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VGH Chaplain

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Season of Grace Farewell to the Reverend Father Mark Greenaway-Robbins

RANDY MURRAY
Diocesan Communications Officer & Topic Editor

A capacity congregation gathered in the nave of St. James' for the 10:30 am High Mass celebrating the Baptism of our Lord Jesus Christ, January 11th, 2015. As the nave filled up, all eyes were drawn to the beautiful shell of St. James, present on a credence table in the centre of the chancel entrance ready to receive the Holy Waters of Baptism.

This would be the final liturgy celebrated by St. James' incumbent of the last eight years, the Rev. Father Mark Greenaway-Robbins. Father Mark resigned this ministerial post in November 2014, to take up a new position in the United Kingdom (UK) as Team Rector of the newly created Rectorial Benefice of Eglwysilan and Caerphilly in the Diocese of Llandaff in the Church of Wales. He and his family and their pets left Canada on January 14th.

This worship was a very special celebration, complete with six baptisms; five infants and one adult. The music led by the St. James' choir under the direction of Organist and Choirmaster, Gerald Harder featured Monteverdi's *Messa a 4 voci da capella*, which complimented the two and a half hour Anglo-Catholic Mass perfectly.

Following the Gospel (Mark 1: 4–11) chanted by the Deacon, the Rev. Mother Joyce Loch, Father Mark ascended the pulpit to preach for the final time as the rector of the parish. He began his address with some instructions regarding the events that would take place after worship to do with farewell celebrations and then he said, "The greatest thing I can give, are words from scripture."

He asked that those in the congregation connected to the baptismal candidates please hold up their hands or stand so that he would know their whereabouts. He said to them, "Your life is about to change forever. '...do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body. (1 Corinthians 6: 19–20).' Baptized Christian's bodies belong to Christ. You are being called... The greatest gift we receive in life is our relationship with Jesus Christ."

And then he specifically addressed the parents and sponsors saying to them that their lives were also about to change forever with the new and added responsibility and privilege of nurturing the newly baptized in Christ. Often in his ministry he will encounter new parents who say that they do not want to have their children baptized, predicting that those children will make up their own minds when they are older. Quoting Acts 2: 42, "They devoted themselves to the disciples' teaching and fellowship, to the breaking of bread and the prayers," Father Mark made a compelling argument for infant baptism, which presents an opportunity to teach and guide.

He then turned his attention to the people of St. James', he said "You are looking at the loss of your rector... today the Holy Spirit is leading you into a new season of Grace." Father Mark offered that the Holy Spirit is right now working in the hearts and minds of priests who are being called to leadership. He urged the parish to "practice the promise of Jesus" and "Pray for the clergy ...support the parish." He encouraged everyone present to continue to attend church. "This is not a time to take a break." He made reference to John F. Kennedy's famous Inauguration Speech of 1961 and he closed his address saying, "Now is the time to step up like never before, to worship and to serve. Today you are



Father Mark offers the Sursum Corda (Lift Up Your Hearts) at the beginning of the last Eucharist he would celebrate as rector of St. James'. On the left is the sub-deacon, Amy Chai. PHOTO Randy Murray

entering a new Season of Grace—New Life springs forth."

Following the homily it was time for the Liturgy of Baptism, a joyful celebration of the sacrament, with Father Mark happily baptizing six new members into the Family of Christ. After the baptism of the sixth candidate, Father Mark prayed over the newly baptized. The prayer was followed by the *giving of the light*, each of the newly baptized being given a lighted candle. This was followed by the Rite of Sprinkling with Baptismal Waters. Father Mark held the boughs and Mother Joyce held the vessel with the Holy Water, both of them obviously enjoying this section of the liturgy as Father Mark liberally sprinkled the congregation with the newly blessed Holy Water from the Baptismal Font.

The Eucharist followed the Liturgy of Baptism, more music led by the St. James' choir, prayers of blessing and then the dismissal culminating in the choir and congregation singing the Victorian classic hymn, *Crown Him Many Crowns*, by Bridges and Thring.

At the conclusion of worship, Father Mark and his

family, Ruth, Simeon and Anastasia were welcomed into the hall by Keane and Zachary Tait performing a Nisga'a honour song where a luncheon awaited with a large cake to honour Father Mark and his family. This was a bittersweet opportunity to say farewell and to thank him for his ministry.

The St. James' faith community has entered into a time of interim ministry and discernment. As of this writing in late January, the Executive Archdeacon of the Diocese, the Ven. Douglas Fenton who is also Archdeacon of Burrard has been appointed priest-in-charge, with the Rev. Mother Alexis Saunders serving half time as assistant priest until the interim priest is appointed. Please keep the congregation, wardens, trustees, and clergy in your prayers as they anticipate, enter and experience this Season of Grace. ✠

More photos of the Rev. Father Mark Greenaway-Robbins' farewell on pages 10–13.

Clergy Day on Liturgy

RANDY MURRAY

Diocesan Communications Officer & Topic Editor



The Rev. Ruth Monette, Director for Mission and Ministry Development distributes the “theme” document. PHOTO Randy Murray

Facilitated by Bishop Melissa Skelton, seventy clergy (priests and deacons) of the Diocese of New Westminster met at St. Dunstan’s, Aldergrove for a day of discussions and reflections primarily about liturgy.

The meeting began with Morning Prayer led by the Rev. Jeremy Clark-King, rector of St. Mary’s, Kerrisdale and regional dean of Point Grey.

After worship, the Bishop moved into the centre flanked by the customary flipcharts. After welcoming the group and thanking them for their attendance, she thanked the parish, staff and clergy of St. Dunstan’s and asked those who had not previously attended a clergy day in the diocese to stand. There were four who stood up: the Rev. Philippa Segrave-Pride, assistant to the rector at Christ Church Cathedral; the Rev. Karen Urquhart, rector of St. Catherine’s, Port Coquitlam; the Rev. Robin Ruder Celiz, vicar of St. Martin’s, North Vancouver; and the Rev. Howie Adan, currently providing Sunday supply at Church of the Holy Spirit, Whonnock. Each of them shared a little bit about themselves, how they arrived in the diocese and their current ministry.

Bishop Skelton began by presenting the themes for the day — themes that had emerged from the small group conversations that took place at the Clergy Day on October 24th, 2014. At that meeting, the Bishop reminded the group, “We did some work around some deep questions concerning liturgy and today the plan is to delve deeper and move to action.”

The themes were grouped under the sub-headings: *Our Strengths as Parishes in Liturgy*; *Areas Needing Strengthening in our Parishes in Liturgy*; *Clarity and Flexibility on Roles in Liturgy*; *Criteria and Process to Gain Authorization for Liturgies/Texts*; and then the question, *What is strong and needs strengthening in the way you function in the liturgy?*

Bishop Skelton went through these themes, clarifying and extrapolating many, and illustrating with examples. She discussed the role of preaching in liturgy regarding content and teaching. At the end of the presentation of the themes the Bishop asked the clergy if they recognized this content and “did they see themselves in this?”

The Bishop delivered a response to the themes. The following is a summary of her response:

- She wants the Diocese of New Westminster to be a place of liturgical excellence in the Anglican Communion.
- Our diocese is a place of incredible diversity. Many are seeing among us those born in different parts of the world. So let’s work to connect that to our listening and learning and then to our liturgy.
- The Bishop mentioned her meeting with the Rev. Dr. Bill Crockett one of the chief architects of the Book of Alternative Services (BAS).
- She is curious about the differences in worship around the diocese and the differences in worshipping communities in the same parish.
- The Bishop wants a culture of learning and exchange within

the diocese and particularly in liturgical development.

- While she is asking the regional archdeacons to assist, she would not be comfortable giving up her role as Chief Liturgical Officer of the diocese because someone will be succeeding her and it is important to establish consistency.
- The Bishop wants us to make the availability and sharing of resources a priority. If a liturgical text is authorized for use it will go up on the website. The use of the website as the place for liturgies is going to develop and become part of the movement toward resource availability. If something is in draft it will be on the website with additional learning materials.
- The next Clergy Day will be all about training and coaching for liturgy.
- She urged the clergy to be trainers and educators in their parishes. If there are aspects of the liturgy which need to be worked on, then clergy should be organizing the necessary training.

Bishop Skelton then asked the clergy to form small groups of three or four and answer the question: *What likes, concerns and wishes do you have about this (her response)?*

After 20 minutes of lively discussion, a representative of each group responded and gave the Bishop a variety of responses to her question.

- The responders were happy about material being available

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



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Thank you!

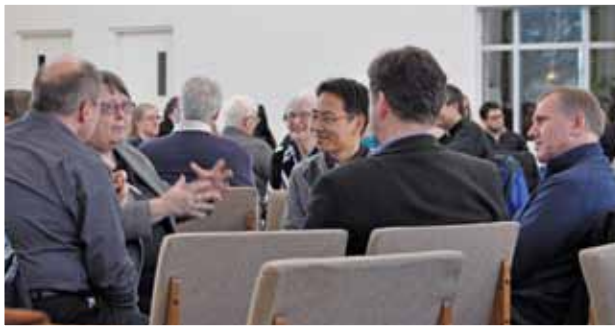


Clergy Day on Liturgy

CONTINUED FROM PAGE 2

- on the web.
- They were pleased about the desire for openness and flexibility.
- They appreciated the Bishop's leadership and her desire to direct the diocese to excellence in liturgy.
- There were questions about using liturgies that are authorized by other parts of the Anglican Communion.
- There were concerns about intinction and the ongoing problem of extended exchanges of the Peace.
- Parishes desire to maintain autonomy, to do things they want to do and not feel pressured or constrained.
- There was a suggestion to develop a liturgy for seekers, a middle ground of liturgy that creates openness to Christian worship.

To fulfill the next item on the agenda, the Bishop handed out a sheet with seven questions in order to explore what is happening in parishes liturgically. She asked the plenary to form parish groups. There were a large number of clergy



LEFT Bishop Skelton responding to the small group reports. RIGHT The afternoon discussion groups examining liturgical practices in parishes. PHOTOS Randy Murray



The Rev. Gordon Shields, interim priest of St. George's, Maple Ridge and the Rev. Stephen Muir of St. Agnes, listen carefully to the Rev. Christine Magrega, deacon at Holy Trinity, New Westminster. PHOTO Randy Murray

present who were the only representatives of their parish so they answered the questions independently or formed small groups each filling out their own form.

The questions:

1. What Eucharistic rites is your parish currently using?
2. During which seasons or on what occasions? What other liturgies and/or liturgical rites are your parish using with some regularity? For example: Daily Offices (Morning Prayer/Night Prayer, Noonday Prayer, Compline), the Rite of Reconciliation, Healing Rites, Devotions such as the Rosary or the Angelus, special liturgies such as the Blessing of Animals, etc...
3. How is your parish observing Christmas? Holy Week and Easter?
4. On what Sundays does the parish baptize? On the Sundays referenced in the Book of Alternate Services (Easter, Pentecost, All Saints, and the Baptism of the Lord) or on other Sundays?
5. Are any of your parish liturgies or portions of your parish's liturgies done in languages other than English? If so, which liturgies and what portions of liturgies?
6. In what, if any way, are children involved in liturgy?
7. As you look at the breadth of your liturgical life as a parish, what, if you worked on it, would most strengthen your parish's liturgical life?

After the lunch break, Bishop Skelton then asked the plenary to break up into groups of 3 to 5 with the sheets they had filled out answering the 7 questions and to discuss the following two questions:

1. What did you learn in compiling the information, then listening to this material?
2. What are you going to spend time on to strengthen what you're doing?

This exercise took up most of the early afternoon part of the program which was followed with a report from the Executive Archdeacon, the Ven. Douglas Fenton on the progress of the renovations underway at the Administration Building on the grounds of St. John's, Shaughnessy to house the Anglican Archives, the Synod Office and teaching and meeting spaces for diocesan functions. After the Archdeacon's report, the Director for Mission and Ministry Development, the Rev. Ruth Monette using St. Dunstan's projectors led the plenary through a brief tour of the new diocesan website that was scheduled to be launched the next morning.

By 2:30 pm the agenda had been covered and clergy donned their coats and said good-bye until the next time. The next clergy day will again focus on liturgy but will include workshops and more specific focus on various liturgical facets. The next clergy day is scheduled for May 7th. ✠

Resquiescat in Pace

Donald Andrew Dodman

November 29th, 1937 – January 2nd, 2015

Donald Dodman died suddenly on January 2nd, 2015, and only days after he celebrated his 11th anniversary on December 31st with Devan, his husband.

Don was born in Vancouver and grew up in East Vancouver. He completed his high school degree but had it interrupted by a chance to sail to Asia. Don, fascinated by the sea, had joined the Royal Canadian Navy Reserve at HMCS Discovery. An opportunity was presented to apply to be one of several who would be chosen to sail with the Royal Canadian Navy on a six month training course in the Pacific with stops in Hawaii and various ports in Asia. Don applied, without informing his parents, was chosen, and in his inimitable style, convinced them he should be allowed to go. High school was completed on his return.

Throughout his youth and young adulthood Don studied the violin and played with the Vancouver Junior Symphony Orchestra. He later realized that there were more opportunities for cellists and so he added another instrument to his repertoire. Don also built a harpsichord which he enjoyed playing. He had a solid tenor voice and sang with the University of British Columbia (UBC) choir during his undergraduate days. One concert with a combined UBC/Vancouver Bach Choir with the Vancouver Symphony Orchestra singing Verdi's *Requiem* was instrumental in Don's ongoing discernment.

As a youth Don took himself to St. Andrew's Church, Burnaby and it was through that experience and the encouragement of his priest that he became ever more active until such time as he began to discern his vocation to the priest-

hood. Don attended UBC and after a term at Codrington College in Barbados returned to complete his Licentiate of Theology (LTh) at Anglican Theological College in 1968.

Don was ordained to the diaconate in the Diocese of Caledonia in 1968 serving a two-year curacy in Burns Lake. He transferred to the Diocese of Calgary in 1970 where he was priested and served in a multi-point parish with Cardston as the main point. Two years later he moved to the Diocese of Edmonton where he served as a curate at the Cathedral. In 1974 he went to Schefferville, Quebec in the Diocese of Quebec. After three years he returned to the Diocese of Edmonton and was appointed rector of St. Matthew's, the Anglican congregation in St. Albert, Alberta. During his time there land was purchased and a new church was built. Don transferred to the Diocese of British Columbia in 1984 to become the Rector of Christ Church, Alert Bay. In 1987 he became Assistant Priest at St. James', Vancouver. He served a six-year term as Regional Dean of Burrard and Chair of the Diocesan Matrimonial Commission. He took early retirement in 1997 completing ten years to the day at St. James'.

After prayerful consideration early in his retirement Don began to discern a call to the Roman Catholic Church. As part of that process he requested the Bishop of New Westminster to allow him to relinquish his orders and permission was granted effective December 31st, 1999.

His stay was short in the Roman Catholic Church. Nevertheless, Don was faithful up until his death in his dedication to praying daily the Divine Offices. While he had deep

concerns for some of direction in which the Church was moving, he retained a high doctrine of the Church catholic and deep regard for its mission in the world.

After several years in retirement Don met and subsequently married Devan Burnett on December 31st, 2003. They made their home in the West End of Vancouver.

Don also authored four books, one being his autobiography in which he gives Devan a huge credit for being a judicious editor. Don was working on his fifth book.

A requiem mass was celebrated at St. James' Church on Monday, January 26th. ✠

THIS MONTH IN HISTORY

compiled by Anglican Archivist Melanie Delva

- 50 years • 1965** H. R. MacMillan donates \$1 million to the Anglican Theological College.
- 40 years • 1975** *Topic* reports a \$17 thousand budget surplus following a Budget Interpretation Conference.
- 25 years • 1990** House of Bishops issue a statement opposing the GST, saying it will hurt the poor and vulnerable of society.

Diocesan Consolidated Trust Fund Report

RANDY MURRAY
Diocesan Communications Officer & Topic Editor



The Head Table: Diocesan Treasurer, Bob Hardy (left); PH&N Account Manager, Paul Martin (centre); and Diocesan Business Administrator, Rob Dickson (right). PHOTO Randy Murray

“There is a lot going on in the world.” That was the opening sentence spoken by Paul Martin, Account Manager of Phillips, Hager & North (PH&N) Investment Management, the investment company that manages the investments in the Diocese of New Westminster’s Consolidated Trust Fund (CTF) on the morning of December 13th, 2014, at St. Stephen’s, West Vancouver.

Approximately 20 people had gathered in one of the St. Stephen’s meeting rooms to listen to the presentation. The 20 were from all around the diocese and were primarily folks in parish leadership positions that involve finances: treasurers and wardens.

The Business Administrator of the Diocese, Rob Dickson introduced himself; Diocesan Treasurer, Bob Hardy and Paul Martin, the person who manages the CTF funds and connects the Diocese of New Westminster to the investment community. In Paul’s opening words he informed the group that he would be dealing with a number of subjects and how they relate to the growth and health of the CTF:

- Canadian housing market
- Energy sector
- Indebtedness
- Stock market performance
- Changes in the investments climate
- Canadian dollar

He said that we are continuing to experience a robust recovery however, the financial crisis of 2008, is “still in the rearview mirror, but getting farther away.” The S&P 500 US Index, which is commonly the yardstick of stock market health, has tripled since 2008 and the Canadian Bond and Stock markets have also done very well.

This year the Diocese Balanced Fund (DBF) has shown a 14.78% return with a four year average of 8.03% for the period ending September 30th, 2014. What do these results mean? Paul began by pointing out that using PH&N to direct the investments has resulted in the DBF outperforming the investment Benchmark, the average increase in funds compiled across the world’s investment and money markets. The purchasing power of diocesan investments has grown. Paul said, “You’ve had four pretty good years.” He went on to say that diocesan investments should continue to grow at 5% annually.

Paul then went into more detail, guiding those in attendance through the printed PH&N presentation publication’s pages that explain the portfolio structure and asset mix summary. Stocks have been very strong in the Diocese of New Westminster’s portfolio over the past four years. Bond investments less so, but the overall stability of the bonds owned by the diocese has served to counteract the volatility of the stock markets.

Paul compared the indebtedness of US households to Canadian households through the financial crisis, highlighting a substantial difference between the two countries. Regarding the value of housing, Paul clarified for the group that although the value of homes have increased, the cost to service the mortgage is the same as it was ten years ago when the assessed value of a home particularly in booming housing markets was half of the current value. He speculated that what will likely happen is that housing prices in the currently climbing markets will “flat line as Canadians catch up on their debt.” This raised the issue of the declining value of the Canadian dollar. Paul agreed that there was a

dramatic drop, but that is more due to the strength of the US dollar and not the weakness of the Canadian dollar. He asked the group to consider that the Canadian dollar is not doing too badly when compared to other currencies in the world and that a “sub-90 cent Canadian dollar is here for a while.” Because our non-Canadian investments act as a “shock absorber” the lower Canadian dollar has helped the Diocese of New Westminster’s portfolio.

The next section of Paul Martin’s presentation covered the impact of current events on the investment markets. He assured the group that although significant events in the world are newsworthy they tend not to have any lasting impact on the global economy. To illustrate this he moved on to a discussion of the energy sector and the decline in oil prices due to the slowing demand. Although there is increase demand in the developing world, specifically China and India, North Americans and Europeans are using less oil while the United States produces more. The Organization of the Petroleum Exporting Countries (OPEC) has historically played a role in balancing production but they aren’t really involved at the moment. Paul cautioned the group that the price of oil is hard to forecast and these low oil prices could last “a couple of years.” He said that if oil production stopped and no new wells were drilled, oil production would decline at 8% per year. Investing in oil is certainly on the radar and oil stocks owned by the DBF are the larger commodity producers like Suncorp.

The next section concerned interest rates and the purchase of bonds. Finance people in general predict that interest rates will increase over time but the increases will not be significant, as the bond markets would adjust to the increases. Anticipating interest rates is not as important as bond allocation, the purchasing of bank (corporate) bonds versus government bonds following the careful study of their growth.

The team at the top of PH&N that studies the markets and communicates with account managers like Paul are a group of seven who all worked together in investment banking in London, England. The seven moved as an intact team to Toronto in January 2014, to work for Royal Bank of Canada of which PH&N is a component. They work on behalf of investors identifying global companies with competitive advantages. And what is most important for many in the Diocese of New Westminster is that they integrate Environmental, Social and Governance (ESG) research and imperatives into the development of PH&N’s Community Values Funds. They focus on the environmental impact and the social consequences of companies and projects. They do not just base these decisions on value judgments. They base decisions also on risk. The example Paul made was a comparison between the industry that currently produces high sugar, high caffeine “monster” style energy drinks and the tobacco industry of 30 to 40 years ago.

After Paul had finished the presentation he asked for questions from the floor and the general consensus from the 20 people in attendance was that the investment health of the diocese and its component parishes is in very good hands.

If you would like to find out more about the CTF please contact, the Business Administrator of the Diocese of New Westminster, Mr. Rob Dickson at 604.684.6306, ext. 215 or email rdickson@vancouver.anglican.ca. ✦



Three parish treasurers look through the PH&N presentation publication. PHOTO Randy Murray



Paul Martin, Vice President at Phillips, Hager and North. PHOTO Randy Murray



Following the presentation, Treasurer, Bob Hardy answers questions. PHOTO Randy Murray

Artist Refines Bell Spire Design

JOAN SEIDL

Christ Church Cathedral, Raise the Roof Cathedral Capital Campaign PR Representative

Artist Sarah Hall is approaching Christ Church Cathedral's new bell spire as a "living sculpture" that will hold in: tension, light, colour, sound, and movement. Entitled *Welcoming Light*, Hall conceives of the bell spire as a beacon, a living "light house," that "reinforces the identity of the Cathedral as a community partner open and responsive to change."

Working in glass, Hall's design must submit to the rigid geometry required to hold fragile glass securely in place. The Cathedral's rectangular bell tower, Hall observes, has an especially strong geometric frame. In contrast, Hall's design of twisting, bending, bursting flames, seas, mountains and trees resists the rigidity of the frame, promising to pour its generous movement and energy into the world.

Hall views the Cathedral project as a unique opportunity for an urban heritage church building to make a powerful, unmistakable statement to contemporary society. The clearly contemporary bell tower says to all who see it that the Cathedral has a message for people today. The spire communicates that the Cathedral is still the "light on the hill," a point of hope and sanctuary for the Vancouver community, and an instrument for the healing of the nations.

In Vancouver, in December and February, to work on refinements to her design, Hall concentrated on two aspects. Hall worked on integrating the design, particularly of the trees, with the technical requirements of executing it in leaded glass. Hall also sought to quiet the colour of the amber glass in certain areas, particularly where she wishes to hint at the presence of the bells inside. The bells must be visible (as per the project brief) but remain somewhat mysterious, according to Hall's vision. She wishes viewers to sometimes catch glimpses of the bells, "like the islands in Howe Sound, drifting in and out of the mist."

In general, Hall described the colours she has selected as warm, which she sees as harmonizing with the colours in the existing stained glass windows in the Cathedral. She has also chosen to use the leaded technique for the project, another means of fitting the bell spire into the Cathedral's historic fabric without imitating a heritage style.

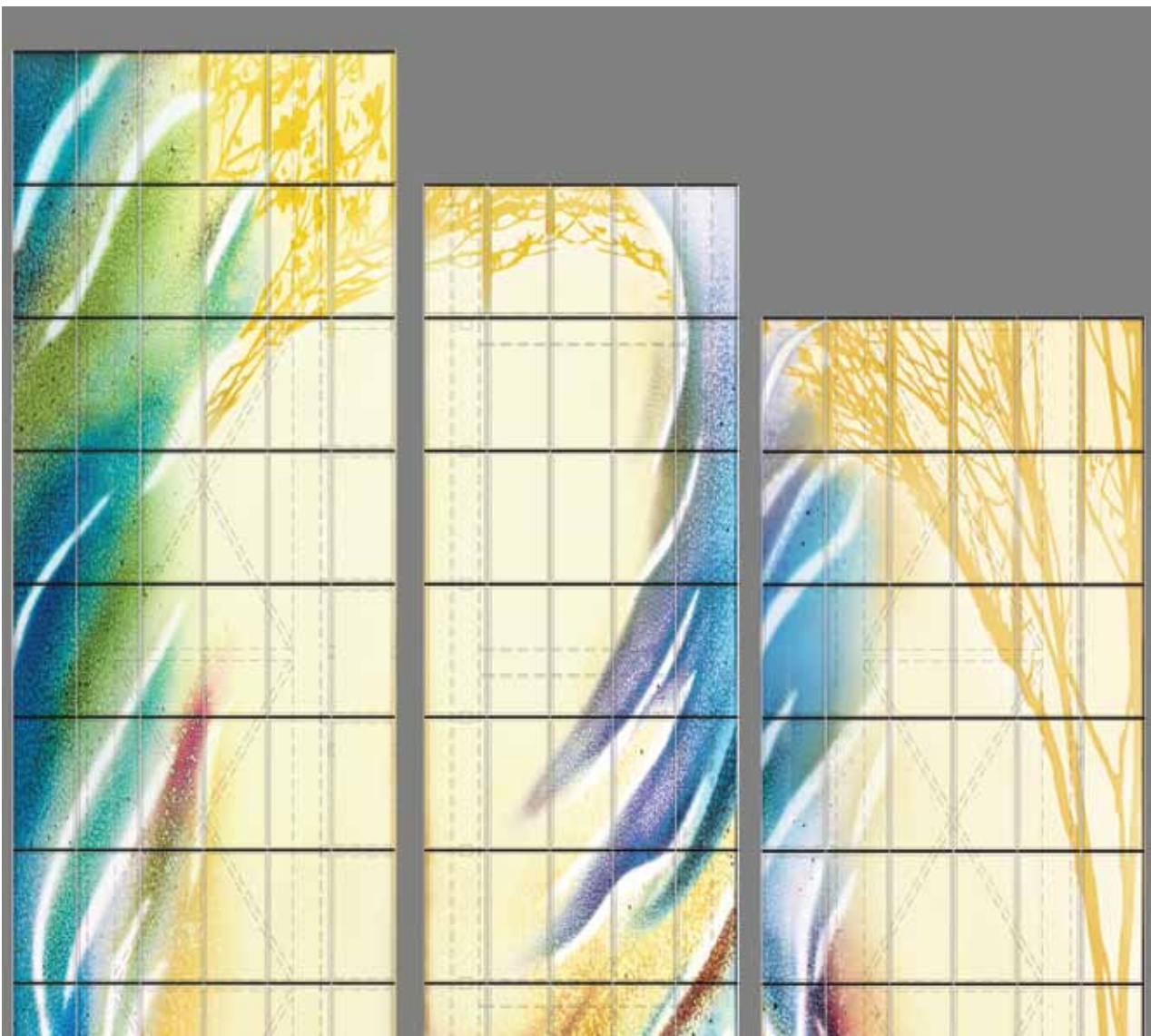
Much of the glass for the Cathedral's windows will be made by Glashutte Lamberts located in Germany in northern Bavaria near the Czech Republic border (follow this link to a short video of Lamberts' artisans mouth-blowing glass www.youtube.com/watch?v=nUQDeHogcnw). Hall plans to use a great deal of Lamberts Opal Antique glass because it retains its colour in all light conditions (not going dark and dull when viewed in daylight from outside). Lamberts has samples of 5000 different colours of glass, but even so, Hall expects that they will need to make a few custom colours for the Cathedral project. Lamberts Table Glass will be used in other areas to allow a degree of transparency to the bells.

In addition, Hall plans to use dichroic glass. This transparent, highly reflective glass changes colour as it is viewed from different angles. It produces a shimmering effect of movement, even on cloudy and rainy days. Kitsilano Glass located in Richmond will fabricate and lead the glass into 204, 2' x 4' frames that will be installed onto supports on the bell spire frame. The spire is scheduled for completion by the end of 2015, with the hope that the bells will ring for Christmas.

Over the next months, in addition to working closely with Kitsilano Glass regarding colour selection and fabrication, Hall will meet with the project's glazing engineers to determine the safest and most efficient installation systems. Hall will also work with lighting designer Joseph Scott of *Tripped on Light* with the goal of tweaking the lighting intensities to subtly bring out the best aspects of the design.

Selected after a Canada-wide competition, Hall is an internationally renowned glass artist who has designed hundreds of architectural glass projects. Hall decided to become a glass artist at age nine. She grew up in Dundas, Ontario where her father was the chair of the Building Committee at St. Mark's United Church. Every Sunday, the committee visited other churches, and Hall went along for the ride. As a young child, she was drawn to the glass art she saw — not so much the pictures, but the otherworldly effects of light and colour.

Hall studied at the Architectural Glass Program at Swansea College of Art in Wales where she learned every aspect of glass art design and production. Students visited sites with stained glass every weekend, and on Mondays reported to the class about what they had seen and on its theological and liturgical context. After receiving her diploma, Hall interned for two years with Lawrence Lee, Glass Master at the Royal College of Art in London. Afterwards, Hall lived in Jerusalem for a year where she studied



Final Detail of the Art. IMAGE Sarah Hall

Islamic glass techniques and gold leafing. In addition to her studies she attended every kind of religious service she could find. Upon arrival home, Hall became a Quaker, which she values for its openness to change and transformation.

Returning to Ontario in 1980 after five years away, Hall set up her own studio in Toronto where she still does her design work. As her projects have become larger and more complex, Hall has begun working with glass fabrication studios in Germany. Hall usually works with a small, dedicated team of craftspeople, but when necessary, she can call on as many as 30 highly trained artisans for one day's work on a project.

Over the next four years, Hall will be engaged in a special research project to produce bird-friendly solar glass in

Toronto. Alarmed by the nine million bird fatalities per year in Toronto through collisions with glass, Hall has teamed with Dr. Christine Shepherd at the American Bird Conservancy in New York City to try to prevent bird-glass collisions. As it stands now, birds cannot see glass, but see the trees and sky reflected in glass. The new glass will prevent bird collisions and also generate electricity for buildings.

The bell spire is one part of Christ Church Cathedral's current capital project, *Raise the Roof, Ring the Bells, Feed the People!* For more information about the project, please visit www.raisetheroofthecathedral.ca or contact Emily Pritchard, Director of Stewardship and Capital Development at Christ Church Cathedral by telephone at 604.682.3848, ext. 21. ♦



Sarah Hall. PHOTO Malcolm Taylor



Diocesan Council discussing the resolutions. PHOTO Randy Murray

Diocesan Council Approves New Grant Process

On Wednesday, January 21st, 2015, in the spacious Parish Hall of St. Laurence, Coquitlam, Diocesan Council, the governing body of the diocese between Synods, approved a new process that will streamline grants to parishes.

The one page Precis was presented by Committee on Mission and Ministry Development Chair, David Swan and is as follows:

RE: Parish Development Grants, Diocese of New Westminster
Proposed by Standing Committee on Mission & Ministry Development with support of the Standing Committee on Management Finance & Property

Purpose of the Parish Development Grants:
The purpose of this proposed process for Parish Development Grants is to shift the culture around grants to parishes, to increase transparency about diocesan support to parishes, and to streamline a process. We hope that this process will allow the Diocese to focus on supporting parishes that have a clear vision for their own development and are ready to take the next steps in living out their mission and ministry. We also hope that by having a single process for Parish Development Grants, we will free committee time from handling such requests, which currently come year-round.

Key Elements:
The key elements of this new process for Grants to Parishes, which includes two stages are:

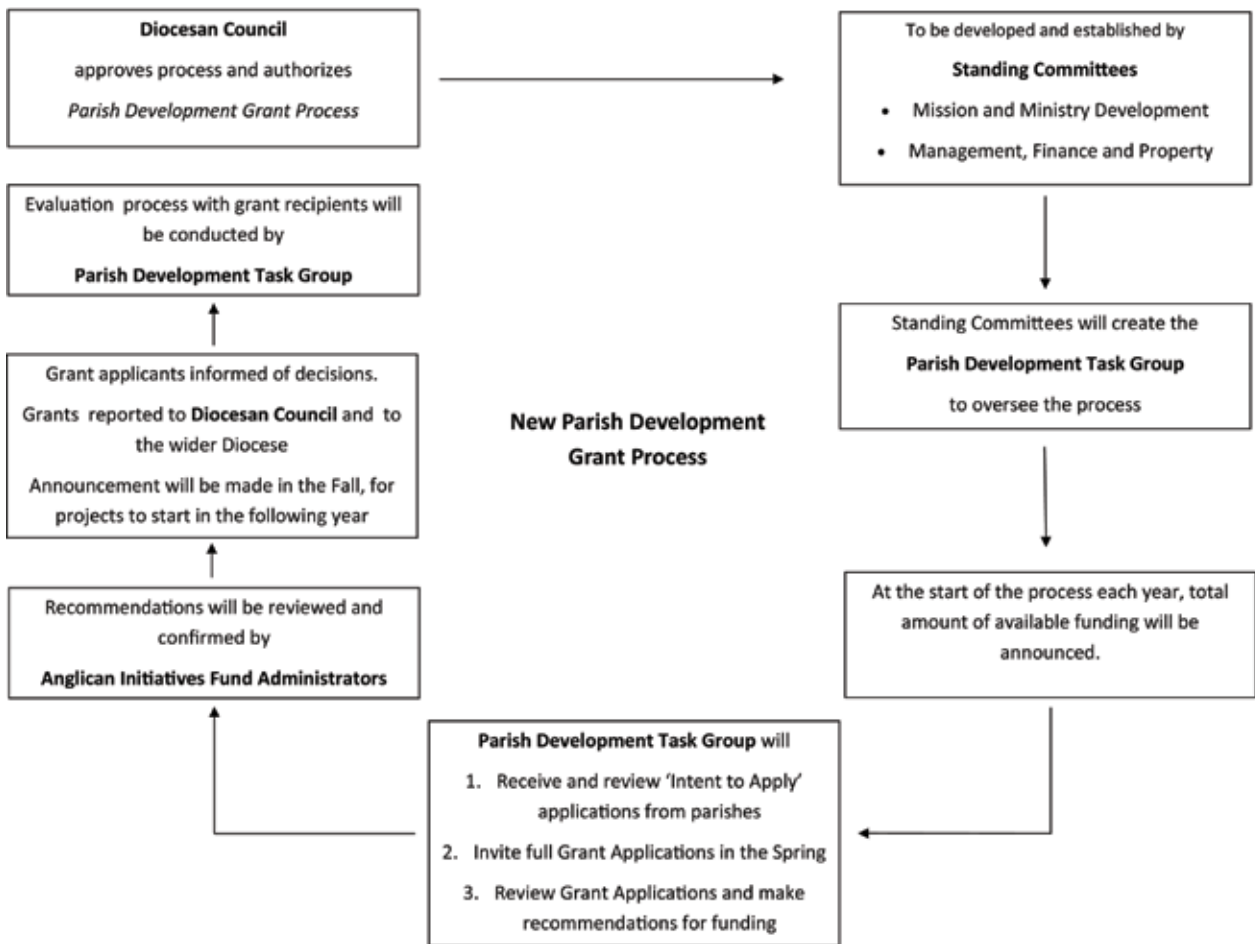
- An “Intent to Apply” stage where applications can receive feedback and a “Grant Application” stage where applications will be approved or not.
- Clear criteria for parishes as to what this process will fund and won’t fund, along with examples.
- An annual schedule that ensures parishes know what funding they will have in the upcoming year (Applications in the spring; decision in autumn).
- An evaluation and reporting stage so that parishes are held accountable and the Diocese, as a whole, has the opportunity to learn from each other’s work.
- A Parish Development Grants Team, with membership skilled in both mission/ministry and financial matters, mandated to review applications at both stages and make grants.
- A set amount of money allocated for Parish Development Grants to be distributed at the discretion of the Parish Development Grants Team.

Funding:
The Standing Committee on Management Finance and Property (MFP) will present to Diocesan Council regarding the recommended method of funding these grants.

The overall idea is to make the requesting of grants a smoother, less arduous process, therefore encouraging parish development initiatives and making funding for parish development initiatives more accessible.

The resolutions were presented during the “For Debate” section of Council’s agenda. Bishop Skelton shared her past experience developing a similar process for another diocese and led a discussion about what she has observed in her first year here in New Westminster regarding the difficulty of our current process for parishes and diocesan leadership.

The passing of the resolutions would allow for the assembly of a task group comprised of members made up from the two standing committees of the Diocese, Mission and Ministry Development (MMD) and MFP, and of others



who will receive grant applications at a designated time and put forward their recommendations to the Anglican Initiatives Fund (AIF) administrators for grants. This will reduce the number of Committees involved, clarify the information the Diocese needs from applicants, and allow for better planning for all parties. This is the first attempt to move towards transparency in the grant progress, which is a major step towards simplifying the process.

- Parish Development Grant Process Authorization Motion #1:**
1. Diocesan Council approves and authorizes the initiation of the Parish Development Grant Process for the Diocese.
 2. The Grant Process is to be developed and established jointly by the Mission and Ministry Development Committee and the Management, Finance and Property Committee.
 3. The Process will be managed by the Parish Development Task Group, which will be jointly established by the Mission and Ministry Development Committee and the Management, Finance and Property Committee and appointed by Diocesan Council.
 4. The Process will be developed to receive Grant Applications from Parishes in the spring of the year with Grants to be announced by the fall of the year for projects in the following year.
 5. The total amount of funding available will be announced

- at the start of the annual process.
6. The Task Group’s recommendation for funding will be reviewed by and confirmed by the Anglican Initiatives Fund Administrators. Grants will be reported to Diocesan Council and the Diocese.

The motion was carried.

Parish Development Grant Process Funding Motion #2:
This Diocesan Council requests that the monies to fund the Parish Development Grant Process for the Diocese will be sourced from the Anglican Initiatives Fund and other funds managed by the Administrators of the Anglican Initiatives Fund.

The motion was carried.

The flow chart printed above illustrates the New Parish Development Grant Process.

There were no dates included in the motions, as that would tie the Task Group to a specific timetable, which may require minor adjustment as the Process launches. The Process will work on “an annual schedule that ensures parishes know what funding they will have in the upcoming year (Applications in the spring; decisions in autumn).”

For more information about the new grant process please contact the Rev. Ruth Monette, Director for Mission and Ministry Development. ✦

Diocesan Council Approves New Grant Process

CONTINUED FROM PAGE 6

Chair of the Committee for Mission and Ministry Development, David Swan (left) guides Diocesan Council through the resolutions as the Rev. Andrew Halladay (centre) and the Rev. Janice Lowell (right) listen. PHOTO Randy Murray



Year Round Stewardship in Every Parish

Every parish in the diocese can have an effective year-round stewardship program using the abundance-based theology and the skills they will learn and practice at the *Stewardship Day for Parish Development* on Saturday, April 18th, 2015. Plan to attend and learn about the fundamentals of good stewardship and discipleship. The day will be held at the Parish of Christ the Redeemer, Surrey.

The first plenary speaker is Bishop Melissa Skelton and participants will learn about implementing a *Year-Round Abundant Stewardship* program framed in God's abundant gifts to us. Stewardship education, offered throughout the year, is the most effective way to teach members of a parish about God's gifts of time, talent and money.

Three concurrent workshops will follow for participants:

- **Building Community: Events & Hospitality**
Workshop Leader: The Rev. Faun Harriman
Invitation and welcome are important elements

of stewardship. Participants will learn the basic skills needed to offer effective events and welcoming hospitality for friends and strangers.

- **Connecting: Visits & Phone-a-Thons**

Attendees will learn how, measure by measure, visiting each other is the most effective stewardship tool; and that the personal contact possible using the telephone measures highly as well.

- **Stewardship Teams: Best Practices**

Workshop Leader: The Rev. Stephen Muir
In this workshop, experienced, skilled practitioners will share best practices for Stewardship Teams in the planning and implementation of annual stewardship education and financial programs.

Gathered again, the second plenary, *Talking About Money* will hear the Most Rev. Douglas Hambidge talk about one of his favourite subjects: "I enjoy talking about money because I believe it is an abused member of our church—it gets undeserved bad press." Or as theologian Henri Nouwen has written in *The Spirituality of Fundraising*, "Fundraising is precisely the opposite of begging... we are inviting you to invest yourself through the resources that God has given you—your energy, your prayers and your money—in this work to which God has called us." It promises to be a very stimulating discussion!

After lunch, the third plenary will focus on how to create *Annual Financial Campaigns*. Speaker Glen Mitchell (Director, Stewardship & Gift Planning) starts with education and organizing principles before looking in depth at four parish financial stewardship models: Mail-Out, Commitment Sunday, Every-Member Visit, and the Phone-a-thon Appeal. These models are all framed in the Fall 2015 stewardship theme, *Draw near to God*. Then parish teams will have 90 minutes to begin working on their plan, both for year-round stewardship and their 2015 financial stewardship program. Attendees may not finish the work in the time available but mentors and practitioners with stewardship skills will be available for consultation to help participants make a good start.

The day will begin with Morning Prayer and end in Evening Prayer. During the lunch hour, tours of Surrey's oldest church building, Christ Church, and the adjacent Anglican cemetery, will be offered by members of Christ the Redeemer parish.

The cost is \$30 and includes refreshments, lunch, and all handout materials. Save \$5 by registering now with the *Earlybird* (first 30 people) discount that is available with online registration or use the *Teamdiscount* anytime at <http://conta.cc/1DHnPiH>. Plan to attend with a parish team to kick-start or upgrade your parish's stewardship programs in 2015.

For more information contact the Director of Stewardship & Gift Planning, Glen Mitchell at 604.684.6306, ext. 218. He can be reached by email at gmitchell@vancouver.anglican.ca.

Draw Near to God is the Fall 2015 Stewardship Theme series. There will be six parts, one for each week, beginning October 18th through November 22nd. Each week the material will feature the Gospel reading for that Sunday, a Collect, and a series of stewardship questions and thought and conversation provoking statements flowing from the Gospel and the Collect. These can be used in a bible study group, individually or even for a "wonder" type Sunday experience. Each series of questions will focus on abundance, individual stewardship of time, talent and money and discipleship principles—all foundations of stewardship teaching in our Diocese of New Westminster. ✠



Stewardship Day for Parish Development

This all-day conference will focus on the theology of stewardship AND the practical skill development needs of parishes for implementation of year-round stewardship programs. We'll define stewardship, talk about "money" and spend time teaching the details of annual financial campaigns, hospitality, events, small parish stewardship and more.



PLENARY SESSIONS

Year-round Abundant Stewardship: Bishop Melissa Skelton

Talking About Money: Archbishop D. Hambidge, Ret.

Annual Financial Campaigns: Glen Mitchell

WORKSHOPS

Building Community: Events and Hospitality

Connecting: Visits and Phone-a-thons

Stewardship Teams: Best Practices

PLUS Parish Planning Time: Building Your Plan

WORSHIP

Beginning with Morning Prayer at 9:00 a.m.

Closing with Evening Prayer at 3:45 p.m.

FEE: \$30.00 (Early Bird and Team Discounts available)

REGISTER: <http://conta.cc/1DHnPiH>



Sign up today for this important conference on stewardship in parishes. Bring 2-3 people from your parish whose ministry is developing a stewardship focus in all aspects of your parish life. Your registration fee includes lunch and all materials developed for the conference.

Learn the theology of stewardship and the key practical skills needed for a year-round stewardship program

Saturday, April 18, 2015 at Christ the Redeemer, Surrey

Christ The Redeemer is located at 16613 Bell Road, Surrey, BC V3S 1H7; QUESTIONS: Glen Mitchell: (604) 684-6306 x218

The God of Ebola?

Faith, Science & Sickness

RANDY MURRAY
Diocesan Communications Officer & Topic Editor

“God calls us to care for the world and yet the world can be alien and frightening. Rev. Dr. Lucas Mix will speak about the importance of science, faith, and will, as we approach Ebola and other scary parts of the natural world. His remarks will open a discussion on how we integrate knowledge from science and Christianity and apply it to service in the world.”

The previous paragraph is the promo piece that is in use for the Rev. Dr. Lucas Mix’s current speaking tour. On Saturday, January 10th and Sunday, January 11th, he visited Christ Church Cathedral (CCC), Vancouver. He presented the lecture with Q&A on the Saturday and was the guest preacher at the 10:30 am Celebration of the Eucharist.

The Rev. Dr. Lucas Mix is an Episcopal priest, author, and martial artist. He has a doctorate in evolutionary biology from Harvard and a masters in divinity from Church Divinity School of the Pacific. His first book, *Life in Space: Astrobiology for Everyone* came out in March 2009 and talks about what we know from science about the history of life in the universe. It also deals with some of the philosophical foundations and implications of astrobiology. He is a consultant for the National Aeronautics and Space Administration (NASA), is an adjunct professor at the University of Arizona and is the Warden for the North American Province of the Society of Ordained Scientists. The Rev. Dr. Marilyn Hames, Honorary Associate Priest at St. Philip, Dunbar in our diocese is a member of the Society (see page 11 of the September 2014 issue of *Topic*) and Greg Kennelly, Order of the Diocese of New Westminster (ODNW) of Holy Trinity, New Westminster is an associate of the Society. Both are known to Dr. Mix and that connection helped to bring him to Vancouver and to CCC.

The lecture was held in the Park Room at CCC, a lounge and meeting area located on the street level of the building. This room usually holds meetings of 20 to 35 people but for Dr. Mix’s lecture on January 10th it was extremely full with nearly 100 in attendance. The audience was extremely enthusiastic, and when Dr. Mix told them that he was open to questions and comments from the floor a number of those in attendance took full advantage of his invitation.

Using *PowerPoint*, a relaxed but engaging professorial style and small group discussions he led the plenary through an examination of the evolution of living things and where they belong on what he refers to as the “Range of Life.” Using this model he illustrated the role that viruses play and where they “fit in” as a way of setting the context for the Ebola virus as an example of something bad that happens, that science attempts to eradicate (or at least control) with little success, and where God or God’s responsibility fits in regarding the resulting catastrophic results. He also pointed out that most of life on Earth is only one cell and most of those are bacteria and that all three species—*P. vulgaris*, *P. mirabilis*, and *P. penneri*—are needed in order to make bread and wine.

Early in his presentation, an audience member asked him, “As a scientist, how do you follow God?” He quickly answered, “With fear and trembling.” He then went on to say that he has a pretty good grasp of the sciences and even the social sciences, however “philosophy remains a mystery.” In reference to the Divine, he said, “how we talk about someone depends a lot on how we experience them... I don’t explain God to people, I get to introduce God to people.” He then continued, introducing two models of God:

1. God the Creator, a deeply philosophical concept. God that thing which is unlike other things.
2. A personal concept of God who relates to the individual and the community through the person of Jesus Christ.

Completing the “God Model” is the ability to put the two together.

Like many others, Dr. Mix believes that Ebola is a “media epidemic.” The flu remains a far more serious threat, but he went through in detail the history of Ebola events in western and central Africa and the statistics around the current outbreak.

Most of the two-hour session was spent grappling with theodicy, the attempt to answer the question of why God who is good and loving permits the manifestation of evil and allows terrible things to happen to good people.

After two hours of learning, discussion, questions and answers the conclusion for many in attendance and for Dr. Mix was delivered within a Christian context: “Christianity is not an attempt to explain the world, it is an attempt to deal with the world... when we are faced with dealing with suffering, a world with God in it far better than a

world without God.”

The Rev. Dr. Lucas Mix is a prolific writer and blogger. His *weblog* is called *An Ecclesiastical Peculiar* and can

be accessed at this location on the web at <https://dacalu.wordpress.com/> ♣

The Dean of the Cathedral, the Very Rev. Peter Elliott on right introduces the Rev. Dr. Lucas Mix. PHOTO Randy Murray



The two sets of small group discussions that took place were very lively. PHOTO Randy Murray



During the discussion of theodicy, Dr. Mix proposes some characteristics of the divine for consideration when it comes to dealing with suffering. PHOTO Randy Murray



Art & Spirit Lecture Series at St. Anselm's

CHRISTOPHER SIMS

St. Anselm's, Point Grey

A major event in both the artistic and spiritual communities will be continuing this March. It is a speaker series organized by St. Anselm's Church, with five prominent Vancouver artists:

- February 25th • Karen Jamieson, *Dance*
- March 4th • Landon Mackenzie, *Painting*
- March 11th • Christopher Gaze, *Drama*
- March 18th • Jane Coop, *Music*
- March 25th • Kate Braid, *Writing*

They will be sharing their thoughts on the importance of "spirit" in their artistic processes.

Please join St. Anselm's on Wednesday evenings at 7:30

pm for this diverse line-up of thought-provoking speakers. The series began on February 25th and runs until March 25th. Admission is by donation

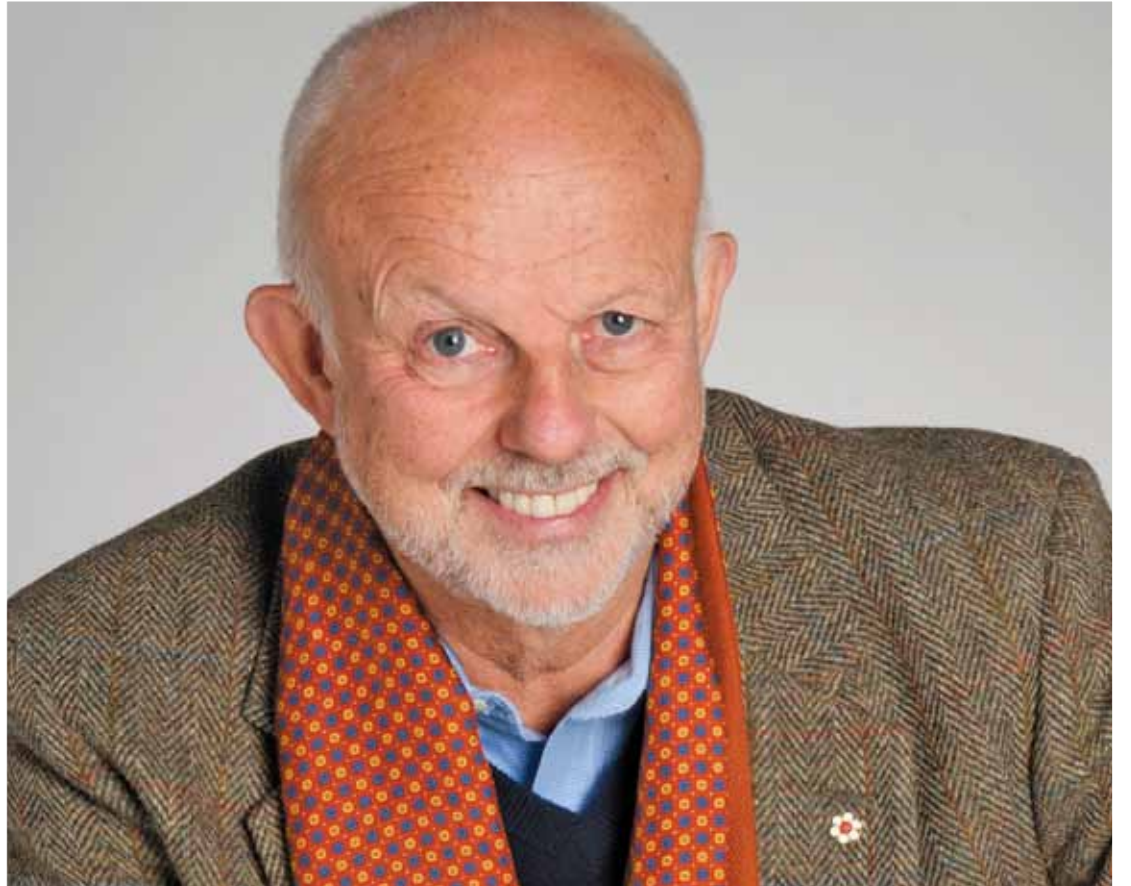
The series, part of the parish's renewal and revitalization process, has been several months in the making. A team of three parishioners, along with priest-in-charge, Rev. Canon Dr. Harold Munn, wanted to organize a speaker series for Lent to provide both insightful dialogue and increase the parish's presence in the local community. The theme of "Art and Spirit" was chosen, as a concept that organizers believe will meet both goals. The line-up of speakers has certainly met the primary goal, which was to find artists from a wide variety of media and disciplines.

The parish organizing team is very pleased by the results of their search. "This series has the potential to spark a conversation about the creative process in all of us, across the usual boundaries between religion and the arts," says Canon Munn. The wide cross-section of disciplines, as well as the high calibre and familiarity factor of the artists, will contribute to a series that should leave people from all backgrounds with a new, fresh and inspired understanding of the arts, and the spirit working from within.

For more information please go to the St. Anselm's website at <http://saintanselms.ca/wordpress> or phone 604.224.1410. ✦

Landon Mackenzie. PHOTO Courtesy of St. Anselm's

Christopher Gaze. PHOTO Yukiko Onley



"This series has the potential to spark a conversation about the creative process in all of us, across the usual boundaries between religion and the arts."

The Rev. Canon Dr. Harold Munn

Kate Braid. PHOTO Courtesy of St. Anselm's



Give the Gift of
IMAGINATION

This year, make a gift to provide a faith community the unique opportunity to encourage their creative potential and build a strong future for Canadian Anglicans.



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FOUNDATION OF CANADA

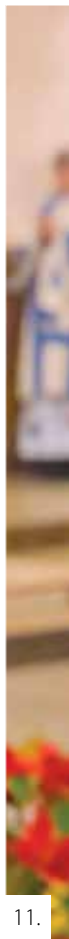
foundation@anglicanfoundation.org



Season of Grace

Father Mark Greenaway-Robbins - Farewell

1. Prior to worship, the Sanctuary Party prepares the chancel. The St. James' Shell is ready and placed on the credence table for the baptisms. PHOTO Randy Murray
 2. The St. James's Shell — Baptismal Font. PHOTO Sean Birch
 3. Father Mark preached about baptism, a life-changing event for everyone involved. For the parish of St. James' he said, "Today the Holy spirit is leading you into a new season of Grace." PHOTO Randy Murray
 4. A rear view of members of the Sanctuary Party at the beginning of the worship. PHOTO Randy Murray
 5. Parishioner Leah Postman reads Genesis 1: 1 — 5. PHOTO Randy Murray
 6. Deacon, the Rev. Mother Joyce Locht, Father Mark Greenaway-Robbins and sub-deacon, Amy Chai listen to the Old Testament reading. PHOTO Randy Murray
 7. Deacon, the Rev. Mother Joyce Locht offers the Gospel. PHOTO Randy Murray
 8. Father Mark offers the Intercessions prior to the Liturgy. PHOTO Randy Murray
 9. Liturgy of Baptism rear point of view. PHOTO Randy Murray
 10. The Chancel entrance with all the candidates and the baptismal font. PHOTO Randy Murray
 11. An expectant baptismal candidate. PHOTO Sean Birch
 12. In the name of the Father and of the Son and of the Holy Spirit. PHOTO Randy Murray
- More photos on pages 12 & 13...*





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Season of Grace

Father Mark Greenaway-Robbins' Farewell



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13. The Lord's Prayer at the Altar. PHOTO Randy Murray
14. Members of the Sanctuary Party chant the Lord's Prayer. PHOTO Randy Murray
15. Keane and Zachary Tait present a Nisga'a honour song as Father Mark and his family enter the hall. PHOTO Sean Birch.
16. A farewell gift of art to the Greenaway-Robbins family from representatives of the Squamish First Nation. PHOTO Elaine Jan
17. Ruth, Simeon, Anastasia and Mark; the Greenaway-Robbins's cut the cake. PHOTO Sean Birch
18. The Ven. Douglas Fenton, Executive Archdeacon of the Diocese of New Westminster and currently priest-in-charge of St. James' reads a letter of farewell to the Greenaway-Robbins family from Bishop Melissa Skelton. PHOTO Elaine Jan
19. Elisha May Walker signs the farewell card for Father Mark. PHOTO Sean Birch
20. On departure day the family and two friends Brian Rocksborough-Smith (left) and Linda Adams (right) prepare to leave St. James' and head to the airport. PHOTO Jerry Adams
21. Members of St. James' see the family safely off on their journey.
Front Row (left to right): Carmelita Benjamin, Jan Streheler, Anastasia Greenaway-Robbins and Simeon Greenaway-Robbins.
Middle Row (left to right): Henry Benjamin, Betty Carloson, Father Mark Greenaway-Robbins, Linda Adams and Brian Rocksborough-Smith.
Back Row (left to right): Brian Streheler, Reese Wrightman, Ruth Greenaway-Robbins and Doug Ebbitt. PHOTO Jerry Adams
22. The Buffet. PHOTO Sean Birch
23. Jerry and Linda Adams transported Father Mark, along with dogs, Bear and Dido and the cats, Bede and Loyola, to the airport the same morning, and then went back for the human family and their luggage! The animals and the people were flying on different airlines, but reconnecting in London.



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AROUND THE DIOCESE

• Mandarin Service at St. Anselm's Gets a New Year's Boost •

SUBMISSION Shirin Theophilus, ODNW

The Rev. Dr. Pitman Potter, Deacon at St. Helen's, Point Grey, called a tri-parish planning meeting on April 3rd, 2014, to brainstorm the birth of a Mandarin service. After a series of discussions and meetings, and with the involvement of the Rev. Paulina Lee, rector of St. Chad's in the Arbutus basin and other Point Grey Deanery and Vancouver Archdeaconry clergy and lay support, the inaugural Service was held at St. Anselm's Church on September 9th. Many worked very hard to select and evolve the publicity materials for the actual evensong service in Mandarin. The translation in English beside the Mandarin service enables everyone to be deeply engaged in the service. On average, 12 to 15 people attend every Tuesday for this solemn service in which St. Anselm's music director, Tian Ip, provides the music. The liturgical leadership is given by both clergy and laity under the direction of Rev. Paulina Lee and with the support of the Rev. Canon Dr. Harold Munn of St. Anselm's.

The Tuesday evenings begin with a mini reception hosted by different people at 6 pm and the service starts at 6:30 pm. Thanks to Vicky Potter for creating the rota for all responsibilities.

St. Anselm's feels blessed to "house" the Mandarin service in the parish. Recently, St. Anselm's appointed Ashly Tu, from the Vancouver School of Theology (VST), as one of the student assistants who organized and prepared a fabulous New Year celebration on December 30th. There was a fantastic home-cooked Chinese dinner, prayers and

singing. 24 people attended the event and new friendships were forged. Below is an excerpt from Ashly's thought provoking observations:

"Tuesday Mandarin Evening Prayer had been happening since early September in 2014. However, until early December, there were not a lot of University of British Columbia (UBC) students joining this service. I thought that the students may be buried in the school work during the term and a New Year's celebration might be a good time to invite students to come and check out how friendly the people are at St. Anselm's Anglican Church.

This celebration was intended to be a feast of authentic Chinese foods and a fun party of joy, music and dance. My original plan was to cook for seven to eight people, and with the help of other volunteers, we may offer a feast for more. However, the tricky part was that we had no idea as to how much food we should prepare. On the other hand, we did two rounds of advertisements in order to invite more people to come for this event. In the end, we had 24 people joining this celebration. We indeed had a meaningful time together: with delicious food, joyful music, soul touching, singing, fun games and celebrative dance. Even though most of the attendees were not newcomers to St. Anselm's for either they attend local Anglican Churches or St. Anselm's Sunday morning worship, I believe that all who came tasted not only Chinese food, but the love we share in Christ, and we all rejoice in the Lord for the blessings in the past year and in this New Year." ✠

Stephen Lim entertains the guests by playing a Carol. PHOTO Courtesy of Shirin Theophilus



The Banquet. PHOTO Courtesy of Shirin Theophilus



• Anti-Racism Training Day in Valley Deanery •

SUBMISSION Gail Newell

St. Matthew's, Abbotsford hosted the Valley Deanery Anti-Racism training event, January 10th. About 40 of us gathered for the daylong program and we began the day by considering our hopes and fears. This was after all a deep topic. Taking the plunge, we immersed ourselves for the day in exercises, bible study and a video, which helped us

wrestle with and expand our understanding of the deep-seated prejudice that fuels discrimination. We ended the day by drafting action plans for our parishes and with a litany of commitment sending each other forth in the power and strength of the Holy Spirit beyond our fears and in hope we will make a difference for God's world. ✠

Training Team Members (standing): The Rev. Stephen Bailey, the Rev Christine Magrega, and the Rev. Vivian Lam. Christ Church, Hope participants (seated): Johanna Coughlin, Audrey Rink, Bev Kreller, and the Rev. Gail Newell.

PHOTO Eileen Nurse



• New Reverend Mother Elected for The SSJD •

SUBMISSION Stephen Rowe

There is a connection to the Diocese of New Westminster in regards to the announcement made on January 10th, 2015, of the newly elected Reverend Mother of the Sisterhood of St. John the Divine (SSJD), Sister Elizabeth Rolfe-Thomas. Raised in Vancouver, Sister Elizabeth is the sibling of David Rolfe, parishioner of St. Stephen's, West Vancouver. David Rolfe is a long-time leader in our diocese and currently the Returning Officer of the Diocese, and his

accounting firm is the diocesan accounting firm of record.

Sister Elizabeth Rolfe-Thomas will succeed Sister Elizabeth Ann Eckert who will retire and after some sabbatical time take up new duties with the Sisterhood.

Sister Elizabeth will be the seventh Reverend Mother in the 130-year history of the Sisterhood. Her installation will take place in May 2015. ✠

The Reverend Mother -elect of the Sisterhood of St. John the Divine, Sister Elizabeth Rolfe-Thomas. PHOTO Susan Murphy



AROUND THE DIOCESE

• New Diocesan Website •

The new diocesan website was launched on Wednesday, January 14th, 2015, and the initial feedback has been positive. The website is very much a work in progress and has been developed and designed so that it may continue to expand in order to serve the parishes of the diocese and all who visit the site.

The focus of our diocese is parish growth, parish health and parish development and the website design has been created with that in mind. Bishop Melissa Skelton's vision for the Diocese of New Westminster is that this diocese become known around the Anglican Communion and beyond for learning, listening, teaching, liturgy and development of parishes.

Matt and Luke on January 9th, after a long afternoon's consult with diocesan communications, posing in front of screens displaying a lot of code. PHOTO Randy Murray



• Colour Your Soul at St. Francis in the Wood •

SUBMISSION Hilary Clark

The delightful location of West Vancouver's St. Francis-in-the-Wood acted as a perfect setting for the exploratory workshop, *Colour Your Soul*, led by the Rev. Jeannette Stigger and retired Pastoral Associate, Heather Luccock.

Thirteen participants from local churches representing a variety of backgrounds and ages gathered on Saturday, January 17th, to explore this subject. Until the introduction, the workshop's title *Colour Your Soul* meant little or nothing to the group, but at the conclusion of the workshop that had all changed to new understanding of colour and its unique meaning to each person.

Introductions were simple: each person stated their name, lit a candle and floated it in a bowl of water that had been placed on a rainbow of napkins.

The event began with a hymn, *Lord You Have My Heart*, initiated by Heather Luccock, and a prayer, followed by an overview of the afternoon's plan by the Rev. Jeannette Stigger. She commented that "all prayer doesn't happen in the head; it happens in the heart and the hands as well." This concept introduced the first exercise that was to identify one's own sense of colour attached to one's emotions. Using little boxes drawn on craft paper, each person filled in the box with a colour representing a personal emotion. There were no two the same. Some common emotions, but expressed in different colours were: joy, peace, passion, delight, pride, faith, etc...

Then each person was asked to colour their previous day ...no words or explanations, just a design. Before each project,

As of this writing in mid-January, content for the worship and liturgical resources sections of the site is being developed and those responsible for more recent programs like the Practitioner Groups (Interim Ministry and Membership Growth), Adult Formation Resources and Indigenous Justice are creating and resourcing content.

Future design plans include: attractive headers and footers featuring the blue and yellow of the diocesan badge and contact forms custom developed for each website section.

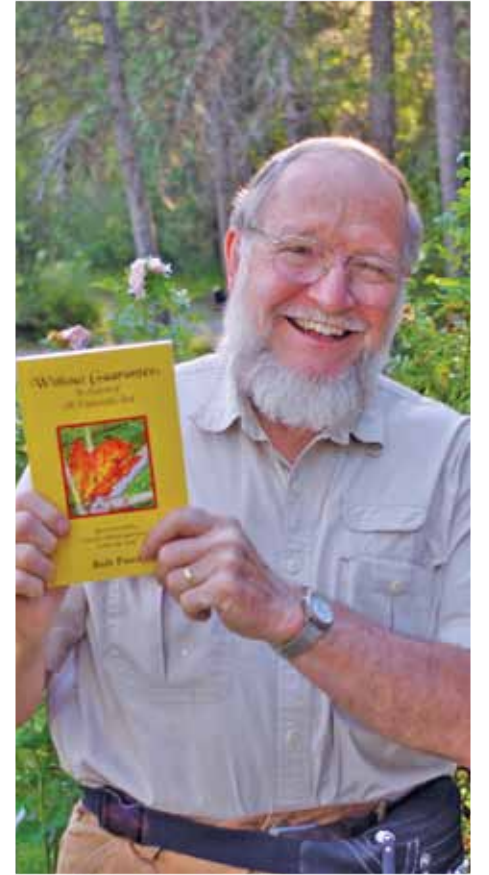
Many thanks to the folks at Church OS: Matt Morrison, Natalie Brown and Luke Cowell for their enthusiastic, skillful and creative work on this project. ✦

• Second printing of Purdy book on Sale •

Without Guarantee: in search of a Vulnerable God by Anglican priest Bob Purdy is a book you will either dislike intensely or be drawn to as a butterfly to a flower. Love it or hate it, this is a book worth reading. It's a provocative look at the way God lives in relationship to the world. Purdy believes that God always is saying "No!" to the exercise of power. God as Love is vulnerable toward the beloved world, for love is always vulnerable.

This book was promoted in the op/ed section of the November 2013 issue of *Topic*, and has been used successfully in parish book study groups in: Calgary, Alberta; Nelson, British Columbia; and Port Hope, Ontario.

Without Guarantee is on sale now for \$16 (\$15 each when 8 or more are purchased). The book is available from the author at rtpurd@gmail.com or at 4850 Son Ranch Road, Grand Forks, BC, V0H 1H5. It's also available from Amazon, but they control the price. The eBook version is \$2.99 from iBooks, Kobo or www.smashwords.com. \$2 from the sale of each book goes to support the vision of Sorrento Centre. See the website at www.vulnerablegod.com for more information. ✦



• From One End to the Other •

Bishop Melissa Skelton *almost* travelled the length and breadth of the Diocese of New Westminster on consecutive weeks, for Sunday, January 11th at St. Thomas, Chilliwack and then to St. Aidan and St. Bartholomew, Gibson's Landing for January 18th. Admittedly to the west and north there are two more parishes, St. Hilda's-by-the-Sea, Sechelt and St. David and St. Paul, Powell River and one more to the east, Christ Church, Hope, but it is safe to

say that in the first year of her episcopacy Bishop Skelton understands the geographical layout of the diocese.

Many thanks to Sarah Sovereign Photography for the photo of the Rev. John Sovereign, Bishop Melissa and the Rev. Jennifer Burgoyne at St. Thomas and to Jack Carlson for his photo of Bishop Skelton at the altar, with St. Aidan and St. Bartholomew, priest in charge, Pastor Ian Nestegaard Paul. ✦

The Rev. John Sovereign, Bishop Melissa and the Rev. Jennifer Burgoyne at St. Thomas. PHOTO Courtesy of Sarah Sovereign Photography



Bishop Skelton at the altar, with St. Aidan and St. Bartholomew's, priest-in-charge, Pastor Ian Nestegaard Paul. PHOTO Jack Carlson



AROUND THE DIOCESE

• Clergy News Around the Diocese from the Desk of the Executive Archdeacon •

The Parish of St. James', Vancouver will begin a 12–18 month process of interim ministry (an interim priest has not yet been named) before completing its profile. The Ven. Douglas Fenton, Executive Archdeacon of the Diocese of New Westminster and Archdeacon of Burrard has been appointed priest in charge. The Rev. Alexis Saunders who was part of the clergy team as an honorary assistant will now serve as a half time assistant priest until the interim priest is appointed.

The Rev. Liz Hamel. PHOTO Randy Murray



The Rev. Liz Hamel, deacon at Christ Church Cathedral responsible for health care advocacy has been appointed as the Anglican Chaplain to Vancouver General Hospital effective February 15th, 2015. Liz succeeds the Rev. Trudy Shaw. This position is funded by a grant by St. John's, Shaughnessy for one further year of their three-year commitment. It is hoped that a future donor(s) will come forward to assist in supporting this important ministry. ✠

• Errata •

In the February 2015 issue of *Topic*, on page 13, in the editor's note at the conclusion of the Claudette Hayward, Order of the Diocese of New Westminster (ODNW) Investi-

ture article, her date of death was incorrectly given as January 7th, 2015. Claudette died during the evening of Monday, January 6th, the Feast of the Epiphany. ✠

Claudette Hayward, ODNW (right) poses with Bishop Melissa. PHOTO Cliff Caprani



GROWING COMMUNITIES OF FAITH

Trending Part 1: Family Life

RUTH MONETTE

Director for Mission & Ministry Development, Diocese of New Westminster

If you have been hanging out in church, especially in *church leadership land* over the last decade or so, chances are that you've heard some version of "it's not the 1950s anymore." In short, the argument is this: the last 60 years have seen stunning, all-encompassing changes in the way we live, work, think, relax, form relationships, volunteer, and practice religion. We simply can't continue to "do church" the way we used to and expect to get the same results.

As someone who has no lived experience of the church in the 1950s or 1960s, I've always felt like this was glaringly obvious. But the more I work with parishes the more I realize that the assumptions that we hold about how to *do* and *be* church together rest in that outdated reality. This is more than nostalgia for the church of our childhood, it is often because we're still struggling to figure out how to respond to these big changes.

I think sometimes this is because so very much has changed that we get confused about which trends really matter. So we focus a lot on the rise of the *nones*—people who fill out surveys and claim to have no religious affiliation—or on the shifts in immigration patterns. Both of which are important trends for how we are church, particularly in this part of the world, but I'm not sure they are the ones that are actually impacting us the most.

In this article and the next couple, I

want to unpack three of the trends I think impact us most on a day-to-day basis. They are a set of trends about family life, a shift in the frequency which our most committed members attend church, and the transformation of communication mediums.

So this month it is about family life.

Far more of the families who are in our parishes or who we wish were in our parishes have two adults who work than might have been true 40 years ago. Some of this is about changed understandings of the roles of men and women in society. But it is also that those two incomes feel necessary to make ends meet. The costs of middle-class life, particularly here in the Lower Mainland, seem to keep climbing—regardless of how things like inflation work, I pay three bills my parents never did when I was young: cable TV, internet, and a cell phone.

So parents work more without necessarily feeling wealthier and kids spend more time in organized activities while their parents work. Or they spend more time in organized activities because so many exist and parents feel pressured to support well-rounded children who can sing, dance, act, play a sport, and get straight As. Some of those organized activities (like sports or dance) have taken on a competitive drive that makes it harder to miss a practice or a game and still be part of the organization.

In general, parenting seems to have developed a competitive, hyper-engaged quality about it. Maybe because we get fewer hours with our kids, we cling to family time when it is available to us. We worry about leaving our kids alone, about not having eyes on them at all times. We somehow pressure each other into believing that things that were commonplace in our own childhoods are completely unacceptable today. Bemoaning parenting today feels pretty easy and done with the right blend of research, memoir, and wit can be the path to instant best-seller status.

But as parishes, what are we to do with these trends?

One of the ways, I think parishes are already responding to these trends is in re-thinking the kind of volunteers they can expect. Often, today, potential volunteers need to know how they are going to fit yet another thing into a busy schedule. This might require thinking about how to *bite-size* a big project or how to pass on knowledge so a regular rotation of volunteers can handle something. The harder part of this is letting go of how we've always done things in order for new leaders to be able to take something on. This might be the parish equivalent to deciding that it would not turn Thanksgiving dinner into a tragedy if the pie was store bought.

A second way I think parishes can respond to these trends is to think carefully about when and why we ask families to divide into age categories. For most families, Sunday is one of two days each week when there is a possibility of sustained time together. How can worship be a part of that time we're together, rather than another place where we drop kids off for their activity while we do our own thing?

Finally, but perhaps most important, I think we need to be paying attention to these trends. This might be especially true if we're in leadership roles in our parishes, but aren't actively parenting kids. Read a review or two of those parenting books making the bestseller lists—or the books themselves. Pick up a parenting magazine to flip through when you're waiting at the doctor's office. When you're scrolling through kitchen design ideas on *Pinterest*, pop over and take a peek at the "Kids" section. Listen more than you talk with the parents who are in your parish or your wider circle. And then spend time thinking about what you're hearing and reading. Where might it connect with the Gospel? How might it impact the way that you create space for the community to gather in your parish? How are you including the concerns of busy families in your prayer life and the prayer life of your parish? ✠

OPINION

Je Suis...

GRANT RODGERS

Archdeacon of Loughheed; Rector, St. John, Port Moody; Chair of the Ecumenical and Multifaith Unit, Diocese of New Westminster

The recent events in Paris, in which several young Muslims acted out with extreme violence, have once again raised the profile of the conflict between Islamic and secular values that has been building worldwide in the last generation or so.

I do not condone this violence, and I have no sympathy for terrorists or extremists, because they diminish life for everyone, including themselves and their own children. In response to this attack, Sayyad Hassan Nasrallah, a Lebanese Hezbollah leader, said, “extremists are more offensive to the Prophet Muhammad than cartoons.”

The actions of the terrorists were abhorrent but they didn’t materialize out of nothing. In the minds of the attackers, these killings weren’t gratuitous or frivolous — there was a reason and a purpose behind them.

Anywhere from 5–10% of the population of France is Muslim, and that population is growing rapidly. Like other Western nations, France is trying to adjust to a new reality. France has been for many years one of the most secular nations in the world, and Islam is not the only religion to come under attack there. Any thoughtful person

might well be concerned about societies, which choose to create such a toxic environment for people of faith — any faith.

“Liberty, equality and fraternity” was the catch phrase of the Revolution, and I am sure many French believe this to be true now, but certainly many French Muslims are not feeling the love, as they say. Muslims who have lived in France for generations still routinely experience exclusion, prejudice, abuse and ridicule, not the least of which is that directed toward the prophet Muhammad.

A caricature is an over-simplification, a distortion, “ludicrously exaggerating the peculiarities or defects of persons or things” as the dictionary says. A caricature of something is a quick and easy way of diminishing someone’s image and prestige, and sometimes that can be an amusing and even helpful function.

The magazine *Charlie Hebdo* took apparent delight in creating caricatures of the prophet Muhammad, a figure sacred to Muslims around the world. The *Hebdo* cartoons showed the prophet in various demeaning positions and situations. Think

about what you consider sacred, perhaps your grandmother or your spouse or perhaps even the person of Jesus, and imagine how you’d feel if that person were to be publicly treated with contempt and portrayed doing lewd things, so that a few elitists might have a little chuckle about it.

In some countries, that kind of caricature of the prophet Muhammad might come under scrutiny from hate laws. In France it is considered by some to be not only acceptable, and the freedom and the right to do so are apparently seen as key elements of French culture — “Je suis Charlie,” as so many French people are keen to proclaim, as they react to the horror of the attacks.

I think we need to recognize that the frustrations and grievances of many Muslims are at a boiling point. And I think we need to know that somewhere, somehow, someone is viewing the terrorists’ actions as heroic, as the oppressed striking out against the oppressor, the good against the evil. Some are seeing themselves as defending the honour of God and some are seeing these actions as part of a holy war of the righteous against the unrighteous.

It’s just a cartoon, right? Why can’t they just laugh it off? That’s easy to say when your own core values are not being threatened or mocked.

I noted a recent TV interview with a Jewish cartoonist, who was speaking out in favour of unlimited free speech and expression, but as he spoke I was reminded of the ugly caricatures of Jews in Germany in the 1930s and 1940s, picturing Jews as rats, pigs, snakes, spiders, cockroaches, devils, etc... — poisonous and hateful caricatures that were not funny at all, and contributed directly to the negative mindset against Jews that led to the Holocaust. So I have to say I agree that we must have the right to free speech, but it is a gift that is all too easily abused, and can be used in ways that reduce the freedom, rights and dignity of others.

Laughing at people is not the same as laughing with them. That should be common sense, and an aspect of common

courtesy. As author John Le Carre said about Islam, “You make light of the Book [the Quran] at your peril.” Christians have apparently become de-sensitized to the insulting, offensive and undermining things that now appear routinely in the media. Muslims clearly have not.

Many if not most of these Muslims live on the edges of French society, ghettoized, isolated in terms of language and culture, their educational credentials not recognized, relegated to menial jobs, or living on welfare, and obviously ridiculed and resented by mainstream French society. For many immigrant Muslims, their religion emerges as their primary source of self-worth, dignity and purpose in life. To see their main source of self-definition repeatedly mocked in the mainstream media is obviously something that at least some, if not many Muslims, are unable to tolerate. The men who shot the *Charlie Hebdo* staff were heard shouting that they had avenged the honour of Allah and of the prophet.

The whole situation speaks of the sad state of public discourse: our tendency to caricature and demean others; the ignorance and intolerance regarding people of faith; the elitism expressed in condescending and superior attitudes; the insensitivity to minorities; the sense of entitlement that allow some to expect impunity (and even praise) when they despise and reject others.

Perhaps above all I see the failure of some to appreciate the fact that we live in a very diverse world and that there are many in this world who see themselves as victims and as being oppressed by an overbearing and corrupt elite.

Ridiculing and singling people out is the essence of bullying. People do it when they think that they can get away with it, and when the victim is unlikely to retaliate. People who have always been part of the mainstream or lived in the realm of privilege have very little idea of what it feels like to be isolated and targeted for abuse, especially for things you have no control over, like your race, or religion, or physical characteristics, etc...

I don’t think ridiculing people for a living is particularly heroic and I question the wisdom of those who persist in publishing deliberately insulting and offensive material when they are quite aware of the damage that it is bound to cause. In fact, it is now well known that publishing such provocative material is going to cost people their lives. A helpful guideline might be: Is this cartoon or article or comment making the world a better place? What good will this do? Or perhaps, what harm might this cause?

Anybody can be a critic — it takes almost no talent at all. What we desperately seem to need are people who are able to ignite and inspire in us a vision of harmony and mutual respect and inclusion that does not leave some people out on the margins feeling nothing but contempt from the majority.

Raul Quintana wrote (in the article *Dangerous Satire*, September 24th, 2012, in the *Harvard Crimson*): “Free speech exists to defend a minority position. It does not exist to discriminate arbitrarily against a group.”

In the Western world, we make much of our freedom, and yet we are never free to do whatever we feel like. Any society puts guidelines around people’s behaviours (and this takes the form of common law, social norms, manners, ethics and morality, etc...)

CONTINUED ON PAGE 19

Grant Rodgers. PHOTO Wayne Chose



“...I see the failure of some to appreciate the fact that we live in a very diverse world and that there are many in this world who see themselves as victims and as being oppressed by an overbearing and corrupt elite.”

Priests on Pedals

LYNDON GROVE

Christ Church Cathedral; & Former Topic Editor

The Rt. Rev. James Cariboo (aka Jim Cruickshank) told us recently that he has a doctor who not only makes house calls, but also makes them on a bicycle.

We thought at first this was a throwback of a century or so, but then realized, no — this is the Gregor Robertson green era.

Apprised of this two-wheel medical service, Chris Grove (aka Manny Goodman of the *Jazzmanian Devils*) suggested that New Age two-wheel medics “probably carry two black bags — one with the standard medications and another with homeopathic remedies; e.g., spruce fungus and powdered antelope tusk.”

Meanwhile, the Rev. Dr. T. Herbert O’Driscoll (aka Herbie) sees an opportunity for the church. He writes: “It is obvious that the Diocese of New Westminster has only to issue all its clergy good quality bicycles, by which they can begin to revive the traditional pastoral visit, while attracting a new generation to the church by positioning themselves as cool, contemporary dudes operating at the centre of things.”

Expect a workshop on *Priests on Pedals*. Pant clips to be provided. ♣



OPINION

What’s in a Name?

LESLIE BUCK
St. Paul’s, Vancouver

As a youth I attended a parish church whose notice board advertised, “Parish Communion 9 am.” The choice of name and time indicated that the parish supported the Parish Communion Movement: “the Lord’s own service on the Lord’s own day,” as it was put. It also suggested high-churchmanship (in fact, we used vestments and incense) but not as high as those parish churches that advertised High Mass. The High Mass parishes used the English Missal whereas we used the 1928 revision of the 1662 Book of Common Prayer (both practices being, technically, illegal). For anyone in the know all of this could be inferred from the cryptic message on the church notice board.

My recollection is that most parish churches at that time and place used the term *Communion* with qualifiers like (in our case) *Parish* or (in most cases) *Holy*. It was, after all, the term used in the Book of Common Prayer (BCP) where it appeared as *The Lord’s Supper* or *Holy Communion*. To me now, the term *Holy Communion* conjures up engagement with the bread and wine but in a context that minimises engagement with fellow worshippers and even with the Scriptures (the Hebrew Scriptures being completely ignored). As such, it fails to characterise the three-fold aspect of our encounter with God: Word, Sacrament, and other people.

Pursuing the question of personal preference, the term *Mass* suggests to me an intense transcendental experience but with no reference to any of those three constituent characteristics. One might make a similar comment about the term *Eucharist* (which was not commonly used in my youth), but in this case the term does have a more significant etymology being, as we know, the Greek word for *Thanksgiving*. On this latter basis, of all three terms I prefer *Eucharist* as a name for what we are doing.

So much for my personal choice, the more pertinent consideration is what people with little or no experience of the inside of our churches — those who are not in the know — make of it. In this respect I believe that we face both a challenge and an opportunity. The challenge comes from

addressing the popular incomprehension of whatever term we may choose to put on our notice boards and websites, and the opportunity comes from the possibility of our establishing a new practice: a new code, we might say.

To explore the question further, I visited 66 parish websites to discover what names we use at present here and now in the Diocese of New Westminster.

On the 66 websites, 28 publish a regular Sunday morning schedule of one service and 34 a schedule of two services. Two parishes publish a three-service schedule and two others a less regular schedule. Judging by this, on each Sunday morning either 105 or 106 or 107 services are scheduled throughout the diocese, varying according to the Sunday within the month.

Of the 107 services, 77 are named *Eucharist* or some variant of the term, the most common being *Holy Eucharist*, of which there are 37 cases. Other qualifiers include *contemporary*, *family*, *choral*, *sung* and *said* and a few have *Communion* or *Holy Communion* added in brackets, presumably by way of clarification. There are 22 cases where *Communion* or *Holy Communion* is used without *Eucharist* (one together with *Lord’s Supper*), and two cases of *Mass*. In the remaining six cases terms like *Sunday service* and *worship* are used. It seems clear, therefore, that for whatever reason *Eucharist* is the preferred term, and by whatever name, the preferred liturgy.

We may well ask whether *Eucharist* is a good choice in terms of informing strangers what goes on in our churches, but given current popular ignorance of these things there is probably no term, not even *Communion*, that is more adequate. In those circumstances we should perhaps stick with our choice and endeavour to overcome the ignorance.

Furthermore, ecumenical considerations may support that stance. Based on casual observation, it seems to me that our Roman Catholic friends use the term *Eucharist* with increasing frequency, just as Anglicans do. It is unlikely to present difficulty to Orthodox Christians and it is not

“...on each Sunday morning
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varying according to the Sunday within the month.”

inconceivable that other Evangelicals might adopt it, following the lead of Anglican Evangelicals.

Does this mean that all Anglicans, at least, will eventually adopt the same term?

Postscript

While I was scrutinising websites to discover what terms were used by different parishes I collected a great deal of ancillary information, which may be of interest to readers.

Of 66 websites, 55 publish fixed Sunday morning schedules. The remaining 11 show variations associated with liturgy (*Eucharist* or Morning Prayer) or rite (traditional or contemporary) or book (BCP or the Book of Alternate Services, BAS) or number of services (1 or 2 or 3). In these 11 cases prospective worshippers need to consult their calendars as well as their clocks.

The 28 single-service schedules give times that include 8:30 am, 9 am and 9:45 am (1 case each), 10 am (17 cases), 10:15 am (1 case), 10:30 am (6 cases) and 11 am (1 case). The 34 two-service schedules give, for the earlier service, times that include 8 am (21 cases), 8:30 am (10 cases), 9 am, 9:15 am and 9:30 am (1 case each), and, for the later service, 10 am (26 cases), 10:15 am (1 case), 10:30 am (5 cases), 11 am and 11:15 am (1 case each). The most common combination for two-service schedules is 8 am and 10 am (19 cases) followed by 8:30 am and 10 am (7 cases).

For the 34 earlier services, 16 schedules indicate use of the BCP, 2 the BAS (traditional rite), 1 the BAS (traditional and contemporary rite alternating) and two the BAS (rite unstated). 13 do not indicate which book is used.

Broadly speaking, if two services are scheduled the later one is timed in line with single-service schedules. Taking these 62 (single and later) services together, three schedules indicate use of the BCP, one of the BAS (traditional and contemporary rite alternating), one of the BAS (contemporary rite) and 13 of the BAS (rite unstated). 44 do not indicate which book is used.

In the 57 cases where the book is not stated, it may be that I did not search the website with sufficient diligence. However reading between the lines in these cases, I got the impression that the BAS was used. Overall, it seems that if one prefers to use the BCP one must attend an earlier service and that in general the BAS is the preferred book. A related observation is that only four schedules of the total 66 show service times of 11 am. It seems that the ordinance that all principal Anglican services should be scheduled for 11 am is now largely disregarded, ending a long-standing tradition.

Finally, I offer a comment concerning the websites. My aim was to discover what term each parish uses to describe its services. In 27 cases I found the information on the home page of the website but in 37 cases I had to go to another page and in two cases to two other pages.

If any reader wishes to have a copy of my database I will gladly respond to an email sent to elbuck@axion.net. ☩

OUR WHOLE SOCIETY

The Canadian Council of Churches is presenting this conference,
March 22 – 24 at UBC Robson Square in Vancouver.

The questions to be discussed include:

- What does it mean to build a “whole society?”
- What is the purpose of secularism, and what are its limits?
- What is the role of religion and spirituality in cultural reconciliation?

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- Alia Hogben, *Canadian Council of Muslim Women*
- Farid Rohani, *The Laurier Institution*
- Douglas Todd, *The Vancouver Sun*

For more information and to register please contact info@ourwholesociety.ca or leave a voicemail message at 1.416.972.9494.
Visit the Facebook page, www.facebook.com/OurWholeSociety

OPINION

BAH! To the Church Parking Lot

HOWIE ADAN

Priest of the Diocese, with Permission to Officiate

Much of what is wrong with the Church in North America can be found in the parking lot. Does anything proclaim more loudly or clearly, “We do not belong to this neighbourhood” than a lonely church building, locked up for much of the week and surrounded by an acres-wide empty parking lot?

Thirty-odd years ago I was “sent out” by a typical American evangelical mega-church to be a missionary in Europe (I know!). The last event I ever participated in at that church, as a regular attendee, was held in the—I’m not kidding you—seven acre parking lot. It was a warm Sunday evening in late September and we held a “Welcome to Church” hotdog and ice cream social in the parking lot, assuming wrongly that we would engage the neighbourhood by moving out of doors. At the time I thought it was a cool idea.

Coming back to Canada a few years ago, now as an Anglican parish priest (there is a God), I was struck time and again by the ubiquitous empty church parking lot. Nothing symbolizes in quite the same way the church’s acquiescence to its marginalization and increasing insignificance in society. Do you regularly pass by businesses with large parking lots that are consistently empty? Yes, you do; and like me you think, “Gosh, they’re not doing too well are they?”

Lately I’ve been walking more. For most of my thirty years in Europe, raising a family of four children, I didn’t own a car. We cycled, we walked, we took the bus. I tried hard to bring these good habits with me to Canada, in my first year here cycling more than 2000 kilometres on parish business. Nearly every time I made a hospital visit I would receive astonished remarks, most of my parishioners knowing that I lived more than 15 kilometres from the hospital. Now, having moved to Abbotsford, where things are considerably more compact than the rural Nanaimo area I was in before, I find that I can do much more on foot.

One thing I’ve discovered by walking: in Canada, it’s the poor who walk. Oh sure, one sees the odd middle-class exercise enthusiast who is out for a stroll, but mostly the people who are walking from point A to point B in all weather are the ones who can’t afford a bus fare that day, let alone the privilege of owning a car. Yesterday, on my way to and from the grocery store, I was greeted brightly by a few of these toothless types (another personal socio-economic indicator in Canada). There is a certain camaraderie among poor sods in the drizzle.

Most of the churches I pass as I walk are completely out of touch with these people, or anyone else whose life is rooted in the neighbourhood. The empty parking lot says



Howie Adan. PHOTO Courtesy of Howie Adan

so. It tells a tale of disengagement, it exposes the truth that our real lives are lived elsewhere. It says, we don’t really belong here; we just drive through on Sunday morning, picking up a spiritual latte on our way.

A question I’ve asked my congregations to consider is this: “If this parish had to

close up shop, would anyone other than the current parishioners and the diocese be upset?” If those are the only stakeholders we have, the only parties interested in our well being and continuance, then we’ve truly missed our calling in life.

The silent witness: the parking lot. ✠

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This op/ed piece was originally published online on January 3rd, 2015 at <https://howieadan.wordpress.com/>.

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Je Suis...

CONTINUED FROM PAGE 17

so that the excesses of some do not compromise the freedom of others to participate in society. It is a simple, necessary and obvious aspect of living in a community. Journalistic and artistic licence has, in many cases, been seriously abused by people who seem unable to comprehend or care about the potential harm their “freedom of expression” is bound to cause. Racist, homophobic, violent, sexist, and otherwise demeaning material is often censored, because it impinges on the freedoms, rights and dignity of others, but hateful anti-religious material seems to get a free ride.

As Jesus warned, a community divided against itself cannot stand. Sectarian perspectives need to be replaced by a more global and holistic vision, one that recognizes the truly diverse communities we are now part of—a vision that does not persist in isolating and shaming those who do not fit the mould fashioned by the few who have power and control.

As the people of France grieve this latest atrocity, it is in the full awareness that this is not over. I hope we learn from this, and do not just react in self-righteous outrage, so that it may serve as a kind of incentive to begin to address the fragmentation, injustice, inequality and hostility that exists in much of the Western world, including Canada.

I suggest we might do well to stop blaming Islam in general and take a good look at societies that think ridiculing things certain people consider sacred is an acceptable thing. Let us be aware that thousands of Muslims (including one of the policemen killed in Paris) have been victimized and diminished by similar acts of terrorism, losing their lives and their children and having their livelihoods destroyed.

I hope and pray that we may seek and find ways of becoming better informed about others, so we may establish new ways of connecting and relating across inter-faith boundaries and divisions. Being aware, or becoming aware, that we are living in a global community is a necessary task in our time. ✠

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The preceding is an edited version of Grant Rodger’s, January 11th, 2015 Sermon presented at St. John’s, Port Moody.
 • Editor

Baptism, Eucharist, Confirmation

CAITLIN REILLEY BECK
Children and Youth Ministries Coordinator, Diocese of New Westminster



Infant Baptism at St. Philip's, Dunbar in August 2014. PHOTO Caitlin Reilley Beck



Picnic Eucharist assisted by children at Sorrento Centre, July 2014. PHOTO Caitlin Reilley Beck



Confirmation service at Christ Church Cathedral, June 2014. PHOTO Randy Murray

Why and how we do confirmation has always confused me. The parish where I grew up does not routinely prepare young people for confirmation. In fact, when as an eager 11 year old I asked the rector if I could be confirmed. I was given the response that “we don’t do confirmation here anymore, but you can renew your baptismal vows.” Well renew my baptismal vows I did, on Easter Sunday in front of the whole congregation along with several other young people who had decided this was a good idea and I was

quite pleased with this for 11 more years or so. Then in my last year of undergrad studies, when I was spending most of my time studying theology and the rest working in youth ministry, I discerned a call to lay ministry in the Anglican Church; I decided to ask about confirmation once again. Well in an ironic twist on the “we don’t do confirmation” policy of my childhood parish, that same priest seemed quite content for me to be confirmed as a 23 year old theology student. So I was confirmed on the second Sunday of Advent when the Bishop came to visit. You might be able to see where some of this confusion comes from.

In early Churches, baptism, confirmation and Eucharist were all part of the initiation of new Christians into the Church and were all presided at by Bishops. They were different moments in the same rite and the Eucharist was the repeatable part, always linked to the covenant made with God in baptism. This is still the pattern in many of the Eastern Churches, baptism, confirmation (called Chrismation) and Eucharist all at once except that they can all be performed by priests now as well as Bishops. In the Christian West of which the Anglican Church is part, confirmation has been separated from baptism and Eucharist and reserved for Bishops. Interestingly, baptism and Eucharist were also separated from one another. Infants were baptized and then at a certain age when they were deemed old enough they received their first communion and then again when they were old enough they were confirmed, when a Bishop was around. It seems as though Christian initiation in the West has come apart at the seams.

Even now, though the teaching of our Church is that baptism is full initiation into the Church and the Eucharist, children are still restricted from full participation in the life of the Church since they cannot canonically vote at vestry or be members of Synod until a certain age, despite their baptism. We still have parishes where the connection between baptism and Eucharist is not in full practice and children who are baptized are not encouraged to receive communion, but simply a blessing, until after they complete either first communion classes or are confirmed. The relationship between baptism, Eucharist and confirmation

in the life of a Christian, seems muddled in our Church right now. This makes me feel like the common liturgical practice might actually be at odds with both our structures of governance, which seem to exclude children in spite of their baptism, and the Church’s teaching on the full inclusion of all baptized Christians in the full life and ministry of the Church.

I wonder, what was the unique purpose of each of these moments? Why were they separated? Why isn’t baptism enough? Why isn’t Eucharist enough? Or are they? Why don’t we just put them all back together? What is the purpose of the Bishop’s presence at confirmation?

If we look back to the practices of early Churches, where Christian initiation was baptism, confirmation and Eucharist all together, perhaps we can glimpse some of the purpose of confirmation. All of these moments point to the same thing—the covenant between God and humanity made in Jesus Christ. The grace celebrated in a sacrament isn’t contained in the rite itself or any part thereof—the grace comes from God and we don’t control it. Perhaps then the grace of initiation, the covenant through which we are joined to God and the Church, is not contained in any one of these moments or rites, but each of them points to and celebrates this relationship. In the Eastern Church, sacraments are called mysteries and for us English speakers this emphasizes the fact that exactly what is happening when and by what mechanism is not entirely available for us to know or understand.

So, are there any clear answers about why and how we do confirmation in the Anglican Church? Is confirmation a rite of passage from childhood to adulthood in the Church? Is it a way to join ourselves to the faith and communion of the wider Church? How does it connect to the other sacraments of initiation in the Church—baptism and Eucharist? As we prepare for this year’s Diocesan confirmations on April 26th, I think the best answer is that all of these questions are important to our life of faith and it is our call and commitment to this life that we gather to celebrate in every baptism, in every Eucharist and in every confirmation. ✚

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>

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