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in Vancouver**

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Sitting by the campfire during Artaban's Family Camp Week. PHOTO Alys Shantz

# Camping Around the Diocese

Many thanks to representatives of these three programs: Sorrento Centre (The Ecclesiastical Province of BC/Yukon); Sacred Earth Camp (Salal + Cedar Watershed Discipleship, a church plant of the diocese of New Westminster); and Camp Artaban (an independent Christian camping program with a history in the diocese of New Westminster) for supplying Topic and diocesan communications with images of and information about their summer of 2016 programming.

The report from Jane Dittrich, long time supporter and sometime associate of Sorrento Centre looked at one particular section of the full Sorrento summer program, the other two reports were general overviews of the first ever Sacred Earth Camp (two weeks) and the return (after three years absence) of three one week long camps at Camp Artaban.

Continuing the theme in this October issue of Topic, the dedicated Diocesan Youth Ministry contribution this month found on the DYM page is an informative conversation about this past summer's CampOUT. • Editor

More Camping Around the Diocese on pages 2, 3 & 4...



Jane Dittrich with James in Shuswap Lake. PHOTO Jane Dittrich



Getting ready for the Speak Out in protest of Kinder Morgan's Trans Mountain pipeline, August 11.



A Group Shot of Junior Coed week participants at Camp Artaban. PHOTO Skye Walks



Paula and Canon Herbert O'Driscoll with great-granddaughter, Emma. PHOTO Jane Dittrich



At the Crafts Table at Camp Artaban. PHOTO Skye Walks





The prophetic rainbow. PHOTO Jane Dittrich

# Camping Around the Diocese

## A Rainbow at Sorrento Centre

JANE DITTRICH  
Christ Church Cathedral

The 2016 Sorrento Centre summer course programming got off to a wonderful start, under the leadership of the Rev. Canon Herbert O’Driscoll during the week of July 10 – 16. O’Driscoll, along with course co-leader the Rev. Canon Dr. Richard LeSueur (rector of St. George’s, Cadboro Bay) led a course examining the life, mission and timeless message of St. Paul the Apostle entitled, *A Distant Mirror*.

On the Tuesday night, July 12, O’Driscoll gave a public lecture to a capacity crowd in the Centres’ Caritas building conference room. The lecture, focusing onthe works of C. S. Lewis, was entitled *The Man Who Discovered Narnia*, and included excerpts from (and O’Driscoll’s reflections of) Lewis’ *Narnia* series, *Mere Christianity* and *The Screwtape Letters*.

Canon O’Driscoll and his wife Paula were blessed to have four generations of their family on site for the week, which included three of their four children, three grandchildren and two great grandchildren.

The worship leaders for the week were the high energy and inspiring duo of Kevin Zakresky and the Rev. Jay Koyle. Zakresky is director of music at St. Helen’s in Vancouver, and Koyle is a congregational development officer from the

Diocese of Algoma in Ontario. Koyle also gave the homily at the closing Eucharist on Friday, in the outdoor chapel.

The weather was uncharacteristically rainy for July, and there were several bouts of thunder and lightning throughout the week, which added some extra excitement and kept those in attendance who were sleeping in tents on their toes! Following one such weather event, a double rainbow appeared over the Centre shortly after the General Synod of the Anglican Church of Canada voted in favour (first reading) of the same-sex marriage motion, and this coincidental symbolism was noted by several who witnessed it.

In addition to the course component, the week featured favourite Sorrento Centre traditions including: campfire/singalong night at the beach, Variety Night, the water fight on the Centres’ large field, tour of the Sorrento Centre farm, open house at St. Mary’s Anglican-United Church in the town of Sorrento, and the dance on Friday night in Kekuli, the Centres’ outdoor covered amphitheatre. All of these annual activities are multi-generational and are great bonding opportunities for staff, guests, children and adults alike on the Centre site each week in the summer.

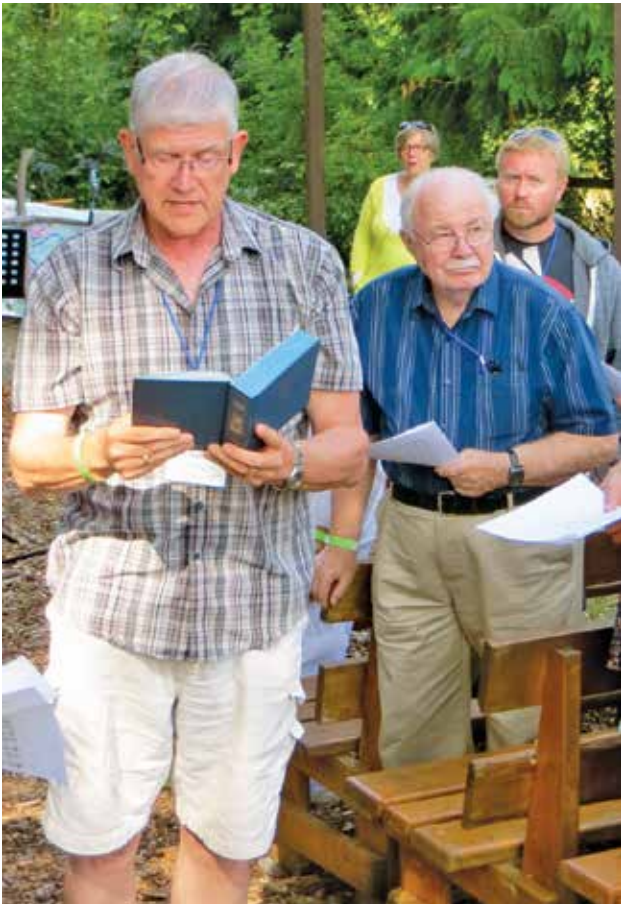
The diocese of New Westminster was well-represented with parishioners from: Christ Church Cathedral; St. Laurence, Coquitlam; St. George, Fort Langley; St. Mary’s, Kerrisdale; and St. Mark’s, Ocean Park.

Sorrento Centre Executive Director, the Rev. Louise Peters provided graceful, warm and enthusiastic leadership to all who were there for the week, and her genuine commitment to all who love and attend Sorrento Centre was felt by all.

Please have a look at this video done by Herbert O’Driscoll articulating the sacred space which is Sorrento Centre: [www.youtube.com/watch?v=-S69VyDIeE4](http://www.youtube.com/watch?v=-S69VyDIeE4). ♣



LEFT Worship leader, the Rev. Jay Koyle. RIGHT Executive Director of Sorrento Centre, the Rev. Louise Peters with Canon O’Driscoll. PHOTOS Jane Dittrich



LEFT Canon O’Driscoll’s Standing Room Only lecture on C. S. Lewis. RIGHT In the foreground, two clergy from the diocese of New Westminster, the Reverends Steve Bailey and Peter Niblock. PHOTOS Jane Dittrich

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



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

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**Thank you!**





LEFT Posing for a shot at A Rocha's Brooksdale Farm. MIDDLE Filming at A Rocha. RIGHT Listening and Learning Circle at A Rocha. PHOTOS Courtesy of Salal + Cedar — Sacred Earth Camp

# Camping Around the Diocese

## Sacred Earth Camp • Growing Young Leaders

SUI-TAA-KII (DANIELLE BLACK)

Oki, my name is Sui-Taa-Kii, or *Rain Woman* from Treaty 7, or more respectfully, Blackfoot Territory, where we refer to ourselves as Niitsitapi, or *Original people*. I am an advocate for Missing and Murdered Indigenous Women and Girls, and have spent the last year travelling across Turtle Island talking about intergenerational trauma and the power of creative resilience. In July, I was commissioned onto the Primate's Youth and Elder Council, dedicated to making sure the Anglican Church of Canada abides by the United Nations Declaration on the Rights of Indigenous Peoples. My heart and my ancestors guide me on this journey to decolonization.

I was welcomed to unceded Coast Salish Territory where I worked as program coordinator for Salal + Cedar's Sacred Earth Camp. Housed at A Rocha's Brooksdale Farm in Surrey during the second and third weeks of August 2016, the camp focused on environmental justice issues of the lower Fraser watershed and amplifying youth voices. The campers ranged in age from 12–23. They identified as: indigenous, settler, migrant, gender fluid, and LGBTQ, which made for a diverse group. During introductions, each person had the opportunity to share their name, their ancestry, and their preferred pronouns. As someone learning their language, I took every opportunity to introduce myself in Blackfoot, and encouraged everyone to call me Sui-Taa-Kii over my English name Danielle. Most of the

group identified with them/they pronouns as well as she/her and him/his.

On the farm, our daily schedule included conservation work, farming, and helping prepare meals from garden produce. During the first week, A Rocha interns and staff shared their conservation work restoring native plants and species back into the ecosystem. A highlight was cutting invasive Himalayan blackberry bushes, and removing introduced tadpoles and frogs from the nearby pond.

For the two weeks, the participants sat at the feet of knowledge carriers, fostered their creative resilience through poems and spoken word, made local medicines and food from the land, and learned spiritual practices. More specifically, they: were taught hand drum songs, learned cedar weaving, smudged, walked the labyrinth, prayed the Examen (the Examen is an ancient practice in the Church that can help us see God's hand at work in our whole experience), joined a canoe trip with members of the Tsleil-Waututh Nation. We had conversations about colonization, cultural appropriation, racism, and systematic or institutional issues. We were also given the opportunity to hear from land and water defenders involved in the camp-out protesting the Kinder Morgan pipeline on Burnaby Mountain.

Because of the knowledge, teachings, and incredibly strong individuals who spoke with us, the camp unanimously



Butterfly drum. PHOTO Courtesy of Salal + Cedar — Sacred Earth Camp

chose to take action for Indigenous land justice on this territory. After setting goals, making posters, writing a press release, and doing media training, the group attended the August 11 *Speak Out* against Kinder Morgan's Trans Mountain pipeline. Youth shared thoughts, poems, prayers, and spoken word in opposition to the project, an injustice they feel must be stopped for the sake of the future. The audience and panel members listened fixedly to what the youth had to say; other presenters yelled "Warriors!" and cheered as the youth made their statements. The incredible strength and courage of these young leaders was recognized. Even CBC TV News came to hear what the youth of Sacred Earth Camp had to say.

My time at the camp was eye-opening and inspiring. I believe that the youth have

perhaps the most important role in our world. As adults, sometimes we fail to realize that we have much to learn from younger generations about compassion, courageous hearts, and strong spirits. I was reminded that the future is bright, not only do our youth care about what's happening in the world, they want to be leaders in saving something irreplaceable. Sacred Earth Camp isn't just about environmentalism or activism, it is about faithfully honoring the path our ancestors paved for us, protecting our future, and leaving a legacy by making a difference. I am inspired by the growth I see in our youth, I look forward to crossing paths again. I am grateful for this opportunity, fulfilled by the connections I made, and most importantly, I am proud of these young leaders and honored to stand next to them as justice-fighters and land-protectors. ✦



Kinder Morgan Trans Mountain pipeline protest in Burnaby. PHOTO Courtesy of Salal + Cedar — Sacred Earth Camp

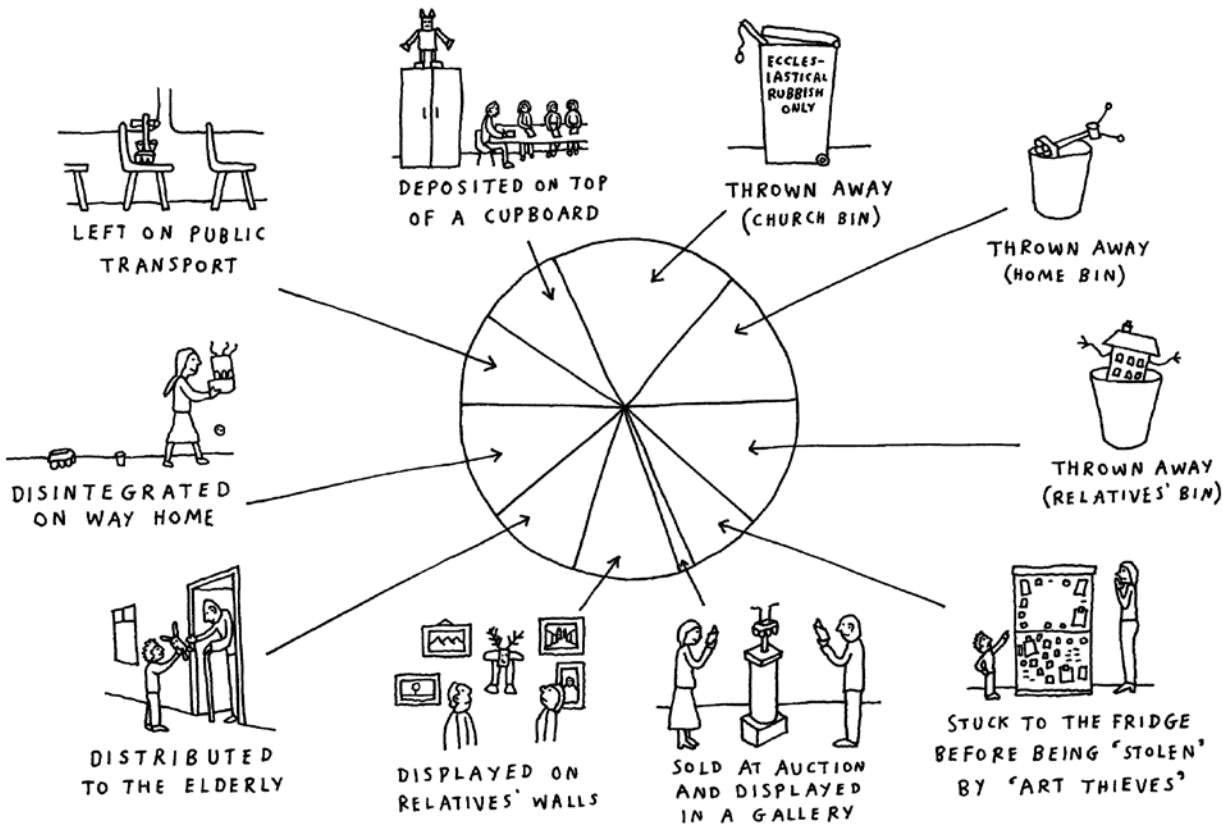
### THIS MONTH IN HISTORY

compiled by Anglican Archivist Melanie Delva

- 20 years • 1996** Former Archbishop of Canterbury, Lord Robert Runcie visits the diocese and is Guest Preacher at Christ Church Cathedral.
- 30 years • 1986** Christ Church Cathedral appoints Rupert Lang as music director.
- 50 years • 1966** 200 people register for Conference on Christian Commitment but only 37 show up.

## CHILDREN'S CRAFT ITEMS

WHAT HAPPENS TO THEM





# Camping Around the Diocese

## Camp Artaban is Back in Action

TANIS LAMPING  
Artaban Office Administrator (with files from Brian Walks)

This past summer, after an absence of three years, campers, volunteers and permanent staff were welcomed back to Camp Artaban.

It was a year of growth for everyone involved in breathing life back into Christian camping at Artaban. Through a very generous donation, essential upgrades were made to the water system, the floats on the waterfront, the kitchen, the main generator which provides power to the Artaban campus, roofing for both the Recreation Hall and Dining Hall, indoor and outdoor climbing walls as well as Somerville House and the Wilma Mitchell Hospital. All of which were necessary in order to open for the summer of 2016.

Directors and their staff came enthusiastically onboard and collectively tried to remember how to run opening and closing ceremonies and which games were the most popular. Of course, Camp would not be Camp without the campers. Campers were thrilled to be back at Camp or experiencing the joy of it for the very first time. Camp Artaban did what it has always done best, be a place of Christian community abundant in God's blessings where the Gospel is gently shared with everyone. It is likely that everyone will want to come back next year and bring some friends.

All three camps were run with great success. Junior Coed, directed by Chris Walks, had the honour of kicking off the season. Great memories and friendships were made, enough to make a commitment to meet again next summer at Camp Artaban. Senior Coed, directed by Amber Logie, was intimate and special with in-depth programming, from swimming lessons to canoe rescue drills to impromptu, midnight-all-camp-dance parties. Family Camp, directed by Cathy Gilbert, was rewarding, challenging, and sometimes exhausting; but overall offered renewed faith in God's presence. Family Camp played host to a sold out Visitor's Day where guests experienced camp for the day. Through our Campership program, we were able to help eleven campers come to Camp who would not have otherwise had the opportunity.

Camp Artaban's mission is to challenge children, youth, and adults—spiritually, mentally and physically—in a camping context so that they may be brought into closer relationship with God and each other in a loving community. Each week achieved this with grace, and frequently murmurings were heard such as "there is something about this place."

It was wonderful to hear the laughter and excitement echo through the trees and down the bay once again. Senior Coed, in particular, did this in style with an outstanding Rock the Dock event, which was greeted with applause from those on boats anchored in the bay. What a wonderful witness and means of announcing Camp's return.

We look forward to welcoming more people back to Camp next summer. ✦



Cole and Nolan enjoy some canoe time. PHOTO Skye Walks



Avery and Bella on a paddleboard. PHOTO Skye Walks



Chapel underneath the Gentleness Arch during the Family Camp. PHOTO Alys Shantz



Nolan, Izzy and Sea in the candlelight during a pleasant evening in the beautiful outdoors. PHOTO Skye Walks



## EXPLORING God's Call

### Vocations Day

October 22, 2016  
9:30am – 2:30pm  
Synod Office  
• 1410 Nanton Avenue, Vancouver  
• Lunch is included

The Diocese of New Westminster is taking steps to actively promote vocations to diaconal and priestly ministry. This active promotion aligns with our desire as Christian people to be faithful servants of the Lord, ensuring that all those who sense a call have the opportunity to explore and discern that call potentially leading to ordained ministry in Christ's Church.



Join Bishop Melissa Skelton; the Venerable Bruce Morris, Archdeacon of Deacons; the Reverend Dr. Ellen Clark-King, Director for Diaconal Formation; and others who explored God's call for a day dedicated to the topic of Divine Call.

Parish clergy interested in encouraging vocations also welcome!



“Discovering Vocation does not mean scrambling toward some prize just beyond my reach but accepting the treasure of true self I already possess.  
Vocation does not come from a voice 'out there' calling me to be something I am not. It comes from a voice 'in here' calling me to be the person I was born to be, to fulfill the original selfhood given me at birth by God.”  
- Fr. Thomas Merton, CCSO (1915 – 1968) -

Let us know you are coming by contacting the Venerable Bruce Morris at [bmorris@vancouver.anglican.ca](mailto:bmorris@vancouver.anglican.ca) or by calling the Synod Offices at 604.684.6306



Diocese of New Westminster  
ANGLICAN CHURCH OF CANADA





JCON youth participants assembling the "care packages."  
PHOTO Courtesy of Michiko Tatchell



JCON 2016 participants gathered in front of the Japanese Language School in Vancouver's Downtown Eastside. PHOTO Takeshi Nagasawa



Holy Cross's Bishop's Warden, Basil Izumi, ODNW. PHOTO Takeshi Nagasawa



Co-Convenor of JCON 2016 – 2017 and co-author of the article, Michiko Tatchell, ODNW. PHOTO Takeshi Nagasawa

# Japanese Convocation 2016 in Vancouver

GAYLE KAWAHARA & MICHIKO TATCHELL  
2016 – 2017 EAM JCON Co-Convenors

Episcopal Asiamerica Ministry (EAM) is a national program of The Episcopal Church (TEC). EAM has seven separate ethnic convocations. These seven convocations meet separately once a year. They meet collectively once every three years; the last one was in Seoul in 2015, and the next one is in Hawaii in 2018.

The Episcopal Church's Japanese Convocation (JCON) met in Vancouver from June 17 to 19, 2016. The Episcopal Church's Filipino Convocation will be meeting in Vancouver in the summer of 2017.

There were 40 participants at JCON 2016. Those who travelled to the event represented six churches and came from: Hawaii, San Francisco, Los Angeles, New York, Seattle, and Toronto. There were seven churches in total with the inclusion of Holy Cross, Vancouver.

## YOUTH

Nine young people attended JCON 2016; four were from the US and five were from Canada. Youth programs have been a consistent part of JCON get-togethers over the years. The youth focus on a compassionate service project. This year the group assembled care packages for the needy. The 20 that were assembled were distributed as part of the Holy Cross/St. Michael's Meal Ministry hot meal.

The nine youth went on a "youth tour" all day on the Saturday, June 18. They were led by the Holy Cross Youth Leader and accompanied by five adults. The group visited the Cleveland Dam and the Lynn Valley Fish Hatchery, followed by some souvenir shopping at Lonsdale Quay in North Vancouver, and then to East Vancouver and a music practice at Holy Cross. The youth participants prepared a rendition of *You Raise Me Up*, with trumpet accompaniment, that brought tears during Communion on the Sunday.

## PROGRAM

The focus of the JCON program in Vancouver was the history of the Japanese-Canadian expulsion from the West Coast during WW II (1942), parallel to the Japanese-American expulsion that occurred at the same time. Two of the Canadian participants at JCON were survivors of the expulsion: Joy Kogawa and Basil Izumi. They both shared moving, heartfelt testimonials of their experiences.

In addition to the testimonials, JCON folks went on a walking tour through old Japan Town, visiting St. James' Anglican Church along the way, and morning presentations at the historic Vancouver Japanese Language School. The day's historic tours ended at Steveston, with a visit to the Cannery, a National Historic Site.

Between the testimonials, the presentations, and the historical sites, JCON truly had a "lived experience" of the endemic racism of the 30s and 40s, a clear parallel with their own lived experiences in the United States in those same years.

Every EAM Convocation has a business meeting. JCON's meeting in Vancouver was held at the Diocesan Synod office. The Rev. Ruth Monette, Director for Mission & Ministry Development, greeted JCON on behalf of the diocese, and read a welcoming letter from Bishop Melissa Skelton.

The beginning of the business meeting was taken up with the seven churches sharing their stories (Hawaii, San Francisco, Los Angeles, New York, Seattle, Toronto, and Vancouver). This was followed by elections, where Gayle Kawahara was re-elected as co-convenor for the seventh time. A bit of history was made when Canadian, Michiko Tatchell was elected as Gayle's co-convenor. This is the first time in the 43-year history of EAM that someone from outside the US was elected to the JCON executive.

On the Saturday evening all 40 JCON 2016 participants gathered for a "Last Supper" on the Vancouver Waterfront. It was a high energy and spirit-filled fellowship time.

This spirit carried on over into the Sunday morning service at Holy Cross Japanese Canadian Anglican Church. That service was followed by a tour of the historic Columbarium, and a potluck in the church hall, with sushi provided by the diocese.

## WHAT DID WE LEARN?

The EAM Missioner for the Episcopal Church, the Rev. Dr. Fred Vergara, participated in all three days, and was the keynote speaker on Day 2 at the Synod Office. He spoke eloquently about the global vision of EAM, and how the formation of Anglican Canadian Ministry (ACAM) in Canada was only the first of several steps he saw on the horizon: Europe, Asia (& Brazil?). He emphasized his hope that EAM and ACAM would become ever closer. Three actions will certainly forward this agenda: JCON 2016 in Vancouver, the Filipino-American Convocation in Vancouver in 2017, and the election of a JCON co-convenor from Vancouver at this JCON 2016.

Leadership Development has always been a goal of EAM, and the Rev. Dr. Fred Vergara shared his vision for a new leadership development program in the EAM context, called *ANDREWS*. Building on the concept of Moses's 70 elders, this three-year program will be anchored in the *Palestine of Jesus* course offered at St. George's College in Jerusalem, with plans to have ten "exemplary leaders" trained at each of the seven convocations.

All seven of the participating churches have a shared history, grounded in the Japanese culture, and the expulsions from the West Coast during WW II. All have challenges, especially retaining the younger generation. All the churches have experienced a trend towards multiculturalism. All the churches cherish the importance of the annual EAM get-togethers as a primary way to retain a cultural/spiritual focus unique to their congregations. JCON 2016 was a beginning in expanding the concept across the Anglican Communion.

EAM continues to be a role model, and provide leadership and support to the Canadian church. Inspiration from EAM, beginning in 2011, led to the formation of an equivalent body on the Canadian west coast. Often referred to as EAM North, it evolved to ACAM to reflect its Anglican base in Canada. Vancouver participation since 2011, has very recently led to the institutionalization of what is today referred to as ACAM-West. Toronto participation at JCON 2016 has the potential to lead to the formation of ACAM-East in Toronto.

On multiple occasions, the Canadians participating in JCON 2016 thanked EAM for their five years of inspiration that has led to where we are today—it would not have happened without them. ☘



The two newly elected co-convenors with their spouses pose for a photo with Joy Kogawa. PHOTO Takeshi Nagasawa

*"All seven of the participating churches have a shared history,  
grounded in the Japanese culture,  
and the expulsions from the West Coast during WWII.  
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as a primary way to retain a cultural/spiritual focus  
unique to their congregations."*



# New Worshipping Communities Around the Diocese

There are three emerging worshipping communities in the diocese of New Westminster. They are: St. Brigids, Salal + Cedar Watershed Discipleship, and St. Hildegard's Sanctuary. St. Brigids and St. Hildegard's Sanctuary are ministries of existing parishes: Christ Church Cathedral for St. Brigids and St. Hildegard's Sanctuary is a ministry of St. Faith's. Salal + Cedar is a diocesan project which uses a variety of venues for worship, but most specifically the open spaces of God's creation.

Many thanks to the folks from each of these faith communities: Andrew Stephens-Rennie, the Rev. Laurel Dykstra and the Reverends Christine Wilson and Melanie Calabrigo for sharing information about their ministries with Topic readers. • Editor



Salal + Cedar and St. Brigids folks in the Pride Parade. PHOTO Randy Murray

## St. Brigids

ANDREW STEPHENS-RENNIE

Assistant to the Rector for Evangelism and Christian Formation (at Christ Church Cathedral), with responsibility for community development of the St. Brigids community

St. Brigids' first public service of worship took place on Sunday May 4, 2014 with a group of five people meeting in Christ Church Cathedral's lower level. We gathered for Eucharist. We sang poorly. We experimented boldly. Over time, the community continued to grow. We grew into our capacity to listen to God and to one another. A musician joined our number, and our sung worship began to improve.

The vision for St. Brigids had started a year before, when I found myself in a chance conversation at the Synod office with the Rev. Marnie Peterson. While coming from different backgrounds, theological perspectives and experiences of church, we found common ground in our hopes and dreams for what a new and emerging Christian community might look like.

From the beginning, we planned together in this lay-clergy partnership, embedding dialogue and differences of opinion in how this new congregation would be formed.

This approach has extended into the ways the Cathedral's St. Brigids community makes decisions. It has been manifest in the way members experience the freedom and support they need to spearhead new and responsive ministries.

Week in and week out there are low barrier ways to participate in liturgy. Whether it's your first time or your 100th Sunday, you are invited to participate by reading, leading prayers, or offering your own reflections in the shared homily, an intentional time of reflection in which the preacher never has the final word.

Gathering weekly at 5:30 pm, St. Brigids is an emerging, LGBTQ-affirming Christian community rooted in the Anglican tradition located in downtown Vancouver. From the beginning, it has been a community where questions are honoured, faith is nurtured, and discipleship pursued.

While these statements might be true of many congregations, it has always seemed important that this new witnessing community make these declarations up front. People who have joined the congregation have consistently remarked that these statements, which appear on the St. Brigids website, are both true to their experience, and what drew them to visit in the first place.

In advance of presenting at the Anglican Diocese of Toronto's Vital Church Planting conference earlier this year,

Marnie asked Tracy Tobin why St. Brigids is an important ministry for her and for others she knows. Tracy shares:

"Church experiences have been traumatic and harmful to a lot of people. There's a desperate need for a church that's approachable and inclusive of all genders, races, previous religious experiences, and cultures."

She goes on to say:

"At St. Brigids there is enough that is familiar to us from our church backgrounds and there's an opportunity for those things to be reclaimed in a way that's real and significant and not a matter of repetition and rote. [It's a place] where the Scriptures come alive within the context of the family of people who have gathered together, in the context of this place and time, in our cultures, in our communities, in our world."

As we move into the fall of 2016, St. Brigids' ministry palette has grown to offer a number of other ways to proclaim and embody this good news in and for our neighbourhood and city. Through it all, our focus has been on providing clear and identifiable ways to engage more deeply with God, especially for those of us in recovery from negative experiences of church.

Veronica Collins, a member of St. Brigids' discernment group writes:

"I'm hopeful that as the church looks for new models, spaces and communities like St. Brigids will become more common, and the cautious and questioning among us will find welcoming homes where we can re-imagine and practice our faith despite—or perhaps amidst—doubt."

This is a hope so many of us share. Not that St. Brigids is the model, but that along with Salal + Cedar and St. Hildegard's, and others, we will explore ways of reimagining and practicing a deeply rooted Christian faith that is conversant with the cultures of which we are a part.

As we look ahead to the autumn and coming year, St. Brigids is engaging this conversation in a variety of ways.

This fall, we continue our monthly evenings of *Contemplative Prayer & Song* in partnership with St. Margaret's, Cedar Cottage. Curated by St. Brigids member Bill Larcombe, these hour-long experiences of prayer use a blend of *lectio divina*, guided meditation, and Taizé-inspired chant.

On four Tuesdays in October and November, we will offer *Introduction to Anglicanism* for all interested. Because



The author, Andrew Stephens-Rennie, at the 2016 Pride Parade, July 31. PHOTO Randy Murray



A St. Brigids collage. PHOTO Courtesy of Andrew Stephens-Rennie

so many who are new to St. Brigids are also new to the Anglican Church, this course is meant to orient folks to the richness of our Anglican identity, history, spirituality, and practice, allowing them to develop a sense of how they connect with the unfolding Anglican story.

On November 1, 2016 (All Saints Day), we are presenting *Come to the Table: an Evening of Story, Stillness and Song with William Paul Young* at Christ Church Cathedral. Many know Paul as the bestselling author of *The Shack*.

CONTINUED ON PAGE 7



## St. Brigids

CONTINUED FROM PAGE 6

with a movie to be released in January. *Come to the Table* will focus on hope-filled ways to re-narrate our stories in the face of conflict, trauma, or sudden change.

As I look ahead to the autumn, I do so with the sense

of God's grace and providence, even on the midst of uncertainty as to what's next. I am aware of the gift that this new and emerging congregation has been to me, and the way in which it continues to provide healing and rest

for so many others.

You can find out more about the Cathedral's St. Brigids congregation at [www.stbrigid.ca](http://www.stbrigid.ca) or by following them on Facebook at [www.facebook.com/stbrigidvvr](https://www.facebook.com/stbrigidvvr). ☙



Easter 2015. PHOTO Courtesy of Andrew Stephens-Rennie



A St. Brigids family with the Rev. Marnie Peterson (right). PHOTO Courtesy of Andrew Stephens-Rennie

## Salal + Cedar Watershed Discipleship

THE REVEREND LAUREL DYKSTRA

*Priest-in-charge, Salal + Cedar*

Salal + Cedar Watershed Discipleship community was commissioned one year ago on the Autumnal Equinox in a grove of Douglas Fir—with sweetgrass, fire, river water, unicycles, bread, wine and prayers. The signs and symbols of our itinerant ministry were placed in a backpack and an odd little group committed ourselves to the Fifth Mark of Mission “to safeguard the integrity of creation” in the lower Fraser watershed, Coast Salish Territory.

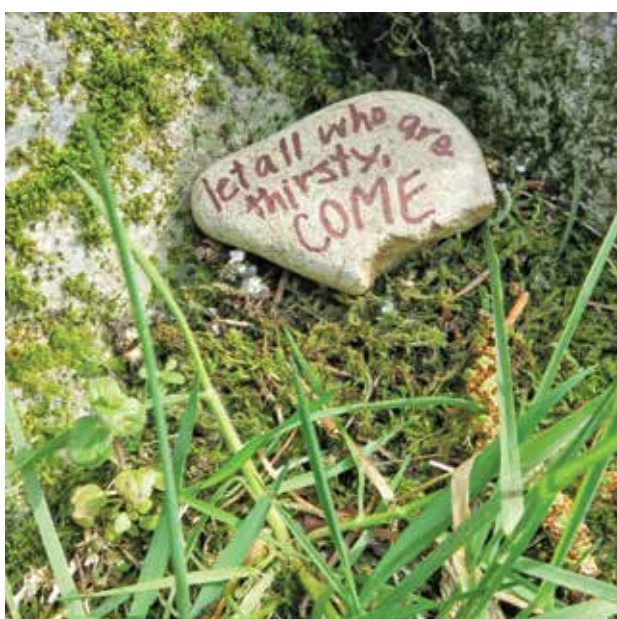
Salal + Cedar is part of the North American watershed discipleship movement, Christians focusing on their vocation of place in God's creation in response to our current state of ecological crisis. When people see our banner at demonstrations, at diocesan events or in ecumenical settings the easiest answer to the question, “What is Salal + Cedar?” is that we are a little environmental justice church that worships outdoors.

We meet approximately twice a month on beaches, farms, riverbanks, parks, and mountains. Our usual pattern is to gather on a Saturday evening or weekday morning, we hike, or cycle, or walk and reflect on the plants, animals, geography, geology, human settlement, and extraction history of the place where we find ourselves. We read, reflect on and pray over a related scriptural passage and celebrate the Eucharist. This year we have worshipped in Surrey, Sechelt, Burnaby, North Vancouver, West Vancouver, and Vancouver.

Like other churches we practice the sacraments and observe the cycle of the Christian year, but our ecological focus has deepened and shaped our relationship to particular traditions. We have developed a sought-after regional Eucharistic prayer. Our theology of baptism is informed by our praying regularly by the Salish Sea, the Fraser River, the little Campbell River, Spanish Banks Creek and bringing that holy water to parish fountains and sanctuaries. Our outdoor Stations of the Cross draws connections between Christ's suffering and the suffering of creation. Our popular advent telling of the birth of Jesus is a farm nativity with live animals. We have experimented with liturgy of the hours holding night and daytime vigils in conjunction with community-based environmental activism. We use oil infused with cottonwood buds to anoint community members who are making a commitment to prophetic actions including civil disobedience, speaking at a public hearing, and reducing fossil fuel consumption; during bike to work week we blessed both cyclists and bicycles using different kinds of oil.

Most community members have a Sunday morning church home but small delegations from Salal + Cedar are sometimes invited to animate Sunday worship at other churches. We bring bible-based preaching on creation,

CONTINUED ON PAGE 8



LEFT An invitation. RIGHT Intertidal liturgy at West Vancouver's Lighthouse Park. PHOTO Courtesy of Laurel Dykstra



“Kayaktivism” in front of a Kinder Morgan barge. PHOTO Courtesy of Laurel Dykstra



# New Worshipping Communities Around the Diocese

## Salal + Cedar Watershed Discipleship

CONTINUED FROM PAGE 7

children's ministry resources, tips for greening worship, eco-justice themed liturgical resources and offer encouragement to parishioners. While Salal + Cedar is a project of the diocese it is not a ministry to Anglicans. This year we visited nine churches, most were Anglican and a few United. This fall we have inquiries from a Baptist and a non-denominational church.

Again like other churches, we have a shared community life. Education program-

ming has included building rain barrels, anti-oppression skills, native plant identification, and non-violent direct action training. In terms of "Action" programming we have participated in street demonstrations, tree planting, stream clean-ups, public hearings and direct action. Much of our work has been with youth and young adults at the Sorrento Young Sojourners weekends, this summer's Sacred Earth Camp, and developing a lending library of environmental

curriculum boxes for Sunday School, Messy Church, Godly Play and church picnics. One third of our core community members are between the ages of 10 and 30.

Our little community is growing in numbers and sustainability. At a midday, midweek event on a rainy day we may have only four or five but for larger community events 35 attend and we have a mailing list of over 200 friends and supporters. We are building our relationships through retreats,

road trips and classes together. We have a quite an active "communications" life through participation in the Keep Anglicans Talking series, a successful crowdfunding campaign, *Facebook*, our website, *Topic*, the *Anglican Journal* and coverage in local media like the *CBC* and *Metro*.

Salal + Cedar has grown the capacity of Christians in this region to do the work of creation care, in part through teaching new skills, but even more through companionship and sharing our love of place together. We have raised the profile of environmental justice in this diocese and in the national church, but more importantly we have shown people in lower mainland British Columbia that Christians are a relevant voice for environmental justice.

After a full and varied first year Salal + Cedar's identity as a ministry is still emerging. Are we a worshipping community—a parish church but without a building? Are we a monastic community with members from different churches who commit to particular environmental disciplines or vows? Or are we something else entirely—a kind of provocative leaven in the loaf that calls the broader church to attend to the biblical call to care for God's creation in this particular place? ✠



LEFT Blessing of the Bikes at the beginning of "Bike Week." RIGHT Salal + Cedar's banner representing at Young Sojourners. PHOTOS Courtesy of Laurel Dykstra

## St. Hildegard's Sanctuary

MELANIE CALABRIGO

Priest of the diocese of New Westminster

CHRISTINE WILSON

Deacon, St. Faith's

St. Hildegard's Sanctuary, a ministry of St. Faith's Anglican Church, is an inclusive, arts-based, contemplative Christian community. We engage our creativity to respond to and connect with the Holy, with one another, and with the broader community. Weekly Sunday evening services began in February 2016 and, after a summer hiatus, resumed in September 2016.

During services, stations are set up around the worship space that have creative/kinaesthetic elements, with varying possibilities to paint, write, play with sand or water, light candles, offer prayers, and always there is time and space for reflection. Seeking the Creator for hope, healing, rest, and sustenance, we remember Jesus, share bread and wine, and extend the invitational love of God. People are welcome to engage in the worship service as is most comfortable to them. All practices are by invitation and never compelled. Guest artists join us from time to time. The worship space, liturgy, and practices are trauma-informed.

St. Hildegard's explores alternatives in practice that are true to the Anglican tradition. Engaging creative practices, which are symbolic and evocative, we are enlivened to go forth in faith and hope. Any and all are welcome to attend who would find such practices meaningful. The community welcomes people who find themselves wanting an alternative or complementary worship experience for a variety of reasons.

St. Hildegard's has attracted those interested in the arts and also those more broadly seeking a creative, contemplative context for their growth in discipleship. Because creative practices are both grounding and enlivening, they offer comfort and encouragement, an experience of God as beauty, refuge, and strength, which we then share with others. The community is made up of individuals from a variety of backgrounds and experiences, a mix that is creative, inclusive, supportive, and healing, offering diversity and stability. All are welcome, including those who may want

such a context from time to time, and so attend occasionally in addition to their regular church attendance.

"I find the services to be very gentle," remarked one participant. "After the service I said to myself, 'My soul needed that.'" Another worshipper commented, "The invitation to step into a quiet, gentle, restful, communal space was a gift—especially important to remind myself that I am not alone in this seeking, this hunger."

On September 18, we celebrated the Feast of St. Hildegard and were delighted to welcome some very special guest artists for the occasion. Poet Carl Leggo shared

passionate poetry; dancer, writer, and poet Celeste Snowber graced us with soul-stirring dance; musician and composer Allen Desnoyers offered elegant music; and award-winning Canadian artist Erica Grimm brought exquisite visual offerings. It was an inspiring start to the fall!

St. Hildegard's continues to seek artists in residence for the budding community. We are planning seasonal art events and contemplative creative practice day retreats, as well as special shared meals prior to the Sunday service. Inclusive language and trauma-informed liturgies are being written and collected, as well as prayers, poems, and

art-based practices in sync with the lectionary and liturgical calendar.

We invite you to join us on Sunday evenings at 6 pm (7284 Cypress Street, Vancouver). The Rev. Melanie Calabrigo is the priest who gathers this community. We are currently working on a website, meanwhile you can find more information and photos on Facebook at St. Hildegard's Sanctuary. Or contact us at 604.266.8011.

Whether you call St. Hildegard's home—or simply want to visit with us—all are welcome! And you do not have to self-identify as an artist to join us. Come as a beloved creation of God! ✠



Tokens of Love. PHOTO Melanie Calabrigo



Altar. PHOTO Melanie Calabrigo



LEFT Blankets and Socks. RIGHT Sand tray. PHOTOS Melanie Calabrigo



Paints and water. PHOTO Melanie Calabrigo



# Time for Pause... Time for Joy

CHRISTINE HATFULL  
St. James'

*This is an edit of Christine Hatfull's article, originally published in the parish magazine, Pax Quarterly, St. James' Day 2016.*

In late April of 2016, I was invited to photograph a joyous event at St. John's, Shaughnessy—the induction of the Ven. John Stephens as rector. The pews were filled to capacity: the entire diocese of New Westminster seemed to be present, with approximately 60 clergy and many guests. Mindful as I was of our own upcoming search for a new rector, I could not help but look forward to such an event in the near future at St. James'.

When Bishop Skelton presided over the Ascension Mass at the beginning of May, she encouraged the parish to participate in the process of searching for a new incumbent. To this end, the Canonical Committee—consisting of the wardens, trustees, delegates and alternate delegates to Synod—asked for and compiled responses to a questionnaire for a new Parish Profile. The results were discussed and re-developed during the Parish Council meeting of May

28. This occasion provided an opportunity to re-group and consolidate our opinions of ourselves, while we could also reflect on the work of the Holy Spirit in our Parish.

- The questions included:
1. Who are we?
  2. What do we cherish?
  3. How do we express our mission?
  4. How do we transform our weaknesses into opportunities and safeguard our strengths from loss and risk?

The responses listed opportunities such as; aboriginal worship, arts exhibits, music concerts and fulfillment of a spiritual and cultural thirst, while risks noted were; an aging membership, burnout, and lack of new volunteers. From another perspective our strengths were listed as; celebration and revitalization, conservation of liturgy and music, preaching, St. James Music Academy, the Street Outreach Initiative of Father Matthew Johnson. Weaknesses included; the Church's aging structure, the lack of stipendiary priests, and falling membership.

At the end of the day, the parish reiterated many firmly held beliefs. In particular, main themes found throughout the 51 completed questionnaires emphasized tradition, music, and community. It was especially noted that the St. James Music Academy teaches over 250 students from grades 1 through 12, from September

to June, making St. James' a church of cultural destination. To better understand the Church's journey of transformation, it is helpful to know that 100 years ago, St. James' hosted a destination Sunday School with about 250 children who chose to come into town to practice their faith and meet new people and make friends. We can recognize our strengths by knowing our history, and referring to it as we think about any limitations we currently face.

It is obvious that the Parish of St. John's, Shaughnessy has chosen well: Archdeacon John Stephens is a man evidently happy in his new home, and one with whom all look forward to a long and productive partnership. There was also a mood of optimism in our own rectory as we enjoyed wine and cheese after the Ascension service. I asked Bishop Skelton what advice she could give us as we enter into our canonical search, and she formalized her response in an email:

"Interim periods are times for a kind of pause in a parish... At St. James' this interim period is especially important given the unique identity of the parish, its important context, and what I believe is the rich future that God is inviting the parish into."

We need focus, clarity, honesty, and courage to be awake to ourselves and to welcome those who are willing and happy to join us for a life in our parish. We are able to do all this—now let us do it well. ✝

*The job posting for "Rector" of St. James' and the Parish Profile were circulated September 6, 2016. The deadline for applications is October 11, 2016. • Editor*



The 2016 Ascension Mass Procession. PHOTO Christine Hatfull



Bishop Skelton at the Ascension Day post-Mass reception. PHOTO Christine Hatfull

## 5 WAYS OF ENGAGING the HEART

EXPERIENCES IN INTERO SPIRITUAL PRACTICES

the practice of sacred turning  
october 25, 2016 ✦ 7-9pm  
Sufi spiritual practices with David Coskun and semazens of the Rifa'i Sufi Order.

sacred walking: holy contemplation:  
inner journeying on the labyrinth  
march 21, 2017 ✦ 7-9pm  
Christian spiritual practices with Amma Jessica Schaap, Rector of St. Paul's Anglican Church, and members of the Labyrinth Guild

the joy of hebrew chant and niggun  
november 15, 2016 ✦ 7-9pm  
Jewish spiritual practices with Lorne Mallin and members of the Chanting & Chocolate Band

x"ayθət 'xwaythut' - to wake oneself up  
february 21, 2017 ✦ 7-9pm  
First Nations spiritual practices with Audrey Siegl of the Musqueam Nation

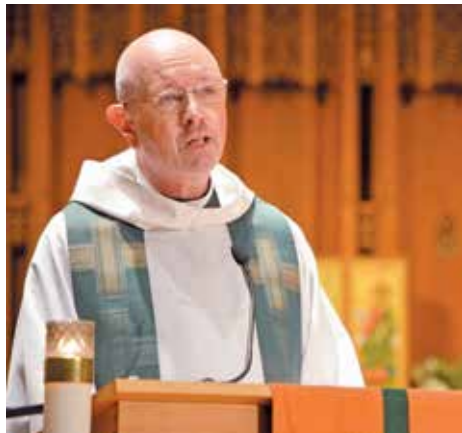
give peace a chant - unity in diversity  
peace through kirtan and mantra meditation  
january 17, 2017 ✦ 7-9pm  
Hindu spiritual practices with Sandra Leigh of Give Peace a Chant Kirtan

location: The Labyrinth Hall of St. Paul's Anglican Church, 1130 Jervis Street, Vancouver

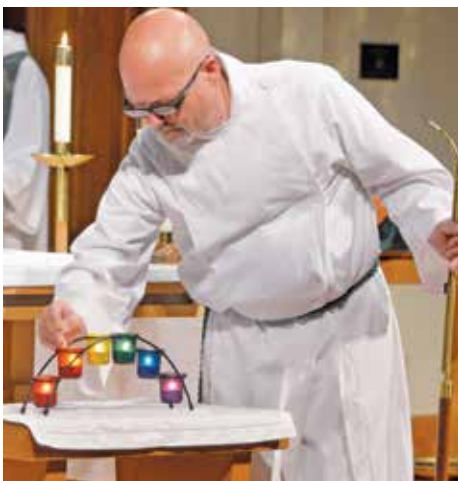
registration: \$75.00 is the inclusive fee for all 5 nights of this "5 hearts" series  
Registration is for the full series of 5 nights and is not available per individual nights.  
Pre-registration with pre-payment is required as space is limited.  
To enhance experiential learning, registration is "non-transferrable."  
To register online and pay via Paypal, visit: <http://stpaulsanglican.bc.ca/site1/event-items/5-hearts>  
To register over the phone and pay via cheque, please call: 604.685.6832, ext. 10  
Registration is non-refundable.

Presented by St. Paul's Anglican Church, Vancouver and the Ecumenical & Multifaith Unit of the Anglican Diocese of New Westminster





LEFT Bishop Skelton presides at the "Service of Light." RIGHT Dean Peter Elliott was the preacher at the Pride Eucharist. PHOTOS Randy Murray



LEFT One of the handwritten "you are loved" notes finds its way to Bishop Skelton who added it to the accessories she was wearing. PHOTO Courtesy of Bishop Melissa Skelton MIDDLE LEFT Peter Degroot lights the candles. MIDDLE RIGHT Breakfast in the hall at CCC. RIGHT The Pr



LEFT The Rev. Heidi Brear, rector of St. Margaret's, Cedar Cottage and regional dean of Kingsway and the Rev. Alex Wilson recently priested and appointed Vicar of St. Anselm's, UBC. RIGHT The Rev. Laurel Dykstra and the Clergy for Black Lives Matter cap. PHOTOS Randy Murray



The Proud Anglicans are moving. PHOTO Randy Murray



Hannah, the star of the show. PHOTO Randy Murray



Front Row: the Ven. Karen Urquhart, the Rev. Heidi Brear, Bishop Skelton, and the Rev. Kelly Duncan. Back Row: the Rev. Elizabeth Mathers, and the Rev. Alex Wilson. PHOTO Randy Murray



The dogs hold a vestry meeting. PHOTO Randy Murray



The St. Paul's Iced Tea team. PHOTO Andrew Stephens-Rennie



Bishop Skelton gives Joan-E a hug. PHOTO Randy Murray



LEFT The Rev. Eric Stroo and Bishop Skelton pose with MLA for Vancouver's West End, Spencer Chandra Herbert. PHOTO Randy Murray MIDDLE Brisk business at St. Paul's, over 300 served. PHOTO Jayme Vanderhoeven RIGHT Some supportive spectators. PHOTO Randy Murray







Proud Anglicans in the marshalling area. PHOTOS Randy Murray



Bishop Skelton poses with Cody and Cody's best friend. PHOTO Randy Murray



The Rev. Eric Stroo and Bishop Skelton look expectantly forward as it appears the Proud Anglicans group may be about join the parade. PHOTO Randy Murray

# Pride Sunday 2016

RANDY MURRAY

Communications Officer & Topic Editor

On Sunday, July 31, 2016, an 8 am Eucharist, which included the Service of Light, took place at Christ Church Cathedral (CCC). Bishop Melissa Skelton presided and Dean Peter Elliott preached. Following worship, breakfast was served in the parish hall of CCC and then those folks who were going to participate in the Pride parade as part of the Proud Anglicans delegation gathered on Alberni Street near Thurlow, the marshalling area located in Vancouver's downtown core less than two blocks from the Cathedral.

The marshalling process began before 11 am and the Proud Anglicans contingent didn't begin to move until 1:10 pm. All involved had a good time and the 2016 contingent of Proud Anglicans was the largest yet. It was great to have Bishop Skelton, her husband the Rev. Eric Stroo, Dean Peter and his husband Thomas Roach and a dozen other clergy with their families and parishioners representing a good portion of the parishes of the diocese of New Westminster.

At the Eucharist, Bishop Skelton began with the Service of Light saying:

"On this Pride Day we light a rainbow of candles to celebrate the beauty of diversity in God's good creation. We give thanks for all God's beloved children, of every gender identity and sexuality, and for love in all its many forms. We remember with deep sorrow all those who have suffered because of prejudice and hatred, and this year especially we pray for the victims and families of the Pulse nightclub shootings in Orlando.

May today be a time to remember those we have lost, to commit to transform continuing injustice and to celebrate together the wonder and delight of all that queer culture offers to the world."

Following these words, long time Cathedral parishioner and server Peter Degroot lit the six candles in the rainbow votive candle display.

There was an epistle read during the Eucharist, Colossians 3: 1–11. Dean Peter Elliott took this reading from Scripture for his sermon text, "For you have died and your life is hidden with Christ in God." He positioned his message within a retelling of the events of General Synod 2016 and the ups and downs that were experienced through the vote on the Marriage Canon at that meeting on July 11 and 12 in Richmond Hill, Ontario. He described the deep disappointment that he and so many others felt when it seemed that the change resolution that would grant the sacrament of marriage to all qualified people in Canada, including same-sex couples had failed by one vote in the house of clergy. Twenty hours later the mistake was discovered and the decision was reversed. The resolution had passed. The majority of those who had been opposed dramatically walked off the Synod floor before the closing of the meeting, in the Dean's words, "It was devastating."

Dean Elliott pointed out that we live in a world divided by ideology and belief. We exist in "bubbles."

"Grievance and anger: lurking beneath the surface of the various bubbles we inhabit are deeply held convictions based on our experiences and values. And one of those bubbles will materialize later today as thousands of people gather here in Vancouver's downtown for the Pride parade, people celebrating the changes in society that have brought so many of us out of the shadows of fear into the full light of day. I will walk with other Anglicans today in this parade, proud of our church embracing, albeit belatedly and clumsily, the inclusion of gender and sexual minorities in our common life.

But even within the bubble of gay pride, there are pockets of discontent: the Pride movement itself has become mainstream and middle class, with corporate sponsors, it's predominately Anglo-centric, and sometimes tone-deaf to other voices seeking recognition and inclusion.

Finding ways of understanding across and beyond difference seems increasingly impossible and in this context the words from Colossians may be of some assistance.

"You have died," the author writes, "and your life is hidden with Christ in God." This is of course an explication of the baptismal mystery: in the waters of baptism we symbolically die to an old way of being and are raised into the new life in Christ. In this new life there are no divisions—all that has separated and divided us dissolves in the grace of God. So it is that the author concludes, "there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!"

(The text and a link to the audio of Dean Elliott's sermon are available on the worldwide web at <http://bit.ly/2b1c4f5>)

The marshalling area on Alberni Street was a lively place. Proud Anglicans organizer, Michael Kalmuk, ODNW of St. Margaret's, Cedar Cottage and others were there early to position and decorate with balloons the compact SUV that would transport the folks unable to walk the parade route. The wait time was substantial and the eardrums of some of the more sensitive Proud Anglicans were assaulted by the non-stop dance music coming from our next-door neighbours in the marshalling area, the Clean/Sober/Proud float.

During the wait, Bishop Skelton came across one of the thousands of hand written notes bearing the words "you are loved" that were available at the parade. She had fixed the scrap of paper to the items she was wearing around her neck: pectoral cross, Mardi Gras beads, and rainbow scarf (see photo). The person who organized this initiative, Wendy, wrote the following note on the diocesan Facebook page, *Anglican Conversation* adjacent to the photo of the hand written message displayed by Bishop Skelton.

"This is wonderful. I'd like to say, if you see the message, it was meant for you. I asked the citizens of Vancouver to help me write handwritten notes for 25,000. On discarded book pages, we wrote close to 50,000, with the intention to place them in every open hand and accepting heart during the weekend of Pride. Local people, people far away, all joined together writing notes, connecting. During the Pride parade we had teams that personally distributed them. I am so happy you found this one."

The approximately 50 people, three dogs, a unicycle and the balloon bedecked vehicle of the Proud Anglicans entry in the parade were extremely well-received by the thousands of people lining the parade route. Definitely, Hannah Greenfield of the North Vancouver Region on her unicycle was one of the main attractions, with the three small canines also garnering a great deal of attention. Hannah's mom, Alecia was resplendent in a full rainbow outfit and there were some other eye-catching costumes as well. The crowd cheered as the two couples (the three clergy dressed in clericals), Bishop Skelton and the Rev. Eric Stroo, and Dean Peter Elliott and Thomas Roach walked hand in hand waving to the spectators supported by numerous clergy of the diocese some dressed in clericals and many of them attended by members of their families.

After the parade, from 3 to 5 pm, a team of volunteers at St. Paul's located on Jervis Street near Davie in Vancouver's West End very close to the parade route served iced tea and lemonade to parade goers, parade participants and Pride revelers. According to organizers, approximately 300 people, including residents of the neighborhood around St. Paul's, came by for a cold drink and some fellowship with parishioners, St. Paul's rector the Rev. Jessica Schaap, and St. Paul's honorary assistant priest, the Rev. Dr. Alain-Michel Rocheleau. The organizing committee is already busy planning next year's event.

The final paragraph of Dean Peter Elliott's July 31, 2016 sermon perhaps puts into context the hope that was glimpsed by a handful of Anglicans who gathered together on that last Sunday of July 2016 to share the Eucharist and to participate in Pride:

"Martin Luther King famously said, 'Let us realize the arc of the moral universe is long, but it bends toward justice.' I believe deeply that the decisions of the recent General Synod for marriage equality is part of this long arc and I know that the work for justice for all people is far from over. My prayer this day is that we are all inspired in this and every Eucharist both to take our part in the long road to justice and to learn how to live charitably and peacefully with those with whom we disagree. For this work for justice is not ours: it is God's will and work and as we continue in this work, we will be strengthened and renewed as we come to know what it means that we have died and our lives are hidden with Christ in God." ♦



# A Faithful Steward of God's Holy Love

## 30 Years of Inspiring Ministry - The Reverend Shirley Stockdill

RANDY MURRAY

Communications Officer & Topic Editor

The Parish Hall of All Saints', Burnaby with its donated furniture and 1970's wood paneling never looked more vibrant, colourful, and welcoming than it did on the afternoon of Saturday, July 23, 2016. The improved aesthetic was due to the hard work of members of this dedicated and lively parish who came up with a decoration theme and carried it through. The purpose of the event was to celebrate 30 Years of the Rev. Shirley Stockdill's inspirational ministry. Shirley had initially retired in 2005, but found it very difficult to formally end her career while she still had so much more to offer. The All Saints' folks knowing that their parish would be the last where Shirley would be appointed to a post of fulltime ordained ministry decided to at least try to create an atmosphere that conveyed the benefits of slowing down, taking time and curtailing those patterns of busy-ness by decorating with the theme *A Woman of Leisure*. There was an ergonomic outdoor recliner, a number of inviting novels, poolside tables, bottles of wine, ice buckets, flowers, shade creating umbrellas and splashes of white and red in the form of balloons and ribbon. The décor created a positive and uplifting environment for a retirement party.

The format for the retirement party was Afternoon Tea with a programme. Long tables were in place on the west side of the hall covered with sandwiches, sweets, snacks, pots of steeping tea and cold drinks.

The programme began 40 minutes after the event's start time, which provided many of the guests with the opportunity to mix and mingle. Toastmaster/MC, Brian Anderson, a member of All Saints' began the more formal part of the celebration by inviting Shirley to sit in the "Woman of Leisure's" chair located beside the lectern. He began by reading a letter from Bishop Melissa Skelton who was unable to attend as she had a long standing previous commitment in Chicago supervising the first ever session of the College for Congregational Development in the Episcopal Diocese of Chicago. As many of you know, Bishop Skelton is the founder of the College and also of the School for Parish Development, as it is known here in Canada.

In her letter Bishop Skelton wrote:

"As Shirley moves to retirement, I celebrate her gifts for parish development, preaching and spiritual direction. She has made a real difference in the lives of many people, and the parishes she has served have been greatly enriched by her leadership.

Shirley is truly a mighty and loving force for the Church and for her people.

Please accept my best wishes for your retirement Shirley, and for the exciting things that come next for you in your journey."

Bishop's Warden, Mildred Johnson was called to the lectern and her first action was to hand Shirley the original letter from the bishop. She talked about how Shirley's appointment to All Saints' in September of 2013 had changed things for the better and then she shared an original poem entitled, *Our Shirley*. Many thanks to Mildred for sharing her poem with diocesan communications, a PDF for downloading is available online at <http://bit.ly/2bYdypQ>.

After Mildred's address, Brian Anderson read a letter from the Rev. Lilian Elliott who thanked Shirley for her guidance and mentorship during the early days of her ordained life at St. Margaret's of Scotland in Burnaby. "You helped form me into a more thoughtful deacon... you showed me what it meant to listen... you have been a blessing to so many people."

The Ven. Elizabeth Northcott, Archdeacon of Westminster represented Bishop Skelton and the diocese of New Westminster. At this point in the program Shirley's grandson Michael was sitting with her on the special chair. Elizabeth walked over and took out a worn leather wallet, undid the zipper and removed a beautiful metal pyx about the same size as a pocket watch. *Pyx* comes from the Greek, meaning box or receptacle, and the *pyx* is a small round container used to carry the consecrated host to the sick or to those who are unable to attend Holy Communion at a church. Elizabeth told Michael that this pyx that she always carries was a gift to her from a friend, and by having it with her, she is reminded of her friend and of how we are all connected as the body of Christ through the Eucharist.

In her address, Elizabeth told the audience that Shirley was ordained to the transitional diaconate and priested both in the same year of 1986. Prior to, and also during that period of time Shirley graduated from Simon Fraser University and completed her theological training at Nashotah House, an Episcopal Church seminary in Wisconsin. For the next 30 years Shirley served in ministry in the diocese

of New Westminster at: St. Philip; St Chad; St. Francis-in-the-Wood; St. Stephen the Martyr, Burnaby; St. Margaret of Scotland; St. George, Fort Langley; St. Richard; St. Agnes; St. John, Squamish; St. Christopher; St. Catherine, Capilano; All Saints', Burnaby; and somewhere around the middle of this list there was a period when she was on Synod Staff working in the ministry of Stewardship, Gift Planning and Development.

Directing her words to Shirley as well as all those gathered she said, "Shirley, you are teacher, preacher, counsellor, administrator; someone who loves us... you are a leader who walks with us, and demonstrates what it is to be a disciple of Christ... Shirley is a faithful steward of God's Holy love."

Shirley's children, Susanne and Stephen Stockdill were invited to speak. Susanne did most of the talking for the two siblings and began by saying "the journey begins way before her career in ministry."

Susanne supplied some biographical information, which was new information for many in the room. Shirley was born in Moose Jaw, Saskatchewan, as a young girl she moved with her family to a flower farm in Victoria. Utilizing

his horticultural skills her father developed new kinds of flowers, one of which he named in honour of his daughter, the *Shirley Gladiola*. She trained as a nurse, married and had two children. Eventually the family moved to a farm in Langley where Shirley was busy with: work on the farm, helping run her husband's medical practice, continuing her learning as a student, and was "always there for the kids." According to Susanne there were "always cookies in the cookie jar."

Shirley and the two children moved from Langley to a small basement suite in Vancouver so that Susanne and Stephen would be within the catchment area of the best schools. During that time Stephen quipped that, "she discovered religion and went to the dark side." Susanne told a number of anecdotes illustrating Shirley's generosity, understanding and compassion and she finished by saying that neither she nor Stephen ever felt neglected or threatened by their mother's dedication to those she ministered to, "you've (Shirley) given so much to the parish communities but you never stopped giving to us or to your friends."

Each section of the programme was punctuated by a

CONTINUED ON PAGE 13



LEFT Parish members, including a couple of wardens, pose in the "Woman of Leisure" area. RIGHT Some of the items required to enhance "leisure." PHOTOS Randy Murray



Bishop's Warden, Mildred Johnson pins the corsage on the guest of honour. PHOTO Randy Murray



LEFT The former ministry team at All Saints', Burnaby, Lieutenant the Rev. Deacon Gordon Barrett and the Rev. Shirley Stockdill. RIGHT Time for the programme to begin. MC, Brian Anderson has directed Shirley to the seat of honour. PHOTOS Randy Murray







LEFT Mildred Johnson composed an ode for the occasion entitled *Our Shirley*; she offers it to those gathered. RIGHT The Ven. Elizabeth Northcott, Archdeacon of Westminster tells the story of the pyx, which is held by Shirley and Michael. PHOTOS Randy Murray



The All Saints' choir singing James Taylor's, *Fire and Rain*. PHOTO Randy Murray



Shirley toasts those who have come to wish her a happy retirement. PHOTO Randy Murray



LEFT Shirley's daughter and son, Susanne and Stephen. MIDDLE While the company sang *She Comes Sailing on the Wind* sparkling apple juice was distributed for the toast. PHOTOS Randy Murray



Shirley receives the purse, but just the contents not the purse itself from People's Warden, Yolande Varley. PHOTO Randy Murray

CONTINUED FROM PAGE 12

song performed by members or a member of the All Saints' choir accompanied by Barry Waterlow. Shirley had selected the songs. The first offering was the choir singing James Taylor's, *Fire and Rain*; the second selection was a solo performance by parishioner Nellie Porkert of the 1868 American standard, *Whispering Hope*. Then there was a solo performance of *Climb Every Mountain* from the *Sound of Music*, followed by the fourth selection, which featured the choir singing the majority of the verses of Leonard Cohen's, *Hallelujah*. Organizers then distributed some printed sheets containing the words and music of the popular hymn, *She Comes Sailing on the Wind* and the company stood and sang the hymn while wine glasses containing sparkling apple juice were distributed. When the singing of the hymn was completed, Brian led the toast to Shirley, which she enthusiastically returned to the crowd.

Then it was time for the guest of honour to share some of her thoughts. She began with this opening sentence, "I won't say I've enjoyed every minute of the 30 years, if I did, I'd be lying." With the preceding words as an introduction Shirley opened her heart to the room and spoke candidly about her faith, her vocation and her commitment to Anglican Identity. "I believe so much in our shared faith... Anglicans, we don't fit many molds and I thank God for that."

She presented some history of her journey to faith as a teenager in Victoria. "Mother and father were Methodists, Dad had lost his faith sometime in World War I, but they sent me to church... and I must admit I didn't like it very much." At 17 Shirley went with a friend and attended an Anglican Church youth group meeting and that was a defining experience for her. This was the first time and this was the first environment where she was treated like an intelligent human being. Based on her experience at the youth group, Shirley attended morning prayer and realized she'd "come home."

At the age of 19 she was baptized and confirmed on consecutive days.

Shirley shared some of her feelings about her vocation. She said that she has learned so much from the people that she has met through her ministry and what a privilege that

has been for her. "We sometimes forget how blessed we are... As priests we are invited into the best and worst of people's lives with an intimacy that even doctors don't have and we are so blessed because of this."

After Shirley spoke there was the presentation of gifts and cards. People's Warden, Yolande Varley presented the "purse" which was an actual red handbag. Yolande was quick to point out that the contents were for Shirley but the purse was to be returned. Bishop's Warden, Mildred Johnson presented a large gift basket. Associate Warden, June Kaiser

presented the card covered with dozens of signatures and then there were more gifts presented personally to Shirley by members of the All Saints', Burnaby community.

The word on the street is that Bishop Skelton has plans for Shirley as she enters into this new phase of life and ministry, but we can be assured that wherever she goes and whatever she does in the future she will in the words of Archdeacon Elizabeth Northcott continue to "demonstrate what it is to be a disciple of Christ" and a "faithful steward of God's Holy love." ♦



Shirley really likes the big card with the many signatures. PHOTO Randy Murray



The cake with the upbeat message. PHOTO Randy Murray



Cutting the cake. PHOTO Randy Murray





The arrival of the bells. PHOTOS Martin Knowles for mkphotomedia



Clergy and server are ready to preside at the blessing and dedication. PHOTOS Martin Knowles for mkphotomedia

## Bells Are Ringing

WITH FILES FROM THE CHRIST CHURCH CATHEDRAL DEVELOPMENT & STEWARDSHIP OFFICE



The first ringing of the C bell. PHOTOS Martin Knowles for mkphotomedia

Christ Church Cathedral's bell spire has been a long exercise in precision engineering. All pieces had to be pre-fabricated to fit exactly for the installations to proceed.

The first test was the installation of the spire, when 32 precisely positioned bolts embedded in the concrete cap of the elevator shaft had to align precisely with 32 bolt holes in the spire legs base. The tolerance was about  $\frac{1}{32}$  of an inch, after allowing for the thickness of the primary rustproofing and paint coatings. It was pre-tested several times, but an ever so slight misalignment of the harnesses for the install lift on the 200-foot crane boom required some creative leveraging using a 2x4!

On August 19, the bells were installed. For the largest bell to fit down the spire shaft, the wheel assembly had to be removed. The bell with its yokes, at its largest width measured 6" less than the space available, with a minimum

clearance of 2.5" at one point. The bell had to be perfectly aligned and then carefully maneuvered past three choke points on its slow, controlled descent on the end of the 200-foot boom. Localized wind speeds above 15 kilometres per hour would have shut down the operation.

It took approximately six hours from 1 pm to 7 pm to load all the bells. The bells were tested on Monday, August 22 (much to the surprise of the folks in the downtown neighbourhood). The reason for the wait is that a representative of the Paccard Bell Foundry in Annecy, France where the bells were cast needed to be on site. All four bells worked very well and were not rung again until later in September.

Installation of the 204 glass panels took place in September after this October issue of *Topic* had gone to print. Coverage of that next step in the process is available on line at [www.vancouver.anglican.ca](http://www.vancouver.anglican.ca) and will be included in the November issue of *Topic*.

We can tell you now that the glass for each panel has been precisely cut and fabricated to give seamless continuity of all angled lines, accounting for the thickness of borders and frames. Each is numbered and its position noted (vertical and front-to-back alignment) for precise fitting with pre-engineered bolt and rivets holes in the frame, again with precise tolerances in the order of  $\frac{1}{32}$  of an inch. As you can imagine, an immense amount of coordination has been required between the many trades.

Many thanks to Martin Knowles of mkphotomedia for these fabulous shots and his ongoing outstanding coverage of the *Raise the Roof, Ring the Bells, Feed the Hungry Campaign*. ☩



LEFT Lowering the 5,000-pound C bell into the spire. RIGHT Raising the largest bell 100 feet to the top of the spire. PHOTOS Martin Knowles for mkphotomedia



LEFT The 'A' bell installed, with Park Place, Christ Church Cathedral's neighbouring building to the north visible in the background. MIDDLE View from above at the F and C bells in the spire. RIGHT View from Georgia Street of the crane and spire. PHOTOS Martin Knowles for mkphotomedia



## IN MEMORIAM

## The Reverend James Gordon Gardiner

July 21, 1921 – August 21, 2016

The Rev. James Gordon Gardiner, priest, died on Sunday, August 21 at Central City Lodge where he had resided for the past five years.

Fr. Gardiner was born in Toronto on July 21, 1921. In 1943 he graduated with a Bachelor of Arts degree from the University of Trinity College at the University of Toronto and completed his Bachelor of Divinity degree in 1946. He was ordered deacon in 1946 and ordained a priest in 1947 in the diocese of Toronto.

He served a curacy at St. George the Martyr, Toronto from 1946 to 1949 before moving to the diocese of Edmonton to be part of a team of priests at St. Faith's Mission in Edson, Alberta from 1949 to 1956. Upon leaving this appointment he travelled in Britain and was on staff for a period of time at St. Deiniol's Church, Hawarden, Wales. He returned to Canada and the diocese of Rupert's Land to be the Rector of St. Bede's Church, Winnipeg from 1957 to 1966. In 1963 he was made a Canon of St. John's Cathedral, Winnipeg.

In 1966, Fr. Gardiner was appointed rector of St. James' Church, Vancouver and would remain for 23 years. Among his many gifts was his ability to encourage people to leave sizable legacies for the benefit of work of the church — for St. James' and for the diocese.

During his retirement Fr. Gardiner travelled extensively



St. James' Rector's Warden, Dr. Ted Reeves presents Fr. Gardiner with some bound memorabilia during the 10th anniversary celebration of his incumbency at St. James' on May 2, 1976. PHOTOS Courtesy of the Archives of the Ecclesiastical Province of BC/Yukon

throughout the world.

Vespers for the Deceased were said on August 31 with a Solemn Requiem Mass on September 1 at St. James'



Church. Fr. Kevin Hunt, priest-in-charge at St. James' celebrated and Bishop Skelton officiated at the Commendation and Committal. ✠

## A Beacon of Hospitality &amp; Welcome

RANDY MURRAY

Communications Officer &amp; Topic Editor



The new sign. PHOTO Randy Murray



The Community. PHOTO Randy Murray

In the diocese of New Westminster we are blessed with many places of worship attractively and creatively designed, well constructed (for the most part) and situated on gorgeous plots of land. These churches were built at a time when that land wasn't worth the many millions of dollars that it is today. The St. Matthias building and location (the congregation merged with the congregation of St. Luke in the early 1990s and is now known as St. Matthias and St. Luke) is truly one of the brightest and most attractive church buildings in the diocese and its location in the Oakridge neighbourhood (a neighbourhood that has always been one of the most desirable in the City of Vancouver) is a perfect setting for this streamlined and welcoming building with the bright interior and distinctive spire.

A new piece has now been added to the property and that is a new sign built in a traditional lychgate style of wood and glass, with a message board, a stylized cross pattee in diocesan colours and the church name and website url in an attractive font accompanied by the equivalent in Chinese characters. The sign is also a memorial, a memorial to two of the community's best-loved members, Robert Sheng, ODNW\* and Isaac Farn. The sign is also an invitation to the neighbourhood and to all who pass by communicating a message of welcome. The message displayed on the sign that day was a topical one making reference to the Pokémon Go craze:

"FIND POKEBALLS & GOD HERE TOO... ALL WELCOME"

The Eucharist on August 14, 2016, the Thirteenth Sunday after Pentecost was attended by more than 100 worshippers, the core congregation was boosted by many in attendance who were there to honour the memories of Robert and Isaac, friends and family members.

Taking the Epistle, *Hebrews 11: 29–12: 2* for her text, the rector, the Rev. Vivian Lam explored the concept of the "whole story" by first setting the scene and develop-

ing context through a brief discussion of the victories of Canadian swimmer, Penny Oleksiak and her story. Not just the current well-publicized story of her remarkable Olympic triumphs but the backstory about her life as a 16 year old in Toronto's suburbs. Rev. Lam also talked about the two people being honoured that day, Robert and Isaac, "two sometimes larger than life characters... they were our brothers in Christ, beloved members of our community here at St. Matthias and St. Luke and they were connected to each of us sitting here in so many different ways... So many people were affected positively by them being in their lives in so many different ways, and it is easy to forget that these 'larger than life' things are only aspects of them, we forget the ordinariness that was in their lives too... it is sometimes the small things that are most poignant and most effective."

In unpacking the Scripture reading Rev. Lam pointed out that the author is writing a letter to people in need of encouragement, the writer ensures that they are not alone that they are being supported and encouraged, "cheered on" so through faith they may "run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith..." We are mentored, guided and given examples by those who have gone before.

Following the sermon, the rest of the Eucharist unfolded and concluded with the singing of *Amazing Grace*. But worship was not over, the procession continued out through the west facing doors of the church, turned to the north leading the congregation toward the new sign and everyone gathered for the blessing:

"O God, the sign of all that is holy, all that is true, all that is life; bless this church sign, that it may be a beacon of hospitality and welcome to all who pass by and for all who enter St. Matthias and St. Luke Anglican Church. May you always be our companion on the way; bless us on our departure and our returning, so that in both



The dedication plaque. PHOTO Randy Murray



The Rev. Vivian Lam preaching. PHOTO Randy Murray

coming and going we may be sustained by your presence, and know that you are God, through Jesus Christ our Saviour."

Children of the parish helped Rev. Vivian with the asperges as Holy Water was sprinkled energetically on the sign. This was followed by the congregation gathering for a photo. Vivian then offered "grace" and everyone went into the parish hall to share a bountiful luncheon together and to also share some memories of Robert and Isaac. ✠

\* Order of the Diocese of New Westminster



# Diocesan Chancellor Proposes \$100,000 Challenge to Diocese in Support of Cathedral Campaign

Dear Friends and members of the diocese:

Over the last 18 months, our Cathedral has been featured in local and national media covering the significant restoration project *Raise the Roof, Ring the Bells, Feed the Hungry*. It is a “good news” story both because of the Cathedral’s prominent location in the heart of downtown Vancouver, and because it is a story of a community — our community — stewarding a heritage resource and engaging the wider city in partnership.

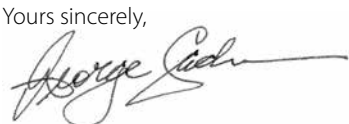
As Chancellor, I know well the role the Cathedral plays in our diocese. Like all Cathedrals, it is where we come together for broader Diocesan worship. The Cathedral also carries the responsibility of sustaining the choral tradition, an integral part of Anglican worship, with amateur and professional, adult and child choristers. And the Cathedral is one of the diocese’s most important heritage assets, preserving historical records in the structure and stained glass.

As a member of the business community, I also know that the Cathedral is truly “The Soul of the City,” visited by tourists and residents, many of whom view it as the face of the Anglican Church and its most recognized building. The “Open Doors” approach, alive at the Cathedral, has made the building accessible to the public and as a result, it is where the City has come together in times of tragedy to reflect and remember what is truly important. These opportunities to welcome the public into an Anglican space are vital for our continued relevance and leadership in today’s society.

*Raise the Roof, Ring the Bells, Feed the Hungry* is the final major restoration project for the Cathedral for the coming decades. The roof and seismic upgrade are critical to preserve the worship space for the next 125 years. The bell spire, the largest religious art installation in Vancouver will signal daily the Anglican presence in downtown Vancouver. And the completed kitchen supports the much needed food outreach ministry.

The capital campaign has currently raised \$7.4 million toward the \$9 million goal. The business community has shown its support, as has the Province, many major donors and the Cathedral community. There is room now for all of us as members of the wider diocesan family to show our support.

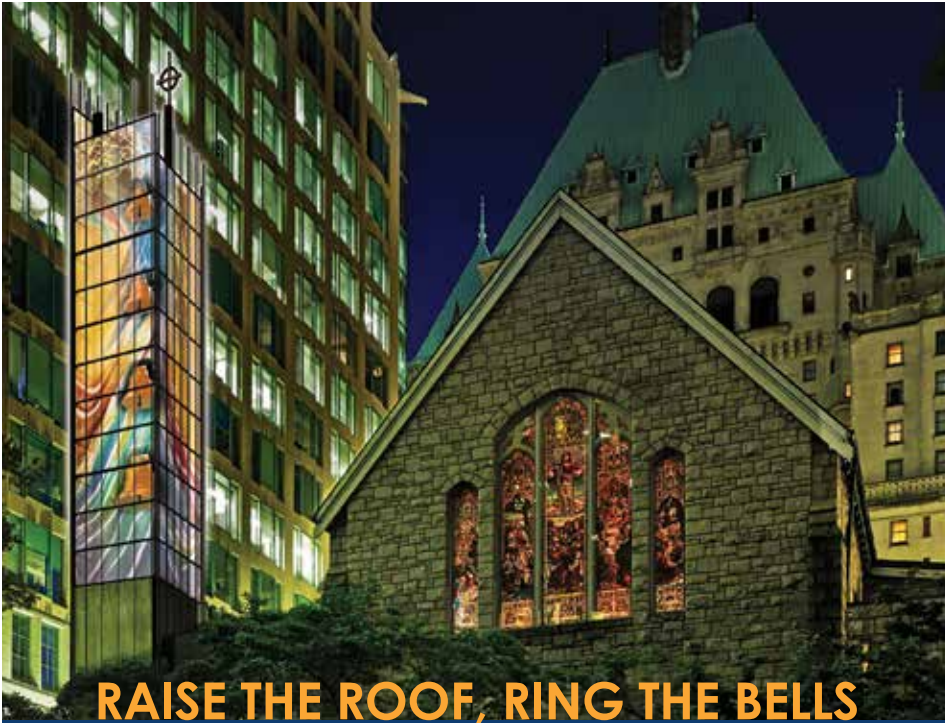
For these reasons, I invite you to join me in supporting this once-in-a-generation legacy project. Personally, I have made a gift of over \$2500. I encourage you, as fellow members of the diocese to join me in making your own gift if you have not already done so. Give as you are able, either as a single donation or 3-year pledge, ideally in the minimum amount of \$750. We have until the end of October to raise \$100,000 when the bells will ring. I believe this goal is achievable.

Yours sincerely,  


George Cadman  
Chancellor, diocese of New Westminster ✠



CHRIST CHURCH CATHEDRAL  
Vancouver, BC · Open Doors, Open Hearts, Open Minds



## RAISE THE ROOF, RING THE BELLS FEED THE HUNGRY

Join Chancellor George Cadman and Diocesan leaders in a fundraising challenge to raise \$100,000 by October 31, 2016.

Pledges and one-time gifts are welcomed. Give now at [www.raisetheroofthecathedral.ca](http://www.raisetheroofthecathedral.ca) or contact Emily Pritchard at 604-682-3848 ext. 21 or [emily@thecathedral.ca](mailto:emily@thecathedral.ca).

## AROUND THE DIOCESE

### • Congratulations Monique and Charles •

SUBMISSION Phil Kershaw



LEFT The Reverends Gordon Shields and Charles Balfour before the ceremony. RIGHT Charles puts the ring on Monique's finger. PHOTOS Phil Kershaw

On August 7, 2016, the Rev. Charles Balfour and Monique Campbell were married. Charles retired December 31, 2015, from fulltime ministry after 20 years as rector of St. John the Divine, Maple Ridge.

It was a beautiful wedding attended by many from Charles’s former parish. The Rev. Gordon Shields who had completed more than two years of interim ministry at St. George, Maple Ridge early in 2016 officiated. ✠



Cutting the cake. PHOTO Phil Kershaw

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## AROUND THE DIOCESE

### • New Display Cases at 1410 Nanton Avenue •

As the workday was winding down on Wednesday, August 31 a large delivery truck pulled up outside the Synod Office and six new display cases (two large, four small) safely enclosed in their packing containers were unloaded.

The display cases are a Synod Office initiative funded by Anglican Church Women (ACW) of the diocese and the contents to be displayed will be supervised and organized by Anglican Archivist for the diocese of New Westminster and the Ecclesiastical

Province of BC/Yukon, Melanie Delva.

Material displayed in the cabinets will reflect the history of the diocese of New Westminster and the Ecclesiastical Province.

There will some eduring displays and also some special featured displays which will be rotated periodically.

More information about this will be shared in the November issue of *Topic* and online through the electronic diocesan communications vehicles as the project progresses. ✠



The six display cases in their cardboard containers PHOTO Randy Murray



LEFT The first cabinet is unwrapped and the Cherry wood is a near perfect match with the existing reception area millwork. PHOTO Randy Murray RIGHT The Acrylic cube top and stand display furniture is unboxed. PHOTO Melanie Delva



Melanie poses with the cabinets. PHOTO Randy Murray

### • Clergy News Around the Diocese •

From the desks of Archdeacon Douglas Fenton and Archdeacon Bruce Morris

The Rev. Brian Heinrich long time ordained leader of Lutheran Urban Mission Society (LUMS) and more recently on the clergy staff of Christ Church Cathedral began as Vicar of St. Bartholomew and St. Aidan, Gibsons on October 1. Pastor Brian succeeded the Rev. Ian Nestegaard-Paul who stepped down on September 30 having served the parish since October 1, 2013, and completing two extensions. We are grateful for Ian's pastoral gifts and look forward to welcoming Brian into the clergy community after a brief absence.

The Rev. Vida Jaugelis has been providing pastoral ministry at St. David, Delta for the past three years, and most recently as Assistant to the Rector for ministry with Seniors. Vida has been invited to serve as Interim Pastor (part-time) at Redeemer Lutheran, Vancouver and began there on October 1.

The Rev. Grant Rodgers has been appointed as the ½ time Vicar to Christ the Redeemer, Surrey effective All Saints' Day 2016. Grant will also continue as the Director of Anglican Formation at Vancouver School of Theology with an increase in that position to ½ time, also.

On July 24, St. Laurence said goodbye to the Rev. Dr. April Stanley. April had been with St. Laurence for two years of ¾ time interim ministry. With April's wisdom and support, the Parish continued their successful search for a new incumbent (Rev. Eric Mason, began on September 4 and was inducted September 14).

A lunch was held in April's honour and she was presented with parting gifts to thank her for her leadership, experience, passion, energy and humour. After a well deserved rest, we are likely to see April at another parish sharing her gifts of interim ministry soon!

In a new concept for our diocese, the Rev. Pitman Potter longtime deacon at St. Helen, West Point Grey has been licensed as deacon to the Archdeaconry of Vancouver. This arrangement allows Pitman to minister to the parishes of: St. Philip's, Dunbar; St. John's, Shaughnessy; and St. Anselm's, as well as continuing his ministry to the West Point Grey Neighbourhood Ministry.

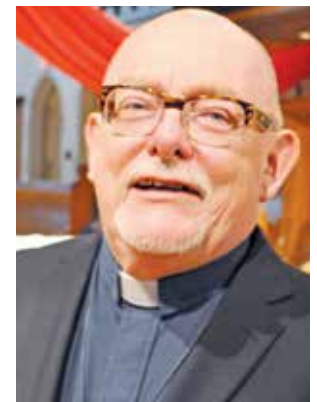
The Rev. Connie Wilks formerly deacon at the Anglican Parish of the Church of the Epiphany, Surrey recently moved to Mission and has now been licensed as deacon at All Saints, Mission. ✠



The Rev. Connie Wilks. PHOTO Randy Murray



LEFT The Rev. Pitman Potter. PHOTO Randy Murray MIDDLE The Rev. Grant Rodgers. PHOTO Wayne Chose RIGHT The Rev. Ian Nestegaard-Paul. PHOTO Randy Murray



### • Increased Visibility for Anglican Chaplaincy at UBC •

In anticipation of increasing the visibility of Anglican Chaplaincy on the University of British Columbia (UBC) campus fall of 2016, Anglican Chaplain, the Rev. Alain-Michel Rocheleau (*photo below*) has launched a *Facebook* page ([www.facebook.com/UBCAnglicanChaplaincy/?fref=ts](http://www.facebook.com/UBCAnglicanChaplaincy/?fref=ts)).

Fr. Alain-Michel writes:

"We hope you will come and join us in person for one of our events, to learn more about us. In the meantime and throughout the year, this website is at your disposal to share your thoughts, ask questions, and connect with other students.

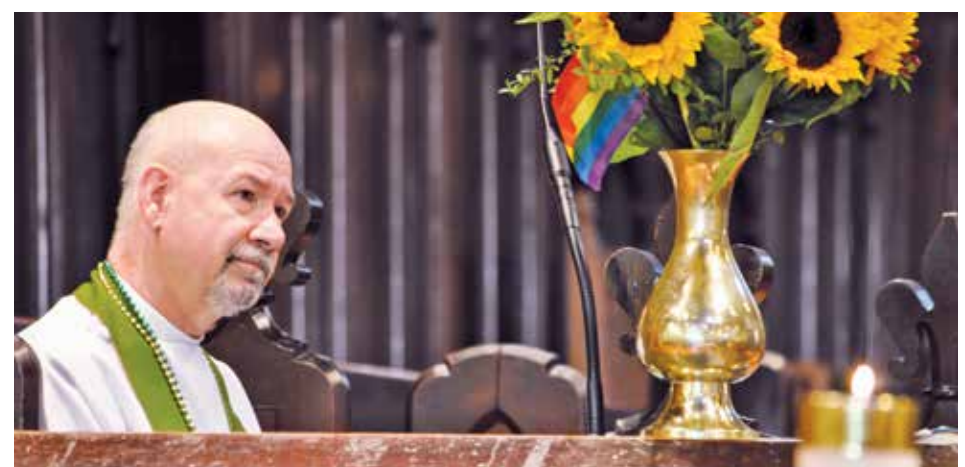
The diocese of New Westminster's campus ministry at UBC offers a strong, welcoming, and very supportive community committed to

ancient ritual, intellectual curiosity and hopeful faith. Being a resource for incoming students is a priority for us. We hope you will find the home you need, in the midst of our community, as part of your experience at UBC.

We welcome students of all denominations, backgrounds, ethnicities, colors, and sexual preferences. Everyone is invited to be a part of challenging our faith and drawing closer to God.

Do you know a young adult who is about to enter college or university? We would like to help connect them with a church or campus ministry."

Please contact the Rev. Dr. Alain-Michel Rocheleau by email at [rev.amrocheleau@gmail.com](mailto:rev.amrocheleau@gmail.com). ✠





# AROUND THE DIOCESE

• Faith Day • Behind the Scenes •

SUBMISSION VST Program Staff

October 21 is a provincial high school Professional Development (PD) day. Why not come to theology school for a day?

From 8:30 am – 5 pm youth in grades 9 to 12 will have the opportunity to see what it's like to be a student at Vancouver School of Theology (VST). They will enjoy a meal, meet some professors, attend a mini class, talk with the principal, experience worship,

and learn about how faith is alive in a variety of vocations.

This is a great opportunity to gather, worship, watch videos, reflect and discern and meet some fascinating people. To let the VST folks know you are going to attend or for more information contact Julie Lees at [jlees@vst.edu](mailto:jlees@vst.edu). ✦

eric@vanyaya.bc.ca, or Julie Lees at [jlees@vst.edu](mailto:jlees@vst.edu)'."/>

**FAITH DAY: Behind the Scenes**

VANCOUVER SCHOOL OF THEOLOGY

A day for grades 9 to 12 to come to Vancouver School of Theology for the day to see what's inside.

**Friday October 21st**  
8:30am – 5:15pm  
(PD day for British Columbia schools)

Together we'll worship, watch videos, reflect and discern, learn from professor and people in the field, eat with, and meet a lot of fascinating people.

Please RSVP (and ask any questions) to Eric Hamlyn at [eric@vanyaya.bc.ca](mailto:eric@vanyaya.bc.ca), or Julie Lees at [jlees@vst.edu](mailto:jlees@vst.edu)

• ACW 2016 National President's Conference •

Every year, the Presidents of each diocesan chapter of Anglican Church Women (ACW) have a meeting somewhere in the country to exchange ideas and support each other's work. This year, 2016, the diocese of New Westminster ACW will be hosting the conference. The conference will be held at Langley's Springbrooke Retreat Centre.

The Most Rev. Fred Hiltz, primate of the Anglican Church of Canada will be arriving on Wednesday, October 26 and he and Bishop Skelton will be spending that evening with the conference attendees.

Archbishop Hiltz and Bishop Skelton will celebrate the Eucharist service at St. George's, Fort Langley on the Thursday evening where and when the National Executive Officers will be installed. The two former bishops' of the diocese, the Rt. Rev. Michael Ingham and the Rt. Rev. Douglas Hambidge both accompanied by their spouses are scheduled to attend. St.

George's ACW will be hosting a wine and cheese reception following the service.

Organizers are hoping to take Archbishop Hiltz to ACW Place in Burnaby on the Thursday morning to show him the base for the diocesan ACW outreach initiatives.

The conference will include a number of high level meetings including, a National Executive planning meeting, Ecclesiastical Provincial meetings, the National ACW AGM, which will then be followed by the aforementioned installation during the Thursday night worship.

Diocesan ACW chaplain, the Rev. Sue Foley-Currie will give a theme presentation and ministry resource associate on Synod staff, Tasha Carrothers will also be involved, facilitating a theme presentation and the windup.

It's not all meetings and church services: there is a bus tour of Vancouver and a tour of Fort Langley planned for the visitors. ✦

• MVA • Leadership Institute Training •

• November 7 & 8 •

SUBMISSION Margaret Marquardt



Metro Vancouver Alliance is a broad based alliance of community groups, labour, faith and educational institutions. MVA organizations gather to hear what issues are important to their diverse memberships, find common ground on those issues, and then work together for the common good. PHOTOS Courtesy Metro Vancouver Alliance

The Rev. Margaret Marquardt, Chair of the diocesan Eco-Justice Unit and Chair of Metro Vancouver Alliance (MVA) Leadership Institute Committee is pleased to announce that Bishop Skelton will be attending the two day training for those who share an interest in strengthening civil society and working together for the common good. Part of the training experience will be working with other community leaders from diverse institutions on the universals of broad based community organizing.

The Institute provides content based on the philosophy and practices developed by the Industrial Areas Foundation (IAF) in over 60 years of organizing experience.

THE TOPICS INCLUDE

- **Why organize?**  
Examining the history and traditions of our labour, faith, community and educational organizations
- **The fundamental organizing skills**  
Individual relational meetings, listening sessions, research, negotiations and action
- **Strengthening our institutions**  
Systematically engaging people in a culture that is relational, action-oriented and reflective
- **Problems vs. Issues**  
Moving from general problems to concrete, winnable issues
- **Using relational power in the public arena**  
to negotiate for the common good

COST

- Participants from MVA member organizations: FREE
- Participants NOT from MVA member organizations: \$50 for the weekend (to be applied to future membership dues)
- Refreshments and lunch will be provided.

IMPORTANT INFO FOR THE DIOCESAN PARTICIPATION

- Diocesan participants need to register directly with MVA.
- Those coming from parishes that are members of MVA: St. Catherine, Capilano; St. Clement; St. James; St. Laurence; St. Thomas, Vancouver; and those directly attached to the diocese or the Eco-Justice Unit attend for free.
- Those coming from non-member parishes would be asked to pay \$50 for the two days, which covers material, refreshments and lunch on both days.
- If you need clarification about registration or any further information about MVA Leadership Institute Training please contact the Rev. Margaret Marquardt by email at [mmarquardt@telus.net](mailto:mmarquardt@telus.net)

REGISTRATION

For further information and to register online please visit [www.metrovanalliance.org](http://www.metrovanalliance.org) or send an email to [info@metrovanalliance.org](mailto:info@metrovanalliance.org) or phone at 604.441.8136. ✦



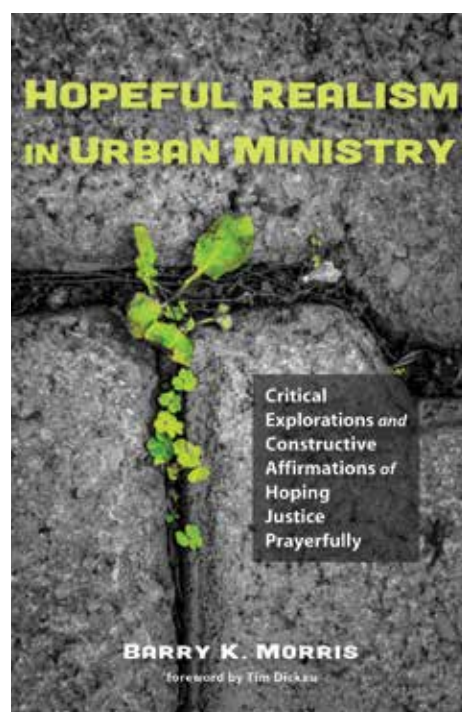
## OPINION

### Book Review

MARGARET MARQUARDT

*Priest of the diocese of New Westminster; Chair, Diocesan Eco-Justice Unit; Chair of the Metro Vancouver Alliance Leadership Institute, and Strategy Team*

I want to say at the beginning that I know Barry Morris and worked with him in community ministry in the early 1970s in Winnipeg and presently in Vancouver as part of the Metro Vancouver Alliance (MVA), community organizing for the



**Hopeful Realism in Urban Ministry**  
Critical Explorations and Constructive Affirmations of Hoping Justice Prayerfully

Written by Barry K. Morris

Published by Wipf and Stock Publishers, Oregon 2016

common good. I will refer to him as Barry in the review because of this.

The Rev. Barry K. Morris, a United Church of Canada Minister writes from his experience of over 45 years in urban ministry in Toronto, Winnipeg and in the last 25 plus years in Vancouver's eastside with the Longhouse United Church. In many ways the essence of Barry's theology and core of his being in the daily steadfastness of his ministry can be summed up in his critique of himself and the church in the book's subtitle of *Critical Explorations and Constructive Affirmations of Hoping Justice Prayerfully*. The book is repetitive about its main themes, so there is no problem in tracking these as the various theological positions and practical ministry work is introduced.

Barry draws upon three well known theologians: Reinhold Niebuhr, Jurgen Moltmann and Thomas Merton, with Niebuhr being foundation and drive in Barry's ministry, so much so that the reader can sense that Niebuhr is truly a friend and soul brother in the adventure of faithful prophetic ministry that Barry has sought to live.

The mainstay of the book is that these partnerships are the root of the gospel of hope and prayer and justice. Those who gather in hope and prayer as they seek to live justice, hold themselves and one another accountable to God. Barry refers to the work of the MVA (of which Barry and the Longhouse gave the initiative its start in Vancouver) working for the com-

mon good, founded in 2014, based on the model of the 75 year old Industrial Areas Foundation. It too is one of these partners that seeks as an organization to stay faithful to the hard work of systemic social change. The diligence of the founders of this non-partisan political model in basing the work for the common good on building relationships, listening and clarity about the power of institutions working together, is the main saving grace in not bending to the easy solutions of charity. The reality that Barry describes of evil and sin within the wider society and the church is about how easily the response to injustice is to succumb to charity. Barry writes, "...sin might be evidenced in the ministry's charitable acts and services. That is/as charity is used as a guise behind which to hide or deny a ministry's or church's relationships to power in society, then the sin of withholding justice by the substitute action or service of charity is operative."

Barry continues this theme in his reading of Niebuhr in the insistence of staying on the road of justice and with the reality of evil. He writes, "...Niebuhr's major contribution was a theological realization that, given the awesome power of collective sin, love on its own was not sufficient for serious and sustained justice work—though justice needs love as love needs justice. But given the presence of sin, love is not, on its own, enough to analyze and address such injustices as those related to racial, labor, gender, class, climate, inter-faith, domestic and international political issues."

This book describes a life lived in the quest for authenticity. Barry is as tough on himself as he is on the church as a whole as well as the wider society in our propensity to settle for an easy route rather than the prayerful stance of living hope working for justice.

The book is filled with references indicating the continued desire to bring theological ferment to the church to stay tuned to living the gospel of justice and not give up. Barry reminds the reader of the original words of the Serenity Prayer, also now known as the 12 Step Prayer. It is this prayer that is at the heart of reminding the church of the mandate of the gospel to live justice.

Barry emphasizes key distinctions between Niebuhr's original prayer and what is usually prayed today: "rather than me, the use of the plural *us*; it names courage to change to be normative, not content to merely change what can be; and finally it invites and includes the theme of grace."

Niebuhr's original prayer: "O God, grant us the grace to accept with serenity the things we cannot change; the courage to change the things we ought to; and the wisdom to distinguish one from the other." This prayer as Barry describes it "mandates courage to participate in the change processes."

"Hopeful Realism" sets out to remind the church of its call to be grounded in hoping justice prayerfully, to be about this work for the long haul in being faithful to God and to not take the easy route. It does this. ✚

### The Devil's Instrument & the Diocesan Budget

LYNDON GROVE

*Former Editor of Topic, Christ Church Cathedral*

In the late 1960s, the Synod Office, then under Hank McAdams and Charlie Wilkins, established what it called the Budget Interpretation Committee. Its job was to explain to parishes how the diocese planned to spend its money over the next year, and to make them amenable to what, in terms of their apportionment—that is, money—was expected from them. We looked upon it not as interpreting the budget, but as selling it.

Ian Dingwall, then rector of St. Faith's, Cypress, chaired the committee. Its members included Tom Huntley, Laurie Norman and, for an element of gravitas, David Rolfe. We were given budget kits and dispatched in pairs to travel the diocese preaching the budget.

This was my second assignment from the diocese. My first came when David Catton recruited me for some project he had been delegated to lead. At its completion, those of

us involved were invited to lunch at the Vancouver Club by Archbishop Gower, who told us, "I've ordered each of you one glass of sherry. After that, you're on your own."

Huntley and I, longtime radio and ad agency colleagues, and probably the least responsible of the budget crew, were teamed, and began touring the diocese. Meetings were held not with the parish whole, but with the rector, rector's wardens, the treasurer, and the rest of the parish committee.

Somewhere along the way, Tom and I began talking about the potential benefits of a diocesan music festival—attract the young people, get into the modern world, et cetera.

The idea was given polite attention, although no one knew where we'd find the funds for such an event. And Canon Winfield Robinson, of St. Helen's, Point Grey, cautioned against any performance that included the

playing of electric guitars. Acoustic guitars were acceptable, but he said, "The electric guitar is the devil's instrument."

After two years of trudging from parish to parish, I suggested to the committee that a more effective strategy might be to bring all the parish groups together in one place, and address them en masse. All the members, weary of spending their evenings outlining the budget to parish committees, enthusiastically agreed.

Somehow, we talked the Synod office into giving us the money for a full diocesan event, and we promptly reserved John Oliver

Auditorium. We also booked the band Mock Duck, Bill Phillips (CHAN-TV, CHQM) as moderator, and photographer Philip Hersee, to begin production of an audio-visual presentation.

The auditorium was full, that autumn Saturday morning. We planned to begin with music, to warm up the audience, and make them receptive to our message. Joe Mock, leader of the band (and, as we learned, a former seminarian) told us he had selected songs he felt appropriate for a church gathering. One was *Crossroads* the 1968 electric revision of the Robert Johnson tune recorded by the Eric Clapton-led band, Cream.

"I went down to the crossroads, fell down on my knees. Asked the Lord above for mercy, 'Save me, if you please.'"

"Perfect," I said.

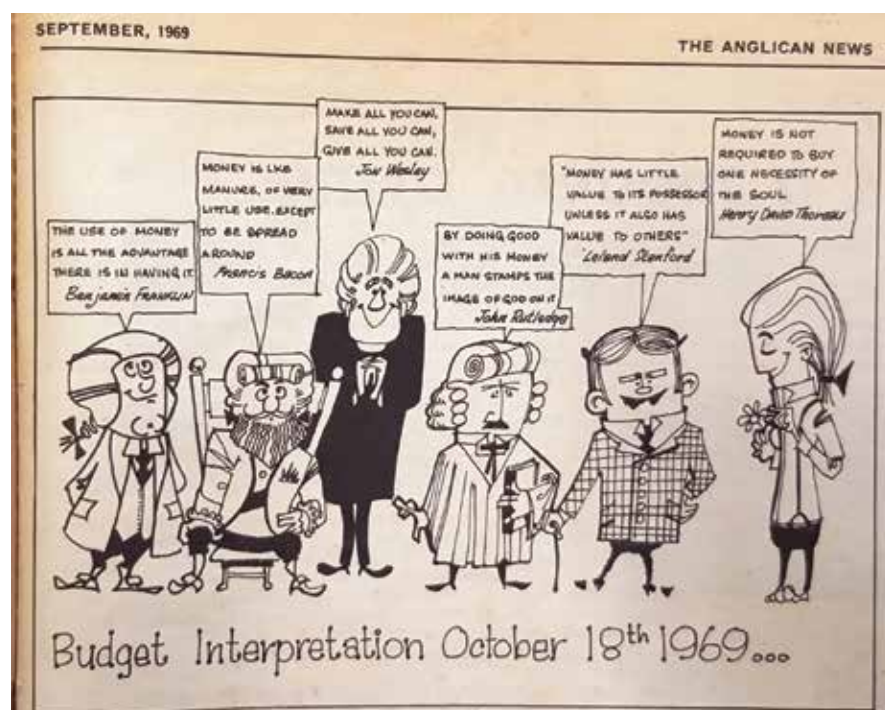
Apparently not perfect for this crowd. Hands over their ears, praying "Save me, if you please," they began fleeing in large numbers to the hallway, where we had arranged coffee and fruit juice. Some may have wished for something stronger, remembering Archbishop Somerville's dictum: "Shows the wisdom of carrying your own flask."

The musicians seemed unaware of the defection of large numbers of listeners. Joe said, "We sensed such love coming from the audience." But he also said, "I felt like a lion in a den of Daniels."

After the band had packed up their devil's instruments and departed, the captive audience returned to their seats, and Phillips stood to address them. We were confident that Bill's mellow baritone and reasonable exposition would reassure the parish committees, but we seemed to lose them after his opening statement: "Music is the most mathematical of the arts."

We won them back, happily, with the audio-visual presentation, which included a long sequence in the parish of Christ the King, featuring a Sunday School class led by Bev Unsworth.

It was the last hurrah for the Budget Interpretation Committee. We were not invited to the Vancouver Club for lunch and a glass of sherry. ✚



Budget Implementation Committee Cartoon possibly drawn by Tom Huntley and published in the September 1969 issue of *Topic's* predecessor, *The Anglican News*. IMAGE Courtesy of the Archives of the Ecclesiastical Province of BC/Yukon





## 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

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*“Considerable care is given to ensuring that campers and leaders encompass people of colour, indigenous people, people with varying degrees of ability/disability, and so on.”*



Messages of support for campers at CampOUT. PHOTO Anna White

As a part of my ministry in the diocese, for the past two years I have been involved with CampOUT, a special kind of summer camp. I have woven together the story of my own experience of this program with that of Mary Ann Saunders, a member of Christ Church Cathedral and a Community Mentor for CampOUT, who I invited to answer some questions about her time at camp this summer.

#### So what is CampOUT?

CampOUT is a leadership camp for queer, trans, two-spirit and allied youth (ages 14–21), from across British Columbia.

I have been serving as a member of the Community Advisory Committee for CampOUT for the past two years; this year I served on the selections committee as well. Mary Ann observed, “Considerable care is given to ensuring that campers and leaders encompass people of colour, indigenous people, people with varying degrees of ability/disability, and so on. The campers also come from all over BC, so they reflect the diverse urban, small-town, and rural lived experience of queer, trans and two-spirit people.”

The usual magic and fun of camp is certainly present at CampOUT: swimming, canoeing, arts and crafts, campfires, singing, staying in cabins, enjoying the great outdoors and building new friendships. “However, in addition to these, it offers workshops on sexual health, decolonization, writing subversive poetry, making zines that celebrate minority genders, sexualities and bodies, and so on.” One of the most important and unique aspects of CampOUT’s programming are the identity and solidarity spaces:

“So, for example, time was allotted so that campers with disabilities had a chance to connect, talk about their experiences, and learn from each other. While this was happening, the rest of the campers were at a workshop about disability, allyship and solidarity. There were similar



Campers spend some time out on the water at CampOUT. PHOTO Anna White

sessions for trans and gender non-conforming campers (with a simultaneous trans allyship workshop for cisgender campers), and another for campers of colour (with an accompanying anti-racism workshop for white campers)... by the third day, campers were really starting to develop an understanding of what it means to create community and work towards justice across diverse experiences of both marginalization and privilege.”

#### So how is this ministry?

##### Where does faith connect with the work of CampOUT?

“I made the decision to apply to be a community mentor at CampOUT last Ash Wednesday. It was the beginning of Lent, and I was thinking deeply at the time about what *service* might look like for me. So, while CampOUT is a secular organization..., it was faith that led me there, a desire to share the love, sustenance and support I have received from the church with people marginalized both by our society and by Christian institutions. And, as my experience at camp has shown me, it’s through such work that we do the work of bringing about the Kingdom.”

“I transitioned within my church community at Christ Church Cathedral... While I knew I would probably still be welcome at the Cathedral when I’d transitioned, I wasn’t sure what to expect... What I did not anticipate was the outpouring of love that I received, love that sustained me—and continues to sustain me... As time passed, though, I started to think about what I should be doing with my faith, how I could direct it outwards in ways that might sustain others, as I was being sustained.

CampOUT has a ‘Community Celebration’ the night before everyone goes home. This is an opportunity for campers to share performances, stories, or anything else they want to share... however, the amazing thing happened with the second performance, when a camper who wanted to share a song... had a hard time getting much sound out. She was very nervous. In response, everyone in the audience started making silent hand gestures, signalling support, which they had learned in workshops. In doing so, 60 or so campers filled the air with a beautiful, sustaining energy, pouring out their love for one person. She felt it, gained strength, and was able to sing... And, you know, many of the young people come to camp hurt... Life can be very hard for queer, trans, and two-spirit youth, difficulty that can be compounded by the marginalization that often arises from also being disabled, or indigenous, or a person of colour. However, in the safe space of CampOUT no one was passing on those hurts, at least not that night... In that brief, fragile moment, I saw the Kingdom. I have never seen it as clearly as I saw it at CampOUT.”

#### So how can the church and CampOUT learn from one another?

“Coincidentally, my first full day back from camp was the day of the Anglican marriage canon vote. While I am grateful... for the way that vote turned out, I was also angry that day, and for several days after. I wondered why we, as a church, are still disagreeing about something as basic as the sanctity of same-sex relationships 47 years after homosexuality was removed from Canada’s criminal code and 43 years after it was declassified as a mental illness... The youth at CampOUT—and queer youth generally, I think—have sophisticated and nuanced ways in which they think about sexuality and gender identity... Importantly, these understandings go far beyond where the Anglican Church is right now... but we have a lot to learn about, and from, the trans and gender non-conforming people in our midst... If we want youth in our churches, these are matters we need to be exploring, and we need to be open to the possibility of being further transformed.”

The church also needs to see the need for this kind of inclusive, justice-oriented, supportive and safe programming for queer, trans and two-spirit youth. I was overwhelmed this year serving on the selections committee, reading so many stories of queer youth who really want and need to go to this kind of program and hear how their lives might be different. Children, youth, young adults, families and people of all ages are calling for the church to build these communities and provide this kind of training and leadership experience. In fact, we as the church can offer something that CampOUT is unable to offer as a camp for youth. We can offer this programming in an intergenerational setting that includes children, youth, their parents, grandparents and all the wonderful extended chosen family that church communities provide. We can offer places for families that include queer, trans and two-spirit people to come and learn and grow together and build an intergenerational community of support and advocacy. ✦



Campers, cabin leaders, community mentors and the whole team gathered for a campfire at CampOUT. PHOTO Anna White