desktop or laptop computer or tablet/pad but in order to post photos the source appliance must be a *smartphone*. ✦

Bishop Melissa Selfie with fiancé Eric Stroo.



Bishop Melissa Selfie with Jean Dittrich of St. Alban's, Burnaby



• Bazaar at Holy Cross •

BAZAAR!
LOCATION Holy Cross, Japanese-Canadian Anglican Church
4850 Walden Street (one block east of Main and East 30th)
DATE Saturday, May 30th
TIME 12 noon to 2:30 pm

Lots of exciting treasures for purchase as well as home baking and other prepared delicacies. The luncheon menu will feature, Chow Mein and Curried Rice. For more information, please email Holy Cross at holycrossjc@gmail.com or call 604.879.1344. ✦

Holy Cross hall entrance. PHOTO Randy Murray



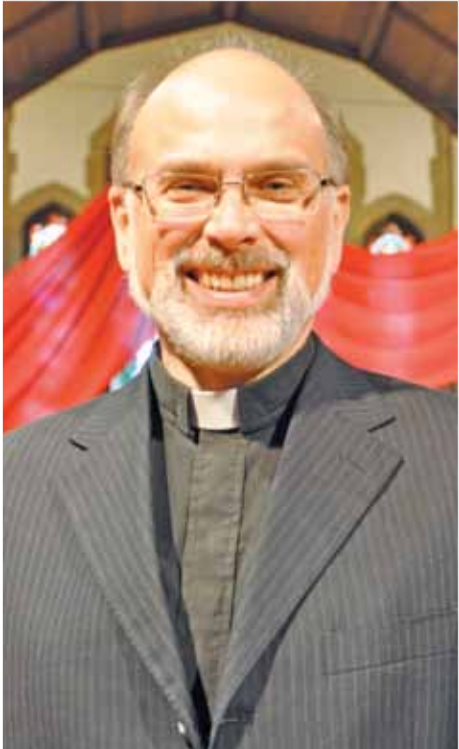
A Garage Sale table in the hall in front of the Café. PHOTO Randy Murray



• Clergy News! •

The Parish of St. James', Vancouver will begin a 12-18 month process of interim ministry beginning June 1st, 2015, with Fr. Kevin Hunt, a priest from the Diocese of Newcastle in England. The Ven. Douglas Fenton, Executive Archdeacon of the Diocese and Archdeacon of Burrard will continue as Priest-in-Charge assisted by the Rev. Alexis Saunders as Assistant Priest (½ time) until the commencement of Fr. Hunt's ministry.

The Rev. Bruce Morris.



Bishop Skelton is pleased to announce that the Rev. Bruce Morris, Deacon at St. Hilda's, Sechelt has accepted her appointment as Archdeacon of Deacons and Director of Deacons. Bruce will succeed the Ven. John Struthers and he will be collated at Synod, May 22nd, 2015, and begin his new role then.

The next couple of months will include a period of transition as John and Bruce exchange information and discern best practices.

We give thanks for John's leadership and pray for Bruce as he undertakes this new ministry. ✦

Trending Part 3: Design Matters

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

For the last few months, I’ve been writing about trends that impact the way we go about doing and being church. I’ve tried to hone in on the ones I think have the largest impact on our assumptions about how we gather people together, how we participate in God’s transformation of our lives, and how we represent God’s love in our work, school, family, and civic lives. I wrote about how family life has changed (or at least how we believe it has changed) and about how patterns of attendance have shifted.

This month, I want us to talk about our visually oriented culture and the importance of design.

In many ways, we human beings have always been visually oriented—we use our eyes to figure out the world around us and to communicate with each other. Even as we worked out language, we also worked out hand signals and gestures. As we developed written language we also used art to tell stories—from cave paintings to stained glass windows. After the printing press, and as literacy rates increased, we used printed text more to tell stories and communicate ideas—newspapers, magazines, and books. Overtime, we developed film and television

and now, of course, we have the Internet available to us on our *smartphones* and “mobile devices,” which not only let us view content created by others, but let us make videos so easily my toddler does it any time she can get my phone unlocked.

One of the things that our technology makes possible is this easy creation of content—it is true in video and photography and in desktop publishing. Primary school kids design beautiful reports, using *Word* and *PowerPoint* and my mom loves the templates in *Pages*, for making her own greeting cards. I think one of the things that happens when content creation is this easy is that we all become a bit more critical of the visual communications around us. Maybe this is particularly true for those of us who have been using computers to type up reports and make documents since Grade 5.

In our very visual culture we make a lot of snap judgments based on the first impression of what we see. *Google* “Why design matters,” and you’ll find a number of articles and people talking about “design” in everything from city planning to business. The big idea here is that the visual appeal—and the way in which the visuals

of some *thing* help me navigate and use that *thing*—directly impact my experience and my happiness. We are communicating through the font, spacing, layout, and paper of the welcome card in our pews, just as much as we are in the actual messages printed on them.

Too often, I fear, that in churches we aren’t intentional enough about the messages we’re sending with our design choices, because too often we’re not even thinking about the choices at all. We have either gotten so comfortable with “how we have always done it” that we no longer even notice the smaller details or we don’t want to believe that they matter. Sometimes in churches, I think, we want to believe that the spiritual content is so much more important that no one will notice the media. The truth is, though, that just as really good design enhances our experience and happiness, design can get in our way, distracts us, and prevents us from hearing or seeing the real message.

I’ll admit that some of this is about personal preference. You might love seeing your church’s name in *Old English Text*, think it communicates the history and tradition

of your place and, therefore, use it everywhere. I might think it is nearly unreadable and wonder if history and tradition are the key things you want to communicate in the Easter worship ad you’ve placed in the local free paper.

I don’t want to go into the details on what makes “good design” according to the folks who work in the field—although there are some standards and an Internet search for “church bulletin tips” yields some useful information. The key thing I want you to take away from this article is that design does matter. And we would do well to be paying attention to what we’re communicating in the methods of communication as well as in the content. It might take asking someone from outside your community to give you feedback as you may not even be able to see some design elements at all any more. I want us to be paying attention to design because in our highly visual culture to ignore it is to impede our ability to proclaim the Gospel. ✠

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

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OPINION

First Communion

LYNDON GROVE
Christ Church Cathedral; Former Topic Editor

There is a first for everything, and some firsts are more memorable than others. Among these is one’s first experience of Holy Communion.

But before that, there are weeks of instruction for confirmation, to be properly prepared to receive Communion. Before the Bishop places her hands on the assembled heads—most tousle-haired, a few perhaps balding—candidates are required to respond correctly to questions posed in catechism (*Catechism: from “catechesis,” the Greek “to teach orally.” Those being instructed are catechumens*).

Some of us catechumens were bemused by the answer given in that period’s Book of Common Prayer to the opening question.

Q: What is your name?
A: N. or M.

Having gotten past that toughie, we moved on to find that we had to memorize and, if possible, understand some essential church doctrine. Included were the Apostles’ Creed, the Lord’s Prayer, and the Ten Commandments.

Our confirmation class was composed of pre-teens and one or two very young teenagers. When the priest was guiding us through the Ten Commandments all went smoothly until he reached Number VII: “Thou shalt not commit adultery.” Most of us said, “Huh?” So the priest, the earnest R. S. L. McAdam, attempted to explain adultery to us. “Suppose,” he said, “you had a bottle of milk, and someone poured half the milk out and substituted water. That would adulterate it.” With that cleared up, we were ready to proceed, promising never to commit adultery with a bottle of milk.

Some instruction received through those confirmation classes had nothing to do with church doctrine, but I valued it nonetheless. And still do. Walking back from St. George’s one spring evening, a sophisticated 14-year-old catechumen named Gordon Parkes taught me the lyrics to *I Can’t Get Started*, which, with

Day by Day

ART TURNBULL
Retired Priest of the Diocese of Ontario; Priest with permission to officiate, Diocese of New Westminster

Day by day many of us say the daily office. Day by day many of us read or hear the daily news. Daily, many of us pray for one of the dioceses in the world. Daily we connect to the bad news in some place in the world.

I use the resource booklet *Forward Day by Day* with the daily office. Each issue of this little booklet covers three months and it is also available online at <http://tinyurl.com/o5lgpcf>. It provides a comment on one of the daily bible passages. It also provides a diocese to be prayed for each day. The meditations are written by different people, each person assigned the writing role for one month. The lectionary followed is that of the Episcopal Church which is very similar to what we have presented in the Anglican Church of Canada in our Book of Alternative Services. The diocese that we pray for also usually matches our Canadian cycle of prayer. That is one of the benefits of being an Anglican.

It has struck my attention that the Day by Day listing of dioceses draws upon the dioceses of some provinces of the Anglican Communion more than others. In particular I note that African Anglican Churches are mentioned more often than any other Churches of the Anglican Communion. A closer look reveals that the dioceses of three Churches are more predominant than any others: Kenya, Nigeria, and Uganda, are named one quarter of the time, 42 times in the past and current months.

These three countries are predominately little coaxing, and even overcoming strenuous objection, I am ready to sing right now—I’ve been consulted by Franklin D., Greta Garbo has had me to tea—despite the fact that nobody under sixty has any idea who Franklin D. and Greta Garbo were.

There were classes for adults, as well, made up largely of men and women (including my mother) who had been raised in what my staunch Church of England father referred to as “nonconformist

Christian nations with 83% of the population declaring to be followers of Jesus. There are some 220 million people living in these areas. The Anglican portion is roughly 10%. That is a lot of Anglicans and a lot of dioceses, Bishops, clergy and laity. All diocesan Bishops connect with all the other Bishops of the world. What a terrific network!

Besides the daily office, or sometimes beside the office, I read or hear the daily secular news. I note the places in the world bringing us bad news. I estimate that Africa is contributing about one quarter of these stories, though most are shorter and do not have the longevity as stories from such places as Paris or Ottawa. Kenya, Nigeria, and Uganda are often in the news in a negative way. Their stories receive brief airtime.

These three nations are located in Central Africa. This part of the world is the location for the most brutal violence being inflicted upon human beings today. This part of the world is also the most impoverished and suffers internal and external warfare and terrorist activity. Yet the media coverage in Canada spends little time telling us the story of death and destruction on the scale experienced by the citizens of those nations. The people we most often pray with and for are the most neglected by the rest of the world.

It is my opinion that if we are praying for one quarter of our brother and sister Anglicans then we better be also providing one quarter of our attention politically, churches.” Thus, when it came time to kneel before the Rt. Rev. Bishop of Qu’Appelle (who seemed to me phenomenally old) we were a mix of curious youngsters and nervous adults.

On the Sunday following, we made our first Communion, after which there was a celebratory breakfast. I can still taste the hot rolls and sweet jam, and remember

socially, and materially.

I know that my worldview and mindset is shaped by my Canadian viewpoint, my values are based on Anglican Church of Canada standards. I also believe that Christians share basic faith values that are the same in every part of the world. I believe that the endangered, the defenseless, the marginalized and the forgotten are all entitled to share in our common concern for human dignity and recognition.

The Bishops of the dioceses prayed for each day are connected to all the Bishops around the world. Our Bishops know their brother (no sister) Bishops in those African countries. Can we not all get to know even more of each other? If one quarter of our Anglican family is being left to suffer, then that one quarter of prayer life is failing. The mission and the ministry of Jesus, the Christ, cannot fail. Can we?

“I am the good shepherd. The good shepherd lays down his life for his sheep... I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd,” says Jesus.

• John 10: 11 & 16, NRSV

I wonder if the people of Kenya, or Nigeria, or Uganda, hear this passage the same as we do. Probably not. Day by day we can do better. ✠

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

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the general feeling of relief and acceptance.

For some in our diocesan family, this spring will have been their time of confirmation, and to them I offer the words of the splendid Archbishop Godfrey Gower, who told a group of newly confirmed Anglicans, “Christianity is like tea: it lifts you up and never lets you down.”

And, of course, he was right. ✠

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OPINION

Mother's Day as a Feminist Killjoy

CAITLIN REILLEY BECK

Children's and Youth Ministry Coordinator, Diocese of New Westminster

Growing up in Ottawa, May was an exciting month full of activity—the snow finally melted (or at least stopped falling), the temperatures shot up to 20°C over the course of two weeks and the May long weekend meant the opening of everyone's cottages. Overall, it was a pretty good month for a person such as me who loves the warmth of summer. But along with all of these things, there was also the celebration of Mother's Day (Cue ominous music).

I wonder how many people stop and think about the minefield they are walking into when they throw in a Mother's Day greeting in Church.

The history of Mother's Day is in many ways an interesting snapshot of the way our society celebrates and honours women, or doesn't. Mother's Day in its North American form was founded twice: once by Julia Ward Howe, a social activist who hoped to unite mothers as a force for abolition, pacifism and women's suffrage and later it was championed by Anna Jarvis, who campaigned to have it established as an official holiday in honour of her own mother. Jarvis became critical of the commercialization of the holiday and spent much of her later years investing in efforts to prevent various industries from profiting from Mother's Day because she felt this detracted from the original sentimental meaning of the celebration. She ultimately ended up in a sanatorium for her efforts and while many others profited from sales of flowers, greeting cards and other consumer goods, she was left with few resources to support herself in her old age, in part due to the fact that she had no children of her own.

We still live in a society that expects and in many cases pressures women to have children and to be their primary caregivers. For centuries in the Church, we have held up the image of the Virgin Mary as the best way to be a faithful woman—one who doesn't have sex, but does have babies—and women are still judged by these standards. Women's reproductive rights, the right to determine when, how, and whether or not they will become mothers are still limited, all over the world. So how does our celebration of Mother's Day honour those women who are mothers but don't want to be? Women's access to reproductive health services that would ensure their health during maternity and that of their infant children are also limited, such that maternal and infant mortality rates are alarmingly high in many parts of the world. Like Canada. While the maternal mortality rate in Canada is low, it is nearly twice as high for aboriginal women than the Canadian average. How do we work that into our celebration of Mother's Day? In addition, we still have no national childcare program, despite the solid evidence that it would contribute significantly to the growth of the Canadian economy and in particular would allow women (who do more of the unpaid care work) more career and economic opportunities. Is saying "Happy Mother's Day" an adequate way of honouring the incredible amount of unpaid work that mothers do in an economic system which is stacked against them?

My mother is a feminist. She is a physician and when she graduated from McGill medical school in the 1970s, she was one of only 20 women in her graduating class of 160; after she graduated, my Nana asked her if she could still be a nurse (Families are complicated). My mother grew up Roman Catholic and one of the reasons that she became Anglican was that at the time the

Anglican Church had begun ordaining women. So feminism and faith have always been connected for her, and now for me.

Since Mother's Day always falls on a Sunday, I have spent part of every Mother's Day I can remember in Church. In my experience, Churches honour Mother's Day in a number of ways and as a feminist who is a woman, who has chosen not to have children, and who has four parents all with unique parenting roles and skills that are not necessarily tied to their gender, I often leave these services frustrated and disappointed. Sometimes churches make the decision to honour all the women who are mothers in the prayers or with flowers at the end—a move I find insensitive to stepmothers, adoptive mothers, those who have miscarried or whose children have died and those who are childless not by choice. Sometimes Churches celebrate all women on Mother's Day, whether they are mothers or not, for the "mothering they do"—I don't like what that says about our understanding of women's roles in society (Oh and incidentally, there is already a day for celebrating all women, International Women's Day, which is March 8th. This year it was a Sunday—I wonder how many Churches marked it liturgically?). Incidentally, why aren't we celebrating the "mothering" men are doing? If women who don't have children are "mothering" than why can't men? And don't get me started on what "mothering" means—it is usually a journey through the list of feminine

behavioural stereotypes, at times with an addendum that admits that now that we have "achieved gender equality" mothers can do anything or everything now (but usually we still like it best when they hug us and cook us food). And this is where I usually roll my eyes so forcefully I swear it is audible to those around me.

I am not raising all of these questions about Mother's Day because I don't value the sentiments of thanksgiving and celebration that this holiday represents. Mother's Day was always important to my Nana, possibly because as a widowed mother of four in small town Québec in the 1960s and 70s, providing for her children was no easy task—or maybe because she lost two children when they were infants—or possibly because she just didn't like to celebrate her birthday very much. In any case, it was a holiday that my own mother always kept for the sake of my Nana and I keep it now for her sake as well. But I will not let Mother's Day be an occasion for simple, one-sided and uncritical praise of a stereotypical view of motherhood or femininity. My feminist mother wouldn't stand for it and I won't either. Mother's Day should actually give us the opportunity to ask questions about the expectations we place on women around motherhood and how we as a Church have been complicit in creating a stereotype that has limited human flourishing. We might also ask how our gendered stereotype of motherhood affects the way we teach Sunday School and who we expect will teach it.

Nana and Caitlin.



This is the prayer I offer for Mother's Day this year, in honour of the whole wonderful and trying mess of motherhood.

"O Womb of all life, you gave birth to a new creation in the resurrection of Christ the Word. We give you thanks today for the complicated blessings of motherhood, the joys and challenges that mothering brings. Grant all parents quiet strength and patient wisdom as they nurture children in all that is good, true, just and pure. Empower all the people you have created in your mothering image that we like Mary, might choose to be bearers of God in all that we do. We ask this in the name of the Father, Son and Holy Spirit, one God, Mother of us all." Amen ✠

Ecclesia Anglicana

HOWIE ADAN

Priest with Permission to Officiate in the Diocese of New Westminster, Originally published <https://howieadan.wordpress.com>, March 5th, 2015

Having recently become canonically resident and active in ministry in the Diocese of New Westminster, I am now also attending "clericus," the regional meetings of diocesan clergy. I've been to these types of gatherings in four different countries within the Anglican Communion and they generally hold to a similar pattern: we pray, have coffee and cookies, share what is happening in our parishes and personal lives, express our "concern about where the diocese is headed (no matter where it is headed)," come to a tentative agreement about our next meeting date and pray again.

My first clericus was held at St. John the Divine in Maple Ridge. According to the commemorative plaque affixed to the portico, this small, wood frame church is the oldest in all of British Columbia, having been built in 1859 and then barged across the Fraser River to its present location in 1882. So Christianity in any significant form arrived on the northwestern shores of North America a mere 166 years ago. Before that the Great Spirit was worshipped, for millennia, through rituals more ancient and indigenous.

As I stepped back and looked at the church in the bright, early spring sunlight, I recalled the words of two quite divergent authors. The first were of Maria Pascua, a member of Washington State's aboriginal Makah people at Neah Bay, just across the Strait of Juan de Fuca from Vancouver Island. At the end of her 1991 article for National Geographic Magazine (*Ozette: A Makah Village in 1491*), Ms. Pascua, a Christian, expressed her gratitude for her people having been introduced to Christ while at the same time acknowledging a deep sadness that remains for having been

robbed by the European conquerors of a treasure trove of ancient rites and customs. Would it not have been possible to embrace Christ without becoming European?

The other words which came to mind were those of Robert Louis Stevenson on leaving San Francisco for the South Seas:

"I was now escaped out of the shadow of the Roman empire, under whose toppling monuments we were all cradled, whose laws and letters are on every hand of us, constraining and preventing..."

The Sunday previous to our clericus meeting was the Second in Lent and also St. David's Day. On arrival at the church that Sunday I found the sanctuary decked out in daffodils; it was lovely and expected. But I also found the flag of Wales prominently displayed in floral arrangements on either side of the altar and later, as the icing of a large cake at coffee time. I gladly engaged the festivities, congratulating and thanking the Welsh contingent in our congregation, explaining a bit about St. David, and lustily singing *Guide Me O Thou Great Jehovah* as we recessed out of the church. And yet, I left the church with questions on my mind.

I was ordained and served for over a decade in the Church of England and, even though I am not British and was serving in mainland Europe, never batted an eye about the "CofE" being a church so thoroughly British in all that it is and does. Ecclesia Anglicana; it makes perfect sense. Celtic enthusiasts and Robert Louis Stevenson know better of course but, those objections notwithstanding, the Church of England is a fairly indigenous expression of the Church in the British Isles.

However, after four years in Canada I'm

still getting used to the Anglican Church of Canada being so British, perhaps more accurately, being so purposefully British. Yes, we should honour and be glad for our British heritage, its peculiar Saints and customs. The Queen is our Queen too and the Church, which she governs gave birth to our own. That is our history and we cherish it. But as an independent Church in a multicultural society, especially a Church that wants to grow and be welcoming of all people of whatever background or pedigree, would we not do well to continue to widen our celebrations to include those of other cultures and peoples?

Coming home from clericus I set to work on my sermon for the next Sunday. The reading from the Gospel of John had Jesus driving out the merchants from the Temple. Surely among the possible motives for his protest is the fact that the currency trade and livestock market was being held in the Court of the Gentiles, thus robbing the non-indigenous worshippers of their access to unencumbered prayer. How often those of us of the dominant culture fail to appreciate what the marginalized have to bring, instead appropriating their space at our discretion and for our own purposes.

Our Church and our diocese have been blessed with some rich history of multi-cultural ministries. The Rev. Robert McDonald in the mid 1800s and the Rev. Dr. Cyril Powles more recently come to mind. Today there are hopeful signs that we are becoming a true home for an even greater number of peoples from varying cultures and traditions. The Ecclesia Anglicana runs through our veins but—following the Spirit—we are becoming so much more than that. Thanks be to God! ✠

Consider Yourself • Invited!

CAITLIN REILLEY BECK

Diocesan Children's & Youth Ministry Coordinator



Diocesan Youth Movement

YOUTH CONNECTIONS

News & Events for Youth in the Diocese of New Westminster

youth groups •

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

contact • Caitlin Reilley Beck,
Diocesan Coordinator for Children & Youth Ministry
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604.684.6306 ext. 225

Oliver!

LOCATION St. Helen's, West Point Grey
DATES & TIME 7pm on May 27–30th
with a matinee on May 30th at 2 pm
TICKETS Available by donation in advance
through many of our parishes or by
emailing anglican.arts@gmail.com
(they are also available at the door).

Donations will go to support children, youth and family ministry at St. Helen's, the Diocesan funding campaign for Children's and Youth Ministry and future Arts Ministry performances.

It is May and for those of us involved in the Diocesan Arts Ministry, that means it is time for a show! This year, in keeping with our December Dickensian production of *A Christmas Carol*, we are presenting the 1960s musical *Oliver!* Without a doubt, the best-known song from the musical is *Consider Yourself*, and since I began producing this show, it, along with many other tunes from the show, has set up permanent and irremovable residence in my brain such that those who occupy cubicles adjacent to my own catch me whistling it regularly. As we welcome new people into the Diocesan Arts Ministry as cast and crew for each show, the sentiments of this song seem especially appropriate:

Consider yourself at home
Consider yourself one of the family
We've taken to you so strong
It's clear we're going to get along
Consider yourself well in
Consider yourself part of the furniture
There isn't a lot to spare
Who cares? ... Whatever we've got, we share!

Nobody tries to be lah-di-dah or uppity —
There a cup-o'-tea for all
Only it's wise to be handy with a rolling pin
When the landlord comes to call!

We may not need to be handy with a rolling pin, since our landlords are the parishes of the diocese in which we perform, this year at St. Helen's, West Point Grey, but there is certainly an abundance of tea and hospitality. St Helen's will be hosting an *Oliver* night on Saturday, May 2nd, in advance of the run, when and where the whole community will be invited to sing-a-long to well known songs from the show. A Dickens scholar from the University of British Columbia (UBC) will be speaking about the original novel, *Oliver Twist* on which the musical is based. The cast will also be on hand for the evening and we will be selling tickets to the performances. This certainly makes the cast of *Oliver!* feel welcome and included in the life of St. Helen's and we hope it will engage members of the parish in this ministry.

The adult cast of *Oliver!* rehearses *Who Will Buy?* PHOTO Caitlin Reilley Beck



LEFT *Oliver* and company work on their singing and their rebellious attitude. RIGHT The children stand in for trees in Sherwood Forest as they act out *Pick a Pocket* in the thieves' den. PHOTOS Caitlin Reilley Beck



In many ways, the Diocesan Arts Ministry is about belonging and inclusion — we welcome all kinds of participants in our cast and crew: people from the host parish, folks from past shows, people from other parishes in the diocese and those from the community who have no particular Church affiliation. We also seek to work intergenerationally — this year's cast includes people from 6 to at least 75 years of age performing together. So in order to paint this picture of belonging and inclusion a little more clearly, here are the stories of two performers who are new to the Diocesan Arts Ministry with this year's show, but certainly not new to performing or the diocese: Elsie Stephen and Glen Mitchell. In fact, as it turns out, their performing paths have crossed before. The theme for this year's Synod in May is *(be)longing*, so perhaps you can consider this a reflection on what belonging means to us in this ministry and how it shows what we are longing for as individuals and as a Church.

"Oliver" Experience • Elsie Stephen

When I was first approached by my rector the Rev. Andrew Halladay, to become part of the cast of the musical *Oliver!* my initial reaction was: "Who, me? Perform in *Oliver!*?" I was taken aback by the suggestion, as it has been many years since I have been part of an acting group, but I agreed to go and try it out!

It was with great trepidation that I attended the first rehearsal at St. Helen's, Point Grey. However I was soon put at my ease when I learned that, for a few of the others there, it was also a first-time experience. The director, Andy Toth, made us all welcome and after everyone introduced themselves and we were all handed scripts, we arranged ourselves on the chancel "stage" and happily sang *Consider Yourself!* I believe that *Oliver!* is universally known and enjoyed because of its very singable music — some of which is quite dark and dramatic, as the story unfolds.

The ensemble of 19 children and 21 adults participating in this production are all very talented performers. The leads are amazing singers and actors who bring to life this tale by Charles Dickens. At each Monday evening rehearsal, Andy directs us in various scenes along with accompanist, Eileen, and choreographer, Emily, both accomplished professionals, who gently, but firmly, guide us through our movements.

I now look forward to Monday evenings. Everyone in the ensemble is getting to know each other and having a lot of fun, and it is very exciting to experience the story coming to life as each scene is played out.

I am eagerly anticipating the performances in May and invite everyone to come and enjoy this production of *Oliver!* with its outstanding cast.

Bumbling Along • Glen Mitchell

As I ease into the character of Mr. Bumble, loving people who really want me to succeed in this role surround me. For me, the most recent experience on the stage was the musical *Saints Alive!* and before that, *Cool in the Furnace* — directed by Elsie Stephen at St. Mary's, Kerrisdale in the late 1980s. Much earlier, I played the character Charley, in *Charley's Aunt* in the early 1970s! Mr. Bumble has the office of "beadle" — in effect the parish constable, charged with charitable duties. He is a somewhat pompous and officious sort. Mace in hand, Mr. Bumble runs roughshod over a collection of orphaned children including Oliver who is quite the challenge to Mr. Bumble's authority! All this is turning out to be so much fun; the learning curve is very steep but manageable with such a great cast and organizing team. Thanks be to God for sending this growth opportunity across my path! ✠

The staff of Sowerberry's Funeral Home getting a taste of their own medicine inside some of their tiny coffins. PHOTO Caitlin Reilley Beck

