



IN THIS ISSUE



St. Alban's Fire

PAGES 18 & 19



All My Relative's Festival

PAGES 16 & 17



Oliver!

PAGES 4 & 5

Ordinations on the Eve of the Feast of St. Peter & St. Paul at St. Mary's, Kerrisdale

RANDY MURRAY

Diocesan Communications Officer & Topic Editor

The newly ordained pose for a photo: The Reverend's Paul Richards and Alex Wilson, Bishop Skelton, The Reverend's Clare Morgan and Helen Lingham. PHOTO Randy Murray



LEFT The Rev. Clare Morgan hugs one of her sponsors, the Rev. Andrew Halladay after he had helped her don her stole.

RIGHT The Rev. Helen Lingham after receiving a Bible from Bishop Skelton. PHOTOS Randy Murray



At 3:30 pm on Sunday, June 28, 2015, the temperature in the nave at St. Mary's, Kerrisdale was hovering well over the 30° Celsius mark. And not only was it warm, it was sticky, the sky outside was overcast and the air was full of summer moisture. But that did not prevent a stellar turn out for the first ordinations in the diocese of New Westminster for 2015. A half hour before worship many of the available seats were occupied and the church was relatively full by 4 pm when ordinands, presenters, sanctuary party and clergy processed in singing *Come Down, O Love Divine*.

An Ordination in the Holy Church of God liturgy is always a celebration, but when there are four ordinands involved, two on each path (vocational and transitional), and they have been raised up from different parishes around the diocese the event takes on the feel of a joyful family reunion.

The two vocational ordinands, Helen Lingham and Paul Richards will both continue their servant ministry in their home parishes of St. Andrew's, Langley and Holy Trinity, White Rock. The two transitional deacons, Clare Morgan and Alex Wilson have a deep history with a number of churches in the diocese. Clare and Alex are among that group of people called to ministry who have been ordained in the diocese where they grew up. Currently in our diocese we have a number of priests who heard the call to ministry during their early formation and now the Reverend's Clare Morgan and Alex Wilson have joined them. The Rev. Alex Wilson's began July 1, 2015, as assistant curate fulltime at St. Anselm's located on the University of BC (UBC) endowment lands. The Rev. Clare Morgan who has recently been in ministry with Children, Youth and Families at St. Philip, Dunbar will continue in that role but with the new title of Assistant Curate and Youth and Family Coordinator.

In preparation for ordination the four had spent the previous few days together, participating in spiritual retreat facilitated by Ordination Retreat Chaplain, the Rev. Sue Foley-Currie.

Although Bishop Skelton led the liturgy, it was a combined effort with all the parishes involved in the ordinations contributing. The Rev. Jeremy Clark-King, rector of St. Mary's, Kerrisdale working with his team of: music director, Brigid Coult; vergers, John Taylor; organist, Susan Ohanesian; and others, provided a welcoming and efficient liturgical experience for everyone involved. The combined choir contained choristers from Christ Church Cathedral; St. Mary's, Kerrisdale; St. Paul's; and St. Andrew's. Guitarist Mike Murie from St. Andrew's participated in the Offertory Hymn, which was the Rev. Scott Gould's arrangement of *Hyfrydol—Love Divine, All Loves Excelling* with Scott also playing guitar. St. Philip's organist and director of music Michael Murray played the preludes and the postlude. The sanctuary party consisted of servers from St. Mary's and Christ Church Cathedral, and each of the three readers were connected to an ordinand.

Following the Proclamation of the Word it was time for Bishop Skelton's homily. Bishop Skelton did refer to the Gospel reading, John 21: 15–19 but the majority of her address focused on the relationship of St. Peter and St. Paul whose combined feast day would be celebrated the next day, June 29.

A great deal has been said about these two saints who are considered the "building blocks" of the church. It

CONTINUED ON PAGE 2



LEFT The newly ordained move in unison during the Bishop’s blessing. RIGHT The Rev. Paul Richards administers the bread of Holy Communion for the first time as a clergy person. PHOTO Randy Murray

Ordinations on the Eve of the Feast of St. Peter & St. Paul at St. Mary’s, Kerrisdale

CONTINUED FROM THE FRONT PAGE

has often been said that they did not get along, but even in their differences they were called by God to hold up the Jesus movement together, to have the courage of their faith to convince others to follow “the way.” Bishop Skelton encouraged the

congregation saying, “...let us struggle, just as Peter and Paul did, with who we are as a church. Let us struggle with just how far to extend this church of ours as we engage the culture of our neighborhoods, the culture of our country and the culture of our times.

Let us struggle as we engage these things in our attempt to bring the humble life, the costly death and the freeing resurrection of Jesus Christ to the world... let us struggle, just as Peter and Paul did, with who we are as people. Let us struggle with our own

tendency to believe that religion is about rules and, therefore, that spiritual practice is all about the striving after perfection. Let us struggle to accept a God who has entered the messiness of the life of the flesh and has built his temple there. Let us struggle to accept the indissoluble bond that God has created between us and herself at baptism. Let us struggle to accept our complicated and always-under-construction selves as the very selves that God will use to draw us and the world to God’s very self.”

At the conclusion of her address, Bishop Skelton offered this message to the ordinands, “As you are ordained through the Holy Spirit and as you are vested in the beautiful garb of your new role, never forget the legacy of the two we remember today. For they invite you into the ongoing and lively question of how far we are to extend a Church that is called to be the love of God for the sake of the world. They give you the precious gift of seeing your own and others’ shortcomings as the raw material for God’s work of redemption. And they offer you the gift of surprise—the reality that the path of your vocation will not be of your making alone but will be cunningly shaped by the Holy One who, frankly, has only a passing regard for your plans.”

Following the sermon, everyone stood and recited the Creed and then it was time for the Presentation, Examination and Consecration of the new deacons to be followed by the Eucharist.

After the ordinands had made their vows and participated in the litany for ordinations the Bishop laid hands on the head of each ordinand and said, “Send down your Holy Spirit upon your servant whom we now consecrate in your name to the office and work of a deacon in the Church.” And then after the laying on of hands she said,

CONTINUED ON PAGE 3

The bishop pauses by the font during the procession. From left to right: The Ven. Bruce Morris, Director for Deacons; the Rev. David Taylor, rector of St. Dunstan, Aldergrove; the Rev. Andrew Halladay, priest-in-charge, St. Augustine, Marpole; the Ven. John Stephens, Archdeacon of Vancouver and rector of St. Philip, Dunbar; and the soon-to-be-ordained, the Rev. Clare Morgan, Assistant Curate and Youth and Families Coordinator, St. Philip, Dunbar. PHOTO Randy Murray



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



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

Editor Randy Murray
rmurray@vancouver.anglican.ca

Designer Jennifer Ewing, BDes

Issue This is the 7th issue in the 46th year of publication.

Deadline For Submissions September 25 for the November issue; October 23 for the December issue

Subscriptions

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

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

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

Printed and Mailed By

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

The Anglican Church & The Anglican Communion

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

The Anglican Church of Canada

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

The diocese of New Westminster

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



The Bishop of New Westminster

The Rt. Rev. Melissa M. Skelton

Address

Diocese of New Westminster
1410 Nanton Avenue,
Vancouver, BC V6H 2E2

Phone 604.684.6306 ext. 223

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

Contributors & Helpers for this issue

Darlene Austin, Jim Baxter, Wayne Chose, Melanie Delva, Jane Dittrich, Laurel Dykstra, Louie Engnan, Alecia Greenfield, Val Hampton, Natasha Kaweski, Gwen Lamacraft, Jil & Brander McDonald, Gilli McLaren, Janet Morris, Patricia Mortensen, Stephen Muir, National Portrait Gallery London, Sher Sacks, Sheep & Goats Production Photos, Rick Skerry, John Sovereign, Michiko & Greg Tatchell, Susan Truman and Donna White.

Thank you!

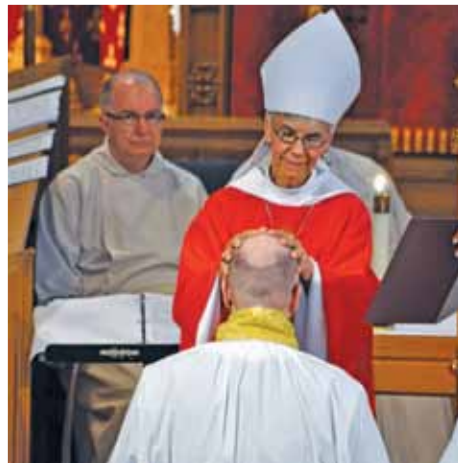
LEFT The Rev. Alex Wilson administers the bread of Holy Communion for the first time as a transitional deacon. RIGHT Following the Collect for Purity the choir led the singing of *All People That On Earth Do Dwell*. PHOTOS Randy Murray



The soon-to-be-ordained Alex Wilson with one of his sponsors, Melanie Delva during the Opening Hymn. PHOTO Randy Murray



LEFT The ordinands are presented for examination. RIGHT The Bishop ordains Alex Wilson. PHOTOS Randy Murray



The Litany for Ordination. PHOTO Randy Murray



The newly ordained are presented. PHOTO Randy Murray



The newly ordained and Bishop Skelton in the chancel sing the Closing Hymn, *Go to the World*. PHOTO Randy Murray



CONTINUED FROM PAGE 2

“Almighty God, give to these your servants grace and power to fulfill their ministry. Make them faithful to serve, ready to teach, and constant to advance your gospel; and grant that always having full assurance of faith, abounding in hope, and being rooted and grounded in love, they may continue strong and steadfast in your Son Jesus Christ our Lord, to whom, with you and your Holy Spirit, belong glory and honour, worship and praise, now and for ever. Amen.”

The Anointing of Hands was the next section of the sacrament. As each ordinand was anointed Bishop Skelton said, “I anoint you with holy oil. Make ready your soul to be a deacon in the church of God. May the grace of Christ fill you, may the power of Christ sustain you, may the love of Christ lead you that you may fulfill and maintain the vows you have made this day. In the name of the Father, the Son and the Holy

Spirit. Amen.”

The Consecration was followed by the presenters of each of the newly ordained helping them put on their stole and vesting them according to the order of deacons. Once vested, Bishop Skelton presented each of the new clergy with a Bible and said, “Receive this Bible as a sign of your authority to proclaim God’s word and to assist in the ministration of his holy sacraments.” Bishop Skelton then introduced the newly ordained to the community gathered at St. Mary’s, Kerrisdale and the new deacons were greeted with enthusiastic applause.

During the Eucharist the four new deacons administered the Body of Christ, the bread of Communion for the first time in their lives as ordained persons. After the Bishop’s blessing and the Closing Hymn, *Go to the World*, the four spoke the Dismissal in unison, “Let us go forth into the world, rejoicing in the power of the Spirit.” And everyone responded “Thanks Be to God!” ✠

THIS MONTH IN HISTORY

compiled by Anglican Archivist Melanie Delva

55 years • 1960 The Canadian ACW (Anglican Church Women) celebrates its 75th anniversary.

50 years • 1965 General Synod votes to allow the remarriage of divorced persons and to endorse the principles of union with the United Church of Canada.

35 years • 1980 Christ Church Cathedral roof receives reinforcement.

General Synod debates the morality of couples living together out of wedlock.

25 years • 1990 Synod approves use of Anglican Church of Canada Show Your Spirit advertising campaign targeted to “lapsed” Anglicans.

Synod rejects the proposal for a Suffragan Bishop for the diocese.

20 years • 1995 Bishop Ingham issues pastoral letter urging boycott of all French commercial products until the government of France rescinds its decision to resume nuclear tests in the South Pacific.

15 years • 2000 Diocese of New Westminster and diocese of Taiwan enter into Companion Diocese agreement.



Food glorious food! PHOTO Sheep & Goats Productions

Moments to “Tie Up With a Ribbon and Save”

A reflection on hosting the Diocesan Arts Ministry production of *Oliver!* at St. Helen’s, Point Grey

PATRICIA MORTENSEN

St. Helen’s, Point Grey

Imagine walking into your home parish twice a week and: hearing choruses of song; greeting friends from around your diocese; dodging children and teens all bustling with energy; and witnessing an artistic endeavour develop. From January 2015, until the end of May this was my joy as my home parish of St. Helen’s, Point Grey hosted the Diocesan Arts Ministry production of *Oliver!* Our family has participated in past productions (*Joseph and the Technicolour Dreamcoat* and *The Selfish Giant*) so we were quite excited when it was our parish’s turn to host.

I’m not sure that others in our parish initially understood what this was all about. There were many who assumed it was a “children’s thing” or that it was just another separate group using our space. In fact, while there are many youth involved in the Diocesan Arts Ministry group, it is inter-generational and needs active involvement from the hosting parish to ensure success.

A small group of us at St. Helen’s decided to take advantage of this opportunity. We “performed” entertaining promotional announcements at Sunday services. We organized a *Dickens Night* fundraiser, a very successful and fun evening of song, reading, dance, food and lecture, all about Dickens and the story of *Oliver Twist*. We sold tickets to almost every parishioner, and during performance evenings we ran a concession to fundraise for parish and diocesan children’s and youth ministries.

Were there inconveniences? Yes. The church space was well used and required more cleaning. Meetings and study groups had to relocate to allow for cast and costume spaces. Careful communication with user groups from outside the parish was required. The sanctuary space changed for a few weeks to accommodate sets, props and staging. Backdrops depicting scenes of industrial revolution London were hung and the pulpit was even relocated for a short time. Parish volunteers helped welcome audiences and dealt with the unexpected (such as flooding toilets).

Was it worth it? Oh yes, there are so many blessings. Rarely are so many youth and adults gathered to work cooperatively. Our church youth now have friends at different parishes and are connected with different clergy and youth leaders. My oldest child attended the May youth weekend at Sorrento along with several of his *Oliver* friends, and he even brought along another teen from our parish. I’m hoping as a parish we can build on these youth connections. Many in our parish feel better connected to the diocese. The ministry welcomes many who are not church members and who have now had positive experiences in the St. Helen’s building. The wider neighbourhood also witnessed our church full of life and song, many even popped in, curious about what was happening.

There were so many moments that just like *Oliver*, I want to “tie up with a ribbon and save.” Parents telling me of the confidence their children gained, people in

tears before the last show (how could it be over so soon?), the joy and laughter, the time the teens hung out at the adjacent park in between shows still in costume and make-up singing *That’s Your Funeral* at full volume, watching performers blossom at just the right moment and the sense of belonging to a wonderful, supportive community. “I’m

Boy for Sale Matthew Howie as Oliver Twist and Glen Mitchell as Mr. Bumble.

PHOTO Sheep & Goats Productions



Fagin’s gang. PHOTO Sheep & Goats Productions



so high, I swear I could fly, me oh my, I don’t want to lose it (Lyrics from *Who Will Buy*, by Lionel Bart).” There is a way to pass this feeling along. *Consider Yourself* welcoming this amazing ministry group at your own parish and welcome the opportunities it brings. We look forward to meeting you. ✦

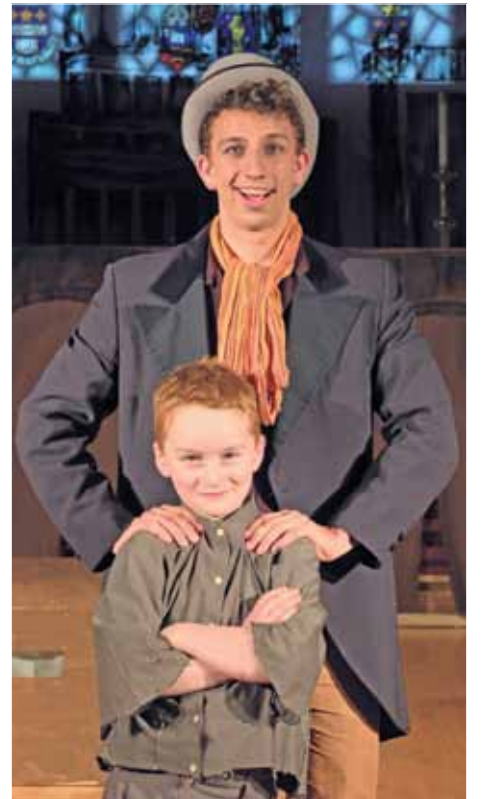
The Rev. Andrew Halladay as Bill Sykes, Heather Robertson as Fagin, Alex Starr as the Artful Dodger and Claire Rice as Nancy. PHOTO Sheep & Goats Productions



LEFT Oliver in a coffin with: Mr. Sowerberry (the Rev. David Taylor), Mrs. Sowerberry (Heather Robertson), Charlotte Sowerberry (Sonora Szoczei) and Noah Claypole (Cameron Gutjahr). MIDDLE Tavern Scene. RIGHT Fagin and Oliver. PHOTOS Sheep & Goats Productions



"Older" cast members. PHOTO Sheep & Goats Productions



The Artful Dodger and Oliver. PHOTO Sheep & Goats Productions

The Cast. PHOTO Sheep & Goats Productions



Pentecost Around the Diocese

May 24, 2015, was the Feast of Pentecost, that glorious time when the Holy Spirit descends on the faithful and Christians everywhere and in most denominations celebrate what some refer to as the “Birthday of the Church.” It was also the Sunday following the 116th Synod of

the diocese of New Westminster, the bi-annual meeting of clergy and lay leadership that took place the previous Friday and Saturday. Diocesan communications was delighted to receive some Pentecost submissions from around the diocese.

At All Saints’ Mission A Red Letter Pentecost

SUSAN TRUMAN
All Saints, Mission

It was a day of red and a red-letter day as All Saints, Mission celebrated Pentecost Sunday with a special worship service and party honouring the recently baptized. The red frontals were complimented by red, yellow and orange altar flowers, clergy, choir and parishioners dressed in red, and flame-coloured streamers hung from the rafters. But the centre of attention was the group of recently baptized young children.

“At every baptism we promise to do all in our power to support the child or adult being baptized,” said Betty Johns, one of

the organizers. “They are called, named, claimed, special, precious and valued and we wanted them, especially the children, to experience that and what better time than the birthday of the church to do it.”

A liturgy using elements from the Evangelical Lutheran baptism service and the New Zealand Prayer Book also included a procession of the baptized, a scripture reading in Malaysian, the renewal of the baptismal covenant by the congregation and asperges, the sprinkling of the congregation by our priest the Rev. Paul Bowie. The chil-

dren were honoured with the presentation of a candle, red sash and commemorative booklet. They were fully involved in the service as crucifer and greeter and in the offertory and prayers of the people. At the end of worship, the congregation recessed to the church hall singing *She Comes Sailing on the Wind* and continued the celebration with snacks and mini carrot cupcakes.

“We invited people who were baptized at All Saints back to 2000. Most couldn’t come, but we think the invitation was important. And we’re very happy with the day,” said

Betty. “The children loved it.”

Processing out and down the stairs to the hall for a celebratory Pentecost lunch. PHOTO Rick Skerry



LEFT David and baby Abigail watch as Sophia waits for her banner with All Saints’ rector, the Rev. Paul Bowie.
MIDDLE Receiving the sashes.
RIGHT Proud sash wearers.
PHOTOS Rick Skerry



At St. James’

Around the diocese a number of parishes celebrated baptisms on the Day of Pentecost. Photographer Wayne Chose captured the Celebration of Baptism, during High

Mass at St. James’. For regular *Topic* readers and followers of diocesan communications, Wayne’s beautiful work is always a highlight. Here are some samples:

The Baptism. PHOTO Wayne Chose



The Pentecost Procession. PHOTO Wayne Chose



The Gospel. PHOTO Wayne Chose



Sister Mary Christian Cross preaching. PHOTO Wayne Chose

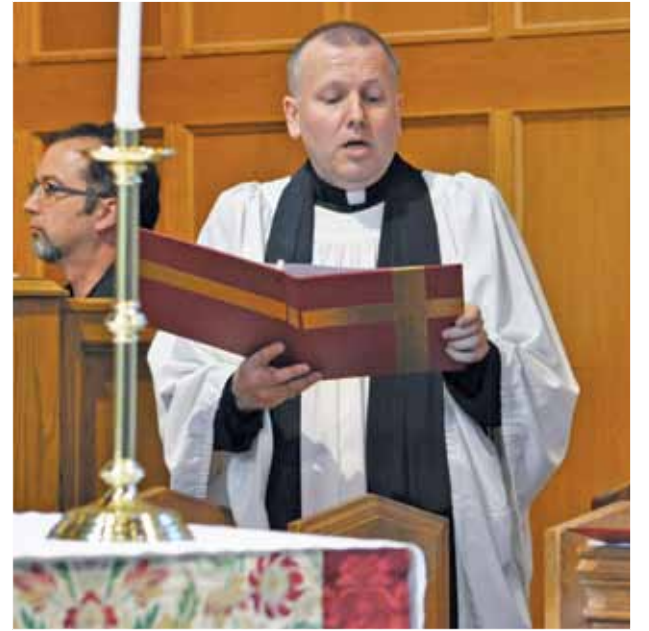


The Eucharistic Prayer. PHOTO Wayne Chose



The Eucharistic Prayer from a different perspective. PHOTO Wayne Chose





LEFT *musica intima* leads the singing of *Come Down, O Love Divine*. RIGHT Organist, director of music, Michael Murray and cantor for the Evensong, St. Philip's rector, the Ven. John Stephens. PHOTOS Randy Murray

At St. Philip

June 8, 2014, was the first Pentecost Sunday of Bishop Skelton's episcopacy. In honour of that milestone the Vancouver Archdeaconry organized a Celebration of Evensong at St. John's, Shaughnessy. The liturgy was very well attended and much enjoyed by all. For 2015, St. Philip, Dunbar was the host parish for the Pentecost Evensong worship.

St. Philip has developed a tradition over the past few years of welcoming *musica intima* to the sanctuary to lead the music in Evensong worship a few times a year. *musica intima* is one of the finest mixed voice chamber choirs in the country and an opportunity to experience this prayerful and moving liturgy from the Book of

Common Prayer with such a fine group of singers is a great treat.

Bishop Skelton had earlier in the day made an official parish visit to St. Anselm's, Point Grey when and where she had preached and presided at the baptisms and at the Eucharist. Even though the Bishop had just chaired Synod for the two previous days, at 4 pm she was energetic and obviously enjoying the beautiful music of Evensong.

Worship began with the singing of the traditional Pentecost hymn, *Come Down, O Love Divine* followed by William Byrd's *Spiritus Domini* and then there were specific settings for the appointed Psalm, *Magnificat* and *Nunc Dimittis*.

In her homily, Bishop Skelton shared a personal experience involving a friend who after experiencing the death of his revered and respected father discovered that in a way he was now free to be his total self. Speaking directly about Pentecost she focused on how a devastating loss like the

loss experienced by the disciples can be a "tremendous source of energy, spiritual energy like the fiery wind of Pentecost..." The question that the Holy Spirit of Pentecost asked the disciples is also a challenging question for us to ask ourselves and that is, "Now that Jesus is gone, how will you embody that spirit now within you?"

Following the sermon there was more great music, including Palestrina's *Veni Sancte Spiritus* offered by *musica intima*. The liturgy concluded with St. Philip's organist and director of music, Michael Murray playing Libby Larsen's *Prelude on Veni Creator Spiritus*, a challenging piece, which he played extremely well.

Evensong is not celebrated too often around the diocese of New Westminster, however if you do get a chance to attend Evensong at St. Philip, Dunbar led by *musica intima* it is an experience well worth the time and travel. Check the St. Philip, Dunbar website for service times at <http://stphilipsdunbar.com>. ✦

The male voices of *musica intima* leading the Walford Davies Anglican Chant version of *Magnificat*. PHOTO Randy Murray



St. Philip's honorary assistant priest, the Rev. Dr. Marilyn Hames gives thanks at the Offertory. PHOTO Randy Murray



LEFT Bishop Skelton, preaching. RIGHT Michael Murray playing *Prelude on Veni Creator Spiritus*. PHOTOS Randy Murray



Year-Round Stewardship MENTORING DAY



Diocese of New Westminster
ANGLICAN CHURCH OF CANADA

SATURDAY SEPTEMBER 26, 2015

ST. STEPHEN THE MARTYR BURNABY

9887 Cameron Street, Burnaby

REGISTRATION: 9:30 A.M.

WORKSHOP: 10 AM— 12:30 PM

The Workshop costs \$10
Refreshments provided

The Mentoring Day offers two streams of learning.

Those who have attended the April 18th Stewardship Day for Parish Development are invited to bring their Year-Round Stewardship plan along: **Stewardship Mentors** will be available to assist these parishes in tweaking their overall plan and reviewing their specific actions as they enter the financial stewardship phase of their year-round program.

The second stream is an intensive Stewardship 101 course for those who did not attend the April 18th day or previous diocesan stewardship workshops. Participants will learn the basic strategies of year-round stewardship, generous living, and ways to implement a financial stewardship program.

Register online: <http://conta.cc/1eos109> to ensure your place on September 26th.





LEFT Ruth Adams and Dorothy Vissar of Hummingbird Ministries offer the traditional song of welcome, *Wo He Lo*. MIDDLE Facing east during the four directions prayer. RIGHT The women of Hummingbird Ministries are presented with new blankets from the pastors of the three participating congregations. PHOTOS Randy Murray

Reconciliation Matters • Ecumenical Worship

RANDY MURRAY
Diocesan Communications Officer & Topic Editor

At 9 am on Sunday, May 31, 2015, representatives of Reconciliation Canada, a group established to support awareness of Canada's Truth and Reconciliation Commission (TRC) activities lit a sacred fire in the Wall Centre Plaza

at the corners of Burrard and Nelson streets in downtown Vancouver. This action marked the beginning of a day of support for TRC events taking place in Ottawa.

A significant part of this event, (entitled Reconciliation

Matters) was a 10:30 am church service at St. Andrew's Wesley involving the congregations of three downtown churches: the host congregation, St. Andrew's Wesley, United Church of Canada; Christ Church Cathedral, Anglican Church of Canada; and Central Presbyterian. A fourth congregation, First Baptist and pastor, Darrell Johnson were also involved.

The Christ Church Cathedral congregation does not have access to their 126 year old Burrard and Georgia Street location due to construction and are currently celebrating the main Sunday worship service in the ballroom of the Century Plaza Hotel located next door to St. Andrew's Wesley. Central Presbyterian has also been involved in a renovation project involving their building. The three pastors: Rev. Dan Chambers of St. Andrew's-Wesley; Rev. Jim Smith of Central Presbyterian; and Dean Peter Elliott of Christ Church Cathedral brought together their respective congregations, music leaders, children's ministry leaders, intercessors, readers, and greeting teams assembling a truly ecumenical worship event. First Baptist located across Nelson Street from St. Andrew's continued with their scheduled 11 am service, however they hosted an ecumenical service later that day at 2:30 pm, which included participation of the three aforementioned denominations, plus members of the Holy Rosary Roman Catholic Cathedral congregation and others.

By 10 am the nave of St. Andrew's was beginning to fill, the chancel area a hive of activity with the three combined choirs rehearsing the worship music and the children's and youth ministry leaders organizing the participation in the service by younger members of the congregations. At 10:15 am, St. Andrew's, Minister of Music and organist, Darryl Nixon and bassoonist, Gwen Seaton delighted the arriving congregation with a number of prelude selections.

Worship began at 10:30 am with a welcome from Rev. Dan Chambers who introduced Ruth Adams of Hummingbird Ministries, a ministry to Indigenous people located at Central Presbyterian. Ruth welcomed the 800+ congregation on behalf of the Coast Salish peoples and offered the traditional song of welcome, *Wo He Lo*. This was followed by the Four Directions Prayer led by Hummingbird Ministries Director, Mary Fontaine, assisted by Hummingbird Ministry elders, Ruth Adams, Dorothy Vissar and Laura Fortin, and then Mary led the Cree Song of Honour, *Kinan'askom'tinan*. Upon completion of the songs and prayers, the four women were presented with gifts of new blankets by the three pastors.

Prior to the Opening Hymn for Trinity Sunday, *Holy, Holy, Holy*, three children representing the three congregations lit the Christ Candle. Darrell Johnson of First Baptist offered the Opening Prayer. Following the prayer he shared with the congregation what the organizing of this ecumenical event has meant to him. He said, "Something much deeper is happening here," there is a spirit of "ecumenical reconciliation" in the air. He thanked all three pastors present: Rev. Chambers "for his winsome, gracious competence"; the Rev. Smith "for his quiet strength"; and Dean Elliott "whose unconditional welcome to me as a brother means more than he can ever know." And then he had to make tracks across the street to First Baptist for the 11 am worship.

With the opening hymn concluded, the three leaders of the children's programs gathered all the children in front of the chancel steps. They took turns explaining to the children a different component of the history of European settlers and Indigenous people. They told the story of the desire of the settlers to homogenize the cultures of the aboriginal people and their attempt to destroy those cultures and force them to conform to the "only way" which was *their way*.

CONTINUED ON PAGE 9



LEFT Dean Peter Elliott (front) and Rev. Jim Smith (behind) participate in the four directions prayer. RIGHT The three youth leaders at Children's Time. Rosie Hewett of Christ Church Cathedral in the centre, face to camera. PHOTOS Randy Murray



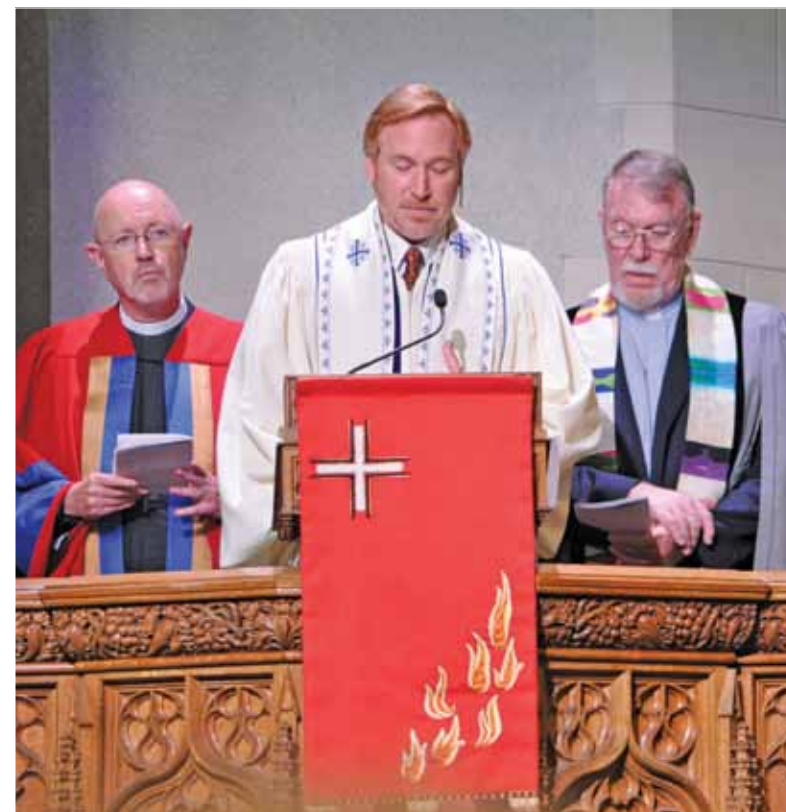
The Children's Time. PHOTO Randy Murray



LEFT Andrea Gailus of Christ Church Cathedral reads the Epistle. MIDDLE First Baptist pastor, Darrell Johnson. RIGHT Douglas White. PHOTOS Randy Murray



The three pastors lead the congregation in prayer. PHOTO Randy Murray



CONTINUED FROM PAGE 8

This was largely done through the establishment of Indian Residential Schools. The leaders explained to the children that the past six years of the TRC gave Indian Residential School survivors and their families, children and grandchildren an opportunity to tell the stories of “how they were hurt.” Rosie Hewett, former Youth and Children’s Ministry Coordinator at Christ Church Cathedral told the children that after today and subsequently the June 2 receipt of the TRC’s recommendations “there will be a great deal of work to be done”. Many First Nations peoples do not have the same access to things as basic as clean water and education. Rosie informed the children that there is much less money directed to schools in First Nations communities than there is “to your schools.” She concluded by saying that God loves everyone and God celebrates our differences.

The speaker for the service was lawyer and teacher, Douglas White, Interim Director at the Centre for Pre-Confederation Treaties and Reconciliation at Vancouver Island University. He began by thanking the three host First Nations: Squamish, Musqueam and Tsleil-Waututh. He expressed his thanks at being invited to speak and added that he was very conscious of being a representative of all his people and “felt that burden.” Douglas addressed these feelings by offering an ancient chant to the Creator. Following the song he said that events like these are the groundwork for reconciliation, building a foundation for social change.

Douglas said that his understanding is that “it goes back into the early 17th Century, the first iterations of the residential school system. And that the residential school system became an important part of the project, and the work of Canada to try to displace and set aside Indigenous peoples and their identities. The Chief Justice of Canada just spoke in Toronto the other night and talked about how the work and the policies—all considered, amount to cultural genocide... we know very clearly that the intent of the residential schools system was to remove and to take out the Indian from the child... they were viewed as incorrect, unworthy.”

Douglas made reference to what he had heard from his mother regarding her residential school suffering. She had shared her experiences of loneliness, lack of affection and hunger. While at the school she could not acknowledge her relationship with her brother. They were split up, segregated in order to break down the structure of the family, to destroy the culture at its most basic elements. The dark legacy is that there are entire families, entire communities without the knowledge of how to be a relative. The absence of children created an environment where no one knew how to be a parent, a grandparent, uncle, or aunt because there weren’t any children around to be grandchildren or nieces or nephews. “I’ve seen in my own community the continuing echoes and implications of all of that experience unfold—in the most ugly and disastrous ways... this is not something from our past, it continues to be absolutely relevant in the lived lives and experiences of Indigenous peoples across this country.”

Then Douglas said that this did not only damage Indigenous people, it significantly damaged the country of Canada, “...people in a society cannot inflict this kind of harm on another people without also harming themselves.”

At the end of his address he offered some hope to face the “fundamental brokenness about all of us.” Douglas urged the congregation to “continue to do what you are doing—to bring your hearts, to bring your minds, to bring your love, to build the reconciliation that is so desperately needed and can be at the foundation of beautiful whole lives for all of us.”

The intercessions led by a representative of each congregation reflected the tone of the morning’s worship and of Douglas’s words, asking God’s forgiveness, support and guidance, as we endeavour to enter into a new way of being, with our hearts and minds committed to reconciliation through love.

As the service entered the final sections there was a “Call to Offering” and gathering of gifts while the combined choirs sang Edgar Bainton’s *And I Saw A New Heaven*. It

Douglas receives a new blanket and a handshake from St. Andrew’s Wesley’s Interim Minister, Rev. Dan Chambers. PHOTO Randy Murray



had been decided by the organizers of the ecumenical worship that the *loose* offering be directed to Hummingbird Ministries.

At the conclusion of worship, the congregation was encouraged to go across the street to enjoy the street fair being held in the Wall Centre Plaza. There were: two food trucks, great music, information tables, a place to buy blankets, volunteers ready to share the history of Canada’s

Indian Residential Schools and some craft tables displaying works by skilled First Nations artisans.

In closing, here are the words of Christ Church Cathedral parishioner, Jeffrey Preiss who in a social media post wrote, “It was one of the most moving services I’ve ever attended. We were not Anglican, United, or Presbyterian. We were Christians—all parts of one Body—gathered in solidarity and love, seeking truth and reconciliation.” ✠

LEFT The fire burning in the Wall Centre Plaza at 9 am. RIGHT Reconciliation Canada Information Table in the Wall Centre Plaza. PHOTOS Randy Murray



Vendor area for the street fair in the Wall Centre Plaza. PHOTO Randy Murray



Every street fair needs a cool band. PHOTO Randy Murray



Wilna Parry of St. Clement’s, Lynn Valley and Rev. Margaret Marquardt, chair of the diocesan Eco-Justice Unit staff the Anglican Archives display at the street fair. Anglican Archivist, Melanie Delva was in Ottawa with a number of colleagues from the diocese of New Westminster. PHOTO Randy Murray



AROUND THE DIOCESE

• **Kerrisdale Scouts Were “Prepared” to Help on Cleaning Day •**

SUBMISSION Vivian Lam

Members, leaders, and parents of the 33rd Kerrisdale Scouting Group were hard at work at the spring-cleaning day held at St. Matthias–St. Luke on May 9. This wonderful top-to-bottom, inside-to-out cleaning of the church was part of their volunteer

service to St. Matthias–St. Luke, which provides meeting and storage space for the scouting group. The parish thanks everyone for their dedicated work, and celebrates the continually growing partnership between our two communities! ✚

Many hands make for light work cleaning the nave. PHOTO Vivian Lam



Cleaning up the flowerbeds, lawn and gardens for the spring and summer blooming season. PHOTOS Vivian Lam



• **The Reverend Douglas Dittrich • 53 Years of Ordained Ministry •**

SUBMISSION Jane Dittrich

The parish of St. Alban’s, Burnaby was a wonderful place to be on Sunday, May 31. The energetic and thriving parish (under the leadership of their priest, the Rev. Faun Harriman) celebrated the 53rd anniversary of Rev. Douglas Dittrich’s ordination. Rev. Dittrich, and his wife Jean, have attended St. Alban’s (where Doug is listed as honorary clergy) on a regular basis since relocating back to Burnaby last fall.

Rev. Harriman graciously extended the invitation to Douglas to preach and preside at both May 31 services, in honour of his 53 years of ordained ministry. In the pre-liturgy announcements, she made mention that she was thrilled that Doug and Jean have made St. Alban’s their church home base, and that in honour of Doug’s anniversary, she would not be robing and would sit in the nave with the congregation.

For his homily (based on the scripture verse of *Whom shall I send*, Isaiah 6: 8), Dittrich reflected on his years of ordained Anglican ministry and how the Lord had sent him, Jean and their family (three daughters, and their late son, Keith) to many different geographical locations for parish ministry. The congregation was thrilled to learn about their unique journey, and diverse experiences in church ministry. Born in England, trained at seminary in Toronto, Douglas was ordained in the diocese of the Arctic. His ministry took him to: the Northwest Territories (Frobisher Bay, and then Inuvik, a total of almost 15 years in the Arctic); Kamloops; a lengthy tenure at the former St. John the Divine in Burnaby; Holy Spirit, Whonnock and finally St. Columba, Pitt Meadows.

Douglas and Jean cut the “picture” cake. PHOTO Jane Dittrich



Doug and Jean’s youngest daughter, Jane (of Christ Church Cathedral), was happy to be able to attend the festivities in celebration of both of her parents’ years of Anglican Church of Canada ministry. Following the 10 am service, all in attendance in the St. Alban’s parish hall enjoyed a celebration of cake (a cake complete with an edible icing photo of Rev Dittrich; a photo taken on the day of his 1962 ordination) and lunch. ✚

• **Annual Ecumenical Fun Night at St. Michael’s, Surrey •**

SUBMISSION Natasha Kaweski • AUTHORS Donna White & Val Hampton

On Monday evening, June 1, 2015, the Millennium Hall at St. Michael’s, Surrey resounded with the chatter and laughter of happy women’s voices. As the women walked past the mannequin sporting a “Carmen Miranda” headdress situated at the entrance to the hall, the theme of the evening became self-evident. Everyone felt blessed as the Rev. Louie Engnan, rector of St. Michael’s, opened the program with greetings and a special prayer.

Many in attendance carried maracas and other rhythm instruments to accompany their video presentations and dances. Most were suitably attired in bright bandanas, sashes, headbands and hats. The wee baby from St. Bernadette’s Roman Catholic Church who joined her mom in the dance line was the star of the show.

The strains of *Guajira Guantanamera*, performed by a talented singer/guitarist from Colebrook United Church, filled the hall with everyone joining in on the chorus. This well-known 1932 folksong started out as an ode to a haughty girl but was later adapted to incorporate the words of the Cuban poet and freedom fighter, Jose Marti, and became Cuba’s most patriotic song.

A member of Cloverdale United Church offered an interesting presentation about stones and the different meanings associated with different kinds of stones. A parishioner from Christ the Redeemer, who also performed during the event, shared her thought-provoking and rather poetic ideas about Cuba.

The women from Bethany-Newton United shared a rousing video of a Cuban-style singer, and the group from St. Matthew’s performed with various rhythm instruments to Cuban influenced music.

The St. Michael’s contingent, with the help of two additional volunteers, performed a skit written by actress and playwright Donna White, which added more

fun and laughter to the evening.

Fifty quiz questions about Cuba were placed on each table for the groups to puzzle over and answer during the evening. The most knowledgeable groups received bubble gum cigars for their efforts!

The Annual Ecumenical Fun Night has been celebrated on the first Monday in

June for more than 30 years, it is always a very special evening of joyful unity. A few churches have come and gone since it first started, but the main group has celebrated this event and also worshipped together on the first Friday of March each year in observance of the World Day of Prayer.

The great time that was had by all,

together with the food brought by each group and shared in a communal meal was a great blessing for St. Michael’s.

A special thank you is extended to Michael Kalmuk and the *Sources Like Skills Resource Centre* for their invaluable help and wonderful decorations. ✚

PHOTO Darlene Austin



PHOTO Darlene Austin



PHOTO Darlene Austin



PHOTO Darlene Austin



AROUND THE DIOCESE

• Big Lunch Feeds Community Spirit •

SUBMISSION Elizabeth Murray

Neighbours in the vicinity of St. David's Anglican Church on 51a Street in Tsawwassen knew something big was happening in the cul-de-sac at noon on Sunday, June 7.

Hand-delivered, door-to-door, invitations beckoned them to join parishioners and friends at the Big Lunch table in a simple act of community, friendship and fun.

The event kicked off with the skirl of pipes when Delta Police Pipe Band's John Ralston and Bill Bennett set the tone of the UK-inspired phenomenon that in the words of its patron "has grown from big to enormous."

Since its beginning in 2009, thousands of Big Lunches have taken place in towns, villages and hamlets across the UK and Commonwealth on a designated first Sunday in June with more than 8.5 million people sitting down together and getting to know their neighbours.

Last year alone, a whopping 4.83 million people across the UK took to their streets, gardens and community spaces for the country's 6th annual Big Lunch.

St. David's Big Lunch, added more than 100 people to that total! And few can deny that the shape of the parish property can only be described as the perfect space for a Big Lunch.

Chalk drawing on a wide expanse of parking lot pavement, along with face painting and a big Bouncy Castle, occupied the younger set as BBQs sizzled for a picnic-style meal. St. David's songsters said it all in a song written in England for Big Lunch 2013: *... Out on our street, there's a party today, bunting is flying and sausages frying. We've set out the tables and made fruit punch...*

Afternoon entertainment was provided by Clarion Highland Dance Studio whose kilted dancers performed a selection of Scotland's traditional dances.

Big Lunch-goers were reminded to visit St. David's Jubilee Community Garden. Britain's Eden Project sowed the seed of the Big Lunch idea in 2009, but it took St. David parish-gardeners to sow the seed of a community garden idea in 2012. Both projects have flourished. ✠

Claire Forster ties back a Queen Elizabeth Rose, planted in 2012 to mark the Queen's Diamond Jubilee, while Isobel Telford stands by with rhubarb from St. David's Jubilee Community Garden. Fruit was destined for the Big Lunch dessert table.

PHOTO Elizabeth Murray



• Second Annual Surrey Tri-Parish Eucharist & Picnic •

On Sunday, June 14, the parishes of St. Helen's, St. Michael's, and Church of the Epiphany got together and held their sec-

Children's Time with the bishop. PHOTO Louie Engnan

ond annual Tri-Parish Service and Picnic in the Park at Bear Creek Park, Surrey. This picnic was well attended by all three par-

ishes with over 275 people present.

Parishioners from all three churches, led by the Regional Map Implementation Team

(RMIT) group, arrived in unison to help with the set-up of the event including: the sound system, food, Sunday School, Youth activity and clean up. All in all, the second annual Tri-Parish Service and Picnic was a huge success!

Highlights included: Bishop Melissa Skelton leading the service; music in worship led by talented musicians and singers from all 3 parishes; a magic show for the children put on by Alan and Lera-lan Thomson of St. Michael's; and a gathering of the youth from the region who used the opportunity to get to know each other, and plan for a combined social event. The second reading during the Eucharist was first read in English and then in a language that is a modern derivative of Aramaic, the language spoken by Jesus and his followers. This was in acknowledgement of the community of Chaldean Christians who have recently established a church and are worshipping in the Church of the Epiphany building. The afternoon finished with members of the aforementioned St. Mary the Virgin Chaldean Church entertaining everyone with their dancing—even Bishop Melissa joined in.

A big "thank you" goes out to Bishop Melissa Skelton for leading the service, the Ven. Stephen Rowe from Church of the Epiphany, Rev. Stephen Laskey of St. Helen's, and Rev. Louie Engnan of St. Michael's for helping lead the service, as well as all the other parishioners who helped with various parts of the service. ✠



Between 275 and 300 at the Second Annual Tri-Parish Picnic. PHOTO Louie Engnan



The Peace. PHOTO Louie Engnan



AROUND THE DIOCESE

• 20th Anniversary of Ordination •

SUBMISSION Sher Sacks

Bruce in his new archdeacon's cope.



By the Grace of God, the Ven. Bruce Morris was ordained as Deacon of the Church of God twenty years ago on June 18, 1995. Bruce was among the first group of men and women who were ordained into the diaconate when the diocese of New Westminster renewed this oldest office of the church (described in Acts 6). The Parish

of St. Hilda-by-the-Sea, Sechelt celebrated Bruce's 20 years of ministry among at St. Hilda's and in this diocese on Sunday, June 21 for the way he faithfully models the servant ministry of Christ to us. During this joint worship service, the mutual ministry covenant between Bruce, the parish of St. Hilda's, and the diocese was renewed. The

Parish also presented to Bruce, as a special gift, a handcrafted cope made by the parishioners, as a symbol of Bruce's new role as the Archdeacon for Deacons. After the service, everyone present celebrated with Bruce at a sit down luncheon buffet. ✠

The congregation gathers, praying together, Bruce is in the centre.



• Clergy News Around the Diocese •

It was announced in early June that Bishop Skelton appointed the Rev. Alain-Michel Rocheleau, Honorary Assistant at St. Paul's, Vancouver. Alain-Michel, a University of BC (UBC) professor ordained in 2013, will continue as Anglican Chaplain for the University of British Columbia.

On June 28, it was announced in both parishes that the Rev. Paul Woehrle, rector of St. David, Delta would be leaving his ministry at the Tsawwassen parish to begin a new chapter in ministry as rector of St. Cuthbert's, Delta. Paul will begin his new ministry October 1, 2015, and will be installed by the bishop October 5 at 7 pm.

Two former rectors whose resignations were announced in the Summer Issue of *Topic* have now moved on to the next phases of their ministries. The Rev. Christine Rowe, former rector of St. Catherine's, Capilano is spending some quality time with her family, particularly granddaughter, Josie, and the Rev. Michael Fuller, former rector of St. John's, Shaughnessy is spending two to three months travelling. He plans to return to life in London, England in the fall.

On August 26, 2015, the Rev. David Taylor was installed as rector of St. Dunstan's, Aldergrove. The preacher for the Celebration of New Ministry Eucharist was David's spouse, the Rev. Andrew Halladay. More detailed coverage of the liturgy will be available in the October issue of *Topic*.

The newly ordained transitional deacons of the diocese of New Westminster, the Reverend's Clare Morgan and Alex Wilson have each begun their new ministries; Alex is assistant curate (a fulltime position) at St. Anselm's and Clare is continuing her ministry with children, youth and families at St. Philip, Dunbar, but now as an assistant curate.

On July 27, Vancouver School of Theology (VST) announced the appointments of the Ven. Grant Rodgers and the Rev. Dr. Canon Travis O'Brian. Archdeacon Rodgers has been appointed the Director of

Anglican Formation, and Rev. Dr. Canon O'Brian has been appointed the Director of Anglican Studies. Together they will share the work of preparing student candidates for ministry in, and to the Anglican Church.

The Ven. Grant Rodgers has served as a priest of the Anglican Church for 34 years. He has a BA from the University of Saskatchewan and a Masters of Divinity (MDiv) from the College of Emmanuel and St. Chad. He also trained as a Spiritual Director, and is a graduate of the Pacific Jubilee Programme. In the diocese of New Westminster, Grant is currently rector of St. John's, Port Moody, and Archdeacon of Loughheed Archdeaconry. He also chairs the Ecumenical and Multi-Faith Unit (EMU) of the diocese. Grant will continue in his current diocesan ministry as he takes on this new role at VST.

The Rev. Canon Dr. Travis O'Brian has a Bachelor's Degree in Philosophy and English from the University of British Columbia. He earned both his Masters and

The Rev. Alain-Michel Rocheleau.



Clarence reads the covenant in ministry renewal.



PhD degrees in Philosophy from the Higher Institute of Philosophy (Hoger Instituut voor Wijsbegeerte) at the Katholieke Universiteit in Leuven, Belgium. Travis will remain rector of St. Barnabas Anglican Church,

The Rev. Paul Woehrle.



in Victoria, BC a parish that for 125 years has worshipped and practiced in the Anglo-Catholic inheritance of Christian witness. Before serving at St. Barnabas, Travis served at Christ Church Cathedral, Victoria. ✠

The Ven. Grant Rodgers.



AROUND THE DIOCESE

• Cathedral Worship in a Hotel Ballroom •

As of the morning of July 5, 2015, the Christ Church Cathedral worshipping community had been out of the Burrard and Georgia Street building for six weeks and meeting to celebrate the Eucharist in the Burrard Ballroom of the Century Plaza Hotel. This new paradigm fast became a part of that faith community's routine.

The Burrard Ballroom is located on the

second floor of the hotel complex at 1015 Burrard Street. It is a pleasant enough space but in reality it is more of a utility gathering space than a ballroom, however the minor inconveniences of the location have not prevented the parish from gathering to worship together. On the first Sunday in July, downtown Vancouver was blanketed in forest fire haze and the weather forecasters

had predicted that temperatures downtown would soar above 30 degrees. This did not keep people away from worship. The Cathedral's Project and Events Manager, Jim Cheatley told diocesan communications that the room set-up in the Burrard Ballroom includes between 285 and 300 seats for the 10:30 am principal worship service. That morning perhaps 15 to 20 of

those seats were unoccupied.

The music in worship was led by the director and co-founder of the Good Noise Vancouver Gospel Choir, Gail Suderman; the preacher was Cathedral Deacon, the Rev. Liz Hamel; and Dean of the diocese and rector of Christ Church Cathedral, the Very Rev. Dr. Peter Elliott presided at the Eucharist. With more than half a dozen communion stations located in the ballroom to serve the 260+ congregation, the service was concluded in 60 minutes with the next item on the parish agenda, a family picnic planned for down the street in a West End park.

In his pew bulletin notes for July 5, Dean Peter wrote the following penultimate paragraph in his reflection on being out of the building, "A faithful congregation: it has been inspiring to see the continuing commitment to the Cathedral's life and worship even whilst we worship in a: United Church Chapel (the 8 am Sunday Holy Communion worship from the Book of Common Prayer); a downtown hotel ballroom (the principal 10:30 am Choral Eucharist); a little parish church (St. George's) near Vancouver General Hospital; and an office building with the street address 666 (the weekday Celebration of the Eucharist at 12:10 pm)! Day after day, Sunday after Sunday, congregations gather and discover, once again, the holy in our midst. Journeying together through these pilgrim days it has been a renewed discovery of the amazing grace of God that holds this holy community together."

In the October issue of *Topic* we plan to publish a behind the scenes look at the renovation of the building. Stay tuned! ✠

The south to north view during the Offertory. PHOTO Randy Murray

At the conclusion of the Peace the Dean returns to the Altar. PHOTO Randy Murray



LEFT One of two Altar Communion stations. RIGHT Canon Douglas Williams administers the bread at the northwest wall Communion station. PHOTOS Randy Murray



The congregation during the sermon in the Burrard Ballroom east to west point-of-view. PHOTO Randy Murray



The Cathedral on July 5, 2015. PHOTO Randy Murray



MANY THANKS!



Many thanks to the members of the Anglican Church Women and the Bishop's Friends of the Diocese of New Westminster for the generous financial gifts that made it possible for our diocesan contingent to attend the Truth and Reconciliation Commission (TRC) ceremonies in Ottawa, late May and early June 2015. It was a life-changing and life-affirming experience. I am truly grateful to have had the good fortune to participate in a once in a lifetime event but I am even more grateful for this opportunity to build new relationships. Wonderful friendships with people that I hope will continue on into the future as we travel together on the journey of Truth and Reconciliation.

In the photo above are a part of our diocesan group. Back Row: Me, Coyote (Terry Aleck), & John Denham. Front Row: Melanie Delva (snapping the selfie), Christine Turenne, & Nancy Denham

*In Christ,
+ Melvin*

AROUND THE DIOCESE

• East Vancouver Deanery Open Air Potluck • Braving the Heat and the Haze •

On the morning of July 5, 2015, citizens of Vancouver beheld a very strange sight, a surrounding haze from the numerous forest fires burning in the southern part of the province, specifically, Pemberton, the Sunshine Coast and Burnaby. The haze had formed a thick cloud in the bowl of the city, south of the North Shore Mountains and north of Lulu Island rendering visibility to a fraction of normal and infusing the normally sweet, dewy air of the lower mainland with a campfire odour. Combine that with the fact that exterior temperatures in the City of Vancouver proper were predicted to climb up into the low 30s and it doesn't sound like a recipe for a good day to be outside.

However, by 12:15 pm, the haze had burned off and the richly arboreal north slope picnic area at Vancouver's Queen Elizabeth Park was filling up with parishioners representing churches of the East Vancouver

Deanery: Holy Cross Japanese-Canadian; St. Michael's, Multicultural; St. Margaret's, Cedar Cottage; and St. Mary the Virgin, South Hill to name a few. The Parish of St. Michael's, Multicultural assumed the responsibility of being the principal organizers of this year's event but as St. Michael's rector's warden, Moses Kajoba stressed it was "a total team effort."

More than 150 gathered to enjoy an exotic buffet of foods: marinated chicken thighs, hot and cold noodle dishes, candied and fresh fruits, salads, freshly fried savoury Korean pancakes (when made with Zucchini they are called *hobak jeon*), sweets and much more.

An early feature of the afternoon event was a Filipino style gong dance organized by the Rev. Wilmer Toyoken, which was followed by the call to begin lining up at the buffet tables.

A great time was had by all! ✦

LEFT & RIGHT Flipping the pancake, Father Daebin is impressed. PHOTOS Randy Murray



Grilling the chicken. PHOTO Randy Murray



Noodles, sweets, salads and fruit. PHOTO Randy Murray



• Father Matthew Johnson Welcomes Three Guests •

On Wednesday, July 15, Bishop Skelton (*front right*), Brander (Raven) McDonald (*back right*), Indigenous Justice Ministry Coordinator, diocese of New Westminster, and Judy Graves (*back left*), Order of the diocese of New Westminster, former City of

Vancouver Advocate for the Homeless (but still very much an advocate!) accompanied the Rev. Fr. Matthew Johnson (*front left*) for an afternoon on Vancouver's Downtown Eastside. Father Matthew is Street Outreach Priest, resident at St. James'. ✦

PHOTO Randy Murray



• Funding Crisis Threatens Closure of Housing Agency for Homeless •

SUBMISSION Jim Baxter

The door to the office at St. Paul's (the "Caution Tape" is up due to the fact that the building was being re-roofed).



Community Services, which is a component of the Advocacy Office at St. Paul's Anglican Church was tasked with finding good quality, community-based housing for the homeless in Vancouver. This compassionate service had a number of steps:

- The homeless person was accompanied throughout the process
- Assistance was provided in applying for a rental apartment or suite, and in advocating for and assisting the clients in their presentation to the rental agent
- Assistance was provided helping to settle the new resident into their new accommodation and in assuming appropriate behavior
- Continued support was available to the new resident for up to one year.

The one-on-one accompaniment was the key to the program's success. In 2014, over 200 homeless people found good quality residential accommodation throughout the city through the work of Community Services at St. Paul's Society. After one year, the vast majority of clients are still suitably housed and engaged in their new community.

The program cost was \$50,000 per year to operate, virtually all of that being for salary and transportation costs. This works out

to approximately \$250 per person housed, a highly cost effective strategy.

St. Paul's Anglican Church had been providing core funding for the program as well as fully serviced offices for the staff and volunteers but is no longer able to provide that funding, although the parish would certainly continue providing some administrative support. As of August 31, 2015, the program had to close, regardless of its cost-effectiveness. Few, if any, granting organizations provide core funding. For lack of \$40,000 (the remainder of the operating budget could be sourced from an existing donor base) 200 homeless people will continue without a home and with very little hope of becoming contributing members of our society.

This was the only program of its type in Metro Vancouver. The non-profit society, which operated the program, is desperately trying to find some level of core support to continue this necessary work. It would be a wonderful move forward for compassionate service ministry to the hard-to-house in Vancouver if the funds can be sourced to reopen this program. For more information or to offer support to the Community Services program at St. Paul's Society please contact the St. Paul's Advocacy Office. All donations are eligible for a charitable tax receipt. ✦

AROUND THE DIOCESE

• PWRDF'S Ride for Refuge 2015 •

SUBMISSION Peter Goodwin

The Primate's World Relief and Development Fund (PWRDF) for the second year are participating in the *Ride for Refuge*. Last year ten PWRDF teams from across Canada rode to support displaced peoples in South Sudan raising over \$18,000. Four parishes in our diocese provided riders for *Team PWRDF Vancouver*.

This year, funds will be directed to the PWRDF partner organization *Refuge Egypt*, a ministry of the Episcopal diocese of Egypt. The organization has provided basic assistance, education, employment, and medical services to Sudanese refugees who have settled in Cairo. The recent influx of Syrian refugees has stretched the capacity of *Refuge Egypt*. PWRDF supports their *Well Baby* and *Well Child* clinics, which provide healthcare and promote healthy physical development and nutrition.

Like last year, the Department of Foreign Affairs, Trade and Development Canada will match donations on a 4 to 1 ratio.

New for 2015, in addition to having the options of riding 10km, 25km or 50km, participants may choose to walk 5km. All routes are in Richmond and include portions along the Fraser River dikes. **The ride will take place on Saturday, October 3 and will begin at 10 am.**

While the Federal Government will quadruple donations, let us aim to quadruple our participation over last year from parishes within our diocese by planning to

join this family friendly cycling and walking event.

Last year's Vancouver Team had a great time and a successful effort. Please contact PWRDF Chair and Ride for Refuge Team Captain, **Peter Goodwin at goodmac22@gmail.com** for more information on how to participate. You can read more on the PWRDF website at <http://pwrdf.org/2015/world-refugee-day-ride-for-refuge>. ☙

Patient at the *Well Baby* and *Well Child* clinics operated by *Refuge Egypt*.



The 2014 Vancouver Team with Peter on the left.



• ODNW Investiture Moves to New West •

The Annual Investiture of New Members to the Order of the diocese of New Westminster (ODNW) will have a different look in this its seventh year. It is unlikely that the renovations currently taking place at Christ Church Cathedral will be completed by November 1 so Bill Siksay of the Executive Archdeacon's and Bishop's Office got busy and found a new venue for the 2015 Investiture Eucharist, and that venue is the Massey Theatre located at 735 8th Avenue at the corners of 8th Street and 8th Avenue in New Westminster. The Massey Theatre is a community theatre and shares its loca-

tion with New Westminster High School and other School District 40 buildings and offices. The 1200+ seat theatre will require some "outside the box" thinking by the worship planning team but everyone involved is enthusiastic and up for the challenge.

It is a great location with ample parking in the area and lots of transit nearby.

Start time remains 4 pm on November 1. Diocesan communications will continue posting updates about the event over the next 8 weeks. The October issue of *Topic* will contain the list of nominees and more information about the event. ☙

Massey Theatre. PHOTO Randy Murray



• Synod Office Move, Open House & Blessing •

Reception at 401 Georgia days before the move. Phil Colvin (right) was the move quarterback and did an awesome job with the pack-up planning. PHOTO Randy Murray



As many *Topic* readers are aware, the Synod Offices of the diocese of New Westminster were scheduled to move this past summer from #580-401 West Georgia to the renovated administration building on the St. John's, Shaughnessy grounds located at 1410 Nanton Avenue, two blocks south of Granville and King Edward Boulevard.

In mid-June, the date given for the office move was July 15, however this date was delayed until all the proper city paperwork could be completed. On Thursday, July 16 a site inspection was conducted and the occupancy permit issued by the City of Vancouver. The Synod Office move took place successfully on the evening of Wednesday, July 22. On July 23, offices were set-up and computer and communications systems were enabled. There was even a meeting held on July 23. By July 24 the Synod staff members not on vacation were able to resume their ministerial responsibilities in the new facility.

The Anglican Archives formerly located in the Iona Building at Vancouver School of Theology moved out the week of February 24, 2015, and the large collection went into storage at a government facility in Burnaby. The archive's furniture stored at St. Mary's, Kerrisdale was moved in June 9 and the archives collection was delivered into a custom renovated space located in the lower level of the same building underneath the new office and meeting spaces, June 15 and 16. The move-in went well and the archives are now in the set-up stage with more work to be completed before the collection is accessible and the archivist's office opens to the public.

A blessing of the new Offices and Open House is planned for Sunday, September 13 at 2 pm. More information is available on the diocesan website events pages at <http://vancouver.anglican.ca/events>.

The Parish of St. John's, Shaughnessy continues its ministry, with the Parish Offices located in the church building at 1490 Nanton Avenue. The Parish Offices can also be reached by phone at 604.731.4966. ☙

Administrative Assistant, Sandra Stevenson prepares for a day of unpacking and putting things away. PHOTO Melanie Delva



The east side of 401 Georgia days before the move to 1410 Nanton. PHOTO Randy Murray



On July 23, Synod staff arrived to find the Reception area ready for unpacking. PHOTO Melanie Delva



A waiting area was quickly arranged for visitors to the new offices. PHOTO Melanie Delva



The main gathering room is somewhat sparsely furnished on Day One. PHOTO Melanie Delva





1.



2.



3.



4.

All My Relatives Festival

BRANDER & JIL MCDONALD

On Saturday, June 13, Sherbrooke Mennonite Church in Vancouver opened up both their church building and parking lot to host the All My Relations Festival. The church property was transformed for the day creating a *Pow Wow-fair-like* atmosphere. Various members of local Lower Mainland First Nations were present and participated in the Pow Wow.

Things really got underway with the Grand Entry, which featured flag bearers and dancers presenting a variety of dances. A feature of the Grand Entry was a group of men dancing around a large drum in full song. An MC supplied some commentary, explaining to the guests (most of whom were unaware of their meaning or significance) that the dances that were performed represented healing, celebration and the sharing of knowledge.

- 1, 2 & 3. The Pow Wow begins with the Grand Entry. All spectators are asked to rise as the flags and eagle staffs of the host and visiting tribes are brought in. The eagle staffs and flags represent nations, families, and communities. As the drums begin a Grand Entry song, the chief or tribal chair of the host tribe and visiting dignitaries enter the arena. They are followed by other honored members and the colour guard of veterans who are followed by the elected royalty (princesses, warriors, etc...), young people who have been chosen and honored by their specific home community to represent that community at Pow Wows around the country. Led by the elders, the male dancers follow next, generally in the following order: male traditional dancers, male grass dancers and then male fancy dancers. Then the women enter, also led by the elder women and in the order of women's traditional dancers, jingle dress dancers and then fancy shawl dancers. The teenage boys enter next, followed by the teenage girls and then the younger boys, girls and tiny tots.
- 4. Zack McKenna, *Men's Fancy Dancer*. Dancers demonstrate their agility and athleticism through quick dancing characterized by fancy footwork, swinging their arms and swaying their upper bodies in time to the fast-paced beat of the drum. There are no fixed dance steps for Fancy Dancers. To draw attention to themselves, Fancy Dancers often incorporate spins and twirls in their dance steps, and some will even include cartwheels and other acrobatic gestures.
- 5. Onadee McKenna, *Women's Fancy Dancer*. The Women's Fancy Dance, or *Butterfly Dance* is comparatively "modest" and not as acrobatic as their male counterparts, as they do not incorporate moves such as cartwheels and splits, and they do not swing their arms or carry decorated objects in their hands. The general term for the Fancy Dance costumes is "regalia."

The
ging, v
audien
tainm
and d
arts an
The
for mu
This e
bird M
Menn
On
and a
She w
breaki

6. A
with
danc
pray
emo
Jingl
in th
In th
mad
his d
hip),
by te
7. Fo
8. Ve
9. In
Br
Lesli
McK
PHOT



5.



6.

Festival Report

There was also a showcase of Métis dancing called *jig*, which is performed to fiddle music and encourages audience participation. Another component of the entertainment was a Peruvian performance troupe of musicians and dancers. There were vendors on site with a variety of handmade and crafts items for sale.

The day ended with a communal meal and some time was spent playing on guitars for the *non-traditional* singers. The event was put on in partnership with the Hummingbird Ministries of Central Presbyterian Church, and the Anglican Church of BC.

A native elder jokingly said, "I came to church today and a Pow Wow broke out. How is that for reconciliation?" He was so pleased and encouraged. What a great grounding event. No pun intended. ✦



7.



8.

A young girl, Didzina McKenna practices the *Jingle Dance*. The woman with her back turned is performing the Jingle Dance, which is a healing dance. She dances for those who are hurting. Each jingle is handmade and passed over, and when she dances, she releases the prayers. It is a very traditional and respectful dance. A common narrative of the origins of the Jingle Dress — the costume that is worn — is that the dance was received in a dream of the father of a young, sick woman named Maggie White. In his dream he was shown a dress and its corresponding dance. After he awoke, he had his daughter put it on and dance as he had seen in his dream. Once she began to dance she was cured of her sickness (sore throat) and sought to pass on the healing powers of the dress and its dance to others, teaching and sharing with others.

Members of the Peruvian troupe.

Vendors selling moccasins, artwork and bead work.

Indigenous Ministry Coordinator for the diocese of New Westminster, Rev. Jil McDonald on the right with Ruth Adams on the left and Leslie Graham in the middle. Leslie is the grandmother of the three dancing McKenna children.

PHOTOS Jil McDonald



9.



LEFT Fire trucks and people from the parish gather on 19th Avenue after the blaze is extinguished. MIDDLE The Incident Supervisor, Insurance Adjustor and Fire Superintendent. RIGHT Firefighter in full gear before going back into the office with a chainsaw.
PHOTOS Randy Murray

St, Alban's Fire

RANDY MURRAY

Diocesan Communications Officer & Topic Editor

At approximately 10:30 am on Thursday, June 11, 2015, a fire broke out in the rector's office located in the south end of the circa 1907 St. Alban the Martyr Anglican Church in South Burnaby.

Early reports were that an electric drill being used to install a new security system caused sparks in the wiring. The sparking quickly escalated into a full-fledged electrical fire and then accelerated to a two-alarm blaze attended by four fully staffed City of Burnaby trucks and accompanying emergency vehicles.

Thanks to the quick work of first responders the fire was confined to the first 20–25 feet of the south side of the original structure, from the rector's office through the chancel and altar area to the first pew in the nave.

According to Wanda Chow a reporter for the *Burnaby Newsleader*, one of the workers in the group who detected the fire and called 911 was taken to hospital for smoke inhalation, but there were no other injuries.

The daycare facility that is resident on the property at the north end did not appear to suffer any damage, although smoke damage is always a concern. Once the fire was detected and the second alarm called in the youngsters at the daycare were evacuated to a neighbouring school.

St. Alban's incumbent, the Rev. Faun Harriman is also the Regional Dean of Royal City/South Burnaby Deanery and she was at the quarterly BARDDSS (Bishop, Archdeacons, Regional Deans, Diocesan Dean and Senior Staff) meeting being held at St. David's in Tsawwassen. Faun did not have a car but when the emergency call came through, diocesan Director for Mission and Ministry Development, the Rev. Ruth Monette offered her services and the two of them departed for South Burnaby.

The blaze was pretty much extinguished by 12:25 pm. By 1 pm, the wardens, parish leaders, parishioners, the insurance adjustor and others from the neighbourhood had gathered on 19th Avenue surveying the damage. The first thing that really piqued the senses was the smell. It was an odd blend of burning wood, creosote, plastic, flame extinguishing foam and something else. Faun was quick to provide the information that there were over 40 bars of fragrant soap stored in her office as part of a parish fundraising initiative.

As the hoses were being put away on the trucks and the firefighters were peeling off the outer layers of protective coverings, one first responder remained in all his gear and took a chainsaw into the office. He made a few cuts into the ceiling area and smoke began to pour out of the fresh incisions. That appeared to be the final necessary piece of the firefight as after that all of the equipment was removed, loaded on the trucks and the personnel prepared to return to the stations.

Later that day, insurance adjustor, Garnett Oliver arranged for restoration contractors to arrive on the scene, board up the windows and other gaps in the building fabric to make the property as secure as possible, and also set up water retraction machines to begin the long process of mitigating the damage.

On the morning of Friday, June 12, Mr. Oliver was joined on the site by an engineer who had a good look at the damage and estimated the cost at between 250 and 300 thousand dollars (as of late July the estimate is now over half a million dollars) and a 3–4 month timeframe to do the work. During the repair work, the damaged area of the building will be isolated. The remaining areas which include: most of the nave, the hall and the daycare location were cleaned up quickly and back to being used in under two weeks. Mr. Oliver confirmed that the proprietors of the St. Alban's Daycare have their own coverage and have been in touch with their insurance providers.

The south side of St. Alban's after the blaze. PHOTO Randy Murray



First responders relax after fighting the fire. PHOTO Randy Murray



We are the Church of God • TOGETHER

On June 14, the Sunday following the fire, the Parish of Holy Trinity Cathedral welcomed the St. Alban's congregation for the main 10 am Eucharist for Pentecost III.

Following the procession and the opening hymn, Holy Trinity Cathedral's (HTC) rector, the Rev. Dale Yardy welcomed the expanded congregation saying, "Good Morning HTC and St. Alban's! What a week it has been. We are the Church of God together, and we GATHER TOGETHER!"

The host rector, Rev. Yardy took on the role of celebrant and the guest rector, St. Alban's, the Rev. Faun Harriman

was the preacher. Faun's first duty was to gather the children of both parishes at the chancel entrance for a story. She chose the Gospel for the day, Mark 4: 26–34, the parable of the Mustard Seed. She began by asking if anyone liked Hot Dogs? That question brought on a number of enthusiastic YES's and hands were raised in the air. Then she asked, "What do you like to put on your Hot Dogs?" Now this proved a little more difficult as there were many answers of "ketchup" (an answer which is normally met with disapproval by fans of the savoury mixed-meat and

CONTINUED ON PAGE 19

LEFT A discussion about Communion stations before the combined parish worship at Holy Trinity Cathedral (HTC) on June 14. MIDDLE Deirdre Thornton, a warden of St. Alban's reads the Epistle at HTC. RIGHT The Rev. Faun Harriman preaching. PHOTOS Randy Murray



CONTINUED FROM PAGE 18

spice cylinders). Faun kept prompting the youngsters, which eventually produced the answer "pickles," not what she was hoping for, however the word "mustard" soon emerged and Faun was able to proceed with the story. At the conclusion of her explanation of the well-known parable she said, "We had a fire, so we are coming here to be with you and you are going to love us. There is lots of love here today."

For her homily, the Rev. Harriman selected the Old Testament reading, 1 Samuel 15: 34–16: 13. She began by asking if anyone in the congregation was familiar with the schoolyard ritual of choosing up sides. She pointed out that the criteria for people to be chosen first usually had to do with outward appearances. She illustrated this further by making references to the shallow nature of popular reality TV shows. In her message she said, "God sees possibilities that others don't, for we confuse appearance with God's reality. People look at the outward appearance, God looks at the Heart... personality is what people choose to show others; character is who we are when we are alone. When God makes the choice... God is seeing what we miss."

Because the regular HTC Sunday attendance had almost doubled with the arrival of the Parish of St. Alban the Martyr there were two Communion stations. The Rev. Dale Yardy and the HTC Sanctuary Party administered from the altar in the chancel and the Rev. Faun Harriman and worship leaders from St. Alban's administered from in front of the chapel altar in the west alcove. During the Eucharist, the Choir of HTC under the leadership of director of music/organist George Ryan led the music with a number of selections from *Songs For A Gospel People*.

After the Eucharist and prior to the dismissal, Rev. Yardy and Rev. Harriman met together at the entrance to the chancel for a joint announcement session. Dale and Faun have worked together very closely since Dale arrived in the deanery in 2013, and he revealed that they have shared numerous festive beverages made from grapes and eaten a few pizzas together in the last two years. Faun asked that the St. Alban's community gather in a part of the HTC hall after worship for a briefing. Among other items she shared that as far as the church *renos* were concerned, the narthex floor may need to be completely replaced mostly due to water damage and all the pews had been moved out of the nave in order to erect scaffolding.

Follow-Up

After the first weeks of work were done on the damaged property, St. Alban's rector's warden, Marilyn Chambers provided diocesan communications with the following report:

"The renewing and rebuilding of the St. Alban's church building continues at a good pace. The whole building is receiving a thorough cleaning and treatment to clear smoke residue (and dust from the rafters). Our administrative office reopened for regular hours on June 30, and we arranged a working office for the rector. During the remainder of June and most of July, our 10 am Sunday services were held in the hall, thanks to the hard work of *Firstonsite Restoration*. The reconstruction of the rector's office, a nave wall, and two basement rooms should be complete by mid to late September or early October.

The June 21 Sunday School service and picnic in our hall provided a renewing of St. Alban's Parish spirit, as we celebrated the grace of our building, our spiritual home saved and our Daycare family kept safe and warmly welcomed at Edmonds Community School. God is good."

By July 15, the renovations and restoration were progressing nicely. The fire-damaged materials had all been removed and the folks from *Firstonsite* were hard at work repairing the building and bringing everything in the damaged areas up to current code, including the floors on both levels.

The repair of the area where the fire took place is quite extensive. Much of the roof area above, where the fire

CONTINUED ON PAGE 21

The Rev. Dale Yardy offers the Eucharistic Prayer, on the left is the Rev. Christine Magrega, in the foreground the Rev. Faun Harriman. PHOTO Randy Murray



LEFT The congregation consisting of the two parishes exchange the Peace. RIGHT Holy Communion in the HTC Chapel. PHOTOS Randy Murray



LEFT HTC choristers leading the singing during Communion. RIGHT The two rectors during the announcements at the end of worship. PHOTOS Randy Murray



LEFT Restoration work is well underway. Looking up from the lower level to the chancel. RIGHT The upper level damaged by water and smoke gets new flooring and the damaged areas are receiving new electrical too. PHOTOS Randy Murray



Bishops' Apology Regarding Gordon Nakayama

RANDY MURRAY
Diocesan Communications Officer & Topic Editor

In the early years of the 20th Century, the area now known as Vancouver's Downtown Eastside was the bustling centre for Japanese Canadian culture in the young Canadian City. There are few remnants of those days remaining in that urban locale except for the Vancouver Japanese Language School facility constructed in 1906 and still going strong.

On Monday, June 15, 2015, the Vancouver Japanese Language School was the venue for a *Gathering*. An opportunity for people to hear and witness the *Apology* issued by the Rt. Rev. Gregory Kerr-Wilson, bishop of the diocese of Calgary and the Rt. Rev. Melissa Skelton, bishop of the diocese of New Westminster to all members of the Japanese Canadian Community affected by abuse perpetrated by the late Goichi Gordon Nakayama, former priest of the Anglican Church of Canada.

Approximately seventy participants and spectators and more than a half dozen representatives from the media sat on chairs positioned in a circle in the middle of the main auditorium of the venerable building to be part of the *Apology* and to hear the *Response* given by Mary Kitagawa, a member of the Japanese Canadian community with extensive knowledge of Mr. Nakayama's abuse and the damage it did to members of her family and her community.

The programme began with Japanese Canadian Working Group (JCWG) member and MC for the event, Lorene Oikawa welcoming the panel and introducing Councilor Deborah Barker of the Squamish Nation who prior to offering a traditional blessing shared some personal reflections about apology and reconciliation in the context of Indian Residential Schools Survivors and the recent and ongoing focus of our nation on Truth and Reconciliation.

Next to speak was Judy Hanazawa of the JCWG who gave detailed background about the process entered into by the JCWG and representatives from the diocese of New Westminster who for the past eighteen months had met frequently in order to move towards today's *Apology*. Ms. Hanazawa began by explaining that the JCWG became active in response to contact from Japanese Canadians who were seeking a community process to address the late former-Rev. Nakayama's history of over more than 50 years as a sexual abuser of primarily boys and young men in the Japanese Canadian community. She went on to highlight and thank JCWG members past and current, many of whom were present and she also thanked the representatives of the diocese of New Westminster: the Ven. Douglas Fenton, Executive Archdeacon of the diocese of New Westminster and Archdeacon of Burrard; the Rev. Fr. Moses Daebin Im, priest-in-charge, Holy Cross Japanese-Canadian Anglican Church; the Very Rev. Peter Elliott, Dean of the diocese and rector of Christ Church Cathedral; and the former Archdeacon of Burrard, the Rev. Dr. Ellen Clark-King.

Judy Hanazawa referred to information that came forward from a number of voices in the Japanese Canadian Community as early as November 2006 about the abuse perpetrated by Mr. Nakayama and the desire to involve the Church. The Rev. Dr. Wendy Fletcher, then-Dean of the Vancouver School of Theology was contacted and she agreed to bring the community concerns to the diocese of Calgary. Nothing happened except for unconfirmed reports that Gordon Nakayama's file had been sealed. Ms. Hanazawa then constructed a timeline of events regarding the current ongoing meeting process with the focus on formal apology really beginning to develop in May 2014. All involved realized that having the truth about the abuse emerge within the context of an apology event was essential in order for healing and hopefully reconciliation to take place.

When it was time for the *Apology* the two bishops stood at the lectern and took turns reading the twelve points:

Apology issued by the Anglican bishop of Calgary and the Anglican bishop of New Westminster to all members of the Japanese Canadian Community affected by abuse perpetrated by the Rev. Canon Gordon Goichi Nakayama (hereafter referred to as Mr. Nakayama).

1. Mr. Nakayama was a priest of the Anglican diocese of Calgary. Some of his ministry was in the Anglican diocese of New Westminster, and he travelled widely in Canada and in other parts of the world.
2. After he had retired, Mr. Nakayama confessed in person and in a letter dated December 28, 1994 to the then Archbishop of Calgary that he had engaged in 'sexual bad behavior... to so many people'.
3. Upon receipt of Mr. Nakayama's confession, the then

The two bishops reading the *Apology*. PHOTO Randy Murray



LEFT Deborah Baker of the Squamish Nation opens the event with a traditional blessing. RIGHT Judy Hanazawa. PHOTOS Randy Murray



- Archbishop of Calgary formally brought forward the very serious charge of Immorality against Mr. Nakayama on February 10, 1995.
4. Upon receiving this charge, Mr. Nakayama voluntarily resigned on February 13, 1995, from the exercise of priestly ministry.
 5. It is not known how many young people were affected, and no complaints were received at that time.
 6. We have been made aware of the impact and effect of these past actions by some of today's survivors, whom we acknowledge and seek to support, along with those who have died, their families and friends.
 7. We deeply regret that Mr. Nakayama while a priest committed these acts of immoral sexual behavior.
 8. On behalf of our dioceses, we express our deep sorrow and grief for harm, which Mr. Nakayama did, and we apologize to all whose lives have been affected by Mr. Nakayama's actions.
 9. We deeply regret this *Apology* was not delivered to the Japanese Canadian Community at the time of Mr. Nakayama's confession, the charge of immorality, and his subsequent resignation from the exercise of priestly ministry.
 10. We express our support to survivors, affected families, and community as a whole and deeply hope that this *Apology* encourages healing and wellness for all whose lives have been affected by Mr. Nakayama's actions.
 11. We commit to participation in a healing and reconciliation process with the members of the Japanese Canadian Community who were harmed by Mr. Nakayama.

12. And we assure you that the Anglican Church takes these matters seriously, and takes steps to prevent this type of behaviour.

When they had finished, Bishop Greg Kerr-Wilson presented the signed apology document to Mary Kitagawa who gave her response.

Mary Kitagawa accepted these words offered "by the clergy of the Anglican Church" but quickly said that she did not "know how these words would be interpreted by the victims, or if the words would even help to heal the wounds inflicted by the Rev. Nakayama... however, I feel that this process is a good first step, a beginning that must continue, to minister to those who were harmed and are still in pain."

She went on to say that she hoped that the Church's acknowledgment that real harm was done and that they, the Church, continue with willingness to participate in an ongoing healing process may help the "victims and their families come out of hiding and verbalize their pain and anger."

Ms. Kitagawa said, "the victims who are still alive are very elderly now..." she knows from personal contact with the survivors that they are still re-living the experiences, suffering silently, isolated... they do not wish to share their experiences with anyone. As children they were unable to share with their parents or siblings, they were and are very angry, filled with pain and frustration. She identified herself as "the voice of two generations of victims" in her family: two uncles; two young men sponsored by her family who lived with, and did work for her grandparents; and her two younger brothers. "They all had encounters with the former Rev. Nakayama." Ms. Kitagawa did not know

Bishops' Apology Regarding Gordon Nakayama

CONTINUED FROM PAGE 20

of her two younger brother's experience with abuse until her one surviving brother who is now 75 spoke of it for the first time in 2014. They were 8 and 12 years old when the abuse took place. Her youngest brother died in 2008. When she asked her surviving brother why he had kept this information to himself for so long "he could not verbalize the reason why." He is now able to share his experiences with his siblings but not with others.

Mary Kitagawa continued her response to the *Apology* with other stories that survivors of Mr. Nakayama's abuse had shared with her. All three of the survivors she had referred to asked that she never reveal their identities. Then Ms. Kitagawa said, "Rather than bringing closure to this terrible tragedy, this apology raises some serious questions that I have:"

- "Did the Church not consider sexual abuse of children and youth by the Rev. Nakayama a crime?"
- "Why did the Church not report Rev. Nakayama to the

police when he confessed his 'bad sexual behavior' to the then-archbishop of Calgary?"

- "Why was Rev. Nakayama allowed to voluntarily resign instead of being excommunicated?"
- "Was the Church aware of Rev. Nakayama's abuse of children and youth before his confession?"
- "Was the Church protecting itself by not making his confession public?"

She began her conclusion saying that reaching out to the survivors of this abuse to determine how they can be helped is now the most important task. She urged the Church to not only continue to participate in the process but to initiate and lead for the sake of the survivors. She finished with a quote from scripture, *Proverbs 15: 9*, "The way of the wicked is an abomination to the Lord."

Prior to the June 11, 2015, publication of a story in the *Vancouver Sun* about the *Apology*, which included

information about Mr. Nakayama's history, the Church had not been directly contacted by any survivors of abuse. However, on June 14, 2015, Bishop Skelton of the diocese of New Westminster received an email from a survivor who is not a member of the Japanese Canadian community. This survivor did not say that they would follow-up further but this unsolicited contact may indicate that getting the story out in the open may urge other survivors to come forward, and when they do the Church is committed to offering pastoral care and support to all those who have been affected—survivors and their families.

At the event, the JCWG had arranged for two counsellors with experience in helping people (and/or families) who have been traumatized by various situations to be on site. There was also a list made available by the JCWG of counsellors for people to contact in the future.

Now that the *Apology* has been offered and heard, the journey of healing begins. ✠

Mary Kitagawa and Bishop Kerr-Wilson. PHOTO Randy Murray



Douglas Todd interviews Mary Kitagawa and the two bishops. PHOTO Randy Murray



HAPPY 140TH TO THE ANGLICAN JOURNAL!



This takes the cake!
Help us celebrate
our 140th anniversary

For decades, *Topic* and the *Anglican Journal* have partnered to bring stories that matter to you, your parish, your diocese and the national church.

Together, we have been at the forefront of providing thoughtful coverage of Anglican, religious and other news, and viewpoints that enrich a Christian life.

Whether encouraging a response to a humanitarian need, informing you about new and thriving ministries or helping you make sense of the ever-evolving religious landscape, *Topic* and the *Anglican Journal* help spark meaningful conversations and action.

This year marks the 140th anniversary of the *Anglican Journal* and with your help, we can keep the connection and conversation going.

Please fill out and return the enclosed postage-paid donor reply card, or call 416.924.9199, ext. 259.

Alternatively, you can email mross@national.anglican.ca or go to www.canadahelps.org to make your gift today. Thank you.

ANGLICAN JOURNAL
Since 1875
80 Hayden Street, Toronto, ON M4Y 3G2
www.anglicanjournal.com

St. Alban's Fire

CONTINUED FROM PAGE 19

On July 15, the Rev. Faun Harriman points to the charred wood covered by an alcohol base primer used to prevent the smell and staining from coming through the new paint. PHOTO Randy Murray



started, needs to be replaced due to damaged materials between the exterior stucco and inner beams. The entire southeast quarter of the original 1907 building needs to be rebuilt, although the original beams and framing have been saved.

The Rev. Faun Harriman told *Topic* that there is "a very different vibe following the fire." The parish has seen new people attending the one Celebration of the Eucharist held Sunday mornings in the hall every week since the first week back in the building, June 21. The community has gathered closer together and been energized by the fire. Adversity has intensified their purpose to be active and involved disciples of Jesus.

According to Faun they are really enjoying the experience of worshipping

together in the hall on chairs positioned in a circle around the altar. One parishioner commented that it is great to be able to see everyone's face and not just the backs of heads.

Check out this one-minute *YouTube* film describing the principal renovation work to the part of the building where the fire broke out at <https://www.youtube.com/watch?v=e9ybHrbB0O0>

Please keep the Rev. Faun Harriman and the Parish of St. Alban the Martyr, Burnaby in your prayers as they negotiate this difficult time in their history and many thanks go out to the hospitable and generous clergy and parishioners of HTC who were more than willing to share their space and their Sunday worship with their neighbours. ✠



Bishop Skelton blesses the Rev. John Marsh after the mutual signing of his vows. PHOTO Randy Murray



The candidates respond during the Presentation and Examination. PHOTO Randy Murray

The Work of God Awaits Our Hands, the Love of God Awaits Our Hearts

A Celebration of Confirmation & Reaffirmation 4th Sunday after Pentecost, National Aboriginal Day, June 21, 2015

RANDY MURRAY

Diocesan Communications Officer & Topic Editor

The Rt. Rev. Melissa Skelton, the 9th Bishop of the diocese of New Westminster is passionate about her visitations. Now that she is into the second year of her episcopacy she has visited a good percentage of the parishes of the diocese and is getting to know her flock. During a visitation, Bishop Skelton wants to bring as much as possible to that community's shared worship and spiritual experience. With that in mind she makes available to the congregation the sacrament of confirmation and the intentional act of reaffirmation when she visits. This was the case on June 21, 2015, the National Aboriginal Day of Prayer/Fourth Sunday after Pentecost at St. George's, Vancouver. At St. George's there were three confirmands and four others wishing to reaffirm their baptismal vows.

St. George's is a faith community that meets in a circular sanctuary in the lobby area of a housing complex in the Vancouver Regional Hospital district of Vancouver. It is a lovely room, bright and cheerful with a warm, friendly feel, a large window with a colourful stained glass cross faces the south.

There are many members of St. Mark's, Kitsilano in the St. George's congregation and also in leadership. In recent years, circumstances had made it very difficult for the St. Mark's community to continue meeting in their building, so they were offered a home at St. George's. St. Mark's priest-in-charge the Rev. John Marsh had also been appointed priest-in-charge at St. George's so things have evolved and a new community is being created. There are serious plans being discussed for the parishes of St. Mark and St. George to merge, but as of this writing the actual formal process of merger has not caught up to the reality of the current composition of this faith community. There will be more information about the gathering of these two parishes in the future.

Prior to the beginning of the Celebration of Confirmation and Reaffirmation Eucharist, Pam Martin a long time parishioner of St. Mark's led a brief rehearsal of the music in worship. This was very helpful for those who are not regular worshippers but want to participate fully in the liturgy. After the service Pam told diocesan communications, "I am passionate about making our worship services as clear and accessible to visitors as possible..." The Order of Service bulletin was very thorough and provided musical notation for the Mass and Psalm settings which when paired with the rehearsal, made for a very positive first-time worship experience.

For her sermon text, Bishop Skelton chose the Old Testament reading, 1 Samuel 17: 32-49, the story of David and Goliath. At the beginning of her homily she acknowledged that the story of David and Goliath is "widely known" but it remains extremely important "for at the heart of it is a durable and radiant truth that is not only central to how we understand the God of David but is at the heart of what we see in the person of Jesus as well. And, of course, it's an understanding that will be particularly important to us today in that we are confirming and reaffirming seven

people in their Christian faith as well as remembering all Aboriginal peoples in Canada this day."

Bishop Skelton went on to unpack the passage by explaining that as the battle begins the Philistine, Goliath is heavily armed, confident, and the Israelites are terrified. David happens by and hears the giant's challenge and taunting and offers himself as the Israelite's representative. As a shepherd, David has had to kill many wild animals to save his flock but his confidence and courage are not because of his experience and skill, he is prepared to battle because he knows that he has the protection of God. He is protected by his faith. "God not only stands with those the world would regard as small and vulnerable but the energy and movement of God is toward the casting down of the mighty from their thrones and the lifting up of the small and the vulnerable. God's liberating and dignifying energy and movement wants to assist us in standing up to the many Goliaths that the world will serve up to us in our lives."

Bishop Skelton continued by drawing a parallel between the Old Testament reading and National Aboriginal Day saying, "...on this day in which our country celebrates all of its Indigenous peoples, we must ask ourselves this: can we, will we, honour them as those among us who have been the most vulnerable and disregarded of peoples and, therefore, the ones with whom God stands? And to build on this, can we, will we, embrace and participate in the continuing truth and reconciliation effort as the holy process by which the Goliath of colonialism will be brought down at last?"

She then remarked on the horrific murder of nine people at the Emmanuel African Methodist Episcopal Church in Charleston, South Carolina and counseled the congregation to "open ourselves to receiving this situation with vulnerable hearts instead of hearts made hard by so much news of violence in the world? And to build on this, can we, will we, rededicate ourselves to the small and powerful everyday actions that, with God's help, have the power to fell the Goliath of racism like so many smooth stones?"

She concluded her sermon with this quote from the late Peter Gomes, former Chaplain at Harvard who wrote, "The gospel of Jesus Christ comes down to a rather simple proposition for ordinary (small) people like you and like me: If God is to be known, that knowledge will be in the lives of the ordinary people who are redeemed by his extraordinary message of love. What the world knows of God it will know through us; for better or for worse we are the good news, the gospel; we are the light of the world... We do not have to postpone the blessedness of Christ into some ever-retreating future, and we dare not wait for more qualified Christians, better prayers, or better rules to come along and do our shining for us. No, the work of God awaits our hands, the love of God awaits our hearts, and the people of God await our fellowship here and now, ordinary and imperfect though we may be."

At St. George's the congregation is encouraged to respond to the homily and to the source text. Several people present at worship offered their thoughts about what they

had just heard. One person cautioned the congregation, saying that we must watch out that we don't fall victim to self-righteousness and jump to the use of the "sling" whenever we feel we are oppressed.

Following the sermon and the congregational reflection

CONTINUED ON PAGE 23

Pam Martin leads the pre-worship music rehearsal. PHOTO Randy Murray



Bishop Skelton preaching. PHOTO Randy Murray



Asperges. PHOTO Randy Murray



Pamela is confirmed. PHOTO Randy Murray



CONTINUED FROM PAGE 22

tion, the bishop was presented with the confirmands: Jade, Pamela and Ted; and the four wishing to reaffirm their baptismal vows: Cheryl (who was also celebrating her birthday), Pam, Peter and Willow. After her examination of the seven she led the congregation in renewal of the baptismal covenant followed by asperges (the sprinkling of Holy Water as a reminder of baptism), which is always something received with much joy, smiles and laughter. Long time St. George's parish leader John Lamble led the intercession and then it was time for the Celebration of Confirmation and Reaffirmation.

After the sacraments were performed, priest-in-charge, the Rev. John Marsh stepped forward to present vows that he had composed. Prior to formally presenting the vows he said, "They are an adaptation of the Benedictine vows of poverty, stability, obedience and chastity. As an adaptation they are not meant to repudiate or replace the traditional vows but rather to expand them, revealing their essential meaning in order for persons outside of traditional forms of monasticism to consider living an intentional life dedicated to the holy. They grow out of and are rooted in our primary baptismal vows." And then he made the vows:

Before God, my Bishop and my community of faith:

1. I vow to live a life of simplicity materially and spiritually.
2. I vow to live locally in solidarity with the cosmos and all living beings.
3. I vow to live in deep nonviolence, listening with respect, humility and responsibility to the other.
4. I vow to listen and to live intimacy with respect, humility and responsibility.

To these ends I commit to a daily spiritual practice, compassionate service, justice and hospitality and to observe and converse about the leading edge of the spirit as she deepens my awareness of these vows.

The intentional speaking of the vows was followed by both Rev. Marsh and Bishop Skelton signing a document containing the vows. Bishop Skelton then blessed Rev. Marsh.

The Eucharistic Prayer offered that morning was adapted from the National Aboriginal Day of Prayer of 2002. When it was time to administer the sacraments of bread and wine, the congregation formed a circle with each communicant offering the Body and Blood of our Saviour to the person beside them.

After the Eucharist and prior to dismissal there were a few announcements and one of the announcements was that Vivian Seegers who has been (and continues to be) very active in Indigenous Ministry and Justice not only at St. George, Vancouver but around the diocese and further as well has been given the blessing from the parish discernment committee to enter into the diocesan discernment process for ordination. This announcement was punctuated by enthusiastic applause.

Following worship, Rev. Marsh staffed the grill and the community gathered at tables set up on the grounds of 2950 Laurel Street and enjoyed a barbecue lunch together.

Please keep those who identify as members of St. Mark's/ St. George's in your thoughts and prayers as they journey together towards merger. And please pray for the newly confirmed: Ted, Pamela and Jade; and the newly reaffirmed: Cheryl, Pam, Peter and Willow, and also pray for Vivian as she takes the next step seeking ordination in the Holy Church of God. ✠

Willow receives the Bishop's blessing, reaffirming her baptismal vows. PHOTO Courtesy of Pam Martin



Rev. John Marsh staffs the grill. PHOTO Pam Martin



Lunch on the green. PHOTO Pam Martin



Episcopal Blessing. PHOTO Randy Murray



Bishop Skelton and Vivian Seegers. PHOTO Pam Martin





HOPE written on new pulp from the old paper. PHOTO Alecia Greenfield



Sharing prayers with the congregation on June 21. PHOTO Alecia Greenfield

#22Days of Healing and Reconciliation at St. Clement's

ALECIA GREENFIELD
St. Clement's, Lynn Valley

It's been almost two years since the Truth and Reconciliation Commission Vancouver events. At that time we talked about what happened to First Nations children going to residential schools. The Anglican Church of Canada's #22Days was a time to remember those stories: to re-hear that sadness. In early June 2015, we drew pictures about how we might feel if we had to leave our families. We talked about what we would miss if we had to go to residential school. We would miss how our family loves us, cares about us and takes care of us. We would miss all the stories our families tell. It made us feel lost, alone and very sad.

And then we ripped those stories up, we ripped the past into little scraps and then put them in the blender... and we made something entirely new. We made paper and added seeds for a new future. We created space for new stories.

Using jar lids, elastic bands and pantyhose we made small frames to collect our newly created pulp, then we added forget-me-not seeds.

As we waited for our paper to dry we talked about how long it might take to heal from all that sadness and agreed that it might take a very long time. We wondered about what action we could take to make sure something like this

Lily planting a prayer at St. Clement's. PHOTO Alecia Greenfield



never happens again. "We just should never treat people badly," was the answer that made this group nod.

At the end of the 22 days on June 21, we wrote prayers of hope and healing on the "new" paper we made. As our paper had seeds in it, we planted a prayer in our own community garden and then shared the prayers with the whole congregation. Each member could plant seeds of hope and reconciliation in their own garden.

LEFT Writing and drawing thoughts and reflections about Residential Schools on big sheets of paper.
RIGHT Ripping the paper into scraps. PHOTOS Alecia Greenfield



LEFT Jar lids, elastic bands and pantyhose are assembled into small frames to collect the pulp.
RIGHT Paper drying in the frames. PHOTOS Alecia Greenfield



North Vancouver youth with regional youth minister the Rev. Liz Ruder Celiz and their prayers for healing and reconciliation at St. Martin's. PHOTO Alecia Greenfield



That weekend the St. Clement's youth were at St. Martin's (also part of the North Vancouver Region) for a sleepover. The youth took some of the paper with them and the North Vancouver youth wrote prayers and created a garden of healing.

We honor the importance of remembering and of forgiving and of finding paths forward, recognizing the past to build a future for all of us. ✦

Building a larger frame for the pulp.
PHOTO Alecia Greenfield



100th & 70th Anniversaries

Celebrating the Light, but Not Forgetting the Dark

GWEN LAMACRAFT
Holy Cross, Vancouver

MICHIKO & GREG TATCHELL
Holy Cross, Vancouver & St. Michael's, Broadway

During Bishop Melissa Skelton's visit on Holy Cross Day, September 13, Holy Cross Japanese-Canadian Anglican Church in Vancouver will be celebrating two anniversaries.

The first Anniversary event will be the 70th Anniversary of the end of the Pacific War in 1945. For the 1,500 Japanese Canadian Anglicans who went into exile in 1942, their time in the wasteland would be only half over when the war ended—endemic racism would keep them away from Vancouver and the West Coast until 1949.

The second Anniversary event that Holy Cross will be celebrating concurrently is the 100th Anniversary of the establishment of the Provincial Board of Missions to the Orientals (PBMO). This 100th Anniversary celebration in the long arc of Asian Ministry in BC is to the light what the 70th Anniversary is to the dark.

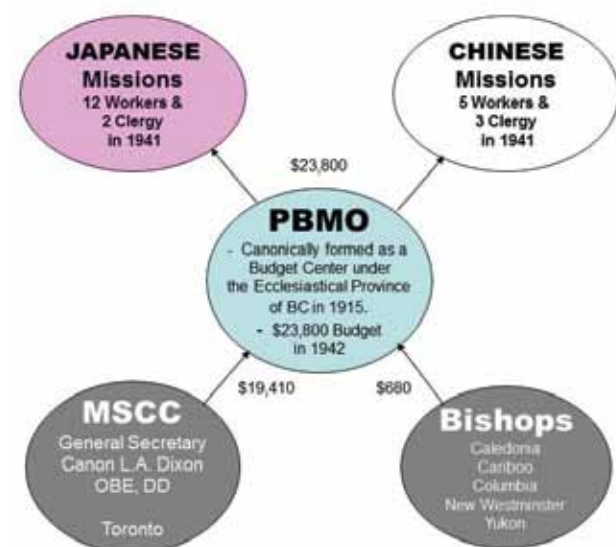
The exile in 1942, loss of churches and funds in 1945 and 1949, and the Diocesan and National apologies in 2010 and 2013, have come out of the dark over the last five years. The racism and injustices have been well-documented, and reconciliation steps begun.

By comparison, the institutional establishment of a National/Provincial Asian Canadian Ministry in BC, in 1915, is little known to most Anglicans. In six pages dedicated to the exile in *Pacific Pilgrims* (the diocese of New Westminster's 100th Anniversary history book), there was no mention of the central role of the PBMO or the Mission Society of the Church in Canada (MSCC).

Regarding the sale of the two Japanese Canadian churches by the diocese in 1945 and 1949 (originally MSCC properties), all that was ironically mentioned in *Pacific Pilgrims* was that "many of their possessions had been sold for fractions of their value, or destroyed." The Japanese-Canadian Vancouver Consultation Council (JC-VCC, originating with an equivalent group in World War II) team (in their seventh year) strongly feels that this "sanitized history" needs to be set straight in the official record of Diocesan/National history, recalling Bishop Michael Ingham's encouragement to us to be "fearless with the truth." We dedicate this call to truth, to light, to one of the great lights of the Japanese Canadian Anglicans, one of the original JC-VCC members, and one who was under the auspices of the MSCC for the first half of his life, here and in Japan; the Rev. Dr. Cyril Powles (who passed away in 2013, and was buried by the Primate, after having heard the Primate's National apology).

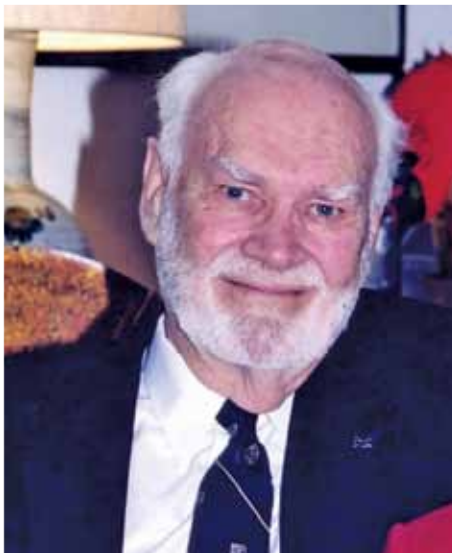
A brief history here is therefore a small first step in not only revealing the "true light" of the full PBMO/MSCC history/contributions, but setting the sanitized exile/war record straight as well.

The context of the 1915–1967 story of the PBMO/MSCC is best done with the diagram below:

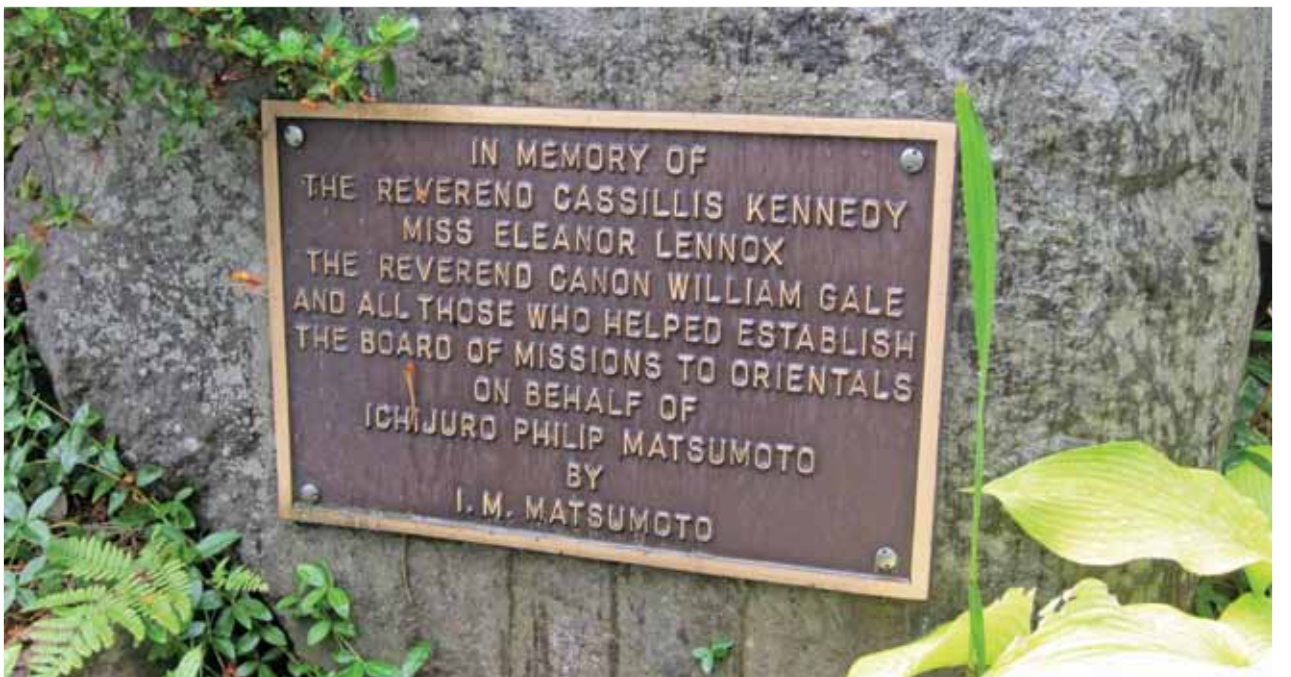


- In the top two bubbles, the two Asian Canadian Ministries, Japanese and Chinese, are represented.
- The center bubble shows the PBMO, the National/Provincial entity canonically formed by the ecclesiastical Province of BC in 1915.
- And the two bottom bubbles show the two oversight entities, the MSCC and the Provincial bishops, and their relative contributions to the 1942 budget.

The diagram is a snapshot the midpoint in the arc of history of the PBMO; the 27th year of the 53 it existed (1915–1967, Canada's Centennial Year). It highlights the essential nature of the National Church (the MSCC)—90% of PBMO funding came from the National Church, for most of its



The Rev. Dr. Cyril Powles (photo left) and the Powles' brass plaque (photo right) at St. Peter's Memorial Columbarium Garden at Holy Cross.



The photo above shows the communities awareness of the PBMO (note it is named in the plaque), and provides a testimonial to how the Missioners and Mission workers were so beloved. This plaque is at the entrance to the Columbarium Memorial Garden.

life. The five BC dioceses were relatively new, and mission ministry was beyond their resources in those times. The diagram also shows the number of mission workers and clergy in that tragic year of 1942. While this history may seem old, to recently retired Rev. John Shozawa, it must seem like yesterday; the first three years of his 50 years as an ordained priest were with the PBMO.

Nevertheless, you could ask, why would Holy Cross Japanese-Canadian Church in 2015, celebrate an institution that has been gone for 48 years? There are two reasons for this.

The first reason connects to their first celebration, that of the 70th Anniversary of the end of the Pacific War. For it marks the sacrifice of the 12 mission workers that showed solidarity with the exiles, and went into exile and hardship with them during that war. Their story has not truthfully been told. The Japanese Canadians want to ensure that these "few" are not forgotten. And, without understanding the PBMO, it is impossible to understand how their involvement during the war happened. For, without national funding from the MSCC, it never would have happened. Diocesan and PBMO treasurer, Mr. Mathewson spoke of this to General Synod in 1944. Speaking on behalf of the five bishops of the Province of BC (who were all on the Board of the PBMO), he stated clearly the critical nature of the MSCC support from back east, "Without their financial assistance this work (the Japanese work) would not be possible."

Go to the St. Peter's Memorial Columbarium Garden at Holy Cross to see the mission workers names in brass, and, in some cases, see their names on the niches where they chose to be buried. The Rev. Dr. Cyril Powles has joined them. And in future the three writers of this piece will as well.

The second reason for never forgetting about the PBMO is because of what it represented. It provided a focal point for Asian Canadian Ministry in a culture of endemic anti-Asian racism. The Provincial Missioners (heads of the PBMO) knew the culture and knew the unique needs of the community—they themselves were

MSCC Missionaries back from Japan, and could advocate on their behalf. The photo above shows the communities awareness of the PBMO (note it is named in the plaque), and provides a testimonial to how the Missioners and Mission workers were so beloved. This plaque is right at the entrance to the Columbarium Memorial Garden—it is the first thing you see.

When the PBMO was disbanded in 1967, all of these institutional checks and balances and budgets were lost. Isolation and loneliness became unavoidable. If the disbandment of the PBMO in Canada's Centennial year was dark, why then is Holy Cross celebrating its 100th Anniversary as an icon of light? Recent developments account for this.

As the PBMO established an institutional focal point for Asian Canadians, in 1915, an institutional focal point for Asian Canadians is in the process of being re-established 100 years later, in 2015. What makes this recent initiative so hope-filled for Holy Cross church is the "trinity" foundation on which it is being built. It is being strongly encouraged by Bishop Melissa. It has been strongly supported by the Episcopal equivalent organization, Episcopal Asian Ministry (EAM), for the last four years. And the National Church passed a resolution in March of 2013, to study the EAM model for Canada. The "light," then, is manifest in this "trinity" of champions committed to re-establishing institutional support for Asian Canadian ministry.

So, on Holy Cross Day with Bishop Melissa Skelton the Parish of Holy Cross has chosen to focus more on the light of the 100th Anniversary than the dark of the 70th Anniversary, although not without remembering the suffering and sacrifices of the Japanese Canadian Anglicans and their Mission workers in the 1940s. To emphasize this focus on the resurrection theme of the 100th Anniversary, several members of Holy Cross, diocese of New Westminster and the JC-VCC have been invited to attend an international Episcopal EAM Convocation in Korea in early October. That will be followed a week later by an EAM convocation in Tokyo, with a focus on the 70th Anniversary of the end of the Pacific War. ✦



LEFT Wilna Parry (St. Clement's, Lynn Valley) and Paul Clark (St. Catherine's, Capilano) respond with enthusiasm to Irene Lanzinger's speech. RIGHT Peggy Trendell-Jensen of St. Catherine's, Capilano with St. Mary's, Kerrisdale's sign. PHOTOS Randy Murray

Irene Lanzinger the head of the BC Federation of Labour (right) and St. Laurence's deacon, the Rev. Stephen Bailey (left) applauding. PHOTO Randy Murray



Diocese of New Westminster Well-Represented at Vancouver City Hall Living Wage Rally

RANDY MURRAY

Diocesan Communications Officer & Topic Editor

At 9 am on Wednesday, July 8, 2015, living wage advocates gathered at Vancouver City Hall to support a motion to Council calling on Vancouver to be a **Living Wage Employer**. On behalf of Bishop Skelton, the Rev. Margaret Marquardt, chair of the diocesan Eco-Justice Unit who is also in leadership with Metro Vancouver Alliance (MVA), one of the principal organizing groups for the rally presented a statement from the Bishop to the Standing Committee on City Finance and Services.

The living wage is the earnings two parents with two young children need in order to cover their basic family expenses, with both parents working fulltime and both making the living wage. In Metro Vancouver the living wage is \$20.68 per hour. This calculation by the Living Wage for Families Campaign is reached by combining hourly pay rates with the dollar value of any employer paid benefits.

Prior to the July 8 Council meeting, 100 to 125 people from more than two dozen organizations gathered on the Vancouver City Hall grounds with signs and banners in enthusiastic support of Vancouver becoming a Living Wage City. A good 20% of those in attendance were people affiliated with parishes of the diocese of New Westminster including representatives of: St. James'; St. Anselm's; St. Laurence; St. Mary's, Kerrisdale; St. Catherine's, Capilano; St. Clement's, Lynn Valley; and Christ Church Cathedral.

One of the MVA organizers quipped that of the **two** battery powered megaphones brought to the rally, **two** were not functional so that meant the crowd had to listen carefully. Deborah Littman, the lead organizer for MVA took on the role of informal MC. The Rev. Margaret Marquardt got the crowd going by enthusiastically proclaiming, "Justice is good!" President of the BC Federation of Labour, Irene Lanzinger gave a stirring five minute speech reminding the crowd that the current minimum wage in BC that was championed by the *BC Fed* is a stepping stone to achieving the Living Wage for people in BC and that we should celebrate the progress that has been made and look forward to more income equality progress in the future.

Here is the motion that Rev. Marquardt and Bishop Skelton prepared for Council:

The Rt. Rev. Melissa Skelton, Anglican Bishop, the diocese of New Westminster Regarding: The Vancouver City Council motion on the Living Wage, July 8, 2015 Mayor Robertson and Members of Council.

The following text in quotations are Bishop Skelton's words delivered by the Rev. Margaret Marquardt.

"Today, I have asked the Rev. Margaret Marquardt, Chairperson of our Eco-Justice Unit to be present on my behalf. She is standing

MVA sign on the City Hall grounds. PHOTO Randy Murray



in for me today bringing my message to Council regarding the Living Wage motion.

It is a privilege to speak to Council today regarding the motion on the Living Wage, as economic justice is at the root of the Christian gospel. It is an honour to be able to support this motion and the message it sends regarding our city's commitment to addressing economic well-being for those employed directly and indirectly by the City.

We hear a great deal these days about the many who cannot afford to live in this city where they work. For those struggling to stay, housing costs are eating into a greater and greater percentage of their income. They are going into debt as they use credit to buy food for their family.

This motion on the Living Wage makes it clear that Vancouver City Council is taking a lead in making Vancouver a livable city! It is a sign to the wider community that paying people a livable wage... one that keeps them out of poverty... this is the right thing to do.

So many are struggling day to day to make ends meet with the ongoing stress this causes in families physically, emotionally, spiritually and economically. This is a vital issue before all of us.

Here I can speak as the Chairperson of the Eco-Justice Unit of the diocese.

I have heard many stories personally of the great struggle of those who are paid low wages. I have heard from members of parishes

CONTINUED ON PAGE 27

Pat McSherry of the St. James' Social Justice Ministry. PHOTO Randy Murray



Diocese of New Westminster Well-Represented at Vancouver City Hall Living Wage Rally

CONTINUED FROM PAGE 26

and folks we meet day to day. We meet families damaged by the constant stress of living in poverty. An example is of a family of six (6), composed of two sisters with their husbands and 2 baby girls sharing a two bedroom apartment. They cannot afford anything more. It is a daily worry to make ends meet.

The value of this initiative of the Living Wage is that it sends a message to our wider community that it is possible to pay a Living Wage and the benefits back to all of us are immeasurable.

There is a passage from the prophet Jeremiah (*Jeremiah 29: 7*) in the Jewish scriptures that is compelling. "Seek the well-being of the city, for in its well-being is yours." This is true for all of us as we attend to a living wage for citizens. We all receive the benefit of being in a livable city!

Bishop Melissa has spoken clearly... as she reminds us "that it is our responsibility to stand with those who are struggling and to show that we mean to do something about it. This motion on the Living Wage is a way towards this end!"

At this time our Anglican diocese of New Westminster has also embarked on a process regarding the Living Wage. At our recent annual gathering in May 2015, we passed a motion to explore what it would mean as a diocese to become a living wage employer. So

we too are doing the necessary work in this area.

It is a way that we join with this City Council and all other institutions seeking to address the issue of poverty among our employees.

Today is an important day! Passing this motion is a way that leadership will be shown ... as this Council joins with New Westminster City Council with their Living Wage policy ... a way forward to the wider community that all of us joining together are committed to poverty reduction and healthy communities."

Later that morning, Council received the motions and other statements with enthusiasm and unanimously passed the Living Wage Motion for the City of Vancouver. The July 8 Media Release, circulated by MVA, is available through the diocesan website at <http://bit.ly/1LryZgW>. ✦

What will be your 2016 Lenten Journey?

Lent is a time of teaching and prayer as the Christian community reflects upon the life and death of Jesus. Successful Lenten programs take shape many months in advance. Deacon Steve Bailey and his spouse Pamela are working with recently retired Archdeacon John Bailey and his spouse Brenda to lead a 2016 Lenten tour of the Holy Land culminating in three days in Jerusalem just prior to Holy Week. A highlight will be walking the Stations of the Cross in Jerusalem following in the steps of Jesus.

Working with an experienced Lutheran firm, Rostad Tours of Calgary, this 14-day pilgrimage includes time in both Israel and Jordan. John is particularly excited to stay at a French convent in Nazareth, in close proximity to both the Anglican Church and the Basilica built over the ancient village where we believe Jesus spent his childhood. John first visited the convent while on a course at St. George's College in Jerusalem and knows some of its secrets, which he will be delighted to share.

For further information those interested in joining this pilgrimage can contact John by email at jb_bailey@telus.net or Steve at sbailey1047@shaw.ca. ✦

The Rev. Dr. Harold Munn, priest-in-charge, St. Anselm's, University of BC (left) and the Rev. Steve Bailey (right). PHOTO Randy Murray



The Rev. Margaret Marquardt, "Justice is good!" PHOTO Randy Murray



Rostad Tours

Connecting people, places, moments

Come with us and discover one of the most captivating regions in the world!



Holy Land Pilgrimage
February 27 - March 11, 2016

SPECIAL INCLUSIONS

- Walking the Stations of the Cross
- Boat Ride on the Sea of Galilee
- Archeological wonders of Petra

Hosted by:
Ven. John and Brenda Bailey & Rev. Steve Bailey & Pamela McElheran

For more information, contact Rostad Tours
1 800 361 8687 | tours@rostad.com

St. Agnes Receives Anglican Foundation Grant

On June 10, 2015, Emily Wall, Project Manager for the Anglican Foundation of Canada contacted diocesan communications to let us know that the Parish of St. Agnes, North Vancouver had been confirmed to receive a \$15,000 grant to upgrade their kitchen. Specifically, this grant is to aid the Senior's Lunch prepared and served by *Sharing*

Prepared with files from the Rev. Stephen Muir.

The two consumer stoves. PHOTO Stephen Muir



Broken cabinets. PHOTO Stephen Muir



LEFT The 2014 Christmas lunch. PHOTO Stephen Muir RIGHT Glen Mitchell speaking about El Salvador. PHOTO Randy Murray



The New York steak sandwich lunch on June 19. PHOTO Randy Murray



Conversation after lunch. PHOTO Randy Murray



Abundance, a compassionate service food ministry with oversight provided by St. Agnes' deacon, the Rev. Lizz Lindsay and her partner in the ministry, Bette Geddes.

The monthly Senior's Lunch serves between 30 and 50 restaurant quality lunches. It isn't just food for the body as speakers are scheduled and present interesting addresses on a variety of topics. The most well-attended luncheon of the year is the Christmas lunch, which features a Christmas Carol sing-a-long. The Rev. Stephen Muir, rector of St. Agnes anticipates that Sharing Abundance will be one of the main users of the renovated kitchen. According to Rev. Lizz Lindsay, Sharing Abundance currently supports: a Community Kitchen at St. Hilda's, Sechelt; Weekly Community Meals at North Lonsdale United (dinner on Tuesdays), West Vancouver Baptist (dinner on Thursdays), Branch 118 Lonsdale Legion (lunch on Wednesdays); and Senior's Monthly Lunches at St. John the Evangelist, North Vancouver (first Friday), St. Agnes, Grand Boulevard (third Friday).

St. Agnes' grant processed through the proper channels with the initial request made to Diocesan Council in March 2015. Council endorsed the proposal and sent it to the Anglican Foundation to meet the April 1, deadline.

The kitchen upgrade project is an ambitious one. The current kitchen is 20 years old and in need of extensive repair and upgrade due to the heavy use it receives from church functions, community groups, and the aforementioned food outreach ministry. The design stage has required significant community and outside professional involvement, including: all members of parish council, Rev. Lizz Lindsay and Bette Geddes, consultations with two general contractors and an electrician, in addition to information received from the sales staff of a number of kitchen equipment supply companies.

The plan is to gut the existing kitchen and replace the appliances. All work surfaces will be stainless steel for ease of cleaning. The two residential electric ovens will be replaced with a commercial quality gas range. The dishwasher will be replaced with a pass-through model to reduce risk of injury due to lifting and bending. The flooring will be commercial grade non-slip material. The kitchen upgrade project has already received donation of a double convection oven and a large commercial kitchen refrigerator.

The St. Agnes renovation team initially planned on doing the work in the summer of 2015, but a Parish Council decision in early June 2015, has delayed the work for a year to provide more time to sort out the finances and give the congregation time to become familiar with the plan and also make donations supporting the project. St. Agnes has a building fund, and that fund will match every dollar pledged to the kitchen upgrade project, which is currently estimated at \$60,000. According to Rev. Muir this method of fundraising has worked very well in the past.

In terms of seeking funding, the St. Agnes team is hard at work. They were turned down last year for a New Horizons Government of Canada Grant, but have recently been advised of this years July 10 deadline, so they will assemble another grant application for \$25,000. They are also applying for Canada 150 funding. If all this funding is approved they can afford to replace the flooring in the Parish Hall with a durable material made from recycled rubber. Currently similar flooring is in place in the bottom floor daycare and according to Rev. Muir "it's great—easy to clean and looks good." With more funding in place they may be able to proceed with upgrading the washrooms so that they meet present-day accessibility standards.

If the funding is in place there is a possibility of doing the renovations in December of 2015, however, that's not the best time to engage a contractor and organize permits and inspections. The hall and kitchen area are heavily booked 10 months of the year so July/August will remain the window for renovations, with completion tentatively planned for September 2016.

The first Senior's Lunch at St. Agnes following the news about the grant was Friday, June 19. The Sharing Abundance teams served a delicious New York strip steak sandwich with sautéed mushrooms and an Iceberg lettuce and blue cheese salad followed by cherry cheesecake. It was an absolutely glorious day but despite the weather there were approximately 50 people present to enjoy the meal.

Following lunch, the group were treated to a forty minute presentation by diocesan Director of Stewardship and Planned Giving for the diocese, Glen Mitchell about one of his life's passions—the support of the Church in El Salvador. He is a member of the board of Foundation Cristosal and helps lead the charitable work that his home parish of St. Mary's, Kerrisdale continues to do in that country. ✠

Resquiescat in Pace

✠ The Reverend Ernest (Ernie) Douglas Eldridge
August 30, 1929–July 18, 2015
The Rev. Ernest (Ernie) Douglas Eldridge, priest, was born in Beaver Harbour, New Brunswick and died at the Trillium Nursing Home in Kingston, Ontario.

In 2006, Ernie was predeceased by his loving wife Barbara. Ernie wrote a book titled *Heaven, Help, Hope: Our Decade Battle with ALS*, which was based on Barbara's long illness with that disease. Ernie was a graduate of Wycliffe College in Toronto, Ontario, and with Barbara served in three provinces: Ontario, British Columbia and New Brunswick. He was canonically resident in the diocese of New Westminster. Ernie and Barbara served in Vancouver for 35 years at the parishes of: St. Mary, Kerisdale; St. Thomas, Vancouver; St. Chad; St. Matthias; and St. John, Shaughnessy. He also served as Regional Dean of Granville. In 1994, they retired to Beaver Harbour and after Barbara passed away, Ernie moved to Kingston, Ontario. Ernie was not only involved in the church and community, but was always a devoted son, husband, father, grandfather, great-grandfather and friend.

Ernie is survived by his children, Miriam Avery (Hartley) of Beaver Harbour and Thomas Eldridge (Heather) of Kingston; three grandchildren, Heather Avery (Luke MacGregor), Cailin Richard (Corey) and Devon Eldridge (Marsha); and three great grandchildren, Colby, Ellie and Lucy. Also surviving are his brothers, Carmen, Glen (Barb), Myles (Anne), James (Eileen) and David (Joanne); his sisters, June Markee (Gerald), Jean Foote and Shirley Quigley; sister-in-law, Helen Eldridge (Wilf); and numerous nieces and nephews. He was predeceased by brothers, Wilf and Ford and sisters, Hazel Clinch (Joe) and Millie Hawkins (George).

A Memorial service was held at Christ Church (Anglican) in Pennfield, New Brunswick on Saturday, July 25, 2015. The liturgy was followed by interment in the

parish cemetery. In Ernie's memory donations to the ALS or Alzheimer Societies or to a charity of the donor's choice would be appreciated by the family.
Many thanks to Ernie's son Thomas, for supplying diocesan communications with much of the preceding content. ✠

✠ The Reverend Tessie Eileen (Tess) Meadows
November 11, 1940–June 30, 2015
Retired deacon of the diocese of New Westminster, the Rev. Tessie Eileen (Tess) Meadows (Lane) died in the early morning hours of June 30 in her hometown of Minnedosa, Manitoba after a long illness with cancer.

Tess attended Lakelet and Grey Schools in Clanwilliam, graduating Grade 12 from Minnedosa Crossley Collegiate. After receiving her Diploma in Medical Technology at the Misericordia Hospital in Winnipeg, she worked at the Edmonton General Hospital.

September 1, 1962, she married Robert (Bob) Meadows at St. Mark's Anglican Church in Minnedosa. They moved to Vancouver where she was employed in a private medical lab for 25 years. Following Bob's death in September 1991, Tess returned to school and was ordained a deacon by Bishop Michael Ingham at Christ Church Cathedral on June 22, 1997. She served at

St. John the Evangelist in North Vancouver, retiring in 2007, having spent 30 years as an active lay and ordained person in that parish. She also spent two years doing missionary work in Belize in the Parish of St. Joseph in Punta Gorda.
In 2007, Tess returned to Minnedosa to be near her family and put her many talents to work in the community. In 2008, Tess was licensed in the Parish of St. Mark, Minnedosa (diocese of Brandon) but remained canonically resident in the diocese of New Westminster.
A service was held July 4, 2015, at St. Mark's Anglican Church in Minnedosa. Internment followed at All Saints Cemetery.
A memorial liturgy will be held at St. John's, North Vancouver on Sunday, October 10 at 2 pm. ✠

✠ The Reverend Gilbert Allan Kerr
March 29, 1929–July 10, 2015
The Rev. Allan Kerr, priest died on Friday, July 10, 2015, at Blenheim Lodge, Vancouver.

Allan was ordained in 1956, at St. Matthew's Cathedral in Brandon, Manitoba and served there as Senior Curate.
He continued his early ministry in the diocese of Brandon as rector of St. Simons in Lynn Lake, Manitoba (1958–1961)

and then rector of St. Mark's in Minnedosa, Manitoba (1961–1966).
He transferred to the diocese of British Columbia in 1966 when he was appointed rector of St. John's in Duncan, BC and continued in ministry there until 1975, when he transferred to the diocese of New Westminster upon his appointment as rector of St. Alban the Martyr in Burnaby.
In addition to St. Alban, Allan also served at St. Helen, West Point Grey and St. Andrew, Langley. During his time in Burnaby and West Point Grey he served as Regional Dean of Burnaby and Regional Dean of Arbutus/West Point Grey. Following his retirement he returned to St. Alban as an Honorary Assistant but in recent years he worshipped at St. Helen, West Point Grey.
Up until early 2014, Allan maintained a keen interest in the life of the diocese regularly submitting articles to the op/ed section of *Topic*, the monthly publication of the diocese of New Westminster.
Allan is survived by his wife, Lena of Summerland; son, Richard, his wife Leanne and three grandsons in Kamloops; and daughter, Janice and two granddaughters who live in Greece.
Rev. Kerr's memorial service took place at St. Mark's, Ocean Park, August 13. ✠

LEFT The Rev. Ernest (Ernie) Douglas Eldridge. MIDDLE Tess in 2007 travelling in the Holy Land. RIGHT The Rev. Gilbert Allan Kerr.



GROWING COMMUNITIES OF FAITH

The Stories Around Us

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

My Facebook feed recently informed me that telling kids they are smart sets them up for failure rather than success. (If you're curious about that particular story, Scientific American had a summary: <http://www.scientificamerican.com/article/the-secret-to-raising-smart-kids1/>). It reminded me that the stories we tell have incredible power.
As a Christian, and maybe especially as a preacher, the idea that stories have power feels like one of those things we probably didn't need to pay researchers to prove. Those of us in the Church, have been telling and retelling stories for 2000 years, on the assumption that they are transformative. We tend to give biblical stories, and the Gospels especially, pride of place in this. But it isn't a huge leap to understand that if hearing the story of Jesus' life, death, and resurrection can convert us, and create in us new hearts, hearing that we're smart and beautiful and going to be successful in life might have some impact in how we see ourselves and the world around us.
While this is true in our personal lives (know someone who is always the victim in all the stories they tell about their lives?), it can also apply to parishes. Parishes—like some families—have favourite stories* that get told and retold when they gather. Maybe it is the origin story that is shared

at each anniversary ("The very first service of Holy Eucharist was held in the middle of a huge thunderstorm and just as Father Smith held up the bread and wine, lightning struck the old oak tree 10 feet away. It was a sign.") Maybe the stories that are told and retold in a parish are the stories of the good old days—when there were 1,000 children in Sunday School and the parish supported 2 missionaries, 6 refugees, and a draft dodger. For a while in this diocese, I heard a lot of stories about why our attendance was down and why we couldn't grow numerically—the stories centered around social changes, which immigrant groups are most attracted to Anglican practice, and various other realities that were external to a parish.
It's those stories that explain our currently reality and our future prospects that I'm most interested in this month. It's helpful, I think, for us to understand some of what's happening around us. So I've been known to tell a few of those "look society has changed" stories myself. But I'm also aware that we can get easily trapped in our stories.
I'm particularly worried about two patterns when it comes to the stories we tell in parishes and how they trap us. One, I worry when we take ourselves to the margins of our stories. When all our stories

feature the things that are external to our parish life (like social changes or immigration patterns), I worry that we ignore the places where we have power and control and can, in fact, meet the challenges of being Christian today, now, here. Maybe we have to work harder and differently with invitation and hospitality, maybe we can't settle for "okay" in our worship life, maybe there's some other way of approaching our changed reality that prayer and conversation with others will lead us to.
Second, I worry when we tell the same story over and over without checking it out. "This parish is all older people and we don't have any energy." But I know some amazingly energetic 90-year-olds, don't you? And if we get too comfortable saying that we're all older people, will we miss the younger folks who start coming—seeing only what we expect to see? For some time in the 1990s, it looked like the "big box" mega-church styled Christians were attracting lots of newcomers to the faith and we started telling ourselves that if we were more like them we'd do better. But in more recent years, those numbers have begun to flatten out and we could tell a more complex story about what really works for what kind of person and what the limits are of different worship styles. But that older story is the

one we've been telling so sometimes we just keep telling it.
So here's what I want us to do. I want us to question our stories—just like we question the Gospel. As a preacher, one of the questions I always ask of the readings for a Sunday is, "What is the good news, the Gospel, in this for us now?" And some weeks that is harder to figure out than others. So I want us to ask of the stories we tell about life in our parishes, "What is the good news in this for us now?" And, unlike with the Gospel, I think we should ask of the stories we tell about our parishes, "Is true? Does it represent who we are now? If it is a part of our past, is it a part we're proud of or ashamed of or just plain mixed up about?" And, perhaps most importantly, we need to be asking ourselves if our stories help us shape a present and a future as faithful, vibrant, loving disciples of Jesus Christ? ✠

* The stories in this article are more or less imaginary—although some of them are based on things I've heard said in parishes. But not your parish, of course.
.....
Ruth Monette can be reached by email at rmonette@vancouver.anglican.ca
.....

A Report from the Reverend Laurel Dykstra

THE REV. LAUREL DYKSTRA

Laurel Dykstra, who has worked in various capacities in Indigenous justice and reconciliation work, was sponsored to attend the closing ceremonies of the Truth and Reconciliation Commission by the Interfaith Institute for Justice Peace and Social Movements and Mennonite Church BC. In Ottawa she met with educators and leaders to share *Hidden Legacies*, a film that tells the stories of young people whose parents and grandparents attended residential schools. The film was produced by Interfaith Institute, with support from the diocese and the Anglican Healing Fund. The following is a letter she wrote to thank her supporters and to report on her experiences last June.

Thank you for your support to attend the closing ceremonies of the Truth and Reconciliation Commission (TRC) on Indian Residential Schools in Ottawa. I spent time with survivors and children of survivors, bridge-builders and advocates from different faith traditions and was present when the final report, or *94 Calls to Action* were delivered.

While in Ottawa I was able to distribute 50 copies of the film *Hidden Legacies* on inter-generational survivors. This short documentary, by Lisa Jackson, was produced by the Interfaith Institute for Justice Peace and Social Movements and the distribution and promotion phase has been sponsored by the Anglican Healing Fund.

Twenty-five copies of the film went to teachers from Ottawa-area middle and high schools, particularly teachers of multi-racial, multi-ethnic classrooms. The film was distributed to at the Education Day where the programming was excellent quality but the students were not in the same venue as the majority of survivors, witnesses and elders. I connected with two members of the National Teachers' federation who were very enthusiastic about the film and hope to bring it to more classrooms.

Twenty-five copies were distributed to

The Rev. Laurel Dykstra on April 18, 2015 in Langley, at an Indian Residential Schools Panel discussion sponsored by the Mennonite Church of BC. PHOTO Randy Murray



key communicators during the events at the closing ceremonies. I was particularly pleased to get copies to Tungasuvvingat Inuit urban centre, an aunt of Johnny TwoFeathers who co-ordinates education for the Indian Residential School Survivors Society, Wabano Schools Liason young men who work with aboriginal youth in schools, the Salmon are Sacred project and several denominational education co-coordinators through the faith and justice group KAIROS Canada (Quaker, Reform, Presbyterian, United, Unitarian Universalist).

In hindsight Interfaith Institute could have afforded and distributed more copies of the film but the many recommendations in the TRC final report for secondary and post-secondary education mean that there will be an increased demand for this film and other education resources.

At the KAIROS workshop I learned about other reconciliation education tools and resources. The Quakers are doing excellent work on the United Nations (UN) Declaration on the Rights of Indigenous Persons—particularly with reference to free, prior and informed consent. This is especially critical because of how much the 94 recommendations are based on the UN Declaration (<http://quakerservice.ca/our-work/indigenous-peoples-rights/un-declaration/>).

The Christian Reform church has compiled and developed excellent resources including study circles on the CBC 8th Fire series (<https://aboriginalministry.wordpress.com>).

Different groups have worked on KAIROS' blanket exercise (<http://www.kairoscanada.org/dignity-rights/indigenous->

rights/the-blanket-exercise-video/), which more than 1000 students experienced in Ottawa. St. James Anglican church and the lower mainland KAIROS group recently hosted the education exercise in a Pacific Coast traditional context with use of ceremonial feast protocols that included brushing with cedar, calling, paying and blanketing witnesses and presenting gifts to all who attended. Jerry Adams, Kelvin Bee, Victoria Marie, Patricia McSherry and Brander McDonald were key leaders in using this exercise in our context.

During the presentation of the 94 Calls to Action, I experienced the strongest and most unified response in all of my experience with the TRC. When the commissioner read Call to Action #41, the call for a public inquiry into missing and murdered aboriginal women and girls (a number that is well over 600 cases by the most conservative counts), women of all ages leapt to their feet, elders pounded their canes in approval, I saw young men openly weeping. This is the strongest message that I can bring back from Ottawa—follow the leadership of Indigenous people calling for a public inquiry and work for real meaningful changes that truly honour, and respect First Nation, Inuit and Métis women and girls.

Since my return: I have initiated an online group for support and accountability for white Christians engaging in anti-racism work, I spoke on Aboriginal Day at St. Alban's Anglican Church in Richmond, I connected a Métis generational survivor with a speaking engagement in Surrey, made some other one-on-one connections and promoted the work of the Coming Home Society which provides street-involved aboriginal youth with skills and services rooted in Indigenous culture.

I thank you again for the opportunity to be part of this incredibly important event. I believe my participation has strengthened my capacity and commitment to work for Indigenous justice. ✚

Bright New Day

JOHN SOVEREIGN

Rector, St. Thomas, Chilliwack; Regional Dean of Valley Deanery

In May of 2015, Indigenous Justice Ministry Coordinator for the diocese of New Westminster, Brander McDonald suggested that I attend *Bright New Day*. I was able to find the cost of registration, and I was able to find the time. Chief Dr. Robert Joseph and John McCandless sent me an invitation, and I attended.

It was held at Squiala Longhouse in Chilliwack on June 16 and 17.

The first day continued the story of disenfranchisement and pain endured by many in the First Nations community. The second day fostered relationships and a new response.

As I write this, on the morning of June 18, I am struggling to speak. I want to say just the right things about *Bright New Day*. I came away hopeful, but very afraid that we non-Aboriginals are still pretty much where we have always been. We still don't see any problem.

Somehow we must listen. Somehow we must discover it! *Bright New Day* is about a future together with our neighbours, where all our children are included. Somehow we must change our hearts, and rub our eyes to get that lying, damaging, historical grit out of them.

It was an honour to be welcomed by the local Sto:lo First Nation and to spend

two whole days in their sacred Squiala Longhouse. I wished that the St. Thomas congregation (the Parish where I serve as rector) could have been there, to listen, to speak, to grow, to make friends. Or even better, if all of Chilliwack could have found a seat, no matter how tightly packed they would've been in the Longhouse.

We had homework our first night. We were asked to create art (*image on right*). We brought the art in the morning. Or maybe I should say in words and pictures and colours we expressed our hopes and fears for the future. In my picture, done with markers, I depicted a settler (that might be me) climbing the bank of the Fraser River, and reaching out my hand to a tall Sto:lo who is welcoming me. A welcoming song is being sung and played in the background, near the door to a Longhouse.

In explaining my art, I spoke of canoes out on the Fraser afraid to land, many of them failing to even see the settlement and the Longhouse. That is true of many in Chilliwack today. People not ready to land. I explained that I was reaching up to the Sto:lo to help me. Without their help, this settler cannot understand and cannot change. And I drew a tall Sto:lo reaching down to take my hand.

My response to this experience includes

a personal commitment to educate my congregation, to recognize the unceded territory St. Thomas sits upon, and to renew and restore our relationship with our neighbours the Sto:lo.

A *Bright New Day* will appear when we begin to meet and reconcile and live in truth, justice and grace.

The web address for *Bright New Day* is <http://www.brightnewday.ca>. ✚



John Sovereign can be reached by email at john.sovereign@gmail.com

OPINION

John Wycliffe • The Lightning to Luther's Thunder

GILLI MCLAREN
All Saints' Mission

When we read the Bible, devoutly or carelessly, we seldom realize how many suffered and died that we may have access to the Word of God in a language we can understand. There were many great souls, who made it possible that we can hold a Bible in our hands. I would like to tell you the story of one such man, John Wycliffe (1324–December 31, 1384): Theologian and Philosopher.

Born at Hipswell, England, he preceded Luther by about 150 years—Wycliffe was the lightening to Luther's thunder.

He was a charismatic church reformer, a scholar at Oxford, a fluent Latinist and a distinguished philosopher and theologian, who believed that knowledge should be shared by all. He chafed under the dictatorial management of the Catholic Church of which he was a member. The Church exercised a degree of centralised control that was akin to Hitler's Germany, Stalin's Russia, or Mao's China.

Wycliffe, a nonconformist and an intellectual rebel, launched a furious attack on the power and wealth of the Church. In 1380, he claimed that transubstantiation was not supported by the Bible. He said:

"Were there a hundred popes, and all friars turned to cardinals, their opinions on faith should not be accepted except in so far they are founded on scripture itself."

He attacked clerical celibacy. His primary argument was that sole authority for religious faith and practise rests on the Bible only—this was 150 years later the battle cry of Martin Luther—*Sola Scriptura* by

scripture alone.

The Church saw no option but to crush Wycliffe. He was condemned for errors and heresies by Popes Gregory XI and Urban VI. At a show trial in Blackfriars London, he was condemned as a heretic, and many of his followers were tortured and executed. But his popularity in England allowed him to escape arrest and persecution by the Church. After his enforced retirement he continued to write and was credited with initiating the first full English translation of the Bible. It was handwritten because the printing press had not yet been invented. Wycliffe urged people to turn to the Bible as the only source of divine truth. He translated the Bible from the Latin Vulgate, but it was full of errors as he was not a translator, but a brilliant intellectual, and his battle plan was to seize the Bible from the Latinists and free it in English and for the English. One hundred and seventy copies of the Wycliffe Bible survive a testament that there must have been many who supported the audacity of his venture and radical thinking; he dared to peer into the mouth of the canon.

The story of the 14th Century is to some extent a tale of revolt against those hieratic classes, and redolent languages, French and Latin. The language of the Court was French, but the English succeeded in evicting it in 1362; an Act of Parliament decreed that all legal pleas would henceforth be heard in English only. It was a patriotic attempt to be rid of the French. But Latin was the language of the Church, and it would be a formidable task to dethrone it.

By the standards of the day Wycliffe's English Bible was a best seller, and he began to organize and train a new order of itinerant religious preachers. They became known as the Lollards, but they called themselves Christian Brethren. They wore russet coloured woollen robes, and carried a long staff. Most of them were fearless Oxford scholars, who were soon joined by an extraordinary number of common folk. They did not care for prayers or sermons they could not understand. In fact, they didn't think much of any kind of clerical mediation between man and God. They believed that the Church should aid men to live a life of evangelical poverty and imitate Christ. They are best described as theological guerrillas, and were the forerunners of the Protestant Reformation.

After retiring to Lutterworth, Wycliffe continued to write; he suffered a stroke on December 28, 1384 and died three days later.

Revenge could not be severe enough. Twenty years after his death, Wycliffe was condemned as a heretic, his body was exhumed and his bones were crushed, and the remains were burned, on a little bridge that spanned the River Swift, a tributary of the River Avon. His ashes were thrown into the stream. The idea was to deprive him of eternal life, for it was believed that on the day of Judgement the body had to rise and reunite with the soul.

However, Wycliffe left a profound mark on English and European thought. He had challenged the authority of the Church and Pope, laying the foundation for the future

IMAGE Courtesy of National Portrait Gallery, London



reformation, which would reject the Papacy and promote the Bible. Also, his work to make an English version of the Bible available was a critical moment in English Christianity. No matter how ardently they tried to destroy it, the English Bible survived.

A Lollard prophecy appeared:

The Avon to the Severn runs
The Severn to the sea
And Wycliffe's dust shall spread aboard
Wide as the waters be.

When we hold the Bible in our hands, and read it in a language we can understand, this prophecy comes true. ✠

DYM Visioning Weekend in Whistler

CAITLIN REILLEY BECK

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



Members of the DYM leadership team looking deep into our mission and values on our visioning retreat at Whistler.


Caitlin's Reflection

It is perhaps odd to spend one's first trip to Whistler inside a hot cabin in the summer surrounded by flipcharts discussing youth ministry. With barely any time to be outside in nature or visit the town, I am still not sure I can really claim to have been to Whistler, but the choice of a beautiful setting for this trip, even if we didn't have much opportunity to explore was nonetheless intentional. On June 5 and June 6 of this year, the leadership team of the Diocesan Youth Movement (DYM) headed up to Whistler for some time away together. We were seeking inspiration in a place somewhat removed from the churches where we work in ministry together in order to

expand our thinking, and have a break from the busyness of this ministry.

This was the leadership team's first opportunity to step back from the planning and leadership of events for young people in the diocese, which usually occupies our time, and re-evaluate the mission and values, which DYM had laid out when they first formed in 2008. In order to facilitate this process we were joined by David Swan—warden at St. Mary's, Kerrisdale, graduate and trainer in training of the School for Parish Development and a member of our diocese's new Consultants Network.

The Consultants Network, managed by Synod Office staff member, Tasha Carrothers, connects consultants



Diocesan Youth Movement

YOUTH CONNECTIONS

News & Events for Youth in the Diocese of New Westminster

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

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

trained in parish development (and a whole host of other useful areas of expertise on top of that) with those parishes in our diocese who are looking for support and facilitation for just such a parish development process. The Consultants are paid in part by the diocese and in part by the parish, in order to make this level of facilitation more accessible to all our parishes and to ensure that the consultants are being paid fairly for their hard work. This ensures that we have some of the best facilitators around engaged in work that excites and sustains them—and their energy for this work was evident in our experience with David. The consulting process can begin in a number of different ways, but in

CONTINUED ON THE BACK PAGE

DYM Visioning Weekend in Whistler



Diocesan Youth Movement

YOUTH CONNECTIONS

News & Events for Youth in the Diocese of New Westminster

youth groups •

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

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

CONTINUED FROM PAGE 31

our visioning process (and I had a hunch David would be a good fit), so I spoke to Tasha and David directly. After finding dates that worked for us, David met with the co-chairs of the DYM; Cameron Gutjahr, Chris Barr and me to sketch out what the weekend would look like. David had lots of ideas not only about how to get at the information we were looking for, but also about the pace and shape of the whole weekend.

In light of what a wonderful collaboration this visioning weekend was between DYM and the Consultants Network, I have gathered reflections about the experience from David Swan and Heather Robertson, a member of the DYM leadership team.

David's Reflection

The first weekend of June, I had the privilege of joining an overnight retreat with the DYM Leadership Team. The eight of us spent two days reviewing the history and work of DYM in the light of its vision and values statements as a discernment process for God's work with youth in our diocese. It was a delight to work with this articulate, passionate group of individuals. The opening exercise helped to uncover the values and activities that underlie this important ministry. What most impressed me was the discussion that developed around the idea that the interaction of worship, play, and learning creates community and out of that personal spiritual growth that can change our lives—families, parishes and the worlds that we live in. As we drove back home on Saturday night I was grateful to have had this time with DYM. It gives me hope for the future of the church and the world. It is vital that we, as the church, continue to support this ministry in tangible ways—through sustainable ongoing financial commitments as well as coming forward as “elders” in the church to assist with planning and organizing DYM events. Please keep this important ministry and its leaders in your prayers and find ways to actively support the youth in our diocese.

Heather's Reflection

This was my first time participating in a DYM visioning day. In fact, this year has been the first time I have taken on a leadership role with Anglican youth since being an Anglican youth, and things are largely the same: Youth groups engaging young minds to the messages in the Bible and how they relate to adolescent or pre-adolescent existence; confirmation; becoming a server and learning the rules of Eucharist preparation and the fine art of candle snuffing; going to youth conferences and summer camps, singing the energetic songs we never heard in church, and making new friends from all over the diocese; and with all of this the sense of confusion as an Anglican youth expressed in questions like:

“What do I do now that I have gone through all of this?”

“What do I need from the Church?”

“How do I ask for it/find it/create it?”

What I enjoyed about the visioning day, was that I got to engage with others who were equally dedicated to finding answers to these questions as we wondered about two central ideas: “Who are we as DYM?” and “How can we



DYM leadership team members Chris Barr, Liz Barr, Cameron Gutjahr, Caitlin Reilley Beck and Jane Harvey, enjoying a break outside of the small, hot cabin at Whistler. PHOTO Heather Robertson



LEFT Sometimes visioning can be a bit of a struggle, but it is also a lot of fun. RIGHT And the Diocesan award for most unusual use of a flipchart in a visioning exercise goes to the Diocesan Youth Movement for basement, bunkbed flipcharting! PHOTOS Heather Robertson



engage with Anglican youth?”

The process of engaging with these questions was enjoyable enough. David Swan was an excellent facilitator, who encouraged us to discover our own insights, reflection, and clarity regarding the questions we posed; and Caitlin Reilley Beck led us in beautifully peaceful worship. Together, these practices readied our minds for the task at hand. The outcomes were enlightening, but not the ones I expected. The sentiments expressed during the visioning day were important to address: How do we engage with Anglican youth in a way that addresses different needs (individual/parish/regional) without splintering youth into factions and segregating leaders? For example, I found the Arts Ministry to be the gateway to my daughter's involvement with DYM. During the 2013 production of *Joseph and the Amazing Technicolor Dreamcoat*, we met others who were already involved with DYM and spread the word of other youth events going on. She would not have met the friends she did, or participated in many DYM events afterward, if it were not for this one outlet. However, what unsettled me during the visioning weekend was an observation from other DYM leaders that they perceived a division between youth and leaders into separate social entities. What I saw as an architect of community, others saw as isolating. I'm sure this feeling is comparable to events when parish youth groups get together. There is a natural comfort when you are with those you know, making it difficult to break from familiar groups and extend the circle of friendship. Another important but unexpected insight, for me, that came out of the visioning day was the call for recognition and integration of Anglican youth from non-English speaking backgrounds. This floored me. Of course! How *do* we connect with Anglican youth from all backgrounds? If feelings of isolation can crop up from within DYM activities, how much more isolating is it among youth who are stronger

in a language other than English.

So what can we do about it?

Roughly a third of the parishes in the diocese of New Westminster have some kind of youth leader, either in the form of paid staff or volunteers to stir the movement from the inside. Some are engaged in the DYM community and some are not, for a variety of reasons. How do we reach those who are not engaged? What do the youth need in those parishes? Which begs the larger question, “How do we bring them together once we reach them?” Anglican youth are diverse in interests, activities, and backgrounds. The DYM is a platform to engage with and celebrate the diversity among Anglican youth at multiple levels. With support from the parishes, priests, and local youth leaders, Anglican youth can explore their individual spiritual needs in a language and an environment that is comfortable and familiar. Youth activities organized at the regional or Deanery level can bring youth together from local parishes to engage in fellowship, worship, and communion thereby building stronger bonds with one another. But how do we engage at the diocesan level? The task of bringing Anglican youth together from different parishes all over Southwestern British Columbia (Powell River to Hope) is enormous and requires a common interest to come together, or a common goal to rally behind. It also requires people who are dedicated to engaging with Anglican youth. By combining the efforts of interested youth leaders, it is my belief that we can come together as Anglicans in worship, song, and fellowship to dispel the feelings of isolation among our leaders and youth, and by doing so create bonds within the Anglican community that will take us into the future. But, it requires the actions of the many to accomplish. So, if you haven't asked the teenagers and young adults of your parish what they need from the Anglican Church, please do, and let's create it together. ♦