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The Risen Christ is Always Leading His Followers into the Future

The Induction of the Reverend Canon Fr. Kevin Hunt

RANDY MURRAY

Communications Officer & Topic Editor

On Candlemas, February 2, 2017, Bishop Melissa Skelton inducted the Rev. Canon Fr. Kevin Hunt as the 12th Rector of St. James', Vancouver in A Celebration of a New Ministry Eucharist. Fr. Kevin had been serving the venerable parish (the most senior Anglican parish in the City of Vancouver) as interim priest-in-charge since arriving with his partner Allan from Newcastle upon Tyne, UK in June of 2015. His previous post was Canon for Liturgy at Newcastle Cathedral. Prior to that ministry position he had served as parish priest in the northeast of England for the better part of 30 years.

There was a good-sized congregation present and also a large contingent of clergy including most of the Archdeacons of the diocese.

At the beginning of worship, Bishop Skelton offered the welcome and then Elder Kelvin Bee processed through the nave to the chancel drumming and singing a Kwak'waka song of arrival. The bishop followed by presiding over the Candlemas Ceremonies. The choir sang an Orlando Gibbons' setting of the *Nunc Dimittis* (the Song of Simeon)

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Lit candles are raised during the Candlemas Ceremony. PHOTO Randy Murray

Bishop Melissa Skelton's 2017 Easter Message

It's the climactic moment near the end of the film. The unlikely leader of the uprising against the Empire has been captured, roughed up and locked away in prison. Guards have been posted all around to insure that the leader's compatriots will not be able to break him out of prison.

In another location the captured leader's compatriots huddle, pooling their know-how and mustering their courage as they plan how to get their leader out of the prison where he's being held.

Then in one fast-paced scene after another, the loyal little band of compatriots, breaks into the prison, overwhelms the clueless guards and recaptures their beleaguered but grateful leader. Hearing about this victory, others under the thumb of the Empire begin to rally, and the uprising, so recently thought to be lost, is reignited.

I've seen this film or some version of it many times. Sometimes it takes place in a foreign country in today's world. Other times it takes place in the future in some far corner of the universe.

But no matter where or when the story happens, it has the same effect on me. As the ending credits scroll down the screen, I feel reassured, because I have just witnessed a story that I want to believe is true containing incidents that I want to believe are real: uprisings that actually succeed against the Empires of this world and of our lives, love and loyalty between people that allow them to prevail against impossible odds.

But as reassuring as these stories are, and as much as I want to believe what they depict, these are *not* the story of Easter.

Just like the stories in the film, our Easter story is the story of an unlikely leader who is captured by the Empire. Just like the stories in the film, the leader in our Easter story has a band of followers who love him.

But our Easter story is not the story of a band of loyal followers who save their leader and reignite a movement that throws off the yoke of the Empire.

Instead, our Easter story shows us a Jesus deserted by his



.....
"After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him the guards shook and became like dead men. But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.'" **Matthew 28: 1 – 10**
.....

friends and executed by the Empire before it can proclaim anything about new life. Our Easter story seals us in a tomb before it can give us any good news.

And especially in the Book of Matthew, we are made to feel not just the chill of the tomb but also the despair and finality of a sealed tomb before we can know anything about life on the other side of that tomb. We are made to despair at the triumph of the Empire not just through the crucifixion, itself, but through the armed guards placed outside the tomb after the crucifixion.

Only after we see and feel these dark and despairing

things, can we, like the women who sit outside the tomb, receive the other part of the Easter story.

For the story of Easter is not about our efforts at all—about our ability to free ourselves or anyone else from bondage. It is also not about our love and loyalty for each other prevailing against impossible odds. The story of Easter is about what happens after all our efforts fail and after all our confidence in ourselves has drained away, leaving us paralyzed in the present and for the future.

The story of Easter is about this: God's loyalty and love will never fail. God's liberating power, as strong as an earthquake, continues to break open every sealed tomb, to lay low every guard posted to keep the lid on, and to vanquish every Empire that would hold us, or others in thrall.

This and no other is the story that has become ours in baptism. This and no other is the story that enables us to get to our feet and to meet the future. For after the shaking of the ground, the breaking open of the sealed tomb and the laying low of the guards, we, like the women who wait outside the tomb, are sent running into a future that God unravels before us. We are sent moving forward in a direction before we have anything sorted out, even before our wonder and terror have evaporated.

And so, people of God in the diocese of New Westminster take heart, for the defining story of our lives is not to be found in the news of this country's or another country's politics. The defining story of our lives is not to be found in stories of how clever or capable we are or will need to be in meeting the challenges of the day.

The defining story of our lives is the story of Easter, a story that proclaims that somewhere, somehow, God is breaking down every wall and is breaking open every prison so that we may be one and so that we may be free.

Alleluia, Christ is risen, and with his rising, God catches us up once and for all time in God's own story, a story in which "God does not abolish the fact of evil but transforms it. God does not stop the crucifixion, but rises from the dead." ✠



LEFT Jeffrey Preiss, Bishop Skelton and Fr. Kevin Hunt have a meeting about the design of the liturgy before worship. MIDDLE The sixth and final altar candle is lit prior to worship. RIGHT The bishop and sanctuary party gather in the chancel during the Introit.

PHOTO Randy Murray

The Risen Christ is Always Leading His Followers into the Future

CONTINUED FROM THE FRONT PAGE

in advance of the Great Procession.

The core of the Great Procession was the hymn *Lift High the Cross*. The arrangement was specifically composed for



Thurifer, Justin Berger leads the Great Procession through the north transept.

PHOTO Randy Murray

the induction of Fr. Kevin Hunt. It began with a majestic fanfare played by the instrumentalists who participated in leading the music in worship that evening: Al Cannon and Jim Littleford, trumpets; Andrew Mee, horn; Ellen Marple, trombone; Katie Neal, tuba; Matt MacTavish, percussion; and Dominique Bernath, tympani all under the direction of organist and choirmaster, Gerald Harder, assisted by assistant organist, PJ Janson.

At the conclusion of the Great Procession, the sanctuary party, clergy and churchwardens gathered at the front door entrance to the narthex for the first four presentations of the symbols of ministry: the keys, the canons of the diocese, water for the font and oil for healing. A reader, situated in the pulpit on the north side spoke the words about the symbols as they were presented and Fr. Kevin responded. This worked very well, enabling everyone in the church to understand what was being said even though for many this part of the ceremony was performed outside of their view .

The Dean of the Diocese, the Very Rev. Dr. Peter Elliott, rector of Christ Church Cathedral was the preacher and in the absence of the Archdeacon of Burrard and the Regional Dean of Kingsway he was also the official greeter for the two locales.

Dean Elliott took the Gospel, *Luke 2: 22–40* for his text and highlighted the following sentence prior to beginning his address: *“And the child’s father and mother were amazed at what was being said about him.”* He began his sermon by making reference to the importance of February 2 including of course the North American tradition, *Groundhog Day*. He then offered some background:

“...in the Christian Church February 2 has three designations for the same festival—the Purification of the Blessed Virgin Mary, the Presentation of Christ in the Temple and Candlemas—all commemorating that sacred event just recounted to us in the gospel reading from St. Luke. It was both Mary’s purification after childbirth and because Jesus was the firstborn, his presentation to God as his life was dedicated to God. From Blessed Simeon’s words, spoken of Jesus, Candlemas honours the light of Christ to enlighten the Gentiles—all the world. So we bless candles, we sing of the light of Christ, we celebrate the five Biblical characters of this story, Simeon and Anna, Mary and Joseph and of course our Lord Jesus Christ.

Luke writes that his parents were amazed at all that was said of him. He’s but 40 days old, the infant Jesus but already they are amazed at him because of what Simeon said of him and Anna’s blessing of him. They would continue to be amazed because Jesus’ life unfolded in such an extraordinary way.”

Dean Elliott then went on to examine the fact that we like

Mary and Joseph have to:

“...let the Christ of our imaginings go, to receive the Christ who we meet at the Scripture, Sacrament and ministry... A passive Jesus allows us to make him what we want but the problem is this: your imagined Christ is probably not like mine—so each of us has to let go our own imagined precious Jesus to encounter the one who meets us in scripture and sacrament and in the real lives we encounter. Christ is always incognito and always leading us into new life... Now, just as we have to let go our personal conceptions of Christ before we can truly encounter the Risen One, so too, we must let go of our deeply held imaginings of what the church is. All of us who live close to the life of the church have our own ideas of what and how the church should be.”

He then reviewed some of the history of St. James’, the parish’s important place in the history of the City of Vancouver and the diocese of New Westminster, which included the traditions of Anglo-Catholic worship, social outreach, and deep commitment to caring for the community. He continued the metaphor of “letting go,” saying:

“...the history of this parish is replete with times of letting go. Part of why I feel so connected to this place is because Christ Church was formed from this community almost 129 years ago. The people that founded Christ Church were let go from here to form something new in what was then the suburbs. The clergy and people of St. James’ let them be free to follow Christ in their way and supported them as they made that journey. I remember how St. James’ was when I first came to this diocese 23 years ago: it was a place where our deanery clericus could not celebrate Eucharist together because at that time, the ministry of women clergy was not accepted here; yet here we are tonight with women clergy on your ordained ministry team and your new rector being inducted by our beloved Bishop Melissa. There’s been so much letting go all in the service of being more faithful to the Risen Christ who is always leading his followers into the future.”

(A video of the sermon and the entire text are available online at <http://bit.ly/2LAXVel>)

The service continued with the Covenant in Ministry, the conclusion of the presentation of the symbols of ministry, this time at the chancel entrance and then, the central part of worship, the Eucharist. The mass setting was Herbert Sumsion’s beautiful *Communion service in E*

When asked to share her feelings about the Solemn High Mass and Celebration of a New Ministry, Warden Patricia McSherry had this to say:

“There have been few times in my life when I’ve sensed palpable

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



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Editor Randy Murray
rmurray@vancouver.anglican.ca

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



The Bishop of New Westminster

The Rt. Rev. Melissa M. Skelton

Address

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

Phone 604.684.6306 ext. 223

Website

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

Contributors & Helpers for this issue

Steve Bailey, David Batchelor, Caitlin Reiley Beck, Cliff Caprani, Wayne Chose, Melanie Delva, Laurel Dykstra, Peter Elliott, Anita Laura Fonseca, Doug Ibbott, iStock/Getty Images, David Kellett, Martin Knowles, Glen Mitchell, Bruce Morris, Stephanie Moul, Herbert O’Driscoll, Michael O’Shea, Paul Richards, Thomas Roach, Bishop Melissa Skelton, Bayne Stanley, Barb Steele, Peggy Trendell-Jensen, Sue Wagner, Dave Walker, and Deanne Wallach.

Thank you!



Wardens Patricia McSherry and Brian Rocksborough-Smith with the new rector follow the Cross in the Great Procession. PHOTO Randy Murray



LEFT Heather Graber was the reader for the presentation of the symbols of ministry that took place in the narthex by the front doors. RIGHT Celebrant and Deacons at the altar prior to the Gloria following the procession. PHOTOS Randy Murray



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love emanating from a large gathering. Candlemas at St. James' was one of those rare occasions. Fr. Kevin's humility, compassion and intelligence already has moved many in our parish and the wider Anglican community."

A few days after the liturgy, *Topic* asked Fr. Kevin Hunt to

share some thoughts about the liturgy.

"It was a glorious liturgy to celebrate the Feast of the Presentation and a new chapter in the life of St. James'. The church, and the hall afterwards were full of life and energy; the number of visitors, clergy and lay, was encouraging and affirming of the parish. The music, under the direction of Gerald Harder and PJ Janson, was dynamic and uplifting. It was an honour to be led into church by Elder Kelvin Bee as he sang a Kwak'wala Arrival Song. Dean Peter Elliott encouraged us to work together in living out our Anglo-Catholic heritage in the 21st century, in our worship and in our sharing Christ's love for all in the wider community. Representative parishioners taking part in the liturgy reflected and honoured the wide diversity amongst the congregation."

Fr. Kevin also was also kind enough to share some information about the short term and longer term goals of the parish now that he has been installed as rector, and the ordained leadership consisting of: the Rev. Joyce Loch, deacon; the Rev. Matthew Johnson, street priest; the Rev.

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The Rev. Lucy Price prepares to chant the Gospel, Luke 2: 22 – 40. PHOTO Randy Murray



The Gospel Procession. PHOTO Randy Murray

THIS MONTH IN HISTORY

compiled by Anglican Archivist Melanie Delva

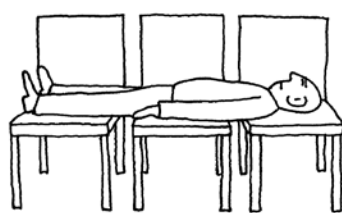
30 years • 1987 Despite a statement from the House of Bishops stating that there was no evidence to suggest that the AIDS virus could be transmitted by saliva, many Anglicans still express fear of using the common cup.

45 years • 1972 Primate Ted Scott spends Passion Week in Vancouver and speaks on various issues from Clergy salaries to his opinion on Rock Masses.

50 years • 1967 *Topic* runs a full-page Open Letter to young people and parents on the dangers of LSD.

CHURCH CHAIRS

QUESTIONS TO ASK WHEN CHOOSING NEW ONES



ARE THEY COMFORTABLE?



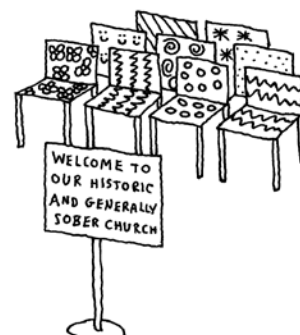
CAN THEY BE STACKED?



DO THEY SHOW THE DIRT?



CAN YOU HANG A KNEELER ON THEM?



DO THEY LOOK APPROPRIATE?



WILL THE CONGREGATION LIKE THEM?

CartoonChurch.com



The preacher, Dean Peter Elliott. PHOTO Randy Murray



The deacons and the new rector listen to the homily. PHOTO Randy Murray



Fr. Kevin Hunt reads the Oath. PHOTO Randy Murray

The Risen Christ is Always Leading His Followers into the Future

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Lucy Price, curate; and the Rev. Sister Mary Christian Cross, honorary assistant, are all in place and in ministry with the leadership and laity of the parish.

“Short term goals are to act on the visioning work undertaken by the Parish Council and the Canonical Committee (presented in the Parish Profile). A first step will be to bring to fruition the project to redevelop the rectory as a Parish Centre, with hospitality/meeting rooms and office accommodation.

In the longer term we seek to sustain and strengthen the choir through choral scholarships, and to broaden and deepen our relationship with the wider neighbourhood and community networks. We hosted a successful Art Exhibition in the fall, and a Celebration of Icons in March. We seek to grow in confidence in ‘the faith that is in us,’ as we explore ways new and old to share God’s love with those around us, by the lives we lead, the love we show as well as the words we speak.” ✠



The elements of the Eucharist are presented in the second part of the presentation of the symbols of ministry. PHOTO Randy Murray



LEFT The bishop asks the question “Do you, the people of the parish of St. James’, commit yourselves to share with Fr. Kevin in the ministry of this parish?” MIDDLE Bishop Skelton about to present Fr. Kevin Hunt as the new rector. RIGHT The newly inducted rector, Fr. Kevin Hunt smiles as the folks in the sanctuary continue an enthusiastic ovation. PHOTOS Randy Murray

2019 Joint Assembly Postponed

On Thursday, February 2, 2017, the communications department of the Anglican Church of Canada posted online and distributed through social media the following message from National Lutheran Bishop Susan Johnson and Primate Fred Hiltz.

“To Members of the Anglican Church of Canada and the Evangelical Lutheran Church in Canada

As you may know, the Evangelical Lutheran Church in Canada (ELCiC) National Church Council (NCC) and the Anglican Church of Canada (ACoC) Council of General Synod (CoGS) passed resolutions in support of a Joint Assembly of our two governing bodies—the ELCiC National Convention and the ACoC General Synod—in 2019. Building on our 2013 Joint Assembly, we have been looking forward to another opportunity to be together as two churches living out our Full Communion relationship.

Our staff teams have been working hard to realize this intention. Early on, a decision was made to plan the Joint Assembly in Vancouver, and at its 2016 General Synod, the Anglican Church of Canada announced the diocese of New Westminster as the host of General Synod 2019.

One of the realizations that has come to light

is the challenge around aligning our two gatherings in a way that feels meaningful and in the best spirit of Full Communion. Part of this is simply the mass of work before our two national bodies in the governance of each of our churches. There are also logistical concerns—finding venues that work for both our churches simultaneously has proven to be a real challenge. And then attention must be made towards ensuring that all of this works within the financial constraints of the ELCiC and the time restraints of the ACoC.

The prospect of a Joint Assembly where we are each hurrying through agenda and scrambling on and off buses to commute to one another’s venue in order to accommodate time together was not a prospect that we welcomed. We are both very mindful of the need of both our churches to have adequate time to do the work they must do. Both of us would also want the maximum amount of time together in Joint Assembly.

In light of this, we proposed to NCC and CoGS that Joint Assembly be rescheduled for 2022, in a venue that will accommodate the national bodies of both our groups together, as well as providing separate meeting places for the work unique to each of our churches and that planning for such a gathering begin immediately. Both bodies affirmed this pro-



posal by a majority of their members in a ballot conducted by email.

We believe a Joint Assembly in 2022 will be a really fine celebration marking more than 20 years of Full Communion. In the meantime, we continue to give thanks to God for all who are at work in hundreds of places across our two churches to realize the Full Communion relationship that has been written so deeply on our hearts.”

There had been reports that the cost of a national convention in Vancouver would likely be difficult for the ELCiC to afford and as many of us know the ACoC will be discussing the second reading of the Marriage Canon among many other important issues.

Although General Synod 2019 is still very much in the planning stages early indications are that the meetings and worship events will take place in downtown Vancouver. ✠





Pipe Major John Ralston. PHOTO Cliff Caprani

Robbie Burns Dinner at All Saints, Ladner

DAVID BATCHELOR

All Saints, Ladner

On Friday evening, January 27, All Saints', Ladner was transported some 7,000 kms from its bucolic setting in the Fraser River estuary to the highlands of Scotland. There was an air of expectancy, almost reverent, in the Scottish themed-decorated hall packed with more than 70 people.

Suddenly, to the skirl of pipes played by Pipe Major John Ralston the haggis entered, in the care of the kilted Dougal McDougall (aka Rod Asher), accompanied by a suitable entourage befitting the occasion. The haggis was carefully and reverently placed on the table, single malt Scotch whisky was poured and then the incantation written by the Bard himself, *Address to the Haggis*, was performed. Dougal did a masterful job of this although the Scottish dialect had an undercurrent of a Lancashire accent. During the course of this diatribe, not sure how many, if any, people understood what was being said, then the haggis was suitably eviscerated with stabbing and slashing blows to the poor, unsuspecting "beastie." The demise of the haggis was suitably toasted by the dignitaries — there wasn't enough single malt for everybody!

The Master of Ceremonies, Murdoch MacSporran (aka Jeremy Gomersall) then, by table number, invited the guests to partake of the feast spread on the groaning tables. The food choices were many, including the traditional haggis, neaps & tatties, a wonderful stew with accompanying vegetables and salads. As if this wasn't enough, another

table nearby was laden with all manner of desserts. There might even have been some oatie cakes hidden in among the fancier temptations.

Once everybody had their fill — there was not a crumb of haggis left — Murdoch took the microphone again and got people's minds working by asking some Scotland related questions, most of which only he had the answers to. It was now time to Toast the Lassies and Laddies done with great expertise by Angus MacDuff (aka Cliff Caprani) and Flora McIlroy (aka Nicky Stowell).

This evening of fun and festivities really got going full tilt with several Scottish tunes played on the bagpipes and shortly after there was a real treat in store. Young dancers from the Thistlebrook Academy of Highland Dance gave an exquisite display of Scottish dancing, starting with the traditional sword dance. The youngsters presented a skillful demonstration of timing and coordination in the various dances they performed. It included a Sailor's Hornpipe performed by two of the youngest members of the group. It was quite breathtaking for all of us watching, making the older folk feel tired just watching the energy and enthusiasm of this group.

Time was marching on and from dancing we went to reminiscing with some of the traditional Scottish favourite songs ably introduced and accompanied on the guitar by Howard Solverson.

All too soon the evening came to a happy conclusion for our guests. It was not the conclusion, however, for the "kitchen staff." There was a huge pile of dishes and cutlery to be washed, what little food that was left over was looked after, tables and chairs were stored, floors were swept. It was getting on for 10 pm by the time the last weary straggler left the hall.

A fantastic job by all who helped, with special mention to the enlisted "supporting cast," but a huge *Thank You* must go to the members of the Resource Committee who spawned the idea and ran with it. Their reference in the *Toast to the Lassies* to our rector, the Ven. Elizabeth Northcott, wearing a kilt, stemmed from one of the committee meetings. One member of the committee said, "I'd pay money to see you in a kilt," to which Elizabeth's reply was, "How much? If you can raise \$250 I will wear a kilt." The money collected in this challenge amounted to over \$300, which was part of the more than \$2,000 raised for our *Just Imagine* project. The kilt was graciously supplied by Margaret Reid (from the MacDonald clan), and the kilt was an "evening kilt" of the Royal Douglas tartan. Thank you Elizabeth, for being such a good sport. We were asked if this was the First Annual Robbie Burns Night? Well, that remains to be seen... ♣



Joyce Blaber preparing a salad. PHOTO Cliff Caprani



Address to the Haggis — Rod Asher and Jeremy Gomersall. PHOTO Cliff Caprani



A view of the crowd, sitting and mingling. PHOTO Cliff Caprani



Young Scottish dancers. PHOTO Cliff Caprani



The Ven. Elizabeth Northcott and Sheryl Gaffey — "the kilt dare." PHOTO Cliff Caprani



Resurrection Fire — a burst of resurrection light representing the moment of Easter resolving into Pentecost flame. PHOTO Martin Knowles



A view into the West Alcove showing *Feria* for ordinary time on the left and the other sets of panels randomly arranged on the right. PHOTO Martin Knowles



LEFT *Incarnation* is rearranged and augmented with more purple to form a shard-filled Lenten landscape. PHOTO Martin Knowles

A Legacy of Textiles at Christ Church Cathedral

THOMAS ROACH, ODNW
Christ Church Cathedral

Textile and fiber arts have long associations with church and liturgy. Christ Church Cathedral (CCC) is no exception, although it came a little later to the party. Founded as a low church parish from St. James' in the 19th Century, Archbishop Adam de Pencier sought for the parish to have broader churchmanship when he designated it the Cathedral in 1929. However, it wasn't until Northcote Burke became dean in the 1950s that the first coloured altar frontals were introduced. In 1975, then-assistant priest Bob Pynn applied to the Vancouver Foundation for funds to engage a liturgical arts coordinator. Over the years a number of textile artists including Adrian Ross, Mary Jane Muir and others helped enhance public worship and decorate the church. Sometimes this was a staff position, sometimes volunteer. For about 40 years there was an active liturgical arts guild — creating and stitching work that is still in use today.

Shortly after joining the parish in 1995, I began to work on some banner and seasonal decor projects with Polly Claydon who was then head of the altar guild. In 1997, she personally commissioned me to create a set of blue advent vestments. They feature Cathedral music director Rupert Lang's setting of the *Great O Antiphons*. The success of those projects encouraged me to enroll in the textile arts program at Capilano College (While Capilano is now a University, sadly, the textile program was closed a couple of years ago).

As an art student, the Cathedral gave me a place to focus a lot of my project work and acted as a laboratory for some experimentation. Over the next few years, I created two more sets of vestments (white and green) and helped coordinate seasonal decorations.

In the summer of 2012, CCC parishioner Sheila Wex and I came up with an ambitious community project to create some quilts to help soften the acoustic and enhance

the aesthetic of the parish hall. What began as a proposal for 18 quilts led to the creation of 27 panels that line the hall and adjacent corridors. The *Common Threads Indigo Quilt Project* started with about 40 volunteers who were brought together to learn how to dye with indigo, and to create patterns with various stitched and tied resists. The result was 90 yards of patterned cotton, linen and silk. Community members and friends were invited to take on making individual panels either independently or in groups. By January 2014, when the quilts were installed, 125 people had participated in the project.

There was something amazing in the way community was built. People who didn't know each other before had become friends, shared their stories and faith journeys, and bonds were strengthened. I believe that there is something unique in the ability of textile media to engage people across such a broad spectrum of community. Perhaps it is that for many, picking up a needle and thread is considerably less intimidating than being asked to paint or to draw. Perhaps it is that cloth is so familiar to us, or that it feels so good to touch, to hold. Maybe we learned some basic stitches at the hand of a mother or grandmother and the muscle memory comes back in surprising ways. Stitching can be satisfying and somewhat addictive.

Out of the success of the indigo project, another ambitious idea began to coalesce. My husband, Dean Peter Elliott, invited me to consider another project — this time to decorate the west alcove that is used for healing prayer, lighting votive candles and quiet meditation. He wanted something that would signal the liturgical season and might feature a cross visible in the negative space between changeable panels.

There was also a strong desire in the parish for another

CONTINUED ON PAGE 7



LEFT Detail of *Resurrection Fire* showing the variety of printed and historic textiles, reclaimed Tudor Rose embroidery, assorted stitches and embellishments.



RIGHT Detail of kantha style running stitch embroidery and printed prayers on *Feria*. PHOTOS Martin Knowles



RIGHT Artist-in-Residence Thomas Roach in his temporary studio at the Cathedral. PHOTO Sue Wagner

The Art & Craft of Preaching

The Art and Craft of Preaching is a workshop offered by the diocese of New Westminster, the Episcopal Preaching Foundation and the Vancouver School of Theology. It will be led by Bishop Skelton, the Rev. Nathan Kirkpatrick, and Ms. Christine Parton-Burkett. The event will be held at the Synod Offices from Thursday, September 28 to Saturday, September 30, 2017. The registration fee is \$95 and includes three meals (Dinner Thursday, Lunch Friday, Lunch Saturday).

This workshop will bring preachers together as a company of artists to consider how we might be better proclaimers of the Good News of God's love in Jesus Christ. We assume that everyone can grow in our preaching ability whether we're just beginning or if we've been at it for decades. And we assume there is immense wisdom in the company of preachers for us to learn from one another; we just have to access it. So, together, we will ask why preaching matters. We will wonder at God's presence in the upcoming lectionary texts and in our liturgy. You will come away refreshed, with new perspectives on the craft we share, with a heap of practical suggestions to improve your preaching right away and over the years to come.

Bishop Skelton has made preaching a major priority in her pastoral leadership her entire career. Nathan and Christine have taught preaching workshops throughout North America for churches of all denominations from sizes large to small for more than a decade.

The Rev. Nathan Kirkpatrick is the managing director of Alban at Duke Divinity School in Durham, North Carolina. In this role, Nathan designs educational programs, facilitates leadership development opportunities for clergy, denominational and institutional leaders, works with publisher Rowman and Littlefield to publish Alban books, and consults with senior church leaders around the United States and abroad. He has degrees from Wake Forest



The Rev. Nathan Kirkpatrick.

University and Duke University Divinity School and is a doctoral candidate at the University of Durham in Durham, UK, studying trends and patterns in clergy formation. He is canonically resident in the Diocese of North Carolina.

Christine Parton-Burkett has worked with preachers at Duke Divinity School since 1991. She holds degrees in theatre and speech-language pathology and describes herself as a "professional pew-sitter." An experienced preaching coach, she is skilled at assessing the sermon and the preacher to encourage strengths and identify potential growth. She



Christine Parton-Burkett.

lectures and facilitates retreats, workshops and conferences for clergy across denominations. She is particularly interested in the preacher's voice and public proclamation of scripture as the seminal act of preaching. She arranges scripture as reader's theatre, choric reading, and biblical storytelling. Areas of particular study include the embodied sermon, cutting the "chaff" that clouds the message, and using fresh language to craft the ancient message.

Please register online at <https://tinyurl.com/TheArtandCraftofPreaching>. ✦

A Legacy of Textiles at Christ Church Cathedral

CONTINUED FROM PAGE 6

community project. And there were a lot of materials at hand. When the Cathedral had done its interior restoration work in 2004, it decommissioned three altars and many of their associated hangings. Some were altered to fit the newly constructed altar, but many languished in storage. These sat alongside an amazing array of threads, trims and fabrics remaining from the liturgical arts guild. I also had surplus fabric and off-cuts from many liturgical and vestment projects.

In the fall of 2015, I made a formal proposal to Cathedral trustees for an eight month artist residency to create 230, 10" x 10" textile panels mounted on cradled board. Trustees granted the request and elected to fund the project from part of an undesignated bequest from the estates of the Rev. Jim and Anne McCullum. The residency began in January 2016, and was completed by the end of October.

Because storage is almost non-existent at the Cathedral, I decided to have all the panels remain in the alcove, distributed at random on the adjacent walls when not in season. The space allowed for only three sets, so some seasons were combined — white and red for Easter through Pentecost, green (with copper to match existing vestments) for ordinary time and blue and purple for Advent and Lent. I computer drafted each of the three sets and printed full-scale templates for each individual panel.

In keeping with the community spirit, I wanted to make the connection between handwork and meditative prayer practice. I invited the community to write out their favourite prayers from the Anglican tradition in their own hand — something universally Anglican becomes deeply personal. I scanned these and used selections to create silk-screens. We then printed these prayers on a number of the plain silks. Most of this printing is colour-on-colour to mimic some of the historic damasks that we would also be using. Once these base fabrics were ready, sewers pieced together each panel following the printed pattern. The next step was to embellish and stitch using the inherited materials from the liturgical arts guild. Often the stitchers gathered in the nave just outside the west alcove and spent the time quietly stitching, sharing techniques and stories, and talking to visitors.

As a part of the project, many additional liturgical pieces were created either from historic textiles, or to match vestments. Most notably, the large heavily embroidered centre panels of the 1950s white and purple altar frontals have now been altered to make hangings for the ambo (*aka lectern*).

The work was installed as each set was completed and the whole project was dedicated on Reign of Christ on



LEFT *Feria*, a Celtic cross for ordinary time. RIGHT *Incarnation*, a natal star for Advent/Christmas (where it forms part of the backdrop for the historic Woodward's crèche) and Epiphany. PHOTOS Martin Knowles



Sunday, November 20, 2016.

I am grateful to the Cathedral trustees, staff and parishioners for their support of this community project. It was an incredible privilege to transform a little office into a working textile studio that in turn allowed 65 people to transform boxes of materials into a lasting work of art. Thank you all.

For me, this project is a reflection of the Body of Christ — each panel stands alone as an individual work of art, but when assembled they point to something far greater than the simple sum of the parts.

And remember those prayers? The pages are mounted within each of the completed panels — hidden from sight, but known to God.

Here is a prayer that the Rev. Dr. Ellen Clark-King composed for the dedication, on November 20, 2016.

Holy and Loving God
we give you thanks for the vision that devised,

the gifts that enabled,
and the hands that created,
this new work that beautifies your house.
May those who see it
find their hearts moved to prayer
and go out into the world
strengthened to work for your justice and peace.
In the name of Christ,
whose loving reign we celebrate today.
Amen

The latest connection between fibre art and the Cathedral is an exhibition of sacred/spiritual textile art from across the country. Celebrating the 60th anniversary of the Anglican Foundation of Canada, *(in)finite* will be on display from May 25 to June 4 in the Cathedral's chancel. More information can be found at www.anglicanfoundation.org/infinite.

If you are interested in volunteering as a docent, please contact Thomas at infinite@anglicanfoundation.org. ✦



LEFT The entrance and front of the new Cristo Rey Church (Christ The King). RIGHT Jose Soriano (president of the Community), Areli Lopez, Deisi Granados and Padre Antonio Lopez spoke warmly about their church during Glen Mitchell's visit.

Our Hemisphere Has a Refugee Crisis

GLEN MITCHELL

Director of Stewardship & Planned Giving, diocese of New Westminster; Board Secretary, Cristosal; Parishioner, St. Mary's, Kerrisdale

The refugee crisis unfolding in our hemisphere consists of an estimated one million people who were displaced by violence in the Northern Triangle of Central America—El Salvador, Guatemala, and Honduras—and southern Mexico in 2015. In the same year, El Salvador registered a homicide rate of 103 per 100,000 people, the highest in the world. In comparison, Canada registered 1.45 per 100,000 in 2014. The Northern Triangle region suffered 14,952 violent deaths in 2016. The perpetrators are gangs, organized crime groups, police and the military, and death squads.

The Cristosal team works in El Salvador advancing human rights in Central America and has become a significant player in responding to the refugee crisis. The board (where I am the Secretary) and the staff, based in San Salvador, are working in a *very* tough environment. From February 1 to 7, I travelled to El Salvador for the AGM of Cristosal where I learned the details I want to share in this article.

The facts around violence are staggering. More people are displaced by violence in the world than at any time since WWII. In the Northern Triangle, violence fuels forced displacement—often single mothers and children—as families flee gang-controlled territories because of threats of extortion, rape, or death. An estimated 80,000 people from El Salvador, Guatemala and Honduras applied for asylum in 2016, a 658% increase since 2011 based on UN Refugee Agency (UNCHR) statistics. Impunity is a very serious problem, over 90% of murders happen without convictions.

In 2014, 72% of the unaccompanied children from El Salvador arrived at the US border with potential international protection claims. Between 2010 and 2015, Mexico and the US deported more than 800,000 people to Central America, including 40,000 children. In 2015, Mexico deported more than five times as many unaccompanied children as it had five years earlier. Surveys conducted by the University of Central America in El Salvador conservatively suggest that over 550,000 people fled El Salvador because of violence in 2016.

In taking a human rights-based approach in all aspects of its work, Cristosal supports individuals and empowers them to claim their rights. Cristosal is working with partners by providing emergency protection for victims (housing, food, clothing and medical care); building capacity for state institutions with protection mandates; going to the courts with strategic litigation cases; developing regional advocacy networks; creating durable solutions in the country and the region; and collecting data and researching the root causes of forced displacement.

Policy making, including President Trump's expanded order barring asylum seekers, has human consequences. The shutting down of international protection channels increases pressure on families to pursue riskier irregular migration channels, often through criminal smuggling organizations. This empowers the criminal organizations that are responsible for much of the violence in the region. It further destabilizes the Northern Triangle, making the region more difficult to govern.

In 2017, Cristosal is expanding the Victim's Assistance Program to Guatemala and Honduras by partnering with organizations to join in documenting the forced displacement in the region; and by developing the first pilot programs to protect, assist and advocate for victims in both countries.

Cristosal's Center for Research and Learning facilitates

Global School Seminars for North and Central Americans. They come together to develop their skills as human rights practitioners and advocates, through dialogue and mutual learning. Learning is an advocacy tool that is integral to the mission of Cristosal.

You are invited to join our October 21–29, 2017 trip to El Salvador for a special Global School course. This trip is a follow-up to our May 13, 2017 Conference called *Poverty and Violence: Doing Justice in a Post-Colonial World*, in partnership with the International Justice Mission at St. Mary's, Kerrisdale.

In 2011, St. Mary's, Kerrisdale raised \$150,000 that has been used to build a new 80+ seat church in Los Calix, El

Salvador, a home for the priest and his family, and other buildings. I visited the Parish of Cristo Rey (Christ the King) during my trip and have seen first-hand the beautiful new buildings. The church was consecrated on Christ the King Sunday on November 20, 2016 by Bishop David Alvarado from the diocese of El Salvador.

CONTINUED ON PAGE 9



A Common Story

A family of 21 (mostly minors under the age of 13) fled their community after receiving death threats from a local gang. They camped out on the sidewalk in front of the US Embassy seeking asylum. When no one else offered the family protection, Cristosal provided housing and food and medical care to the entire family; then Cristosal petitioned the national child protection agency to protect the family. The agency refused, and Cristosal's legal staff filed suit, citing a failure to comply with their protection mandate. The Salvadoran courts ruled that the child protection agency has a mandate to protect children in these circumstances. Cristosal's staff is collaborating with the national agency identifying the specific protection needs of minors fleeing violence. ✦



A plaque on the wall of the church says: "With profound gratitude to the parish of St. Mary's, Kerrisdale. The Rev. David Alvarado, Bishop of the Diocese of El Salvador, consecrated this church in honor of Christ the King, the 20th of November, 2016, at Usulután, Los Calix."



The sanctuary and the narthex of the new church.

Archdeacon of Deacons, the Venerable Bruce Morris Honoured with Fellowship

On Thursday, February 16, 2017, the Executive Archdeacon's office at the diocese of New Westminster received the following Media Release from the Chartered Professional Accountants of British Columbia.

Sechelt CPA Honoured with Fellowship

Sechelt's Bruce Morris, FCPA, FCA is one of the eight fellows named by the Chartered Professional Accountants of British Columbia (CPABC). The fellowship (FCPA) designation is awarded to chartered professional accountants who have provided exceptional services to the profession or whose achievements in their careers or in the community have earned them distinction and brought honour to the profession.

Bruce Morris, FCPA, FCA is president of Trail Bay Properties Ltd. in Sechelt, and he also provides client services at Rolfe, Benson LLP in Vancouver

Morris began his career at Ernst & Whinney in 1977, working with the firm until 1985. He obtained his CA designation in 1979, and was an instructor of financial accounting with Fraser Valley College from 1983 to 1984. He held the role of chief financial officer with Trail Bay Properties Ltd., his family-owned business, from 1985 to 2005, when he assumed his current role as the company's president.

Morris has shown a dedication to accounting education and peer mentorship throughout his career, beginning with his work as a training instructor with Ernst & Whinney UK. With Ernst & Whinney Canada, he developed training programs for the firm. Today, Morris acts as a mentor to Rolfe, Benson's students on topics including accounting, taxation, and public practice.

He has offered his skills to serve his community in many roles. From 1971 to 2004, Morris volunteered with Scouts Canada, acting as leader, commissioner, and trainer. His contributions were recognized with awards for leadership and exemplary service.

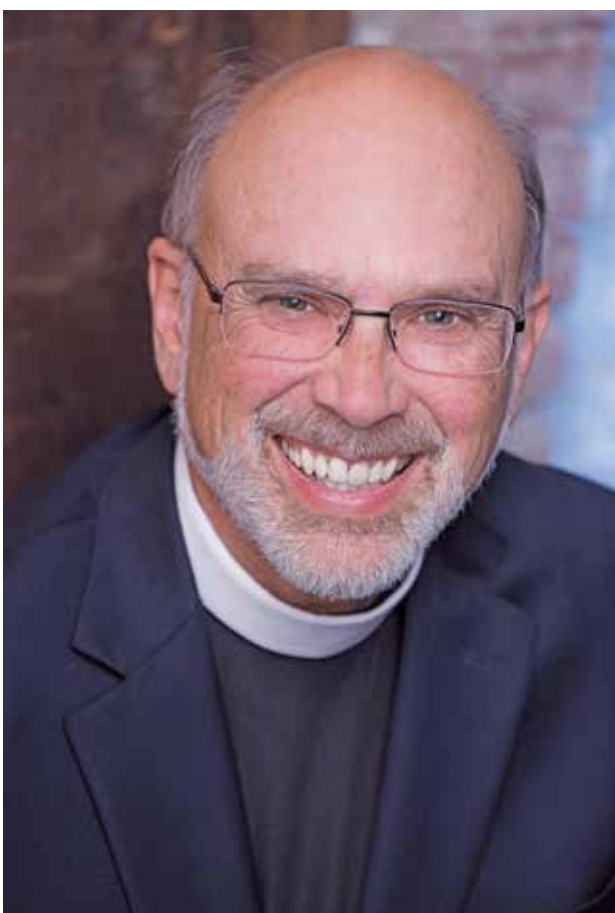


PHOTO Courtesy of Bruce Morris

From 2013 to 2014, Morris was a member of the District of Sechelt Finance Advisory Committee. He has been a director and treasurer of the Sunshine Coast Community Foundation. In 2014, Morris worked with the Sunshine Coast Homelessness Advisory Committee on establishing

a homeless shelter in Sechelt. Morris and his family offered to donate land for the shelter, and while the site was eventually determined not to be suitable, his commitment to his community was appreciated by many.

In 1995, Morris was ordained as a deacon in the Anglican Church. Since 2015, he has provided leadership and guidance on administration, finance, and human resources activities as archdeacon with the Anglican diocese of New Westminster.

"Bruce has worked hard to make a difference in both the profession and his community. We are thrilled to recognize his outstanding accomplishments," said Richard Rees, FCPA, FCA, president and CEO, CPABC, "Bruce is an inspiration for other business professionals in the community. He is truly deserving of this recognition."

From around the diocese of New Westminster we send out our heartiest congratulations to the Ven. Bruce Morris and also our gratitude for no matter how engaged he is in his professional life he is committed to his life of service as a member of the diaconate and as a leader in our diocese. ✠

About CPA British Columbia

The Chartered Professional Accountants of British Columbia (CPABC) is the training, governing, and regulatory body for almost 35,000 CPA members and 5,500 CPA students and candidates. CPABC carries out its primary mission to protect the public by enforcing the highest professional and ethical standards and contributing to the advancement of public policy. CPAs are recognized internationally for bringing superior financial expertise, strategic thinking, business insight, and leadership to organizations. ✠

Our Hemisphere Has a Refugee Crisis



The sacristy and the priest's home.



LEFT Indoor bathrooms are a feature of the new church centre. Most buildings have latrines in this region. RIGHT The new parish store, as yet, unstocked.

CONTINUED FROM PAGE 8

Cristosal depends on its donors for core funding that enables it to build the contextual models that work in Central America. Your donation to St. Mary's, Kerrisdale, marked for Cristosal, will enable the continuing development of protection models for the women and children and families of Central America who are forcibly displaced from their communities by the violence of the gangs and the state. ✠



LEFT Cristosal's board visited "The 30th of April," a community with 750 families that has no potable water and little electricity. Community leaders, including their president, Santiago, have taken community development courses from Cristosal. They have negotiated title to their land and are working with the municipality to improve services and build a school for their children, who are showing their artworks. RIGHT A typical home in "The 30th of April" community.



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The six candles in holders on a credence table prior to the beginning of the service. PHOTO Randy Murray



Mohammad Shujaath Ali, Imam of the BC Muslim Association. PHOTO Randy Murray



Bishop Skelton lights the first candle for Azzeddine S.

Humanity is One Family

An Interfaith Service of Prayer in Solidarity with the Islamic Community of Greater Vancouver on February 3, 2017 at Christ Church Cathedral

RANDY MURRAY
Communications Officer & Topic Editor

In her February 1, 2017 message to the people of the diocese of New Westminster (which was also distributed to many in Vancouver's media), Bishop Melissa Skelton wrote, "The sounds of prayer at the Quebec Islamic Cultural Centre were shattered by gunfire at approximately 8 pm EST on January 29, 2017. Six people were killed, 19 were injured (five critically injured), and dozens more were scarred by the chaos, suffering and death they experienced. My belief is that when one of our houses of prayer is attacked, all of our houses of prayer are attacked — whether that house of prayer be a Christian church, a synagogue or a mosque. I invite all to join with me and religious leaders from BC's lower mainland, as we remember those who were killed in this horrific attack and pray that God's peace rest upon this country and especially on all who gather for worship and prayer."

The Interfaith Prayer Service was at Christ Church Cathedral located in downtown Vancouver and the gathering time was scheduled for Friday, February 3 at 3 pm.

Much of the organization was done by the Very Rev. Dr. Peter Elliott, dean and rector of Christ Church Cathedral. Through mutual ministerial acquaintances he connected with Tim Kuepfer, immediate past Senior Minister at First Baptist, Vancouver. During an earlier time in ministry at a church in Richmond, Pastor Kuepfer had connected with members of that city's Muslim community, specifically Mohammad Shujaath Ali, Imam of the BC Muslim Association. Shujaath Ali warmly welcomed Peter Elliott, and Tim Kuepfer to the Mosque in Richmond during the afternoon on Thursday, February 2 and drafted what would be titled, *An Interfaith Service of Prayer in Solidarity with the Islamic Community of Greater Vancouver*.

The Metro Vancouver Area was hit with the first of a number of snowstorms on Friday, February 3; however, all the religious leaders who had committed to attend were present with 100+ others in the sanctuary of Christ Church Cathedral

In his opening remarks, Dean Peter Elliott said, "Our lives were irrevocably changed by the events of Sunday night (*January 29, 2017*). We stand in solidarity with our brothers and sisters of Islam." He acknowledged that the assembly was taking place on the lands of the Coast Salish peoples: *Musqueam, Squamish and Tseil-Waututh* First Nations. On behalf of Bishop Skelton and Christ Church Cathedral Dean Elliott welcomed the religious leaders that had gathered:

- Mohammad Shujaath Ali, Imam of the BC Muslim Association
- Rabbi Dr. Laura Duhan Kaplan, Vancouver School of Theology
- Rabbi Cary Brown, Temple Shalom, Vancouver
- Father Pablo Santa Maria, priest associate, Holy Rosary Roman Catholic Cathedral, Archdiocese of Vancouver
- The Rev. Cari Copeman-Hayes, president elect, BC Conference of the United Church of Canada
- Rhys Scott, pastor, Trinity Central Church, Vancouver
- The Rev. Alisdair Smith, deacon, Christ Church Cathedral
- Ken Shigematsu, senior pastor, 10th Street Alliance, various locations around the Metro Vancouver Area

- David Koop, senior pastor, Coastal Church, Vancouver and the Fraser Valley

Following the welcoming introductions he gave a brief outline of the prayer service and then Bishop Skelton offered this prayer:

In the midst of, clamor and confusion,
Grief and sadness, fear and frustration

We wait upon you, O Holy One,
To feel your presence, to know your purpose,
To experience your power.

In quietness we wish
To listen to your voice, to think your thoughts,
To act your will.

Be with your people as we gather this afternoon. Hear our prayers joined together from many traditions — hear our prayers for this country Canada and gather us together as people who seek peace and freedom. Gather us together in our common commitment to the dignity of every human being and bless us as we pray together to you, the source of all life, now and forever. Amen.

The bishop's prayer was followed by readings from scripture. Rabbi Dr. Laura Duhan Kaplan, Rev. Alisdair Smith and Imam Shujaath Ali each shared a reading. The Imam chanted the readings from the Quran in Arabic and then he translated the verses, sharing paraphrases of the texts in English:

- Humanity is one family for we all share in the same ancestry.
- From the creation of the "First People," God is always watching.
- Human dignity is a God-given gift to all regardless of race.
- All religious traditions acknowledge the sanctity of life.
- Anyone who takes a human life has murdered all mankind, anyone who saves a human life, saves all of mankind.
- A true servant of God walks on the earth in pure humility; these are the people who will receive their reward.

The next section of the prayer service provided an opportunity for six of the faith leaders to offer words about how the violence in Quebec had affected them and their communities. The six who participated in this section were: Bishop Skelton, Rabbi Cary Brown, Rev. Cari Copeman-Hayes, Ken Shigematsu, Fr. Pablo Santa Maria (reading a message from Archbishop Michael Miller) and Shujaath Ali.

Bishop Skelton began by saying that this violent event has "brought our gaze back to Canada. We have our own challenges to face and that is to connect with those who are unconnected... we want to be a place and a people that are not content with just tolerance and working for diversity but find *joy* in these pursuits." She also said that horrific, violent acts like these bring us to prayer and bring us to God, producing "a deeper attachment, a desire to be together... a call for togetherness is a call to find out more about each other... differences are to celebrate."

Rabbi Cary Brown said that she did not realize the existence of parallel messages that are in the Quran specifically the verses that Shujaath Ali translated. She was "heartened"

by the invitation she had received to gather in "this beautiful tapestry of faith communities." She went on to say, "For Judaism, the imperative is to carry on, the quest for Peace, the quest for the Sacred." Speaking to Muslims she said, "Canada is NOT Canada without you."

The Rev. Cari Copeman-Hayes made references to paraphrases of the Beatitudes, and emphasized that we "focus on faith and not fear." And that "words are not enough... now is the time for words to come to flesh." Rev. Copeman-Hayes quoted from the recent letter circulated by the Rt. Rev. Jordan Cantwell, 42nd Moderator of the United Church of Canada. In this pastoral letter she had written:

"In love we reach out to you, our sisters and brothers, our fellow Canadians, to offer support and comfort. We open our hearts to you as we extend the hand of solidarity. We commit to redoubling our efforts to seek peace and justice for all peoples within and beyond Canada. We will work side by side with our neighbours of every faith and of no faith to heal the brokenness that fractures our communities and forge bonds of friendship and cooperation.

You are not alone. As people of faith across this country hold prayer vigils for the victims of the shooting and their families, know that you are embraced by the arms of love."

Rev. Copeman-Hayes asserted that "our relationships matter, our humility, compassion and curiosity will carry us... it will be less of us and more of God..."

In his reflection, Ken Shigematsu said, "We live in a world where people love foreign things more than foreigners..." He then examined the Greek word *philoxenia*, which is a combination of *philos* meaning friend and *xenos* meaning stranger. *Philoxenia* is the displaying warmth and friendliness to strangers; the readiness to share hospitality, the desire to welcome the stranger into one's home... Pastor Shigematsu said, "One of the true signs that someone is animated by the love of God is their love of strangers... we share a common father in Abraham and we share a Creator. We are all brothers and sisters and we mourn the loss of these six, our brothers, fathers, uncles, sons, grandfathers in Quebec City."

The Rev. Fr. Pablo Santa Maria, read the pastoral letter from the Archbishop of the Roman Catholic Archdiocese of Vancouver, J. Michael Miller, CSB:

"I am shocked and deeply saddened at the news of the deadly attack at a Quebec City mosque Sunday, and I send my sincere condolences to members of the Centre Culturel Islamique de Québec, and to Canada's entire Muslim community.

With Muslims, Catholics revere the faith of Abraham, and with Muslims, we call in prayer on the one, merciful God, asking for comfort and peace at this tragic time.

Catholics of the Archdiocese of Vancouver join with people of good will across Canada and around the world in denouncing this bloodshed on innocent people gathered in worship at a house of prayer. The freedom to worship in peace is fundamental to the Canadian way of life.

I echo the words of Pope Francis, who in response to this attack

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Azzeddine Soufiane. PHOTO Randy Murray



Rabbi Cary Brown lights the second candle for Khaled Belkacemi. PHOTO Randy Murray



The Rev. Cari Copeman-Hayes lights the wick in order to light the third candle for Aboubaker Thabti. PHOTO Randy Murray

Church Cathedral

his prayers for the victims and underlined the importance of Christians and Muslims remaining united in prayer.

ured that we will continue to reach out in solidarity to the community, united in prayer with our Muslim brothers and for the victims of this attack."

th leader to speak was Mohammad Shujaath Ali. He by saying that he was thankful for the opportunity to his own reflection as a member of the Muslim community. He said, "Human life is sacred... so are religious arities, this act has violated both... this kind of killing worst kind of killing."

e then said that "Islam is about openness" but often ers of Islam face bigotry. He followed up on these hts saying, "We live in a global world which is indeed al village. Technology has literally shrunk the world," e Imam the almost instantaneous exchange of infor- n taints our perceptions of each other and we lose ared humanity.

e continued, saying that of all the regions of Canada, er it is true or not, Quebec is more commonly n for religious bigotry, but he stressed that "we are mune from that here (*Lower Mainland*)... at our e and at our neighbouring mosques there have been s," both physical attacks to individuals and vandalism erty. "Our community is not immune... we need

to all stand in solidarity and build alliances, not walls to separate us."

When the six reflections were completed, Tim Kuepfer came to the ambo and thanked those in attendance for their presence, and listed a number of vigils that had been scheduled in the Vancouver area during the days to follow. He then began the *Act of Remembrance* the lighting of candles to remember the six who had been murdered:

Azzeddine Soufiane
Khaled Belkacemi
Aboubaker Thabti
Mamadou Tanou Barry
Ibrahima Barry
Abdelkrim Hassane

Bishop Melissa Skelton, Rabbi Cary Brown, Rev. Cari Copeman-Hayes, Pastor Ken Shigematsu, Fr. Pablo Santa Maria and Pastor Rhys Scott participated in the *Act of Remembrance*.

When the last of the six candles was lit, there was a time of silence and then closing prayers led by Rabbi Dr. Duhan Kaplan with Rabbi Brown and Pastor David Koop. At the conclusion of the prayers the religious leaders walked in silence out of the sanctuary down the centre aisle and down to the Cathedral's hall to share some refreshments and some additional time together. ✡



Ken Shigematsu lights the fourth candle for Mamadou Tanou Barry. PHOTO Randy Murray

*"Our lives were irrevocably changed
by the events of Sunday night (January 29, 2017).
We stand in solidarity
with our brothers and sisters of Islam."*

Dean Peter Elliott



Santa Maria lights a candle for Ibrahima Barry. PHOTO Randy Murray



Tim Kuepfer and Rhys Scott prior to lighting the sixth candle for Abdelkrim Hassane. PHOTO Randy Murray



LEFT All six candles are lit. RIGHT The Rabbis offer prayers. PHOTOS Randy Murray



LEFT Thousands of marchers stop at Main and Alexander, women at the front of the march carry roses, which are left along the route as a remembrance. RIGHT Justin Berger, Pat McSherry and Victoria Marie. PHOTOS Laurel Dykstra

Women's Memorial March

LAUREL DYKSTRA

Priest-in-Charge, Salal + Cedar Watershed Discipleship; Interim Indigenous Justice Ministry Coordinator, diocese of New Westminster

We don't see a lot of public liturgy in the city. But for 27 years, on Valentines Day, an ever-growing group of mostly indigenous women and their supporters, have marched and prayed on the streets of Vancouver's Downtown Eastside (DTES), carrying flowers, drums, tobacco, cedar and sweetgrass.

The neighbourhood women who organize and lead the Women's Memorial March call it an opportunity to grieve the dead, remember the missing, and to commit to act for justice, "because women—especially Indigenous women—face physical, mental, emotional, and spiritual violence on a daily basis."

Street priest at St. James', Fr. Matthew Johnson agrees, "The DTES is a community in a state of arrested grief. When a family member or friend dies violently, grieving is magnified and prolonged. When our sisters and brothers remain missing, there is no resolution, no closure... This march, which honours the precious lives which have been taken, is an opportunity for people to act on their grief and to realize they are not alone."

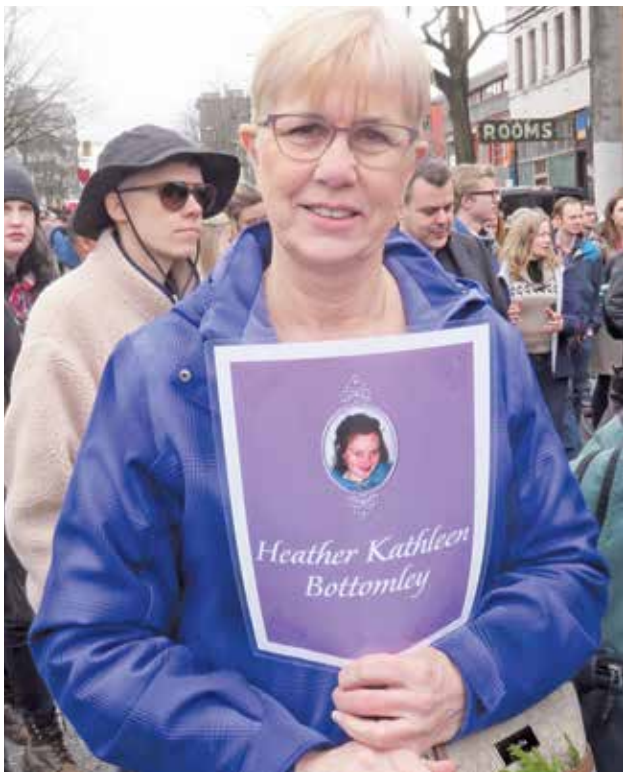
Fr. Matthew is one of many Anglicans who have attended the march for years, but, for perhaps the first time, a number of us walked and prayed together, gathering beforehand on the steps at St. James'. The invitation to walk as a group was an entry point for people who have felt uncertain about how to be respectfully present in the neighbourhood.

Rose petals and candles marked places in alleys and beneath windows where women's bodies were found. Children, parents and partners carried photos of their loved ones. A tiny presence among the thousands, our group formed

and reformed over the course of the 2.5 hour walk, in silence and in conversation, meeting up with more experienced walkers including a number of Indigenous Anglicans involved in ministry in our diocese: Vivian Seegers (Cree)

of Urban Aboriginal Ministry at St. Mary Magdalene; Jerry Adams (Nisga'a) of the Coming Home Society; and Kelvin Bee (Kwakwaka'wakw) of St. James' was serving tea and

CONTINUED ON PAGE 13



LEFT Sandra Vander Schaaf and Mary Ann Saunders. RIGHT Walking in memory of Heather Kathleen Bottomley. PHOTOS Laurel Dykstra



Crushed rose petal forms the shape of a heart. PHOTO Laurel Dykstra



Jerry Adams and Fr. Matthew Johnson at Caral and Water Street. PHOTO Laurel Dykstra

Caring for a Community in Crisis

PAUL RICHARDS

Deacon, Holy Trinity, White Rock

For many months, a number of communities in British Columbia have been in crisis as a result of the opioid narcotic Fentanyl making its way into the drug stream used by addicted and casual users alike. A powerful narcotic taken with other drugs or alone, an overdose of Fentanyl has severe and rapid impact on the respiratory system. The user almost immediately experiences respiratory failure, and death can rapidly follow if no emergency medical intervention is taken at the time of overdose. The presence of Fentanyl and more recently, the presence of the much more powerful Carfentanyl and other similar opioids, has impacted so severely on the populations of British Columbia that the BC Public Health Officer has declared it a public health emergency. Nowhere is this crisis more acute than in two areas in the diocese of New Westminster; the Downtown Eastside (DTES) in Vancouver and the Whalley area of Surrey, where the concentration of drug users and continued presence of Fentanyl have been severe. Many are homeless people living in tents and surviving day-to-day. This crisis has placed significant pressure on the resources of first responder organizations as well as health authorities and hospitals. One of the primary antidotes used for opioid overdoses is the drug Naloxone, often known by the name Narcan. When properly administered by injection, Naloxone can restore normal breathing and consciousness to an individual experiencing an overdose from an opioid.

Outside of normal diaconal duties at Holy Trinity White Rock and in the surrounding communities of White Rock and Surrey, I have been involved in St. John Ambulance (SJA) for many years and in different parts of the country. I am currently the Vice-Chair for British Columbia and Yukon, and since ordination have been the Honorary Chaplain for SJA in BC and Yukon. Within the diocese of New Westminster, volunteer medical first responders with SJA have responded to the public health crisis by placing teams of trained volunteers into crisis response teams into the DTES and Whalley communities, in an effort to respond quickly when an overdose occurs and care for individuals experiencing an overdose. These volunteers have welcomed me among them in order to experience their dedication and care for those in crisis.



The Rev. Paul Richards. PHOTO Wayne Chose

The SJA volunteers spend long hours in cold weather walking these communities and working closely with other first responder agencies (police, fire and ambulance) during surge periods when drug use is heavier and more overdoses occur. Responding to overdoses both independently and with emergency services, these folks who are volunteering to use their skills with compassion and support for those who are struggling with addiction and may die as a result of the powerful drugs they are using have (according to a February 28, SJA media release) saved 27 lives. I have observed volunteers working with first responders treating and reviving patients overdosing on heroin laced with Fentanyl and collapsing literally in the gutter. At times, the syringes they have just used are dropped on the ground or

may still be in the person's body when they overdose. It is stressful and dangerous work (the presence of violence and weapons is always a problem), but I observed that many in the diverse community were thankful to the volunteers for their work, and were recognized by their St. John Ambulance uniforms and vehicles.

As you walk the community of homeless and addicted, you are constantly reminded of what is happening around you evidenced by makeshift memorials for those who have tragically died from overdosing. As a chaplain, part of the work with SJA is to ensure the volunteers are not overwhelmed with the situation, and that they have access to critical incident stress debriefing resources. The dedication of these young volunteers continues to be an inspiration to me in my spiritual work in the communities of White Rock and Surrey, and I am so tremendously proud of them and our organization for their leadership.

It is a community like any other, but one that is in crisis and struggling with the effects of homelessness, addiction and life-threatening opioids. There is no judgment or condemnation of those who fall victim to Fentanyl and overdose, but rather a desire to restore life and care for those in need.

I plan to continue to work with the St. John Ambulance volunteers as they show their compassion and mercy in providing responsive care to the Fentanyl crisis in our community. ✚



Women's Memorial March

CONTINUED FROM PAGE 12

coffee at the Aboriginal Front Door at 343 Main Street.

Not all the women honoured at the march are Indigenous, but the RCMP counts more than 1,000 cases of missing and murdered aboriginal women since 1980, while community advocates say the numbers are more than twice that high.

We walked and prayed for friends, for family members, for victims of the recent Fentanyl crisis, for strangers. Sandra Vander Schaaf, artist in residence at St. Hildegard's Sanctuary (a ministry of St. Faith's, Vancouver) said, "I walked the Women's Memorial March to grieve with those who grieve." Deacon Elizabeth Mathers, a first time walker, encouraged others to participate, "Go, to be part of our local faith community as it walks in grief and solidarity with the family members of the murdered and missing women. My lasting impression is one of respect and intentionality and prayerfulness—I would say a sacred time." Jerry

Adams focused on action and education, "It was a great turn out, but we have much to do yet and so much more education for all our community friends and supporters."

To support this annual grassroots effort, make cheques payable to the Downtown Eastside Women's Centre,

include *February 14th Women's Memorial March* on the memo line and mail to the Downtown Eastside Women's Centre (302 Columbia Street, Vancouver, BC V6A 4J1). All donations over \$10 will be gratefully acknowledged with a tax receipt. ✚

"The neighbourhood women who organize and lead the Women's Memorial March call it an opportunity to grieve the dead, remember the missing, and to commit to act for justice, 'because women—especially Indigenous women—face physical, mental, emotional, and spiritual violence on a daily basis.'"



Fr. Matthew and Melissa Adams at Carral and Water Street. PHOTO Laurel Dykstra



Vivian Seegers of Urban Aboriginal Ministry. PHOTO Laurel Dykstra



Kelvin Bee, outside the Aboriginal Front Door. PHOTO Laurel Dykstra

AROUND THE DIOCESE

• A Distinguished Visitor to 1410 Nanton Avenue •

Thursday, January 26, 2017, Bishop Melissa Skelton welcomed a distinguished visitor to the Synod Offices at 1410 Nanton Avenue. Her guest was Minister Thambyrajah Gurukalarajah, Northern Provincial Minister of Education, Cultural Affairs, Sports and Youth Affairs of the Northern Provincial Council, Sri Lanka. Minister Gurukalarajah was elected during the Northern Provincial Election in 2013, appointed to his ministry portfolio and sworn in October 11, 2013. Minister Gurukalarajah is an active Anglican and is the son of a protestant cleric. He was in the Lower Mainland visiting his brother, Mr. Theeps Theeparajah of All Saints', Ladner. ✦



PHOTO Randy Murray

• Culinary Adventure •

The Diocesan School for Parish Development (DSfPD) for 2017 got underway in late January with the first of the weekend sessions. 17 students joined school Coordinator, the Rev. Marnie Peterson with instructors, Andrew Stephens-Rennie and Kim Hodge, ODNW. They were a diverse group that included the diocese of British Columbia's Rev. Andrew Priddy of St. Edmunds & St. Anne's, Parksville and the Bethlehem Centre; one of the diocesan legal officers, Registrar, Don Paul; St. Philip's curate, the Rev. Clare Morgan; and the new rector of St. Stephen's, West Vancouver, the Rev. Canon Jonathan LLOYD just to name a few.

Peggy Trendell-Jensen currently at St. Clement, Lynn Valley took this great photo of Canon LLOYD from the morning of January 28. According to Peggy, Canon LLOYD who'd arrived in Canada a scant three months ago from England "shared with his DSfPD classmates a number of differences he has noticed between the two cultures. This photo from Saturday's break-

fast celebrates his first-ever experience of North American style pancakes (he had to have the butter-and-syrup component demonstrated) and later that day he heard the word 'chipper' for the first time. He liked it very much, and left the class determined to work it into his sermon the next day." ✦



As described, Canon LLOYD and pancakes. PHOTO Peggy Trendell-Jensen



Andrew Stephens-Rennie facilitates a plenary session discussing the *Gather-Transform-Send* model. PHOTO Randy Murray

• The Fab Fourever to Visit St. Dunstan's, Aldergrove •

The folks at St. Dunstan's are moving forward with their annual spring fundraisers featuring the Lower Mainland's top tribute acts as the feature entertainment. The 2017 installment could be the best one ever when *The Fab Fourever* (billed as Canada's top Beatles tribute band) visits the Aldergrove Anglican Church sanctuary on Saturday, May 6, 2017.

The evening will also feature Happy Hour beginning at 6 pm followed at 6:45 pm by a full prime rib dinner.



The Fab Fourever.

There will be lots of fun and fellowship AND a Silent Auction set up in the Parish Hall.

The admission is \$50 per person and tickets can be reserved and purchased by phone through the St. Dunstan's office at 604.856.5393 (Office hours: Tuesday and Friday from 9 am–12noon). Feel free to call anytime and leave a message.

Proceeds to assist with the St. Dunstan's Community Meal Program. ✦

• St. James' Supports St. Helen's Refugees •

On the morning of Sunday, January 29, 2017, Peter Goodwin, John Conway and Doug Ibbott, all members of St. James', Vancouver participated in the Fourth Sunday After Epiphany worship at St. Helen's, Point Grey. As is the custom at that parish, the service for the fifth Sunday of the month was Morning Prayer but the three from St. James' were not attending St. Helen's to brush up on their Anglican chant and sing the *Te Deum*, they were there to contribute some money from the St. James' community to the St. Helen's refugee fund.

Following the Offertory Hymn, *Blessed are the Pure in Heart* the Rev. Scott Gould, rector of St. Helen's requested that the three visitors from St. James' approach the chancel and he also invited Lisa Cooper and Suzanne Morgan, two representatives of St. Helen's refugee support group to join them.

Doug Ibbott was given the microphone and he presented some background about the donation saying that over a year ago (January 2016) many in the St. James' community wanted to respond to the December 2015 launch of the *Bishops Fund for Refugee Resettlement*. The members of St. James' who were eager to be involved in refugee support realized that they did not have the resources to engage in sponsorship, a commitment which can cost as much as a \$40,000 per refugee but they were aware of the project that was underway at St. Helen's to sponsor a Syrian extended family and decided they would like to help.

After sharing the information Doug reached into his inside jacket pocket and presented a cheque for \$7,000 to Lisa and Suzanne. The presentation of the cheque was met with enthusiastic applause from the rector, choir and congregation at St. Helen's. Lisa thanked the representatives of St. James' parish and let them know that the original eight family members had grown to ten with the recent births of two babies. With the addition of the \$7,000 from St. James' the balance of funds raised to support the family has risen from the fundraising goal of \$80,000 to in excess of \$120,000.

The envelope containing the cheque

was placed in a collection plate and Rev. Gould with the congregation offered the Prayer of Thanksgiving from the Book of Common Prayer.

In his 2016 Vestry Report entry as chair of the St. James' Refugee Fundraising Group, Doug Ibbott shared information about the Syrian family now living in Vancouver:

"The arrivals have residence in a Vancouver basement suite and the St. Helen's Refugee Support Team have recently secured accommodation for the incoming family. Once they have arrived (*as of this issue going to final layout March 3 the new arrivals were scheduled to land at YVR, March 16*), ten refugees will have achieved safe refuge in Vancouver.

All the adults are enrolled in English language classes and becoming more confident with daily life in Vancouver with shopping and getting out. The refugees have enjoyed some outings to a farm, bowling and walks around their neighbourhood... St. James' recently received delivered to St. Helen's, a donation of three handmade quilts—a timely donation, given our unusually cold weather this season.

Suzanne Morgan, on behalf of the St. Helen's Refugee Support Team, has expressed appreciation for our contribution. The St. James' Outreach Committee commends the efforts of the St. Helen's Refugee Support Team for the tremendous amount of work they have done to ensure the safety and wellbeing of our Syrian friends. We feel blessed to provide some support for this important initiative." ✦



The Rev. Scott Gould welcomes the congregation for Epiphany IV. PHOTO Randy Murray



Doug Ibbott gives some background on the St. James' fundraising for refugees. PHOTO Randy Murray



All joined in to pray the Prayer of Thanksgiving from the BCP. PHOTO Randy Murray

AROUND THE DIOCESE

• Clergy & Staff News •

Bishop Skelton has appointed former interim priest at St. Mary the Virgin, Sapperton the Rev. Maggie Rose Muldoon, interim priest-in-charge of St. Alban's Richmond. Her new ministry began February 1, 2017. The Rev. John Firmston completed his term of interim ministry in that parish January 31, 2017.

Bishop Skelton and Business Administrator Rob Dickson are pleased to announce the appointment of Rachel Taylor as Administrative Assistant to the administration departments of the Synod Office. Among Rachel's responsibilities include:

- Manage the Pre-Authorized Donation Program and liaise with the Parish Envelope Secretaries and Parish Treasurers as required
- Produce tax receipts for all charitable donations made to the diocese
- Arrange the Management, Finance and Property Committee (MFP) meetings and its processes.
- Arrange Diocesan Council meetings and act as administrative support to Council and its processes
- Distribute annual Parochial Report forms to parishes and then enter data in the database once these have been completed and returned to the Synod Office
- Support for Synod (the bi-annual governance meeting of the diocese), other diocesan meetings and workshops including attendance at some diocesan events

Rachel Taylor began her new role in the Synod Office on Monday, February 6. Although she had recently been working in northern Alberta, and more recently living with her family in the Cariboo, Rachel and her family were members of Christ

Church Cathedral, Vancouver during the first decade of this century. Welcome Back!

Rachel Taylor can be reached by phone at 604.684.6306, ext. 220 or by email at rtaylor@vancouver.anglican.ca.

Several Deacons are Moving into New Roles in the Diocese:

The Rev. Chris Magrega has left Holy Trinity Cathedral in New Westminster and is now in residence as deacon at St. Augustine,



The Rev. Eric Stroo. PHOTO Randy Murray

Marpole.

Following a few years of retirement, the Rev. Lilian Elliott is returning to active ministry as deacon in the Archdeaconry of Lougheed with specific ministry to several care homes in the Tri-cities—North Burnaby Deanery. The arrangement for Lilian is based on the precedent set by the Rev. Pitman Potter, who is currently licensed to the Archdeaconry of Vancouver.

The Rev. Eric Stroo is on loan to the diocese of New Westminster from the Epis-

copal Diocese of Olympia and has taken up a position as deacon at St. Michael's, Vancouver. His particular areas of ministry will be street ministry and assisting the senior port chaplain for Mission to Seafarers. You are most likely aware that Rev. Stroo is married to Bishop Skelton.

The Rev. Linda Varin, at St. Dunstan Aldergrove, retired from active ministry at the end of February. She plans to travel with her husband, Andre, and spend more quality *grandma time*. ✦



LEFT The Rev. Maggie Rose Muldoon. PHOTO Michael O'Shea MIDDLE Rachel Taylor. PHOTO Randy Murray RIGHT The Rev. Chris Magrega. PHOTO Wayne Chose



LEFT The Rev. Linda Varin. PHOTO Randy Murray RIGHT The Rev. Lilian Elliott. PHOTO Wayne Chose

• Farewell Mother Monette •

It was a bittersweet luncheon in the Trendell Lounge (the shared space of the Synod of the diocese of New Westminster and St. John's, Shaughnessy) on St. Valentine's Day 2017 as Bishop Skelton and Synod Staff gathered to say farewell to the outgoing Director for Mission and Ministry Development for the diocese, the Rev. Ruth Monette.

Following the meal of delicious Mexican cuisine, members of staff each spoke about Ruth's ministry, leadership and presence, and what her gifts have meant to each of them over these last three years. There was



The Executive Archdeacon presents the card.



Ruth reads her card.

also the presentation of a card and a gift.

Ruth had been appointed Acting Director on December 1, 2013, with the proviso that a mutual review would be undertaken before a year was up and following the election of the new bishop. Ruth brought a wealth of experience from her various roles in parish leadership from around our diocese. Her ability to provide sound analyses and assessments with parishes was incredibly valuable as they developed and strengthened their capacity for ministry. Her careful, thoughtful and accurate writing provided clarity and direction and was of great assistance to all Synod departments. Her well-prepared precis for diocesan council agenda items and her positioning of diocesan initiatives were particularly helpful to diocesan communications. It was no surprise that she was appointed Director for Mission and Ministry Development December 1, 2014.

As Director for Mission and Ministry and as a member of Diocesan Office Senior Operations Staff, Ruth provided staff support to Diocesan Council and to the Committee for Ministry and Mission Development (MMD, one of the two diocesan standing committees). She provided oversight and management of: Program Development, Parish Development, the Diocesan School for Parish Development, Children's and Youth Ministry and was an executive member of the planning committees for Synods 2014, 2015 and the Diocesan Mission Conference—*God So Loves the World* in May of 2016.

Late last year, Ruth decided to leave her post at the Synod Office and return to parish ministry as interim priest-in-charge of St. Timothy, Burnaby. Her official start date at St. Timothy was February 15, 2017. Please keep Ruth, her family, the faith community of St. Timothy and the Synod Office staff in your prayers as they continue God's work during this time of transition. ✦

• Archbishop Douglas Hambidge Interview •

On Monday, February 20, former *Topic* Editor and diocesan biographer (*Pacific Pilgrims*) Lyndon Grove interviewed the Most Rev. Douglas Hambidge. Archbishop Hambidge served as Bishop of Caledonia from 1969 to 1980, as Bishop of New Westminster from 1980 to 1993, and as Metropolitan of the ecclesiastical province of British Columbia and Yukon from 1981 to 1993.

In the interview Lyndon Grove offered a wide range of questions for the Archbishop to discuss including: his experience in World War II; his call to ministry; his experiences in Caledonia diocese; his relationships with First Nations communities; land claims; his years as Bishop of New Westminster and his years as Metropolitan; his advocacy for the marginalized; his ongoing commitment to the Gospel of Jesus; his skill and competitiveness regarding badminton; and much more.

This interview filmed by the unofficial videographer of the diocese, Cliff Caprani is the first part of what is hoped to be an ongoing project to interview leaders of the diocese primarily as a record for the Anglican Archives. The project is produced

in collaboration by the Archives and Diocesan Communications.

At a later date content from these interview sessions could be used in a larger documentary film project. ✦



TOP Cliff Caprani finishes attaching the mic to Archbishop Hambidge's jacket as interviewer Lyndon Grove looks on. BOTTOM The interview in progress. PHOTOS Randy Murray



The production team and the talent. SELFIE Melanie Delva

AROUND THE DIOCESE

A Sample of Diocesan Events for Spring 2017

• Chrism Mass & the Reverend Canon Dr. Ed Bacon • April 11 •

Lay people are encouraged to attend with their clergy. We will all be invited to renew our baptismal vows and for those who are ordained, our ordination vows. Bishop Skelton will bless both *Chrism* and *Oil for Healing*. Each parish will be given a bottle of both. A light lunch will follow.

Following the Chrism Mass luncheon from 2:15 pm to 3:30 pm the Rev. Canon Dr. Ed Bacon, sometime rector of All Saints', Pasadena will give an address titled, *The Ministry (or vocation) of Oneness in Tribalistic (or Polarized) Times*. All are invited to hear Canon Bacon speak. ✚

RIGHT The Rev. Canon Dr. Ed Bacon.
PHOTO Courtesy of Christ Church Cathedral



Blessing the oils at the Chrism Mass, March 22, 2016. PHOTO Randy Murray

• Confirmation Preparation Day • April 29 •



Hacky sack on the green at the 2016 Confirmation Preparation day. PHOTO Barb Steele

On Saturday, April 29, 10 am to 3 pm the diocese of New Westminster invites all those being confirmed, reaffirmed or received into the Anglican Church this year to gather for a day of teaching, discussion and worship at the Synod Offices (1410

Nanton Avenue). This day is designed to compliment whatever preparation candidates will be undertaking within their parishes. Please contact the Rev. Liz Ruder-Celiz at liz@stmaryskerrisdale.ca for more information and registration. ✚

• Diocesan Confirmation Eucharist • May 13 •

Saturday, May 13 at 10:30 am at Christ Church Cathedral. ✚



LEFT Bishop Skelton with the newly confirmed from St. Augustine, Marpole, Confirmation Day 2016. PHOTO Deanne Wallach
RIGHT Confirmation at Christ Church Cathedral, 2016. PHOTO Randy Murray



• The 117th Synod of the Diocese of New Westminster • May 26 & 27 •

The bi-annual governance and program meeting of the diocese of New Westminster will return to the Italian Cultural Centre on May 26 and 27, 2017.

Synod is the AGM (although held every two years) of the diocese; the Bishop is the Chair of Synod.

Co-chairs of Synod Planning, Simon Johnston, ODNW and Frances Fagan began meeting with Bishop Skelton and others to plan the theme and content of the 117th Synod in the fall of 2016. There will be a number of important decisions addressed at the 2017 Synod and a full agenda of worship and programmatic events. There was a March 8 preview scheduled for Synod staff presented by Bishop Skelton and the Synod Planning co-chairs. Information about Synod 2017 will be

posted on the news pages of the diocesan website and in the dedicated Synod section of the diocesan website at www.vancouver.anglican.ca/about/synod as it becomes available. ✚



Co-Chair of Synod Planning 2017, Simon Johnston, ODNW at the opening of the 116th Synod, May 22, 2015. PHOTO Wayne Chose



Plenary session at Synod, May 23, 2015. PHOTO Randy Murray

• Ordinations • June 24 •

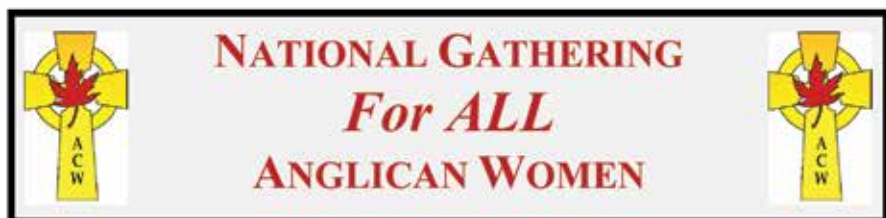
Saturday, June 24 at 10:30 am at Christ Church Cathedral. ✚



The 2016 ordinations. PHOTO Bayne Stanley

Deadline for Topic Submissions

April 21 for the Summer issue
July 21 for the September issue



NATIONAL GATHERING For ALL ANGLICAN WOMEN

Hosted by

*The National Executive of the
Anglican Church Women of Canada*

THURSDAY, JUNE 15TH to SUNDAY, JUNE 18TH 2017

Join us at

Redeemer University College, Ancaster, Ontario

THEME:

THE LOVE OF JESUS CALLS US TO LEARNING, WORSHIP AND SERVICE

Registration Fee: \$500.00

Includes Shared Accommodation and All Meals

Including Sunday Breakfast

Transportation costs are the individual's responsibility!

Registration DEADLINE: APRIL 30TH 2017

COME & JOIN Us in:

✚ Conversation with our Primate Fred Hiltz

✚ Sharing with Women from across CANADA ✚ Worship ✚ Workshops
Prayer, Indigenous Ministries, the Church Volunteer, PWRDF, Storytelling of the Gospel, the ACC & Assisted Death and so much more....

Registration Forms available by contacting the coordinator:

Marion Saunders, 82 Foster Creek Dr. Newcastle Ontario L1B 1G5

Phone: 1- 905-439-2728 or Email: mares@idirect.ca

OR Online Website: www.acwcanada.com

DON'T MISS THIS GREAT OPPORTUNITY! COME AND BRING A FRIEND!

OPINION

Letter from an Expatriate • Rome 60 CE

Scriptures for Reflection • Mark 15: 15 – 25

HERBERT O'DRISCOLL

Retired Priest of the diocese of Calgary, Former Rector & Dean of Christ Church Cathedral, Vancouver

My dear sons,

Springtime in Rome is so incredibly beautiful. It warms the bones of an old man. Why this letter now? Because I want to set down for my beloved grandchildren, the event that changed all our lives, now 30 years ago. You two know it well, but as I said, it's for your children: Julia and Drusus, Agrippina and Simon.

I remember I turned 40 that year, you boys were 18 and 21. Two years before we had lost your mother. For some months I thought I would lose my mind. Perhaps it was that more than anything else that spurred the idea of a pilgrimage to Jerusalem.

We had left Palestine and settled in Cyrene in your grandfather's time. I had been born on that lovely Libyan coast. Our family business was prospering. I knew that you boys were old enough to look after things for a couple of months. I booked passage on a freight galley that would call in at Alexandria before going up to Joppa on the coast of Palestine.

The voyage was uneventful, very pleasant in spring. Jerusalem was teeming with people for Passover, expatriates like myself everywhere. I find a huge city exciting. You boys must have inherited this from me because here we all are in Rome, you two in your own business, your old father as your permanent guest!

It was early morning on my third day in Jerusalem. I was strolling by shops on one of the narrow streets when there was a sudden disturbance. There were shouts, people backing away to each side. I caught a glimpse of a Roman helmet. As the centre of things got closer I realized it was an execution detachment. When I saw the prisoner I was shocked. He could barely walk. He had obviously been lashed within an inch of his life. The weight of the heavy crossbeam he was trying to carry was making his knees buckle every few paces. He happened to fall again just as he reached where I was.

To this day what happened then is a blur. I realized the centurion in charge of things was shouting at me. I heard "You! Yes you! Pick it up!" I was terrified. Fingering a whip, he strode towards me, pointed to the heavy beam and said very deliberately and menacingly "Pick it up NOW!" Trembling, I was barely able to obey him.

We followed the street to the gate in the city wall, left most of the crowd behind, all except the hardened few who enjoyed an execution. At the top of a low mound there was an appalling sight. Two crosses already held two others, both obviously in unspeakable agony. The centurion turned to me and barked "You. That's enough. You can go." I turned to go, and then it happened. The prisoner turned towards me and mouthed a hoarse, "Thank you."

I didn't wait. I ran, down the slope, in under the city gate, along the streets, ran until I reached my lodgings, threw myself on the bed exhausted, and slept.

You know the rest of this family story, how I returned home to Cyrene haunted by that "Thank you" and by the eyes in that battered face. You remember how I tried for the next few years to find out something about the prisoner I had helped. Then a business colleague told me one day there was a group he thought I might like to meet. He and his wife had offered their house.

That evening I heard a name I had not known. I heard about the man whose cross I had carried. I heard the unbelievable news that had brought this group of friends together.

Somehow I knew that life would never again be the same for me.



Olive Tree and West Bank Hills, Palestine. PHOTO iStock/Getty Images

As you well know, a few years passed. You two became gifted businessmen, found your

wives, had your children. Life in the empire changed and you decided to sell the business in Libya and move north to Rome. Imagine my joy when both of your wives became involved with the community here. By then it had a name—Christian. Then my greater joy when you both became part of its life. All because I happened to be standing where someone fell in total exhaustion and pain, someone whom all of us as a family now call Saviour.

My dear Alexander and Rufus, you have both done well in Rome. You will leave your children a magnificent inheritance. One thing I ask. Keep this letter. Pass it on to them.

What it speaks of is precious beyond all else. Remember always our greeting...

*Jesus is Lord.
Your loving father, Simon ✠*

It is Not the Marriage Canon that Needs Changing

DAVID KELLETT

Priest with Permission to Officiate, diocese of New Westminster; Parishioner, Holy Trinity, Vancouver

As an older Anglican I am dismayed and worried about the Church. I am astonished our bishops have allowed a complex theological issue to come to a vote. The Church is not a political party. Neither is it a debating society. Where in the Bible, or in church history, has an important decision been made with a vote? Usually God will raise a special leader in a time of crisis: a prophet, a judge, a theologian, a saint. Why is God so silent these days?

To gay Anglicans I write: There are now many congregations willing to accept you. We understand you much better than previously. Your complaint about being a victim no longer holds. You need to move from an immature faith to a mature one. Inconsistencies, anomalies, and injustices may continue in the Church. Why? God allows these obstacles to teach us to have faith in Him alone, and not in a human institution. He calls you to have faith in the true God, the Holy Trinity, and to become mature in Christ. Is it not time to lay aside pushing a political agenda?

To our bishops, I write: You have an impossible task. You are called to be administrators, as well as pastors. You are also called to be guardians of apostolic faith. How can you possibly do these tasks alone? So where did the idea each bishop is a sovereign in his or her diocese come from? Why are bishops-within-a-diocese making doctrinal decisions? I suggest you remember an old, mythological concept. That is the concept of a False Spirit. His old name was Satan. A better name is the Trickster Spirit. This spirit is invisible and hidden. He is skilled. Could this false spirit be present in contemporary Anglican debates? Have you bishops not noticed there is a sensational and expanding aspect to the issue of Christian homosexuality? Could a false spirit be using this issue to cause division and chaos in the Church?

Votes, referendums, and plebiscites are high-risk procedures. Such voting processes have to be accompanied by good leadership. So research, planning, and thinking must precede such a process. Care must be taken over the wording of a motion or referendum question. The motion C003, presented at the 2013 General Synod, was intellectually lazy. It did not clearly articulate a Christian principle. Furthermore, it shifted the work of forming a clear motion onto another

committee, the Council of General Synod (CoGS). Did no one notice how sneaky this was? And wasn't there a false promise in the motion? "If you Anglicans change the Marriage Canon, I will give your Church peace." Is this the voice of Christ or the Trickster?

Liberal activism has been developing for over 50 years in our Church. It began in the 1960s. Back then it focused on liturgical reforms and the ordination of women. An important leader was Archbishop Ted Scott, Primate from 1971 to 1985. In the 1990s liberal activism became strident. This is associated with Bishop Ingham. Homosexuality was becoming a "Rights issue" in Canadian society. In 1998, activists in the diocese of New Westminster began to push a blessing rite as a way to recognize gay Anglicans.

How does one analyze what is going on? And how does one sort the theological issues from the political issues? I offer the following analysis:

First. Between Archbishop Scott and Bishop Ingham, there is a subtle change in attitude to the Church. Scott saw the Church as a safe base, and he encouraged Anglicans to get involved in issues out in society. With Bishop Ingham, the Church becomes a target for reform. In Ingham's theology, there is a clear image of a good, progressive Church. But there is also an image of a not-good Church. This is hinted at in his book, *Mansions of the Spirit*. Mostly it is an unconscious concept. This happens because Bishop Ingham brings a concept of Justice into his theology. As an intellectual, Ingham has read Marxist sociology at University. He is aware social institutions can be oppressive. Could the image of a not-good Church in his theology be the 1960's Church? 1990's Activists could look back at the 1960's Church, and see it as a place with stiff, formal worship, with an all male clergy, and practicing conventional morality. If activists think this way, they could see women and gays as victims both of society and of this past dull Church.

Second. The concept of Love is very confused in Activist Liberalism. In classic Liberalism, Christians used the concepts "the love of God" and "the love of neighbour" as basic ones. With the introduction of a Justice concept, Christians become concerned with women's rights, homosexual's rights, and the rights of the poor. These

causes can be described as loves, love for fellow women, love for a gay person, etc. So we have Love for Causes mixed in with Love of God along with Natural Love, Romantic Love, Brotherly Love, etc.

This Anglican believes 1990's activists are using a concept of Romantic Love as their key concept. Its essence is intense feelings for an object. This Love concept is highly sexual, and is indistinguishable from the concept of Love in the movies, songs and TV shows of contemporary culture. Furthermore, these activists are confusing Romantic Love with a theological concept, "the Passion of Christ." They claim having intense feelings about a social cause means they are imitating Christ in His passion. They believe intense feelings are evidence of a superior faith in God.

Third. This Anglican believes false spirits have entered the Church. As Christians we can use mythological concepts because faith operates below the mental level. Thinking and believing occur on different levels. As an unemployed priest I sat in the observer's section at Synod meetings here in the diocese of New Westminster from 2004 to 2010. I set myself the task of naming the spirits. I was given the following: the Deceiver, the Trickster, a Counterfeiter.

I observed activists were behaving like prophets. The Trickster's skill is his ability, with a person of small faith, to lead this person into a belief that they have great faith. He is able to make us feel more important than we really are. So if a sensational topic like homosexuality is on the agenda, a topic everyone feels entitled to have an opinion about, the Trickster has a wide field of opportunity to exaggerate, distort, and mislead.

The key issue our Church ought to be addressing is this: Does the Anglican Church have a doctrine of Christian Love that differs from the doctrine of Love contemporary society is promoting? This seems an easy question. But we need to define what "Christian" means. That is the difficult part. What is "Christian Love?" This issue involves a work of thinking. But it is also a work of transmitting and expressing authentic faith. A Christian thinker is someone who knows and respects past witnesses (Christian tradition, thinkers in past centuries). Such a thinker also engages

CONTINUED ON PAGE 18

A Place At the Table

STEPHANIE MOUL
St. Hilda's, Sechelt

In the maelstrom of “executive orders,” denial, untruth and painful realities, this day I sit with thoughts about “the table” and there always being room at it for the “other.”

The experience of being excluded from the meal table, from celebrations with friends and family, is a painful experience that many of us may know. But today, I think of the much broader picture, and the anguish of those who have no table to be included at, no table or food to put upon

it because they are refugees. What about those who are wanderers, pilgrims, outcasts who I may have walked passed today, having no idea that they may be the ones who deserve a place at my table, your table, the table of our communities? In fact, it is having a place at the table that helps create community, isn't it?

I sit with the horrific way in which certain people are being forbidden access to safety, refuge, a place at the table in our

communities, and in our many and diverse houses of faith. And how people are deciding that hatred and fear are reasons to take the lives of those who are different from us. Could it be that those making these rules do not know what it really feels like to be part of the community table? Could it be that they are truly starving and don't know it? So many in our culture of abundance have no idea what it means to be at the table, to truly feast with others and have rich conversation, laughter, tears, telling of stories, and being authentic about our own journey. Human suffering is experienced on so many levels, and here in our culture, making a place at the table is one way to apply a healing balm.

Right now, in the midst of all this, it is important to ensure that “for everyone born a place at the table,” and for me to join in providing a space at our table. Biblical scholar Walter Brueggeman would refer to this as the “practice of hope.” Brueggeman speaks of “Western White Exceptionalism” in which we have moved away from the practice of hope—sharing our lives and our meal tables with those who are different from us. He suggests that the church does not want to separate this “exceptionalism” from the gospel and we have become an unwelcoming culture towards those whom we perceive as different from us. Yet the gospel, and Jesus' example for us has no place for this kind of exclusive and isolating behaviour. Sharing a meal with anyone, those we know or those who are strangers to us, is how we as Christians follow in Jesus'

footsteps of loving care, and thereby we practice our faith through acts of hospitality.

As I sat down at the piano to play the piece *For Everyone Born, A Place At the Table*, I felt deep grief for those who are being denied a place of safety the chance to be part of our table, to share with us their rich culture of feasting and hospitality, to share with us the beauty of who they are. I felt deep grief for those who are so afraid of others that they have no idea of the joy that comes when we make space at the table.

I felt deep grief that some members of our Christian family have taken up the call by the newly- elected President of the USA and his team, to scapegoat those who are seen as not a part of our North American culture; the refugee, the foreigner, the outcast. This is in direct opposition to the example Jesus lived, of loving and caring for all, and seeing God's image in all people. The experience of sitting round the table, sharing a meal, or a cup of coffee is when and where we may realize we are all one, all *Image Bearers*, all knowing joy and suffering because of and in-spite of our diversity.

Shirley Murray, a hymn writer from New Zealand wrote this beautiful piece, *For Everyone Born, A Place At The Table* (see below). It could be considered a theme song for those of us who attend St. Hilda's-by-the -Sea on the Sunshine Coast of BC. It is a reminder that there is a place at the table for everyone and we are part of the work creating that space. Our challenge is to live that out every day. ✠



Refugees in transition and hosts August 2016. PHOTO iStock/Getty Images

It is Not the Marriage Canon that Needs Changing

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with contemporary issues and persons. Has such disciplined thinking been possible at the noisy Synods we Anglicans have held in the last 15 years?

The temptation facing us is now clear. The Trickster Spirit is offering an overly easy answer to a complex theological issue. The

question is, do our leaders have the strength to resist? Are they able to accept a living with ambiguity and a waiting for God's answer in His time? Or will they fall for a false, simple answer that pleases a majority who seek an easygoing faith? ✠

For Everyone Born, A Place At The Table
By Shirley Murray

For everyone born, a place at the table,
for everyone born, clean water and bread,
a shelter, a space, a safe place for growing,
for everyone born, a star overhead.

Refrain
And God will delight when we are creators
of justice and joy
yes, God will delight when we are creators
of justice and joy, justice and joy.

For woman and man, a place at the table,
revising the roles, deciding the share,
with wisdom and grace, dividing the power,
for woman and man, a system that's fair.

Refrain
For young and for old, a place at the table,
a voice to be heard, a part in the song,
the hands of a child in hands that are wrinkled,
for young and for old, the right to belong,

Refrain

For gay and for straight, a place at the table,
a covenant shared, a welcoming space,
a rainbow of race and gender and colour,
for gay and for straight, the chalice of grace.

Refrain
For just and unjust, a place at the table,
abuser, abused, with need to forgive,
in anger, in hurt, a mindset of mercy,
for just and unjust, a new way to live.

Refrain
For everyone born, a place at the table,
to live without fear, and simply to be,
to work, to speak out, to witness, to worship,
for everyone born, the right to be free.

And God will delight when we are creators
of justice and joy,
yes, God will delight when we are creators
of justice and joy, justice and joy.

LETTERS TO THE EDITOR

Although I really enjoy the news of our diocese, I find two items really bothering me. One is that there is no Letters to the Editor where ordinary parishioners can complement and criticize policies in the diocese. Without this feature, our Topic is simply Diocesan Propaganda.

Second, there is a huge shift towards blanket coverage of photos and articles of our bishop's presence in the diocese. Although it is important to report on the bishop's visits and policies, it seems very much over the top and a huge PR blitz that rivals Justin Trudeau and Christie Clarke. Surely, this is out of character for a humble bishop of our church.

What's next? A Trump style persona?

Eric Hanson, Associate Warden,
St. Albans, Richmond ✠

On March 4, meat markets across the Lower Mainland, Sunshine Coast and the Fraser Valley reported an unprecedented demand for tripe, as readers of Topic rushed into stores calling for the exotic offal. “We've never seen anything like this before,” said Safeway's chief butcher Frank Nimley. “It was that photograph on page 23 of the March 2017 issue that sparked this phenomenal craze for tripe. I just wish that the editor had let us know it was coming.”

Lyndon Grove, Christ Church Cathedral ✠

Just thought I would tell you how much I appreciate the coverage, stories and photographs from diocesan communications which give a close up of what's happening in the diocese. I also appreciate the contributions from others around our diocese and beyond.

I especially enjoy the articles by Canon Herb O'Driscoll and hope that they will become a regular feature.

Respectfully,
Maureen Speed, Christ Church Cathedral ✠

All are encouraged to submit letters, articles, reports on parish activities, opinion pieces, photos, drawings and more for consideration as content for Topic. Please email Randy Murray at rmurray@vancouver.anglican.ca. All contributions are appreciated. • Editor

Deadline for the Summer issue is April 21



Diocesan Youth Movement

YOUTH CONNECTIONS

News & Events for Youth in the Diocese of New Westminster

youth groups •

For Parish Youth Groups go to <http://bit.ly/1T5cWk0>

contact • Caitlin Reilley Beck

Diocesan Coordinator for Children & Youth Ministry
cbeck@vancouver.anglican.ca
604.684.6306 ext. 225

Reflections on a Wizard's Youth Retreat

STEVE BAILEY

Deacon of the diocese of New Westminster

I must admit, I love being around young people and basking in their enthusiasm and fresh perspectives on Christian commitment. As one of the diocesan clergy group available to support our teens and 20-somethings in their spiritual journeys, I'm grateful, as a somewhat battle-scarred educator, to have the opportunity to work with Anglican young people.

This year's annual February diocesan youth retreat was shortened because of Coquihalla highway delays forced by inclement weather, but the eventual trip to Sorrento Centre was without incident, and we arrived an hour ahead of our revised schedule. The bus trip in itself is always entertaining and becomes part of the retreat experience. Community building for the weekend starts on the bus. Enthusiastic singing is one of the main orders of the day — everything from *I have the joy, joy, joy, joy, down in my heart* to campfire songs, to singing through most of *The Lion King* as well as a host of other musicals. Music to our Anglican youth is a means of celebration of being together.

And then there's Sorrento Centre. Many of our youth have had the privilege to visit Sorrento many times. They love the place as a focus of worship, fun, study and good food. The bus was warmly greeted by Executive Director of the Centre the Rev. Louise Peters and Associate Director, Melissa Green. Room assignments were handled quickly,

and everyone settled in for a *Harry Potter* themed adventure.

And what an adventure! Theme leader for the weekend was Shalome McNeill Cooper, a native of Atlantic Canada who has served at the Iona Centre in Scotland and is about to launch into ministry with the Methodist Church in England. Shalome engaged participants with her humour, wit and deep understanding of the human condition and her knowledge of the relationship between theological understanding and the *Harry Potter* saga. Shalome covered a number of topics relating Christian praxis to economic, social and spiritual issues raised in the *Harry Potter* books. What I enjoyed most was the knowledge the youth brought to the discussion not only of the *Harry Potter* books, but also of the story's relationship to Scripture and spiritual journeying. Shalome was a real gift to our up and coming Anglican generation. I wish many more of them could have experienced the learning community she created during the weekend.

Also present to lead various kinds of workshops over the weekend were: Judy Steers, known for her youth work with the National Church and presently serving at Christ Church Cathedral; Kimberly Blair, St. Mary's, Kerrisdale; Lauren and Jonathan Pinkney of St. Albans, Burnaby; and Heather Robertson of St. Timothy's, Burnaby. There were also sessions on improvisation led by Ashley Blair of Victoria. The music jamming and worship band under the leadership of Rev. Clare Morgan of St. Phillip was more than inspiring. Bradley Gustaven organized a great outdoor game and there was a rather "cool" labyrinth walk. Chief organizer and coordinator for the event was Caitlin Reilley Beck, our diocesan Children's and Youth Ministry Coordinator who put together an effective team of organizers. Young people came from around the diocese as well as from Kamloops, Kelowna and Golden.

So what are we left with here? The main reality is that we have invested in and are continuing to invest in our younger Anglicans as they grow to adulthood and we hope will remain part of the institutional church. We know the dropout rate is significant, but we're making a real effort to stem the flow. I was involved in developing a plan a few

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The whole group gathers around the wonderful collection of *Harry Potter* materials, which helped bring the theme to life. PHOTO Caitlin Reilley Beck

Hineni House

ANITA LAURA FONSECA

Community Director, Hineni House

Last September the St. Margaret's Cedar Cottage (1530 East 22nd Avenue, Vancouver) congregation launched a ministry called *Hineni House*, an interfaith spiritual intentional community for people in their 20s and 30s who want to talk about spirituality, discern together, grow together and make the world a better place. They chose the name "Hineni" (הִנֵּנִי) because it is the Hebrew word for "Here I am." It is the Hebrew Bible response people gave when God was calling them, thus it is a sign of both action and commitment.

When St. Margaret's developed the Hineni House vision almost five years ago, they had in mind the spirit of friar Richard Rhor's words, "We do not think ourselves into new ways of living, we live ourselves into new ways of thinking." In other words, the best and most effective way to deepen your faith is to live out your spiritual life like everything else depended on that. Because in a way, it does! As Gandhi said, the best way to make this world a better place is to become that change we wish to see in the world.

This year we have three *Hinenites* living in our 1,500 square foot House, they each have their own room and share all other areas. Two of them are graduate students and

one is a student-to-be, while they work, volunteer and lead life-giving busy lives. Once a week we all gather to discuss matters such as our spiritual inquiries, our fears, our joys,



The three Hinenites joined by St. Margaret's rector, the Rev. Heidi Brear standing on left and the author/photographer Anita Fonseca seated on left. PHOTO Anita Fonseca

our plans and dreams for our lives, and of course, to eat. Because there is a lot of eating involved in our vegetarian household! Through facilitated circles, we engage in group spiritual direction, lectio divina, contemplative and guided meditation, prayer and other spiritual practices. Additionally, residents may opt to engage in one-on-one spiritual direction, and counselling, and we also have a resident Conflict Transformation facilitator who has been teaching us along the way, how to be effective and empathetic communicators. Our projects for 2017 through 2018 include creating a community garden where we can grow our own food year-round, adding sections to our backyard meditation trail, going for an outdoors retreat, and much more.

It's been an indescribable journey so far and we've grown very close. We have shared laughter and tears, we have sung together and gone out to eat... eating is likely one of the things we do the most together! If you are interested in joining this open spiritual community where you can meet like-minded people you will be happy to know that applications for our 2017–2018 program opened April 1, 2017. To learn more about the House and the program visit www.hinenihouse.org or email us at hinenihouse@gmail.com. ☘




Hineni House covered by a light dusting of snow. PHOTO Anita Fonseca



The Meditation Trail in the Hineni backyard. PHOTO Anita Fonseca



A quiet moment at the Hineni Retreat. PHOTO Anita Fonseca



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LEFT Michael and Jodie make their very own wands in a workshop led by Lauren Pinkney. RIGHT Wands made the previous day by participants rest among the candles, which were lit during prayer time in the Eucharist. PHOTOS Caitlin Reilley Beck

Reflections on a Wizard's Youth Retreat

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years back to establish dedicated diocesan and parish funds to subsidize youth so that they could get to major youth events from all parts of BC and the Yukon. Unfortunately this has never become a reality.

Through my lens as a deacon in the diocese I believe that youth weekends and focused youth spiritual encounter times must be a priority as we support younger Anglicans and potential Christians and Anglicans in ways that reflect my own diaconal vows to “bring the concerns of the world to the church, and make the power and love of Jesus Christ a living reality for our youth (my own liturgical paraphrase).” Youth from parishes where they find themselves without many peers are strengthened and encouraged by finding each other at diocesan and multi-parish youth events.

The other reality to grasp here is the challenge to all of us, and not just deacons to engage our parishes in supporting youth by finding ways of getting more of them to first class events like this *Wizard's Retreat*. As youth explored their own experience through being Gryffindors, Hufflepuffs, Ravensclaws and Slytherins for the weekend, they came to new insights of what it means to act *Christianly* in the world.

Thanks be to God for organizations like our Diocesan Youth Movement and the BC and Yukon Anglican Youth Movement and for those who lead them. Let's give them all the support we can. ✚



LEFT & RIGHT Judy Steers and Raymond Wong worked together to build a quinzee snow shelter during activity time. PHOTOS Caitlin Reilley Beck



Walking the Labyrinth in a workshop on the hero's journey led by the Rev. Clare Morgan. PHOTO Caitlin Reilley Beck



Peering in through the window on a workshop on *Hogwarts Hospitality* led by Lauren Pinkney and Kimberly Blair. PHOTO Caitlin Reilley Beck



The Rev. Clare Morgan and the Rev. Shalome MacNeill Cooper lead the group in the Eucharist on Sunday morning. PHOTO Caitlin Reilley Beck



Heather Robertson (far right) of St. Timothy's leads a workshop on *Magic and Theology*. PHOTO Caitlin Reilley Beck



LEFT Emma, Colin and Madeleine lead a jam session during activities time on Sunday afternoon. RIGHT A group of participants shows off their Muggle Mud creations from Potions class led by Heather Robertson. PHOTOS Caitlin Reilley Beck