



IN THIS ISSUE

The Hope Window at Christ Church Cathedral
PAGES 6 – 8

Susan Ohannesian Interview
PAGES 10 – 12

Lockdown in Assisi
PAGE 9

Faith in Times of Crisis & Change

A Message from Archbishop Melissa Skelton

Who would have thought we would have gone through so much change related to *Covid-19* in the past few months? And if this were not enough, then came my announcement in mid-April about my transition as your archbishop, a transition that I have to make over the next year given the Provincial canons on the mandatory retirement of all Provincial Bishops at age 70.

Crisis and change. Transition and change. Change. I've thought long and hard about what to say to you about both of these things taken together. And this is what I've come to: The Paschal mystery at the heart of our Christian faith is this — that God is forever at work in the things we see as threats to our lives as we have come to know them. God is forever at work in these things, pulling out of them a new life we could never have imagined. This is what I see as I look at what has come from our parishes and people when we had to learn to operate in a different way in the face of *Covid-19*. And this is what I tell myself as I look at the prospect of having to lay down my role with you on February 28 of 2020.

And so to our response as a diocese to *Covid-19*: In the midst of all the confusion and fear that this outbreak has brought to us all, I've seen the flexibility and resilience of our communities as they quickly adapted to virtual worship and organized parish life so that parishes could care for each other in new ways. Along with this, I have experienced acts of selflessness and kindness extended to me and to others in the midst of new demands, all of which illustrates to me who we are at the core — people who love and care for others. Yes, we are a people who, empowered by God, are able to participate in the remaking of our lives in the midst of change that is the Paschal mystery.

And, of course, more will be asked of us yet as we try to adapt and respond to those who have suffered illness, separation from loved ones, financial upheaval and the loss of careers and livelihoods. We will need to draw on our God in Christ, a God who stands with those who suffer loss, a God of death and resurrection, a God who assures us that nothing can separate us from God's love.

And about my transition in the next year: Please know that it grieves me more than I dare say to imagine not being your archbishop. I could not have imagined the degree to which you would've stolen my heart in a mere six plus years together. Oh, Canada... and Oh, People of the diocese of New Westminster!

But, as I told you from the beginning, according to the Canons of our Province, I had seven years to give you and seven years (to the day) it will be. The good news in all of this is that Diocesan Council has agreed to an orderly plan in which the diocese will elect a Bishop Coadjutor, that is, a bishop with a brief overlap with me. What this means is that, especially in these times, the transition can happen in a way that allows the new bishop to be oriented to the role and to the people of the diocese before actually taking on the role itself. It also means that we will not face a "gap time" when there is no bishop.

For those of you who did not take note of specific dates in the earlier announcements that were circulated around the diocese, the election of our bishop coadjutor will be October 3, 2020, and the consecration will be January 23, 2021. On my retirement date of February 28, 2021, the bishop coadjutor will become our new diocesan bishop. Before then, Council will need to appoint a search committee who will refine our diocesan profile, receive and vet nominations and ready things for the election. More



"...I have experienced acts of selflessness and kindness extended to me and to others in the midst of new demands, all of which illustrates to me who we are at the core — people who love and care for others."



Photos of three church signs from around the diocese, taken following the suspension of in-person worship on March 18. St. John's, Shaughnessy's sign is making reference to the trend that began in the United States to put up Christmas lights. PHOTOS St. Dunstan's, David Taylor; St. Matthias & St. Luke and St. John's, Shaughnessy, Randy Murray

information on this will be forthcoming, and I urge all of you to offer prayers and lend your support to those engaged in this important ministry.

Also, on March 31, it was announced that I have taken on the duties of priest-in-charge of Christ Church Cathedral Parish effective April 1, through to the arrival of the new rector, Archdeacon Chris Pappas on June 1, 2020. My deepest gratitude goes to the Rev. Canon Dr. Richard LeSueur who completed his term as priest-in-charge on March 31. I look forward to this new, albeit brief phase of shared ministry with the clergy, laity and staff of our Cathedral Church.

In all these actions, I am confident that the God who was present and active with this diocese during earlier times of turbulence, the God who has been present with us during my time as your bishop, will be with us as we discern the kind of new leader we need for these new times ahead.

And so, I am grateful to you and to God for the bless-

ings poured out on me and on all of us, especially in times of crisis and change, and in times of transition and change. Though few of us would have predicted the events of these last few months, what I can tell you is that I would not have wanted to face this crisis or navigate this transition with anyone but you!

God is faithful. God will take our crises and our transitions and make them occasions for encountering all that is holy, all that is lovely, all that can be new. Thanks be to God for all that we have done together, and thanks be to God for all that is yet to come. ✠

*In Christ,
+ Melissa*

The Big Reveal

Coverage of Archbishop Skelton's visit to All Saints, Ladner

CLIFF CAPRANI

Communications Consultant, Videographer, Photographer; All Saints, Ladner

Sunday, February 23, 2020, Transfiguration Sunday was the day that Archbishop Melissa Skelton travelled south of the Fraser for a scheduled archiepiscopal visitation to the parish of All Saints' in Ladner. As has been her custom for the six years of her servant-leadership she presided at the Eucharist, preached the sermon and met with parish leadership following worship. Archbishop Skelton was accompanied by Deacon, the Rev. Helen Lingham of St. Andrew's, Langley and Registrar for the diocese, Donald Paul, ODNW. One or two Diocesan Council members usually accompany the archbishop on parish visits. The chaplain for the Eucharist was Steve Black, currently on student placement at All Saints'. This was the Archbishop's first visit since the installation of All Saints' rector, the Rev. Robin Ruder-Celiz.

The service began with the blessing and dedication of a Gospel Book: Archbishop Skelton led a prayer composed by Rev. Ruder-Celiz that is as follows:

Almighty God, you make yourself known to us in word and sacrament. May all who read, mark and learn your Holy Word be strengthened and nourished in Faith and Spirit. Bless this Gospel Book and Lectionary Readings that your Word may be proclaimed to become a living word in our hearts and lives. Amen

In her homily, the archbishop began by telling the congregation about her love of home-improvement shows and asked the congregation how many of those gathered that morning watch them as well. There was a sizable show of hands which generated some laughter. Archbishop Skelton confessed that she never tires of that most dramatic moment in the show: *The Reveal*. Tears, laughter, joy and amazement are among the reactions when homeowners first see the changes made.

Transitioning effortlessly to the topic of the Gospel for the day: *The Transfiguration—The Reveal*, according to Matthew, Archbishop Melissa noted that mountains are important places in Jewish culture, places where significant events take place. Unlike the disciples, in today's world we are asked to live our lives—not on the mountaintop but in the valley.



Archbishop Skelton with Kate Turner and Jean Thurley, cutting the cake marking their Reaffirmation. PHOTO Cliff Caprani



Prior to worship, members of the sanctuary party discuss the flow of the liturgy. PHOTO Cliff Caprani



Choir Practice in the parish hall. PHOTO Cliff Caprani

CONTINUED ON PAGE 3



Donald Paul, ODNW, Diocesan Council; Theological student in placement at All Saints; Steve Black; Archbishop Skelton; and Deacon of the Word and Table for the Eucharist, the Rev. Helen Lingham of St. Andrew's, Langley. PHOTO Cliff Caprani



TOP & BOTTOM The clergy greet the congregation after worship. PHOTO Cliff Caprani

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



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

Editor Randy Murray
rmurray@vancouver.anglican.ca

Designer Jennifer Ewing, BDes

Issue This is the 5th issue in the 51st year of publication

Deadline For Submissions
July 26 for the September issue

Subscriptions

Please subscribe online at
www.anglicanjournal.com/newssubscription/

Address changes in writing to

Topic c/o Anglican Journal,
80 Hayden Street, Toronto, Ontario M4Y 3G2

Printed & Mailed By

Webnews Printing Inc., North York, Ontario

Circulation

1,760

The Anglican Church & The Anglican Communion

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

Website

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

The Anglican Church of Canada

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

The diocese of New Westminster

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



The Archbishop of New Westminster

The Most Rev. Melissa M. Skelton

Address Diocese of New Westminster

1410 Nanton Avenue,
Vancouver, BC V6H 2E2

Phone 604.684.6306

Contributors & Helpers for this issue

Nii K'an Kwsdins (Jerry Adams), Cliff Caprani, Helen Dunn, Anne Fletcher, Ronald Harrison, Martin Knowles, Jonathan LLOYD, Herbert O'Driscoll, Susan Ohannessian, Nelson Oliver, Christopher Pappas, Cathy Peters, Paula Porter Leggett, Archbishop Melissa Skelton, David Taylor, and Dave Walker

Thank you!

Appointment of Christ Church Cathedral's New Rector

RANDY MURRAY
Communications Officer & Topic Editor

On March 15, 2020, representatives of the Search Committee were happy to announce that Archbishop Melissa Skelton has appointed the Ven. Christopher Pappas, Rector of the Parish of Christ Church Cathedral effective June 1, 2020.

Archdeacon Pappas, who was born, raised and educated in the United States has spent a considerable portion of his career in ministry in the diocese of Edmonton where currently he is Rector of Holy Trinity, Edmonton. He began his ministry there in 2010.

Archdeacon Pappas, who has had and continues to have a very active and diverse career in ministry supplied diocesan communications with the following biography:

"In addition to being the Rector of Holy Trinity Anglican, Chris is the Diocesan Archdeacon for Congregational Development. He recently completed a Doctor of Ministry in Congregational Studies at Church Divinity School of the Pacific, in Berkeley, California, on the characteristics of leadership in transformational congregations.

Chris received a BS in Biology from Trinity College in Hartford, Connecticut, and a PhD In Biomedical Science: Neuroscience from the University of Connecticut. His area of research was

glial physiology, with a focus on astrocyte ion regulation. He received a Master of Divinity from Yale Divinity School and a Certificate in Anglican Studies from Berkeley Divinity School at Yale. He also received a Doctor of Ministry from Church Divinity School of the Pacific with a dissertation topic on Leadership in Transformational Parishes.

He was ordained a deacon in the Episcopal Diocese of Eau Claire and priest in the Anglican Diocese of Edmonton. Chris has previously served as a regional dean, a member of executive council and as a territorial archdeacon. He has also been involved in church growth and has served on various community and church committees, including Executive Council, co-chair of the National Worship Conference, and the Vital Healthy Parishes initiative, and the Alberta Government Working Group on the Banning of Conversion Therapy.

Chris has also served in the Episcopal Diocese of Rhode Island where he was a member of the Diocesan Congregational Development Commission and as a seminarian in Connecticut. After growing up in the Greek Orthodox Church, he brings a deep love and reverence for the mystery of our faith and enjoys the rich liturgy and symbolism of the Anglican Church. Chris is a strong proponent of ecumenism, and interfaith activities; serves



Archdeacon Chris Pappas. PHOTO Submitted

the soldiers of the South Albert Light Horse at the regimental church, is active in community organizing and in the Church's mission in the world.

He is an avid reader of Science Fiction and Fantasy as well as enjoying history and current events. Although retired from rugby and riding a motorcycle, he still enjoys yoga, cardio and weight training, bike riding, squash, snow shoeing as well as other physical activities. Chris is a big fan of Monty Python, the New York Yankees, the Boston Celtics, and the University of Connecticut Huskies basketball teams and a soccer fan. He is also a big fan of theatre and the arts and has acted in a number of Fringe Productions at Holy Trinity and has been host of the monthly Open Stage. He is active in promoting the Arts, supporting artists and providing good, life affirming art for the community."

During the announcement of the appointment during worship services on March 15, 2020, People's Warden, Liz McCausland read the following message to the Christ Church community from Archdeacon Pappas:

"Dear sisters & brothers in Christ,

I am very excited to be called to be your rector and by the endless possibilities that lie before us to be beacons of light in the world through proclaiming God's Kingdom. After reading about your hopes and dreams in your profile and speaking to the outstanding people on your search committee I can't wait to meet the rest of you and be part of such a passionate and creative faith community. I look forward to meeting each of you over a cup of coffee or other suitable beverage and hearing your stories, your ideas and your dreams for helping to make the World as it Is more like the World as It Should Be. I feel that I have been called to the best ministry in the entire North American Church and I can't wait to see where God is taking us!"

When asked for comment, Archbishop Melissa Skelton had this to say about the appointment of Archdeacon Pappas:

"I'm delighted to appoint the Venerable Chris Pappas as Rector of Christ Church Cathedral. Chris brings a wealth of skills and experience in parish development that the Cathedral will benefit from as it looks forward to continuing its vibrant congregational life and its strong relationships within the broader Vancouver community. Chris is collaborative and creative and is ready to work with our fine Cathedral staff and with me in this exciting and challenging time for the Church."

Archdeacon Pappas succeeds the Very Peter Elliott who retired September 30, 2019, after a 25 year incumbency as Rector of Christ Church Cathedral. In the interim, the parish has been served by the Rev. Canon Dr. Richard LeSueur working in conjunction with the Cathedral's outstanding clergy, lay leadership and staff.

Diocesan Communications and Christ Church Cathedral Communications staff will post and circulate information about the Celebration of a New Ministry Eucharist as it becomes available. ✦

The Big Reveal

CONTINUED FROM PAGE 2

The archbishop felt that this story reveals two things to us:

- We are not God. Though created in the image of God, we are not God. We are called to be ready to learn more; to forgive more.
- Though we are not God, we have been told to stand up; abandon the fears that paralyze us and go down the mountain to follow Jesus. Simply put: to say our prayers and do our best.



Archbishop Skelton preaching. PHOTO Cliff Caprani

A video of Archbishop Skelton's homily is available on YouTube at <https://youtu.be/VejPPz5nPVE>

At the conclusion of the homily, the congregation sang *Walk With Me*. The next item in the liturgy was the reaffirmation of faith through the laying on of hands of two long-time All Saints' parishioners: Kate Turner and Jean Thurley. (It was an emotional weekend for Jean Thurley as the previous day she had attended All Saints' for the memorial service for her son-in-law, Ray Wittrock).

Following coffee and refreshments in the parish hall, Archbishop Skelton met with the newly-elected All Saints' Parish Council. There was a lively exchange of ideas. ✦

SKILLS

GAINED OVER A LIFETIME OF CHURCHGOING

 SWITCHING ON THE URN AT THE CORRECT TIME	 NOT FORGETTING TO BRING THE MILK	 KNOWING HOW MANY TEA BAGS ARE NEEDED IN THE LARGE TEA POT	 POURING A REASONABLE CUP OF TEA	 DEALING WITH SPILLAGES IN A CALM MANNER
↓	↓	↓	↓	↓
REMEMBERING HOW MANY SCOOPS TO PUT INTO THE COFFEE MACHINE	BEING ABLE TO LOCATE THE TEA SPOON DRAWER UNDER PRESSURE	GRASPING BASIC SERVING HATCH ETIQUETTE	FOLDING THE COFFEE TABLES WITHOUT INJURY	WASHING UP 14 CUPS AND SAUCERS IN A MINUTE

CartoonChurch.com

"Dear sisters & brothers in Christ,

I am very excited to be called to be your rector and by the endless possibilities that lie before us to be beacons of light in the world through proclaiming God's Kingdom. After reading about your hopes and dreams in your profile and speaking to the outstanding people on your search committee I can't wait to meet the rest of you and be part of such a passionate and creative faith community. I look forward to meeting each of you over a cup of coffee or other suitable beverage and hearing your stories, your ideas and your dreams for helping to make the World as it Is more like the World as It Should Be. I feel that I have been called to the best ministry in the entire North American Church and I can't wait to see where God is taking us!"

When asked for comment, Archbishop Melissa Skelton had this to say about the appointment of Archdeacon Pappas:

"I'm delighted to appoint the Venerable Chris Pappas as Rector of Christ Church Cathedral. Chris brings a wealth of skills and experience in parish development that the Cathedral will benefit from as it looks forward to continuing its vibrant congregational life and its strong relationships within the broader Vancouver community. Chris is collaborative and creative and is ready to work with our fine Cathedral staff and with me in this exciting and challenging time for the Church."

Archdeacon Pappas succeeds the Very Peter Elliott who retired September 30, 2019, after a 25 year incumbency as Rector of Christ Church Cathedral. In the interim, the parish has been served by the Rev. Canon Dr. Richard LeSueur working in conjunction with the Cathedral's outstanding clergy, lay leadership and staff.

Diocesan Communications and Christ Church Cathedral Communications staff will post and circulate information about the Celebration of a New Ministry Eucharist as it becomes available. ✦

Diocesan Council Approves \$2,000,000 Financial Assistance Package for Parishes

RANDY MURRAY

Communications Officer & Topic Editor

I wrote the following report and posted it on the diocesan website just two weeks following the day (March 11) that Diocesan Council met in the Trendell Lounge (1410 Nanton Avenue) for their first scheduled meeting since October 30, 2019. At that scheduled March meeting, things went very well, the audited financial statements (a clean audit) were received, as were the 2020 budget and the 2021 vision budget. Other business of the diocese was conducted, and the results of the meeting were positive. However, everyone present was extremely aware of the continuing spread and imminent threat of the novel coronavirus and what the spread of the illness called *Covid-19* would mean to those who gather for worship and for the many other functions that take place in our parish churches. Just 14 days later, Wednesday, March 25 at 5:30pm, that same group of people met remotely through the virtual meeting platform *Zoom* to discuss and vote on a motion to implement a financial assistance package to parishes valued at approximately \$2,000,000.

The effects of *Covid-19* and the worldwide response change daily so it is hard to imagine where we will be in this ongoing process by the time this May issue of *Topic* is posted online in late April and available in homes (if the printers and the folks who work in bulk mailing organizations are still working). But it is important that this information be “a part of the record” and the truth is that much of the archival material collected is in hard copy, paper. The story about the approval of the financial assistance package to parishes has been widely distributed electronically and may even have been amended over the five weeks between when approval was received and the availability of the May *Topic*, however, I still think it is important to include the following piece in this issue.

Diocesan Council's First Virtual Meeting, March 25

Prior to the meeting, Director for Mission and Ministry Development, the Rev. Tellison Glover provided a brief overview of the *Zoom* meeting process, specifically how to virtually “raise your hand” and get in the queue to speak using the *raise the hand* function. Rev. Glover demonstrated how this function operates on different devices: iPad, smart phone, laptop and desktop.

Once that process was communicated for all devices it was learned that Treasurer, Bob Hardy was having difficulty making the computer connection to the meeting. As Council waited for the treasurer to “arrive” it was suggested that Council address the second piece of business on the Agenda, a one-time only amendment to *Regulation 22* consisting of an extension from April 30 to May 29 for candidates to be submitted as parish nominees to be invested into the Order of the Diocese of New Westminster (ODNW) for

2020 (more information on page 15). This is a response to the upheaval of regular operations and procedure caused by the coronavirus pandemic.

Archbishop Skelton led Council through the précis document and as there were no questions, the question was called, and the Motion passed unanimously.

Having now arrived at the meeting, Bob Hardy led the discussion on the financial assistance proposal; the main agenda item for this extraordinary meeting, explaining how the guarantee to pay the salaries of stipendiary clergy through April and May; five months of assessment relief to all parishes (April through August); and the ability for parishes to draw up to 20% of their capital in the Diocesan Consolidated Trust Fund (CTF) to use for parish operations will help parishes continue their ministry through this unprecedented time in world history. Although lay parish staff are not covered, it is hoped that the assessment relief may contribute (in addition to the recently established government programs) to the parish's ability to support lay staff.

Archbishop Skelton said it was important to get this package in the works before April 1, as ensuring that clergy are paid is essential to sustaining parishes.

Archbishop Skelton pointed out that our diocese will be the first diocese in the Anglican Church of Canada to take such a step.

The treasurer pointed out that parishes with more than \$750,000 in the CTF are not eligible for diocesan payment of their clergy.

There were questions, comments and some discussions about a variety of topics: the status of lay employees and how this financial assistance might affect future assessment were two of the major concerns. However, following a time of discussion, the Rev. Robin Ruder-Celiz, Clergy rep for Fraser Archdeaconry asked that the question be called. Archbishop Skelton called the question and the Motion was carried unanimously. The précis with the motion is available as a sidebar with this article.

One more piece of business remained in order to complete the motion, and that had to do with *Paragraph 4*, which requires the appointment of two Council members to join the archbishop and the treasurer to consider requests from parishes whose needs are not addressed in the principal actions of the motion. Rev. Ruder-Celiz and Lay Archdeaconry rep from Capilano, Rob Dickson volunteered; a motion was developed; the question called, and the Motion carried. Robin's and Rob's authority ends on September 1, 2020 “or at such date, earlier or later, as may be determined by Diocesan Council.”

The Ven. Richard Leggett, Rector of Holy Trinity, New Westminster and Archdeacon of Westminster seconded the

PRÉCIS

New Business: 4.1

Financial Support for Parishes during the Covid-19 Crisis

The current suspension of public worship and the use of parish facilities by user groups has had a significant effect on the income of the parishes of the diocese. In order to mitigate this effect, the treasurer, in consultation with the archbishop and others, proposes the following action plan.

The following motion is proposed:

Moved/Seconded

The Treasurer/Archdeacon Richard Leggett

THAT Diocesan Council approves the following actions to mitigate the financial exigency existing within the parishes of the diocese as a result of the COVID-19 pandemic.

1. No parish will be required to pay its diocesan assessment for the period from April 1 through August 31, 2020.
2. Any parish may withdraw up to 20% of the restricted capital held in its Consolidated Trust Fund account from April 1, 2020 through July 31, 2020 to pay parish operating expenses.
3. The current compensation of all stipendiary parish clergy, whether part-time or full-time, will be paid in full from diocesan funds for the period from April 1 through May 31 with the exception of those parishes whose investments have a value of or exceeding \$750,000 (as of March 23, 2020), whether those funds are held in the Consolidated Trust Fund or elsewhere. These parishes will be required to meet their current clergy compensation obligations without diocesan support. If any of these parishes do not meet this obligation, that parish will forfeit the assessment relief named in (1) above.
4. Diocesan Council authorizes the archbishop, in consultation with the diocesan treasurer and two members of Diocesan Council appointed by Diocesan Council, to consider requests from parishes whose needs are not addressed in paragraphs 1, 2 and 3 above. This authority ends on September 1, 2020, or at such date, earlier or later, as may be determined by Diocesan Council.
5. The diocesan treasurer and the diocesan director of finance, in consultation with the archbishop and with her assent, will determine the diocesan funds from which the financial assistance will be withdrawn.
6. The future treatment of 2020 Parish Operating Receipts in calculations of assessable income pursuant to *Regulation 24* is hereby referred to the Standing Committee on Finance and Property for advice and recommendation to both Diocesan Council and Synod prior to December 31, 2020.



Archbishop Skelton on the left screen and those in attendance on the right screen. PHOTO taken by the Rev. Eileen Nurse from her home office

motion that was just approved. As he has done a great deal of work on the overhaul of the assessment process in our diocese, he spoke following the approval of the motion and offered helpful comments and insights on how the suspension of assessment payments and the many changes to parish incomes will impact the finances and financial operations of the diocese in the future. More to come on this in future issues of *Topic*.

Archbishop Skelton thanked everyone for their hard work, their commitment to the mission and ministry of the diocese, and not only thanked them for their approval of the motion but for their enthusiastic embrace of it. The approval of this package will allow parishes to breathe a little easier and give them an energy boost as they navigate the future as the pandemic develops.

A number of members of Council “raised their hands” to thank Archbishop Skelton for her leadership and the virtual meeting concluded at 6:30pm with Diocesan Council members saying the *Glory to God* doxology.

Eleven Council members and two staff attended the *Zoom* meeting using digital devices, with three more Council members also present having called into the meeting by phone. ✦



The Very Rev. Peter Elliott and Nii K'ans Kwsdins have a quick visit before the meeting. PHOTO Randy Murray



Karen Joseph, CEO of Reconciliation Canada facilitates the meeting. PHOTO Randy Murray



Chief Robert Joseph, OBC, OC outlines his hopes for the group. PHOTO Randy Murray

Ecumenical Advisory to Reconciliation Canada – First Meeting

NII K'AN KWDINS

Missioner for Indigenous Justice, diocese of New Westminster

RANDY MURRAY

Communications Officer & Topic Editor

On Tuesday, February 25, 2020, Mardi Gras/Shrove Tuesday in the Christian world, Chief Robert Joseph, OBC, OC sent out an invitation to 45 people, all advocates for Reconciliation; people of faith who have been involved in ecumenical support of Reconciliation Canada before, during and after the time of the Truth and Reconciliation events in Vancouver, August/September 2013. The purpose stated in the invitation read: "In brief, rising tensions across the country requires all of us to be concerned and to be helpful." He apologized for the short notice as the meeting would take place at the Synod Offices of the diocese of New Westminster just a few days later on February 28, 2020.

In the email invitation Chief Joseph offered a draft agenda and finished his note with this:

"Please come. We need each other."

Archbishop Melissa Skelton, supported by the two of us and others put out a call to folks who we know are keenly interested in Reconciliation, and the net result was two dozen people present at the meeting representing First Nations groups and Christian denominations.

The meeting was co-facilitated by Chief Executive Officer of Reconciliation Canada, Karen Joseph and retired Dean and Rector of Christ Church Cathedral, the Very Rev. Peter Elliott. In his 25 years as Dean, Peter Elliott was a strong supporter of Reconciliation initiatives, the work of Reconciliation Canada and the leadership of Chief Joseph.

Barbara Lawson Swain, Chief Strategy Officer for Reconciliation Canada was also present, she distributed a two-page information sheet that contained the proposed vision statements for the group to discuss. The title of the outline succinctly defined the issue:

"Wet'suwet'en, Gaslink and Blockades—Pipelines are NOT the Issue!—We are Witnessing Systems Change in action!...A Liberation of Peoples and Nations."

Following the territorial acknowledgement offered by the Rev. Ray Aldred, Director of Indigenous Studies at Vancouver School of Theology which was then followed by each person present introducing themselves (Dr. Aldred led the introductions), Chief Joseph gave a brief overview where he voiced his concerns. He said that he was upset and worried about the messages circulated in the media and amplified by social media about the state of Reconciliation in Canada, that "Reconciliation is dead." He pointed out that there is plenty of proof that this is not true including the fact that Canadians are coming forward to support Indigenous people in large numbers. This is a complete change from previous conflicts like the Oka, Quebec crisis in 1990 where and when 100% of the support was Indigenous. Non-Indigenous support for the many blockades and demonstrations in support of the Wet'suwet'en Hereditary Chiefs is estimated to be in the neighbourhood of 90%. That certainly points to the continuing progress of Reconciliation.

Karen Joseph said that what is happening across Canada is disruption. And, disruption is bound to happen once people have realized that dramatic changes are taking place. She went on to point out that there are three stages:

1. Awareness
2. Disruption
3. Change

All those gathered agreed that a principal result of any new agreements should reflect that the beautiful lands of BC are to be preserved for future generations. We must join together to ensure that the land is maintained for our young people and for the future.

In order to establish some context for the escalation of the conflict it was pointed out that the flashpoint was the action of RCMP officers on site pointing loaded rifles at Wet'suwet'en matriarchs who had gathered in support of the hereditary chiefs and their protest of the LNG pipeline construction. An action that all agreed would never happen in other circumstances. This extreme level of provocation certainly fueled the conflict and the resulting nation-wide

disruptions.

With the basic information, proposed agenda, and proposed collective response statements made available to the group, each person attending the meeting was asked to speak and contribute. Karen took careful notes, and asked questions for clarification.

At this first meeting there were definitely some consistent themes and many of them involved the contributions that can be made by people of faith and faith communities. The importance of validating the concerns of each group involved in the conflict was also seen as necessary to developing a collective response, group statement or list of suggestions.

Chief Joseph asked the question, "Why are we here today?" And he answered by saying that at the core of this disruption, at its heart, this is a *Spiritual movement*, therefore, it is important that people of faith are present and help lead the way.

Karen Joseph and others stressed the importance of developing suggestions for action that have a long lifespan, continued relevance, as these disruptions accompanied by dramatic change are going to happen over and over. A good idea to be prepared to respond with spiritual and faith-based support.

This was just the first meeting, and there is still much to discuss in order to carve out a path for this fledgling group that can lead toward greater understanding and unity.

It is also important to note that this meeting took place during the time when talks were being held between government representatives and Wet'suwet'en hereditary chiefs. From the initial news reports, the talks have been positive but that only strengthens the need for people of faith to respond and to lead as the journey toward Reconciliation continues. ✠



Brendon Neilson, Vision Animator for the Anglican Diocese of British Columbia and Denece Billesberger, SEJ of the Catholic Sisters of the Child Jesus. PHOTO Randy Murray



Tim Manuel, Member of the Board of Directors at Kwukeknxtwixw Wellness and a member of the Spaxomin Community (45km east of Merritt, BC) with VST's Rev. Dr. Ray Eldred of the Cree Nation. PHOTO Randy Murray

Christ Church Cathedral's Hope Window

ANNE FLETCHER

Topic Contributing Writer, Parishioner, Christ Church Cathedral

Alyson Hay had always known her long-dead aunt, Mary, daughter of Vancouver mayor, Charles Tisdall, was commemorated by a stained-glass window in Christ Church Cathedral.

Probably, she says, her mother, Edith, Mary's younger sister, had taken her by her reluctant child's hand and propelled her into the church to gaze at the *Hope* window, on visits from their Pentiction home.

But it wasn't until 1998, when she was quite grown up and attending the Christ Church Cathedral funeral of her cousin Charlotte's father, Harry Warren, that the penny dropped.

As Alyson looked at the west wall window given in memory of the teen-aged girl who had died so quickly of

acute leukemia in 1922, she saw Mary looking back at her. "It was a real shock to me when I realized it was her face."

Mary was just 18, studying chemistry in her second year at the University of British Columbia, still so new it hadn't yet moved from the Fairview Slopes to Point Grey. Leukemia set in, in late January 1922. Despite blood transfusions, she died at her family's Georgia Street home only weeks later, on March 5.

Memories of Mary—the second of five girls and then one boy—her likes, her dislikes, her ambitions, her quirks are lost in time.

After her death, "her picture was turned to the wall and they didn't discuss it again," Alyson says.

But consequences rippled through the family. Char-

lotte Warren's mother, Margaret, the first-born, had been in the same school year as Mary, possibly because she had had scarlet fever when she was 16, leading to a household quarantine and, undoubtedly, missed school days.

"Mary's death hit her so hard she didn't go back to university," Charlotte says. "She went to Normal School (for teacher training) and ended up an elementary school teacher."

As children, "when we had blood tests, my mother was really nervous," Alyson says.

And, silent though he may have been, "Grampa walked to her grave (in Mountain View Cemetery) every year on the anniversary of her death, with snowdrops," Charlotte says.

Mary was born into two prominent lines of British-to-the-core colonials, who helped shape young British Columbia.

Her mother, Edith Bessie White, grand-niece of BC premier J. H. Turner (1895–1898), was conceived in Victoria but born in England, after her mother, Lydia, travelled down the west coast, crossed Panama by train, and then sailed the Atlantic home to Essex because the colonies were no place to have a baby.

Her father, Charles, known to the family as C.E.T., was a big name in the small town that used to be Vancouver. As the son of a Birmingham gunsmith, C.E.T. struck out at the age of 20 in 1886, making an 11-day Atlantic crossing to Halifax.

Moving on to Fredericton, he established a branch of the family firm, gaining some kind of fame when he earned the right to cast a ballot in the city's 1886 election, before he had reached the legal voting age of 21, by virtue of owning a tax-paying business.

Two years later, he was off on another 11-day journey, arriving by train on April 11, 1888, in a Vancouver still busy re-building from the catastrophic 1886 fire. He opened a gun and sporting goods store, first at 508 Cordova Street, where he slept under the shop counter, and, finally, at 620 Hastings Street in 1905.

C.E.T. quickly joined those 19th century bulwarks of English society, the Masons and the Anglicans, serving as a warden at St. James, and then at the new parish of Christ Church, from 1895 to 1898.

He and his store hit the newspaper headlines in April 1897, when E. A. Magee, a well-known Vancouver lawyer who had been in once before to ask about revolvers, returned to look at recently arrived stock.

As the *Daily Colonist* in Victoria told it:

"He walked into Tisdall's store on Hastings Street at 3:30 in the afternoon and asked to be shown the mechanism of a thirty-eight Smith & Wesson revolver. This Mr. Tisdall did, placing a cartridge in the chamber to more effectively explain. Mr. Magee took the loaded revolver very quietly out of Mr. Tisdall's hand and quick as a flash stepped back and fired at his mouth. The ball went through his head, and he fell, dead. The city solicitor and others were standing nearby but were not quick enough to prevent the fatality. A crowd was passing on the street, and on the sound of the shot swarmed into the store. For a few minutes, the excitement was intense..."

Says Alyson, "After that, he separated the guns and ammunition."

C.E.T. took his first step into nearly four decades of political life, with a decisive win as the provincial Conservative candidate for Vancouver City in July 1898. Six months later, he resigned his seat: a clerk in his store had sold 70 cents worth of cartridges to a provincial police officer, putting C.E.T. in contravention of the rules for MLAs against supplying goods to the provincial government.

The gesture was not only reflective of the time and the place, but also of the person. "He was very principled," Charlotte says.

C.E.T. returned to Victoria after winning a late January 1899 by-election by acclamation and served until the legislature was dissolved in April 1900.

Perhaps, during that term, he met Edith, because they were married in St. John the Divine Anglican Church in Victoria on January 9, 1901.

Charlotte recalls that her grandmother hated C.E.T. being in politics. But public service just took over. C.E.T. returned to Victoria as MLA from 1909 to 1916, with a term as Minister of Public Works. His heart, though, seems to have stayed home in Vancouver. He spent 15 years, off and on, as a Park Board Commissioner. After a year as alderman, he became the only Vancouver mayor ever elected by a proportional vote—in 1922 and again in 1923.



A family portrait, (left to right) Margaret, Edith, baby Dorothy, mother Edith, Mary, circa 1911. PHOTO Courtesy of the BC Archives

PROVINCE

COAL SLIDES KILL VANCOUVER VETERAN

James C. Glover Killed In Winnipeg Civic Steam Heating Plant.

WINNIPEG, Jan. 12.—While engaged in unloading a car of coal at the civic steam-heating plant here Sunday, James C. Glover fell into a hopper and was smothered to death when the two tons of coal were precipitated upon him.

He was a former resident of Vancouver, leaving that city to serve overseas with the 47th Battalion. He was 34 years old.

Dedication of Tisdall Memorial Window Took Place Sunday Morning

There was a large congregation at Christ Church Sunday morning, when the memorial window erected by Mr. C. E. Tisdall and family for the late Mary Roscoe Tisdall was dedicated by the rector, Rev. W. W. Craig, assisted by Rev. C. H. Shortt, M.A.

The window represents the late Miss Tisdall as "Hope" and the sermon by Dr. Craig was on this theme, the family and friends following the message with deep interest. There was special music for the occasion, with Mr. Frederick Chubb at the organ.

PROVINCE

COAL SLIDES KILL VANCOUVER VETERAN

James C. Glover Killed In Winnipeg Civic Steam Heating Plant.

WINNIPEG, Jan. 12.—While engaged in unloading a car of coal at the civic steam-heating plant here Sunday, James C. Glover fell into a hopper and was smothered to death when the two tons of coal were precipitated upon him.

He was a former resident of Vancouver, leaving that city to serve overseas with the 47th Battalion. He was 34 years old.

Dedication of Tisdall Memorial Window Took Place Sunday Morning

There was a large congregation at Christ Church Sunday morning, when the memorial window erected by Mr. C. E. Tisdall and family for the late Mary Roscoe Tisdall was dedicated by the rector, Rev. W. W. Craig, assisted by Rev. C. H. Shortt, M.A.

The window represents the late Miss Tisdall as "Hope" and the sermon by Dr. Craig was on this theme, the family and friends following the message with deep interest. There was special music for the occasion, with Mr. Frederick Chubb at the organ.

Tisdall Hope window unveiled (*Daily Province*, January 12, 1925, page 14).

DAILY PROVINCE, VANCOUVER, BRITISH COLUMBIA

MAYOR'S DAUGHTER CALLED BY DEATH

TER SUIT DIRECTORS

Ontario Share-Merchants Assistance.

Jan. 6.—A circular by a number of Merchants Bank of Ontario in connection with the co-operation in against certain distinct institution. It is the intention to proceed both in legal advice available in proceeding both in legal courts against the losses the Merchants Bank

Naval Tak Gr

Collect Fro To

Shots tured

Launc Cre

A mi off Pol when carryin unknow ton co custom The Falso street Lewis' ant of had be reventu and he speedy manne of cus Graves ficers, Jerick

DEEP sympathy is being extended to Mayor C. E. Tisdall and Mrs. Tisdall in their bereavement caused by the death of their second daughter, Mary, on Sunday, after an illness which had lasted for several weeks. The funeral took place today and, by request, was private.

Mary Tisdall was born in Vancouver on July 13, 1903, and attended Lord Roberts School in the first year of her scholastic career. She continued her studies at King George High School and matriculated in June, 1920, and became a student at the University of British Columbia in arts. She was in her second year and had many friends. Her death has caused genuine sorrow among a large circle of young people.

The funeral service was conducted by Rev. Dr. W. W. Craig of Christ Church. Pallbearers were Dr. Parrish, Messrs. Charles Riveley, Robert Hedley, F. O. White, F. White and C. White. Interment was in Mountain View Cemetery.

es of s Library r the Hammer

Jan. 6.—The library of the Hammer, leader in the sale of the Hammer, was put on sale in connection with the connection with the Hammer estate. The Hammer works, published in at \$35 a volume and P. C. Jeanneret of Toronto University. Famous Kehl edition sold in 1918 for

es represented at sell, Columbia, New and Chicago. e collection, Cham-ablished in 1632 and elieu, will be sold

Mary Tisdall's obituary (*Daily Province*, March 6, 1922, page 3).

He was appointed commissioner for the District of North Vancouver and then the City of North Vancouver in the early 1930s as the two jurisdictions faced bankruptcy. (The financial problems of the Depression were exacerbated by the four-year closure of the Second Narrows Bridge, damaged fatally in 1930 when a tugboat-towed barge smashed into it.)

CONTINUED ON PAGE 8



C.E.T. and his store. PHOTO Courtesy of the Vancouver Archives



An advertisement from the Vancouver Daily World.

Robert McCausland Limited

Established A.D. 1856

141-143 Spadina Avenue, Toronto

Phone Adelaide 1123

Memorial Stained Glass Windows

Art Glass for Residences and Public Buildings

21st July, 1924.

Charles E. Tisdall, Esq.,
1252 Georgia Street,
Vancouver, B.C.

Dear Sir,

We thank you for your letter just received ordering the memorial window to the "HOPE" design. Will you pardon our being very candid about the use of the photograph. We have never seen a portrait used satisfactorily in a window. The face is a beautiful one and we feel sure the conventional harsh treatment necessary in glass would disappoint you. Our best draughtsman and painter will be entrusted with the work and we shall do our best to approach the portrait as near as possible. We merely mention this so that you may not be disappointed by looking for a finely stippled photographic effect which would be thin and out of place among the strong rich transparent glass colour. Pardon our candour in a matter on which we feel sure you attach importance. You may rely on our best endeavour.

Yours very truly,

ROBERT McCAUSLAND LIMITED.

WM/C

A letter from the Robert McCausland firm. IMAGE Courtesy of Charlotte Warren

TISDALL GUNS?

Did C. E. Tisdall make a fortune supplying guns to Sun Yat-sen's revolutionary forces in China, as they fought towards the 1912 overthrow of the Qing Dynasty?

That's the uncorroborated story told by Alan Morley, the son of Tisdall's junior partner, Henry Morley. Alan, a newspaper reporter, eulogized his father three days after his death, in an August 5, 1964 *Vancouver Sun* article.

The senior Morley had joined C.E.T.'s well-known gun and sporting goods business on Hastings Street around 1911, and young Alan had hung around the shop.

"Old Miss Scott tied trout flies that they sold around the world," he wrote. "For a boy, it was fascinating to watch her sitting at an old roll-top desk with feathers of every imaginable color and design in every pigeonhole. If you kept quiet and were good, she would make you a little feather posy and pin it to your lapel."

Morley described:

"5,000 rifles and shotguns in the racks down one side of the store, three tiers high.

It was years later before I realized it, but Dad and Tisdall were making small fortunes supplying guns for the Sun Yet-sen revolution in China.

'Coolies'—who were anything but coolies—would

bring gunny sacks full of silver 'shoes' up to the office in the mezzanine floor, drop them there with a polite bow, which Dad returned, and leave without a word. The 'shoes' were half or quarter pound ingots of silver from Hong Kong, so called because they were shaped like Dutch wooden shoes.

I never knew the ins and outs of the trade, but for Dad, it was the beginning of an enduring friendship with Chinese in BC. He respected them, and they trusted him."

Morley recalled Tisdall as "a rigidly honest man" but, even so, when the article was published, at least some of the adult Tisdall children reacted with disbelief and even outrage.

City archivist, J. S. Matthews, took their part, filing his neatly typed, disdainful dismissal in the archives. Matthews called the story "too ridiculous," attacked Morley's credibility as a reporter over the years and questioned his facts.

"Fancy Mr. Tisdall having '5,000 rifles and shot guns' (in) a retail store 25 feet wide. They would weigh about 18 tons; would take six trucks or wagons to move them... and take up so much room that insufficient space (is) left in a 25-foot store for customers to move about."

But Tisdall grandchildren have taken a cooler, more curious view.

Charlotte Warren, whose mother, Margaret, was

the eldest Tisdall child, was told that her grandfather made two annual trips north for many years, as a travelling salesman. He went by rail from Squamish, through Prince George to Prince Rupert which, Charlotte speculates, could have given him ample opportunity to arrange gun shipments from the northern port.

And, she says, one of her cousins combed through remaining financial records, and was left wondering if the retail shop, however well-run, could really have supported a 30-acre farm in Whonnock (bought, perhaps coincidentally, in 1911–1912), large homes first on Georgia Street and then in Shaughnessy, staff to run the properties, and good education for five children.

Regardless, Tisdall firearms, themselves, from the family's gunsmithing business in Birmingham, England, were, and are, much appreciated by those who bought them. Complimentary references still turn up occasionally on electronic notice boards for gun enthusiasts.

Charlotte once heard it first-hand. "When I was 15, my dad took me to a log cabin south of Williams Lake," she says. "I was introduced to this old codger as a Tisdall grandchild."

The old codger took Charlotte inside, showed her a wall filled with a dozen guns and said, proudly, "These are Tisdall rifles." ♣

Christ Church Cathedral's Hope Window

CONTINUED FROM PAGE 7

At home, Edith Tisdall was living the life of a well-to-do English matriarch, stiff upper lip and all. Charlotte remembers her, at 5' 8", as "tall and elegant, regal." And



Charlotte Warren, niece of Mary Tisdall, with the photo of her aunt used in the 1924 Hope window design. The three oldest Tisdall sisters (left to right): Edith, Alyson Hay's mother; Margaret, the first-born and Charlotte's mother; and Mary herself. PHOTO Randy Murray

no-nonsense. "You didn't go there for fun." Adds Alyson: "If Grandma said something, my mom did it."

Edith had a nurse in for each new baby, and a Chinese houseboy for the chores. "My mom said she really liked the Chinese people who worked for her and she would go down to Chinatown to see them and their families," Alyson remembers.

The family had a 30-acre farm at Whonnock from 1912 on, where C.E.T. gave free reign to his agricultural and horticultural interests. "Mom said he did all of the planning and none of the work," Alyson says.

Edith and the children, each with a friend if they chose, would go out on the BC Electric Railway for weekends and summer holidays. Fresh milk and farm produce came in by train to be used in the family kitchen.

C.E.T. gave up his store in about 1924, and the Tisdall family moved to 3809 Osler Street in the newly developed Shaughnessy Heights neighbourhood. (The Rev. C. C. Owen, one-time Christ Church rector and family friend, would later move in just a block away.)

Their three-storey house was next door to the site of one of Vancouver's most sensational crimes, the still-unsolved 1924 murder of Scottish nanny, Janet Smith.

On moving in, the Tisdall children received strict instructions not to peer at the neighbouring mansion. "So, the first thing we did was go upstairs and look," Alyson's mother told her.

C.E.T. was known for ordering "multitudes of things from Britain for the family," Charlotte says. "Apparently, there was a joke that it went even down to his underwear." He furnished the new Osler house top to bottom with English goods. After Edith's death in 1964, the Tisdall siblings amicably divvied up the contents by drawing lots.

C.E.T. helped support his twin sisters, raised in Victorian England and hampered as adults by their lack of education. He ensured his own daughters were equipped to look after themselves—Charlotte's mother became a teacher, Alyson's mother a nurse, another sister a social worker, and a fourth trained in art. Son William, after six years overseas service in World War II, had a long career as an Alberta oil-patch engineer, thanks to post-war federal funding for veterans' education.

And C.E.T. loved to give his daughters expensive jewellery.

In his public life, C.E.T. simply kept going. No sooner did he leave his North Shore commissioner's post, concurrent with a term on Park Board, then he was again elected as a Vancouver alderman for the 1935–1936 term.

This time, he worked himself straight into his grave, at age 70. As chair of the finance committee, he was pushing forward the 1936 budget; as deputy mayor, he was acting



C.E.T. in his masonic splendor, circa 1923. PHOTO Courtesy of the City of Vancouver Archives, public domain; George T. Wadds, Photographer

for Mayor Gerry McGeer, away on business in Ottawa. A heavy cold was turning to pneumonia by the time McGeer was back, and C.E.T., too late, was ordered to bed.

A March 17, 1936 front page *Vancouver Sun* story announced his death: "At City Hall, Ald. Tisdall is regarded as a martyr to his own sense of duty."

C.E.T.'s Cathedral funeral was a large, even grand, affair; City Hall and public schools were closed for the afternoon; Archbishop Adam de Pencier presided; politicians, police and firemen, leading businessmen, and Masons en masse filled the church; people lined the streets; a cortege followed the hearse to Mountain View Cemetery.

Mary's funeral, 12 years earlier, had been quiet and private. The family rarely spoke of her again. But nobody ever forgot. On January 11, 1925, the *Hope* window was unveiled, Mary's face smiling out onto all the years to come. ♣

.....
Thanks to Nelson Oliver for his archival research.



The Hope window. PHOTO Martin Knowles (MK Photomedia)

IN MEMORIAM

Sylvia Joyce Laughlin, ODNW January 22, 1931 – February 28, 2020

Sylvia Joyce Laughlin, ODNW died on Friday, February 28, 2020, at Chilliwack, BC, age 89 years. She was born January 22, 1931, in Parkbeg, Saskatchewan. Sylvia is survived by Hugh, her husband of 70 years; children, Lynn, Gail, Joanne and Steven (Winona); grandchildren, Ryan, Andrea, Megan, Landon, Carly, Braydon and Tristan; great grandchildren, Lauren and Jack; and sister, Rosemary. She was predeceased by her brother, Raymond; sister, Joan; granddaughter, Melanie; and best friend/sister-in-law, Marion.

Sylvia was actively involved in at St. Peter's Anglican Church, Rosedale and later at All Saints Anglican Church, Agassiz. She was honoured by the Anglican Church, invested into the Order of the Diocese of New Westminster on November 1, 2015.

The Citation read out at her investiture is as follows:

Sylvia and her sister-in-law Marion were mainstays of St. Peter's, Rosedale. They raised funds by selling quilts, planted gardens, mowed the lawn, sewed banners, and even painted the interior of the church and the hall by themselves. When membership fell off leading to St. Peter's closing, Sylvia worked hard to encourage people to move to All Saints, Agassiz, building bridges for a smooth transition.

The family wishes to thank the entire staff of Valleyhaven for their compassion and loving care.

A Memorial Service took place Friday, March 13 at Henderson's Funeral Home in Chilliwack, BC. Memorial Donations may be made to Alzheimer's Society. ♣



Sylvia is congratulated by Archbishop Skelton on November 1, 2015. PHOTO Wayne Chose



The empty streets of Assisi on March 8.



The interior of San Leonardo, Assisi.

Lockdown in Assisi – Early March 2020

JONATHAN LLOYD

Rector of St. Stephen West Vancouver, Regional Dean of Sea to Sky

The small Anglican congregation in Assisi, Italy, is part of the Church of England Diocese in Europe and gathers each Sunday at San Leonardo's Church in the city. The church building, with its 14th Century frescoes, is generously lent to the Anglicans by the Roman Catholic Bishop of Assisi. Some parishioners drive as far as 100km from their homes to join the weekly Eucharist at San Leonardo. In the months from Lent and through the summer the congregation is usually joined by many tourists and pilgrims from across the world. This year is very different.

When I arrived in Assisi at the start of March to serve as their volunteer chaplain and engage in Franciscan study leave, I had no idea of what would unfold in the coming ten days. I was invited to the Bishop of Assisi's weekly staff meeting and the main agenda item was the postponement of the Pope's visit to Assisi for a major gathering with 2,000 young economists called *The Economy of Francis*.

Over the next week I noticed restaurants and shops gradually closing, with streets emptying. After officiating at San Leonardo on Sunday morning (March 8), I came out of the church and noticed soldiers on the street. Roberto, a local olive grower, agreed to take me early the next morning to Perugia airport.

I left Italy just hours before the lockdown of the whole of Italy. I am now safely back in West Vancouver and in

self-isolation for 14 days. I am keeping in touch with the Assisi Anglicans through technology and prayer. Please pray for them and the people of Italy. I won't ever forget those ten days in Assisi.



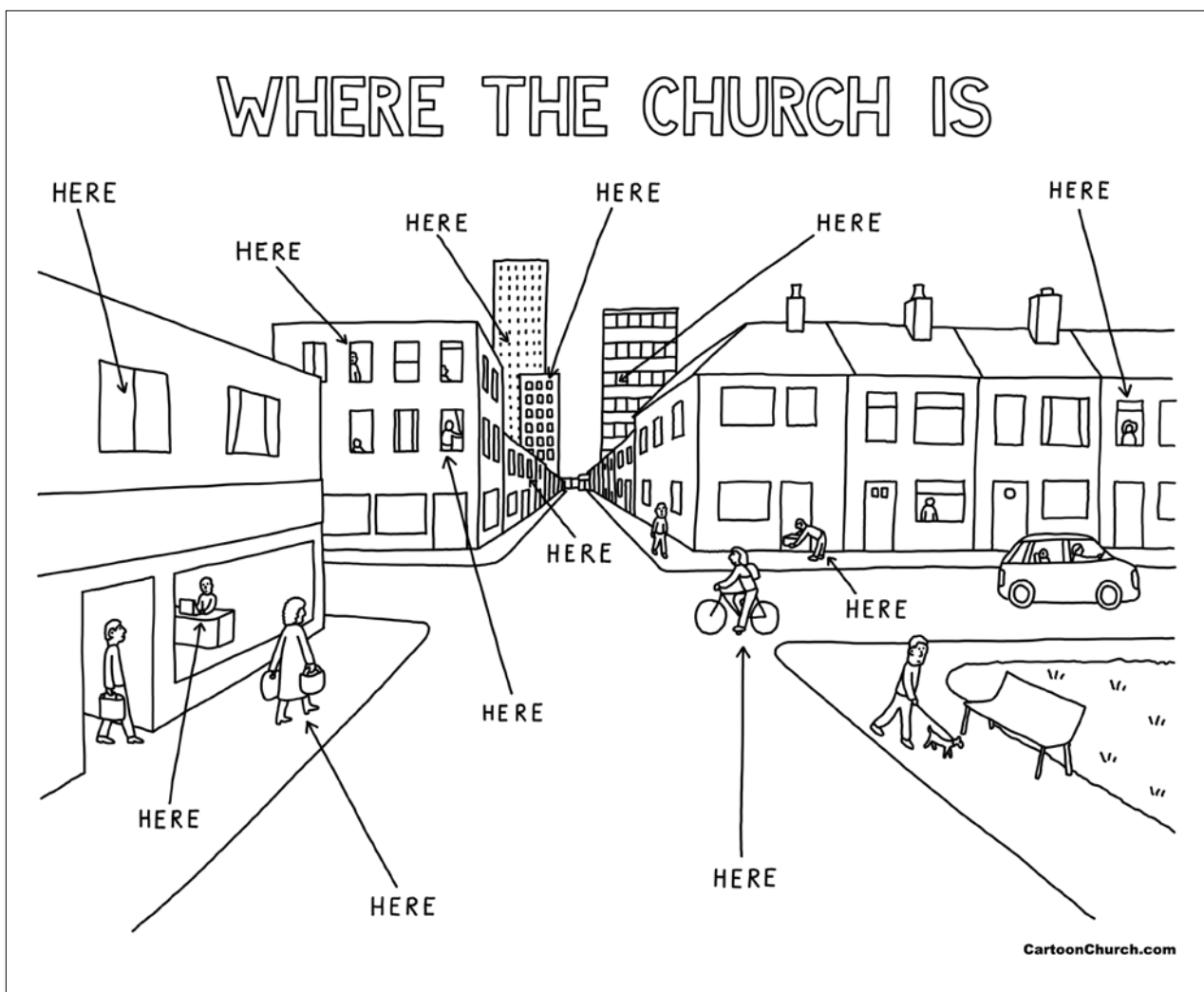
The street sign.

This is a reflection the Assisi Anglicans have shared with me:

Lockdown

Fr. Richard Hendrick, OFM

Yes there is fear.
 Yes there is isolation.
 Yes there is panic buying.
 Yes there is sickness.
 Yes there is even death.
 But,
 They say that in Wuhan after so many years of noise
 You can hear the birds again.
 They say that after just a few weeks of quiet
 The sky is no longer thick with fumes
 But blue and grey and clear.
 They say that in the streets of Assisi
 People are singing to each other
 across the empty squares,
 keeping their windows open
 so that those who are alone
 may hear the sounds of family around them.
 They say that a hotel in the West of Ireland
 Is offering free meals and delivery to the housebound.
 Today a young woman I know
 is busy spreading fliers with her number
 through the neighbourhood
 So that the elders may have someone to call on.
 Today Churches, Synagogues, Mosques and Temples
 are preparing to welcome
 and shelter the homeless, the sick, the weary
 All over the world people are slowing down and reflecting
 All over the world people are looking at their neighbours in a
 new way
 All over the world people are waking up to a new reality
 To how big we really are.
 To how little control we really have.
 To what really matters.
 To Love.
 So we pray and we remember that
 Yes there is fear.
 But there does not have to be hate.
 Yes there is isolation.
 But there does not have to be loneliness.
 Yes there is panic buying.
 But there does not have to be meanness.
 Yes there is sickness.
 But there does not have to be disease of the soul
 Yes there is even death.
 But there can always be a rebirth of love.
 Wake to the choices you make as to how to live now.
 Today, breathe.
 Listen, behind the factory noises of your panic
 The birds are singing again
 The sky is clearing,
 Spring is coming,
 And we are always encompassed by Love.
 Open the windows of your soul
 And though you may not be able
 to touch across the empty square,
 Sing. ☩





TOP & BOTTOM Two photos of Susan from early in her tenure at St. Philip's. These were shot by well-known Vancouver photographer Herb Addington who was a parishioner at St. Philip's. The photos were taken for an article in the *Kerrisdale Courier* newspaper.



Susan in 1974. PHOTO Ronald Harrison

INTERVIEW

Organist, Susan Ohannesian

RANDY MURRAY

Communications Officer & Topic Editor

I have been aware of Susan Ohannesian's ministry and her musical skills for many years. I don't think we'd ever officially met, and I must admit I did not know a lot about her history in the diocese of New Westminster until she contacted me by email on February 12, 2020. Susan sent an email prompted by her receipt and subsequent reading of the *Topic* 50th Anniversary special issue. In her email she pointed out that I had incorrectly identified Edward (Ed) Norman as organist at St. Philip's, Dunbar in the late 1970s and 1980s in my reference to his cartoons published in *Topic* in that same time period. I had already heard about that gaff from a former rector of the parish but was glad to receive additional notice from Susan as she'd added that she was organist/choir director at St. Philip's from 1974 to 2001, and then organist at St. Mary's, Kerrisdale in 2002, where she remains to this day. Forty-five years as an organist in our diocese, an outstanding achievement. In a later email she shared that she has been worshipping in the diocese for 68 years.

I immediately thought that an interview with Susan would be something that *Topic* readers would enjoy. I asked if she would be willing and she agreed to share some information about her remarkable ministry. Many thanks to Susan for taking the time to share her story with the diocese and beyond.

I also want to convey my sincere apology to Edward Norman for my mistake in the *Topic* 50th edition.

Q. How did you feel when you read the sub-heading in the *Topic* 50th incorrectly crediting Ed Norman (a very fine organist and recording engineer/producer) as organist at St. Philip's during the 1970s and 1980s?

A. I was amused when I read that Ed Norman was at St. Philip's in the late 1970s and 1980s because it made me realize how long ago that was. Ed is a good friend and colleague and I have always admired his skills and musicianship. He was at St. Philip's when I took over in 1974.

Q. We are so glad that you contacted diocesan communications. Please share a little bit of your early history as a lifetime Anglican in our diocese and some information about your education? What was it about the organ and church music that attracted you? When did you know that you wanted to be a church musician?

A. I was born in Victoria in 1951, and baptized at St. Barnabas, the high Anglican Church in Victoria. When I was six months old, we moved to Vancouver and attended St. James' because my mother preferred High Anglican worship.

My maternal grandfather, Canon Alfred Clement Tappin, was an Anglican priest in the diocese of Qu'Appelle in Saskatchewan and when he moved to BC, served for a couple of years at St. Monica's, Horseshoe Bay. I am very much a cradle Anglican.

While at St. James' I sang in the junior choir and the senior choir led by Gordon Atkinson, the organist and choir director at St. James', was confirmed when I was 11 and crowned May Queen a few years later. I loved God, church and music and briefly considered becoming a nun.

I started piano lessons when I was eight, and by the time I was 16, I had passed Royal Conservatory exams through grade 8 and decided to quit. When I told Gordon Atkinson, he asked if I wanted to try the organ. I said sure, and promptly fractured my wrist playing grass hockey at school. My first organ lesson was the day I got my cast off. I had no idea my wrist would be so stiff. It didn't matter, I had a lesson on the pedals, and I was hooked. I became passionate about the organ and spent hours practicing and told everyone I was going to be an organist.

St. James' was a long way to go from Dunbar (a west side Vancouver neighbourhood about five kilometres from St. James' in the Downtown Eastside) to practice so whenever the high school classes of P. E. and Guidance fell on a Friday, I skipped school and took the bus downtown to play the organ. Most often though, I would practice in the evening and learned to find my way down the stairs from the organ loft, past the main doors (which were bolted), down the side aisle past the chapel and baptistery to the back door, a journey lit only by the seven red sanctuary lamps.

In 1969, I wrote provincial scholarship exams, applied to UBC music school, graduated from high school and started working on a Bachelor of Music, studying organ with Hugh McLean, who was then the organist at Ryerson United Church. I joined the Ryerson Choir and became Hugh McLean's assistant organist until he suggested I ap-

ply for the job as organist at Shaughnessy Heights United Church working with choir director, Len Lythgoe. It was too early, I didn't have enough skills, I was still too much of a snooty High Anglican to be in the United Church and I had too much studying and performing to do at UBC. The job was a mixed blessing. The caretaker called me *Twinkle Toes* and was an ally, but the minister once yelled at me to "stop the infernal racket" when I was practicing and on Palm Sunday in 1974, Len Lythgoe asked for my resignation. I stayed till June, graduated from UBC, looked for another job, found that St. Philip's was searching, applied, met with the search committee, had an audition with the choir, played a service and got the job. My piano teacher from my teen years and at UBC, Bob Rogers, was on the search committee, he knew I had potential, and allayed the fears of the rector, Bill Stephens, that the older men in the choir wouldn't respect a young woman fresh out of school. In 1974, St. Philip's was fairly low church compared to St. James' and I was happy to be back in the Anglican Church and adapted by learning to play Anglican chant for Matins and Evensong.

One day in early 1981, Bill Stephens dropped off an application form on the organ. It was for a bursary for extended education for non-ordained ministry in the diocese. I applied, received the bursary and used it to take a six week summer course for overseas students at the Royal School of Church Music (RSCM) at Addington Palace in Croydon, England. What an educational, cultural and exciting experience that was. I had the opportunity to try out the organ at Westminster Abbey and I was chosen to play an organ piece for the Queen Mum who was the patron of the RSCM. It was the summer of Charles' and Diana's wedding and unfortunately the Queen Mum had to cancel her visit to conserve her energy. Still, I was honoured to have been chosen. I would have played the *Finale Jubilante* by Healey Willan, an English/Canadian composer.

Q. Please share a little about your life outside of church: Family? Hobbies? Passions?

A. In 1975 I was turning pages at a series of organ concerts for Patrick Wedd, my teacher and mentor after university, and at the concerts I met a handsome half British, half Armenian draft dodger architect from Los Angeles named Paul Ohannesian. He loved organ music and me and we were married at St. Philip's in June 1976. We adopted our infant son Ben in 1985.

I have always loved singing as well as the organ and I have sung in *Cantata Singers* and *Elektra Women's Choir* and currently Paul and I sing in the *Richmond Chorus*.

I am an activist and environmentalist and I have been involved in helping refugees through church sponsorship and the Inland Refugee Society. We had a refugee from El Salvador, Efrain Jimenez, live with us from 1984-1985. He taught me to dance cumbia, prepare pupusas (*think hot dogs crossed with tacos*), and speak a little Spanish.

I am passionate about cycling, daily rides mostly to commute and for errands, sometimes a long ride just for fun, including to Victoria and lately, a charity ride once a year. I love travel and one of my favourite hobbies is trying out organs wherever I go, such as the organ in St. Paul's, London, England or the Mormon Tabernacle organ in Salt Lake City.

Q. In your early years entering the world of church organists, what would you say was the biggest challenge?

A. My biggest challenge when I started playing in church was self-confidence and I still struggle with it. Some people have a lot of natural talent and ability. I have passion and the ability to work hard. Maybe that's why I have stuck to it for so long—I've invested so much time and energy.

Q. Are there any individuals either in ordained or lay leadership or for that matter in church music circles that inspired you? If yes, please describe their effect on your musical and/or spiritual development?

A. My organ teachers Gordon Atkinson, Hugh McLean and Patrick Wedd all had a profound effect on my musical development. I am a lifelong learner and have attended numerous organ festivals, conventions, workshops and master classes. When I was a teenager, Eve Wiseman, with whom I sang at St. James', was a spiritual mentor. I took a course in religious studies from Hanna Kassis and was

CONTINUED ON PAGE 11



On Ronald Harrison's boat with husband Paul and friend, organist Patricia Snyder (centre) from Toronto on February 28, 1981. PHOTO Ronald Harrison



TOP & BOTTOM Susan with the late Dr. Anne Anthony, ODNW, long-time lay leader at St. Philip's on the occasion of Susan's 10th Anniversary. PHOTO Submitted

CONTINUED FROM PAGE 10

turned onto biblical scholarship by him and later bible study by David Musser who was the caretaker at St. Philip's and a student at Regent College. I was also involved in the Charismatic Movement in the 1980s and used to call myself an Evangelical Charismatic Anglo-Catholic. I don't like labels anymore and now I'm fascinated by the emerging church and Richard Rohr is my favourite author.

Doreen Tomkins at St. Philip's and the APT group and especially Diana Schmidt have influenced my spirituality as well. I have worked with a lot of clergy—curates, assistants, rectors and bishops. Some have been a positive influence and a joy to work with and some have been a challenge, and a few have had a devastating effect on me. Of course, the three clergy I worked with the longest each had an effect on my spirituality and growth as a church musician. At St. Philip's they were Bill Stephens and Ron Harrison and at St. Mary's, Kevin Dixon. Also, at St. Mary's I have worked with Brigid Coult, the Music Director, and she has stretched my abilities and expanded my church music horizons in many ways. We have worked together for 18 years and our working relationship is based on love and respect.

Other clergy who have influenced or helped me are Des Carroll, Andrew Pike, Don Grayston, Jenny Wong, Elizabeth Northcott, David Taylor and Paul Borthistle. I love working with the current ordained leaders of St. Mary's, Lindsay Hills and Christine Rowe. Even deans and

CONTINUED FROM PAGE 12



Susan with Paul in the pews at St. Philip's for her 25th anniversary. PHOTO Submitted



As part of the PWRDF Team Vancouver Ride for Refugee. PHOTO Jane Dittrich



Receiving flowers and a gift from Sally Clinton (Ronald Harrison is on the left) at the 25th anniversary reception. PHOTO Submitted

INTERVIEW

Organist, Susan Ohannesian

CONTINUED FROM PAGE 11

bishops have had an effect on me either through personal contact or hearing sermons or reading their books. I appreciate especially Herbert O’Driscoll, Peter Elliott, Douglas Hambidge and Michael Ingham. Even the Primate, Ted Scott, who, while at St. Philip’s leading a mission, was a help and counsel for Paul and I when we were starting up a justice and peace committee.

All these people and God’s grace have allowed me to grow from a snooty high church organist who thought the epitome of church music was King’s College Cambridge into a humble, inclusive, flexible, liberal Christian and church musician.

Q. As you have led music in worship in six decades, what do you see are the greatest changes to liturgy and music?

A. I love liturgy as much as I love music and I am flexible, willing to learn and change. The greatest change to church music came in the 1970s when I first started working at St. Philip’s and there were kids with guitars who wanted to teach me songs they had learned at camp. I was firmly rooted in classical music and I learned from the kids. And there was Patrick Wedd, my teacher and mentor, who was at St. Mary’s and then the Cathedral and who was firmly rooted in classical music and brilliantly able to play, teach,

“My biggest challenge when I started playing in church was self-confidence and I still struggle with it. Some people have a lot of natural talent and ability. I have passion and the ability to work hard. Maybe that’s why I have stuck to it for so long — I’ve invested so much time and energy.”

commission, compose and record in the new folk, rock, jazz-influenced church music styles. I gave a talk at Regent College called *From Bach to Rock* and I did a workshop at Kerrisdale Presbyterian on new styles of church music. I was also involved for a few years with a group called Ecumenical Action which had a church music focus.

When the World Council of Churches Assembly took place in Vancouver in 1983, I sang in the daily worship choir and was introduced to church music from around the world and I incorporated it at St. Philip’s.

I served on the diocesan liturgical commission and helped form the worship committee at St. Philip’s when the *Book of Alternate Services* (BAS) was being written. In my lifetime this has been the greatest liturgical change and I was glad to be part of it. In some ways the changes brought back my high church roots with the emphasis on Triduum (the three liturgies of Holy Week) in a more contemporary worship and musical style. At that time the diocese offered many worship and music workshops in which I was involved. I became an intercessor when BAS offered the Prayers of the People and it is a ministry in which I continue to serve.

Q. Do you have a favourite era for church music? Favourite composer? Favourite piece? Favourite Mass Setting? Favourite Evensong Setting?

A. I am very eclectic in what I like and what moves me. I guess I love most to sing Renaissance music and play Baroque music. If I was alone on a desert island with an organ and could only have the works of one composer, it would be J. S. Bach.

I remember hearing Arvo Pärt’s *Passio* at Ryerson United years ago during Holy Week and after the performance I went to the chapel at St. Philip’s and wept buckets. It moved my spirit so much.

I can’t choose my favourite piece or Mass Setting or Evensong Setting, and the Howells *Collegium Regale* mass setting and the *Stanford Evening Service in G* are way up there even though I sweat blood to play the accompaniment to the *Magnificat*. (I nailed it last fall!!)

Q. Is there a piece in your repertoire that you still find a challenge? If “yes,” which one (or more)?

A. I have always found orchestral reductions to be very challenging because I’m a bit of a perfectionist and try to play all the notes. Choruses and solos from Handel’s *Messiah* strike me with fear. However, I’m growing and learning as a senior and last Advent at St. Mary’s with the wonderful soloists, Bonnie Dodds, Tabitha Kate and Eric Schwarzkopf and the choir under Brigid’s direction we offered *Deposuit potentes* by C. P. E. Bach, *Et misericordia* by J. S. Bach, and *Rejoice Greatly* and *O Thou that Tellest* from the *Messiah*. Again, I worked hard and pulled it off.

Q. What is the ideal relationship between priest-in-charge and church musician? Do you have some experiences and/or examples



LEFT Susan in March of 2020 at the St. Mary’s Casavant. RIGHT Susan Ohannesian at the organ at the Rev. Lindsay Hills’ induction as rector in 2018. PHOTOS Randy Murray



INTERVIEW*Organist, Susan Ohannesian*

CONTINUED FROM PAGE 12

you could share?

A. For me the ideal relationship between priest-in-charge and church musician is a team with the whole staff included. I experienced that with Kevin Dixon and now with Lindsay Hills.

At the beginning of my music ministry I used to meet regularly with Bill Stephens and later with Ron Harrison to pick the hymns. In the 1980s just after the BAS came out there was a brief time at St. Philip's when there were six clergy and the BAS has so many variables, I never knew what to expect. So, I asked for staff meetings to clarify what would be the flow of each service. If the liturgy is flowing smoothly, I can play the organ and worship.

Mutual trust, respect, fellowship and even friendship are important to me.

Q. What is your connection to the Royal Canadian College of Organists (RCCO)? Please tell us a little bit about this organization?

A. Well, this article is sort of a result of my 50 years in the RCCO because when I sent Randy the correction for *Topic*, I also sent him an article I had written for the RCCO Vancouver Centre eNewsletter about my 50 years as a member of that organization. The Royal Canadian College of Organists, as it says on their website (rcco.ca), "exists for everyone who cares about organ music, ranging from inquisitive young minds to experienced professional organists. You don't have to play the organ to belong—we welcome appreciative listeners as well as enthusiastic performers." The organization, which is over 100 years old, offers accreditation through exams, professional development, scholarships, awards, yearly festivals in different centres across Canada, and a quarterly magazine. Each centre offers recitals, workshops, organ crawls, master classes and collegiality. In Vancouver we publish a quarterly eNewsletter.

I have been on the executive of the Vancouver Centre for many years.

Q. Of the four main organ varieties: Tracker, Electropneumatic action, Electric action, Combination of Pipes and Digital samples, which is your favourite and why?

A. I usually love to play tracker organs because they are sensitive to the touch. I don't like playing Christ Church Cathedral's tracker because the touch is way too heavy for me especially when coupled. I once played the Widor *Toccata* at the end of a funeral on that organ and was exhausted at the end. The family requested the Widor. I don't usually play it for funerals. I love playing the Widor although it's quite a physical challenge for me now that I'm pushing 70. Even so, I recently raised \$800 for the Primates World Relief and Development Fund (PWRDF) by selling its bars and playing it for a postlude.

I like playing electropneumatic action or electric action because I'm controlling pipes. I think these actions are good for worship because they allow the console to be removed from the pipes and the organist to be part of the liturgical team rather than stuck in a gallery with their back to the liturgical action. I don't like the sound or the feel in my body of the combination of pipes and digital samples. The combination is better than only digital samples and not much better in my opinion. I have been blessed to have had Casavant organs at St. Philip's and St. Mary's at my fingertips and feet for the past 45 years.

Q. Of all the organs you've played, which one is the most memorable and why?

A. It was pretty awesome getting to try out the organs at Westminster Abbey in 1981 and St. Paul's Cathedral in 2015. I'm talking London, England not Mission, BC or London, Ontario.

Q. What is in the future for Susan Ohannesian?

A. I'm working on learning Bach's *Goldberg Variations*, a project that will keep me busy into retirement. As of September 2019, I am semi-retired, supposedly working ten hours a week at St. Mary's and I have cut my teaching down to a few students. My plan is to fully retire in June 2021, when I will be 70.

Someday in the not too distant future we will de-clutter, sell our Dunbar house, downsize and move to somewhere closer to Paul's train club at Confederation Park in Burnaby and where we can afford the property taxes. Then the question will be which instrument or instruments to take, the Sauder baby grand piano my father bought for me in 1967, the Zukerman virginals Paul built from a kit for me in 1979 or the used Allen electronic organ we acquired a few years ago which I don't like but is useful for practice.

Then we will have to decide on a church and I'll probably do some substitute work. ✠



Standing in the nave while the congregation stands and applauds at her last service as St. Philip's organist. PHOTO Submitted

Archbishop Skelton Officiates at Funeral for Robert Lee, OC, OBC

Many thanks to the Rev. Helen Dunn, Vicar of Christ Church Cathedral for sending in this photo of the Sanctuary Party, clergy and liturgical assistant, for the funeral of Vancouver Business Leader and Philanthropist, Robert Lee.

A full funeral service for Mr. Lee, one of Canada's most noted business visionaries was held at Christ Church Cathedral at 2pm on Thursday, March 5, 2020.

In the photo we see Assistant to the Rector for Evangelism and Christian Formation at Christ Church Cathedral, the Rev. Marnie Peterson; Vicar, the Rev. Helen Dunn; the Most Rev. Melissa Skelton, Archbishop of the Diocese of New Westminster and Metropolitan of the Ecclesiastical Province of BC/Yukon; and Crucifer/Liturgical Assistant, Dr. Megan Otton. ✠



Celebration of a New Ministry at St. Augustine's



The newly installed vicar, the Rev. Katherine Hough smiles during the applause of welcome. PHOTO Randy Murray

A New Ministry Eucharist was celebrated on the night of March 9 at St. Augustine's, Marpole. March 9 was also the night of the full moon and a pretty spectacular full moon it was, due to the proximity to Earth during the moon's orbit. This is known as a *Worm Moon* creating a supermoon, a full moon that appears slightly larger than average. A special vision in the night sky for a special event, the celebration of the new shared ministry of the Parish of St. Augustine's, Marpole and their new vicar, the Rev. Katherine Hough.

It was also the feast day when the Anglican Church remembers St. Gregory of Nyssa, a 4th century bishop and a teacher of the faith. The Propers for that day were observed in the liturgy and the life of St. Gregory was referred to in the sermon preached by the Ven. Richard Leggett, Rector of Holy Trinity, New Westminster and Archdeacon of Westminster.

There was a very good turnout of parishioners (includ-

ing a choir of ten), visiting clergy (primarily from the Oakridge and Point Grey deaneries), family and friends. Rambo, the parish canine friend, dozed comfortably on the floor in the nave just in front of the entrance from the narthex.

Archbishop Skelton installed the new vicar and celebrated the Eucharist. The Ven. Douglas Fenton, Executive Archdeacon of the Diocese of New Westminster officiated the Covenant in Ministry. In his opening words, Archdeacon Fenton made reference to the ministry of the previous vicar, the Rev. Andrew Halladay who was instrumental in giving the parish new hope, new vision and a new identity. He also remarked on the ministry of interim priest-in-charge, the Rev. Sharon Salomons who picking up on Rev. Halladay's work had helped guide the parish in the preparation of their Parish Profile which resulted in the appointment of the Rev. Katherine Hough, formerly a priest

CONTINUED ON PAGE 15



The clergy are vested and ready to process. PHOTO Randy Murray



Rambo is undisturbed by the procession. PHOTO Randy Murray



LEFT Caitlin shares the First Reading from Wisdom. RIGHT Deacon, the Rev. Chris Magrega proclaims the Gospel. PHOTOS Randy Murray



The preacher, the Ven. Richard Leggett. PHOTO Randy Murray



The Rev. Hough prepares to sign the Oath in the presence of the Executive Archdeacon. PHOTO Randy Murray



LEFT Pouring the water into the font during the Presentation of the Symbols of Ministry. RIGHT Archbishop Skelton administers the Bread of Communion. This would be the last diocesan Eucharist prior to the suspension of in-person worship due to Covid-19. PHOTOS Randy Murray



What is the Special 2020 Order of the Diocese of New Westminster Nomination Process for Parishes?

These are the revised steps in light of the current *Covid-19* situation. This process allows nominations to be submitted electronically by email, save for the posting of a cheque for the processing fee. We also ask that in gathering the information you observe all social distancing and isolation requirements: to assist with this, requirements for signatures and hard copy documents have been eliminated. If you have questions please contact Bill Siksay, Executive Assistant to the Archbishop's Office, at bsiksay@vancouver.anglican.ca.

Please note: If your parish submitted a hard copy nomination prior to March 18, 2020 you are not required to engage these steps. You should have received an acknowledgement that your nomination was received and has been processed. Please contact Bill Siksay if you have any questions.

DEADLINE:

Steps 1 through 8 must be completed by May 29, 2020.

Step 1 | Nominations may be made by any member in good standing of a parish to the Rector or Priest-in-Charge.

Step 2 | All nominations are reviewed and approved by the Rector/Vicar or Priest-in-Charge, who in consultation with the Churchwardens, will choose not more than one nominee.

Step 3 | The Rector/Vicar or Priest-in-Charge will contact the nominee by phone, email or text message to confirm that they accept the nomination and that they consent to the publication of their photograph and the details of their service to their parish and the diocese.

Step 4 | The Rector/Vicar or Priest-in-Charge will send an email addressed to the Archbishop and emailed to bsiksay@vancouver.anglican.ca indicating the name of the nominee, the name of the nominator, the names of the Churchwardens who concur with the nomination, and that the nominee has been contacted, accepts the nomination and consents to the publication of their photo and details of their service. Indicate the name of the parish and the Rector's or Priest-in-Charge's name on the email as well. Please be sure to copy the Churchwardens and nominator on this email. Your email will be acknowledged by Bill.

Step 5 | The Rector/Vicar or Priest-in-Charge, or a Churchwarden, or a person designated by them, will send an email to bsiksay@vancouver.anglican.ca with the following information:

- The nominee's given names.
- The nominee's surname.
- The title preferred by the nominee (Mr./Ms./Mrs./Dr.).
- The name the nominee normally uses (Dorothy prefers "Dot"; Franklin prefers "Frank").
- The name of the parish making the nomination.
- The full postal address of the nominee (street number/street name or box number, town/city, postal code).
- The nominee's home phone, work phone, and mobile phone numbers.
- The nominee's email address.

Does the nominee have any special needs at the Investiture Service? Please indicate if they use a walker or cane, have sight or hearing issues, will require a family member or friend to accompany them to the stage, will require a family member or friend to remain with them on stage, or any other information that will ensure their ability to participate in the Investiture Service.

Please note: The venue, the Massey Theatre, is accessible, and there are no stairs to climb to access the stage.

Your *Step 5* email will be acknowledged by Bill Siksay.

Step 6 | The Rector/Vicar or Priest-in-Charge, or a Churchwarden, or a person designated by them, will write a narrative biography (no bullet points but using full sentences) of the nominee, focusing on their parish and diocesan service. Dates of that service should be included where possible. **This biography should be no more than 450 words.** This biography becomes part of the official record of the Order. The completed biography should be sent to Bill Siksay as a Word document at bsiksay@vancouver.anglican.ca. Your email will be acknowledged by Bill.

Step 7 | The Rector/Vicar or Priest-in-Charge, or a Churchwarden, or a person designated by them, will write a Citation for the nominee which will be read at the



Investiture Service. This should be in narrative form (no bullet points) and convey the personality of the nominee. **This citation must be no longer than 80 words.** Citations that are longer than 80 words will be returned. We reserve the right to edit citations. The completed citation should be emailed as a Word document to bsiksay@vancouver.anglican.ca. Your email will be acknowledged by Bill.

Examples of past citations can be found on the diocesan website at www.vancouver.anglican.ca/diocesan-ministries/the-odnw/pages/odnw-recipients-for-2018.

Step 8 | The Rector/Vicar or Priest-in-Charge, or a Churchwarden, or a person designated by them, will send a cheque for the \$35 processing fee payable to the "Diocese of New Westminster." Please note "ODNW" in the memo line of the cheque. Mail the cheque to:

ODNW c/o Bill Siksay
1410 Nanton Avenue
Vancouver BC V6H 2E2

Step 9 | The Rector/Vicar or Priest-in-Charge, or a Churchwarden, or a person designated by them, will submit a digital photo of the nominee. This photo is not for publication but becomes part of the file and is used to help identify investees at the Investiture Service. If a photo is not easily available and if it cannot be obtained observing social distancing and self-isolation requirements, this step can be deferred beyond the May 29, 2020 deadline. The photo should be emailed to bsiksay@vancouver.anglican.ca.

Step 10 | After the nomination information is received in the Archbishop's Office and at the close of the nomination period, all nominations will be reviewed by the Bishop's Selection Committee. The full list of nominees is then presented to Diocesan Council at the first opportunity after the nomination deadline and the Selection Committee meeting. Nominees will be informed of the completion of this process.

Hold the date

Please ensure that your nominee holds the date of the Investiture Service in their calendar: Saturday, November 7, 2020 at the Massey Theatre in New Westminster. Details of the Investiture Service will be forwarded at a later date.

Thank you! ✦

Celebration of a New Ministry at St. Augustine's

CONTINUED FROM PAGE 14

in the diocese of Kootenay. The Rev. Chris Magrega who is the Deacon at St. Augustine's was Deacon of the Word and Table. Both the regional dean, the Rev. Marion Wong, Vicar of St. Matthias and St. Luke and the Ven. Stephanie Shepard, Priest-in-Charge of St. Martin, North Vancouver and Archdeacon of Granville were present to welcome their new ministry colleague. Archdeacon Shepard is becoming well-known for innovative welcomes and on this occasion she presented the new vicar and wardens with an assortment of items one would use to enhance a party (yes, there were potato chips). With the then-current restrictions in the diocese regarding coffee hours, post liturgy celebrations

and physical contact (which became much more stingent a week later), Archdeacon Shepard hopes that the party supplies could be put to good use at a later date.

In terms of the Eucharist in the earlier days of *Covid-19*, things went very well, with folks bowing and smiling in greeting at the exchange of the Peace and Archbishop Skelton, the lone administrator of the bread of Holy Communion, the Body of Christ.

Please keep the Parish of St. Augustine and their new vicar, the Rev. Katherine Hough and her family in your prayers as they move into this new phase of ministry in Vancouver's Marpole neighbourhood. ✦



Archbishop Skelton leads the applause of welcome for the new vicar. PHOTO Randy Murray

Human Sex Trafficking

Modern Slavery, Hidden in Plain Sight

CATHY PETERS

Special to Topic

At 1:30pm on Saturday, February 29, 2020, the Anglican Church Women (ACW) of the diocese of New Westminster led by their President, Gail Revitt presented an accomplished panel of experts and committed citizens led by Cathy Peters at St. Dunstan's, Aldergrove. The theme of the panel was Modern Slavery—Hidden in Plain Sight. Cathy Peters is on a global research team addressing pornography and working toward the goal of making it impossible for those under the age of 19 to access pornography. Some success has been achieved in the UK, Australia and South Africa and it is hoped that Canada and the USA will follow.

Human sex trafficking is and continues to be a priority for the Anglican Church of Canada. On the Anglican Church of Canada's website, the following is printed:

"The Anglican Church of Canada is working to end human trafficking and modern slavery in Canada and globally in partnership with faith-based, civil society, and government partners in Canada, and with the Anglican Communion and global ecumenical organizations.

Canadian Anglican involvement locally, involving parishes, dioceses, Mission to Seafarers, the Anglican Military Ordinariate, General Synod and others is currently not well known within the Church. Most church members are not aware of:

- The extent or nature of human trafficking and modern slavery in our neighbourhoods, towns and cities.
- Ministries of local parishes with and for vulnerable and trafficked peoples.
- Efforts in the public square to stop this egregious harm.
- Advocating for a national inquiry into Missing and Murdered Indigenous Women and Girls."

Although this initiative is current in the Anglican Church, many of those involved in the Feb 29th event agreed that Cathy Peters' message deserves a wider audience and so diocesan communications/Topic approached her and asked her to submit the following piece: • Editor

Human sex trafficking and sexual exploitation is the fastest growing crime in the world, in Canada and in our cities, towns and neighbourhoods that compose the diocese of New Westminster.

What is Human Trafficking?

It is the recruiting, transporting, transferring, receiving, holding, concealing, harbouring or exercising control over a person for the purpose of exploiting them. The key word is *exploitation*. This is modern day slavery.

My name is Cathy Peters, and as a former inner city high school teacher I have been raising awareness about sexual exploitation and specifically Child Sexual Exploitation and Trafficking, to every City Council, MLA, MP and police agency in British Columbia since the *Protection of Communities and Exploited Persons Act* (PCEPA) became Federal Law in 2014.

I have been raising awareness about this law, so that police would enforce it, so that the public would understand it and be able to report it.

The PCEPA Law has three parts:

1. Targets the demand by targeting the buyer of sex. The predator, trafficker, pimp, john, buyer of sex are all criminalized.
2. Recognizes the seller of sex is a victim; usually female and is not criminalized.
3. Exit strategies are put in place to assist the victim out of the sex trade.

"A modern equal society does not buy and sell women and children."



Cathy Peters. PHOTO Submitted

This law represents a radical change by focusing on the source of harm: the buyers of sex and the profiteers. The clear statement from Parliament was that girls and women in Canada are not for sale; that they are fully human beings, with dignity and human rights.

Vancouver and Toronto are global hotspots. Vancouver is a port city and entry point into Canada. Gangs, organized crime and international crime syndicates are here. Crime follows the money and human sex trafficking is highly lucrative.

When I am on a presentation panel or giving a public address, I provide one

page handouts that explain a number of issues and how to stop them. Please see the two sidebars for examples of the information included in the handouts titled: *Sex Trafficking is a Booming Industry* and *Indicators of Human Trafficking and Sexual Exploitation*.

It is important to understand this crime globally. Germany has legalized prostitution and the sex industry there is normalized. In Germany, 8% of men buy sex compared to the 6–10% of men who buy sex in Canada and the USA. What would happen if Canada went from a small percentage of men

CONTINUED ON PAGE 17

SIDEBAR

INDICATORS OF HUMAN TRAFFICKING AND SEXUAL EXPLOITATION

Recognizing potential red flags and knowing the indicators of human trafficking is a key step in identifying more victims and helping them find the assistance they need.

Common Work & Living Conditions:

The individual(s) in question:

Is not free to leave or come and go as he/she wishes. Is under 18 and is providing commercial sex acts. Is in the commercial sex industry and has a pimp/manager. Is unpaid, paid very little, or paid only through tips. Works excessively long and/or unusual hours. Is not allowed breaks or suffers under unusual restrictions at work. Owes a large debt and is unable to pay it off. Was recruited through false promises concerning the nature and conditions of his/her work. High security measures exist in the work and/or living locations; for example, opaque windows, boarded up windows, bars on windows, barbed wire, security cameras, etc.

Poor Mental Health or Abnormal Behaviour

Is fearful, anxious, depressed, submissive, tense, or nervous/paranoid. Exhibits unusually fearful or anxious behaviour after bringing up law enforcement. Avoids eye contact.

Poor Physical Health

Lacks health care. Appears malnourished. Shows signs of physical and/or sexual abuse, physical restraint, confinement, or torture.

Lack of Control

Has few or no personal possessions. Is not in control of his/her own money, no financial records, or bank account. Is not in control of his/her own identification documents (ID or passport). Is not allowed or able to speak for themselves (a third party may insist on being present and/or translating).

Other

Claims of just visiting and inability to clarify where he/she is staying/address. Lack of knowledge of whereabouts and/or do not know what city he/she is in. Loss of sense of time. Has numerous inconsistencies in his/her story.

This list is not exhaustive and represents only a selection of possible indicators. Also, the red flags in this list may not be present in all trafficking cases and are not cumulative. Learn more at www.traffickingresourcecenter.org.

All are encouraged to submit letters, articles, reports on parish activities, opinion pieces, photos, and more for consideration as content for Topic

Deadline for Topic Submissions
July 26 for the September issue

Please email Randy Murray at rmurray@vancouver.anglican.ca
All contributions are appreciated • Editor

Human Sex Trafficking Modern Slavery, Hidden in Plain Sight

CONTINUED FROM PAGE 16

buying sex to the majority of men buying sex? Where does the supply come from?

The global sex trade is growing fast, aggressively targeting our children (children are where the money is), fueled by the internet where most of the luring is taking place.

Pornography is fueling the sex industry and creating the market for commercially paid sex. Males are most commonly the buyers of sex and need to understand that they are also the key to end exploitation.

There must be a deterrent to the demand. Johns/buyers of sex need to know they could get caught and that buying women/girls is illegal and unacceptable in a modern equal society.

Globalization, unregulated technology, lack of law enforcement and inadequate prevention education are all components in allowing this crime to grow globally.

Child sex trafficking is lucrative. The biggest problem in Canada is that people do not know there is a problem; therefore, this crime is expanding quickly.

Will you be a champion for the marginalized, vulnerable, girls, boys and women who are being aggressively targeted by the sex industry in BC?

Ontario is now being considered as a place that is ramping up its involvement to stymie sex trafficking according to the US State department. The Premier announced \$300 million over the next five years to stop Human Sex Trafficking in Ontario. This significant investment to address this crime sets Ontario apart, and leaves BC many years behind and at risk of becoming Canada's bordello. Politicians at all three levels of government need to be alerted of this disparity and commit funding for

law enforcement and a robust prevention awareness education campaign.

Canada has a new National Human

Trafficking Hotline number with help/resources at 1.833.900.1010. Please share this number with family, friends and contacts.

Please contact Cathy Peters at ca.peters@telus.net if you would like more information. ✦

SIDEBAR

SEX TRAFFICKING IS A BOOMING INDUSTRY

Sex Trafficking occurs when someone uses force, fraud or coercion to cause a commercial sex act with an adult or causes a minor to commit a commercial sex act.

A Commercial Sex Act includes prostitution, pornography and sexual performance done in exchange for any item of value, such as money, drugs, shelter, food or clothes.

It thrives because there is serious demand.

Buyer: fuels the market with their money

Trafficker/pimp: exploits victims to earn revenue from buyers

Victim: includes both girls and boys who are bought and sold for profit

Traffickers find victims through:

Social networks, Home/neighborhood, clubs or bars, internet, schools

And lure them through promises:

Protection, Love, Adventure, Home, Opportunity

Traffickers use:

Fear, violence, intimidation, and threats to ensure compliance and meet demand

The common age a child enters sex trafficking is 14–16; too young and naïve to realize what's happening.

Society may call it *Prostitution*, but Federal Law calls it *Sex Trafficking*.

Because of social stigma or misinformation, victims go:

Unidentified — silenced by fear and the control of the trafficker

Misidentified — pigeonholed into treatment for only surface issues

So, Sex trafficked children are instead treated for:

Drug abuse, alcohol abuse, domestic violence, delinquency, teenage pregnancy, STDs, abortion... all masking the true need... **FREEDOM.** ✦

OPINION

How I Came to EFM

PAULA PORTER LEGGETT

Vicar, St. Alban's, Richmond; Diocesan Coordinator, Education for Ministry

The Vicar's Study Group in my parish has just completed the book, *Dream of God*, by Verna Dozier.¹ First published in 1991, Ms. Dozier, an African-American lay woman, challenged the institution of the Church. She argued that every time the people of God chose to become a kingdom of the world (from David through Constantine) the church turned away from her true call and became something other than the followers of Jesus. Her critique is crisp and clear.

Vatican II ended in 1965, and Pope John XXIII said that the Council had opened a window letting new winds into the stuffy halls of the Church. Change had been in the winds in years before, and change swept through many churches and denominations in the years after. Ms. Dozier's book reflected these changes, most especially the importance of the ministry of the lay people of God, and that Kingdom of God is made real when we live the radical path of Jesus that turns the ways of power and wealth inside out.

The liturgical renewal was one of the changes leading to and coming out of Vatican II. Older documents from earlier generations changed the knowledge of translators and interpreters on both liturgical and Biblical texts. Churches began to see mission and ministers in light of a new understanding of Holy Baptism. The Church recognized that *all* the baptized



The Rev. Paula Porter Leggett presents the graduates at the 2019 EFM Graduation Eucharist. PHOTO Randy Murray

were her ministers, and God's mission was served in the world by them. The order of the Diaconate was re-examined and re-established in many places as an order that serves as icon to the laity of their ministry and to the church of the needs of the world. Priests began to view their ministries and

the Sacraments as ways to equip and encourage the laity in their work in the world. (This reflects the situation in the Episcopal Church in the USA during those years.)

These were my formative decades in the church. I was a less-than-efficient typist for the first lectionary-based church school cur-

riculum (adult, youth and children), *Living the Good News*. Through the overview lessons on each week's Scriptures I learned that while I might know *what* Scripture said, I had no idea of what it *meant*. I realized how limited my base was in teaching Sunday School and working with youth. I yearned to go to seminary, but it was in a time when women were not ordained, and I had no idea that women could receive theological education without becoming priests.

In 1984, a new and different kind of learning opportunity for adults came to my diocese: *Education for Ministry* (EFM), offering lay people an opportunity to study the Old Testament (Hebrew Scriptures), New Testament, Church History and to hone their skills on how to "Think Theologically." The lessons were written based on recordings of faculty lectures, notes and the introductory texts from their first-year classes at the St. Luke's Episcopal Seminary at the University of the South (Sewanee, Tennessee, USA). It was not free like a parish-based study and required a major time commitment—time with a group and reading time during the week. With the financial support of my parish priest I signed up and began a journey that turned my life upside down.

We read the Holy Scriptures in words that are at least two languages separated from the original texts and oral tradition. We live in what was an unimagined world to people two and three thousand years ago, in social, economic and governmental models

CONTINUED ON PAGE 18

¹ *Dream of God*, by Verna Dozier, Seabury Books, New York, 2006

An Unquenchable Hope

HERBERT O'DRISCOLL

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

On the great west front of Norwich Cathedral there is the statue of a woman. The strong fined-boned face would suggest that she is portrayed as in her forties. Her eyes gaze into the distance across the city in which she lived all her life. A simple cloth covers her hair. Around her neck and shoulders is draped a heavy layered scarf, remarkably like those worn today.

Tucked under her left arm and held firmly in her hand is a book she herself wrote. It's title *Revelations of Divine Love*.

It is the earliest surviving book in English written by a woman. Today the Christian world acknowledges its contents to be among the greatest treasures of the Faith.

Perhaps the term "surviving" is well earned. Because the medieval church could not bring itself to officially acknowledge the gifts of a woman, the manuscript of the book was preserved by generations of Benedictine sisters. We owe these women an immense debt. Without their care of this manuscript it is possible that Christian Faith might have lost the memory of one who is among the greatest, if not the greatest, of Christian mystics.

Julian was six years old when the contagion that would come to be known as the Black Death would decimate her world. We know that Julian survived the virus, as we have a mention of her conversing with her mother in her late twenties. About a decade later we know that she became what was in her time called an *anchoress* , a woman who

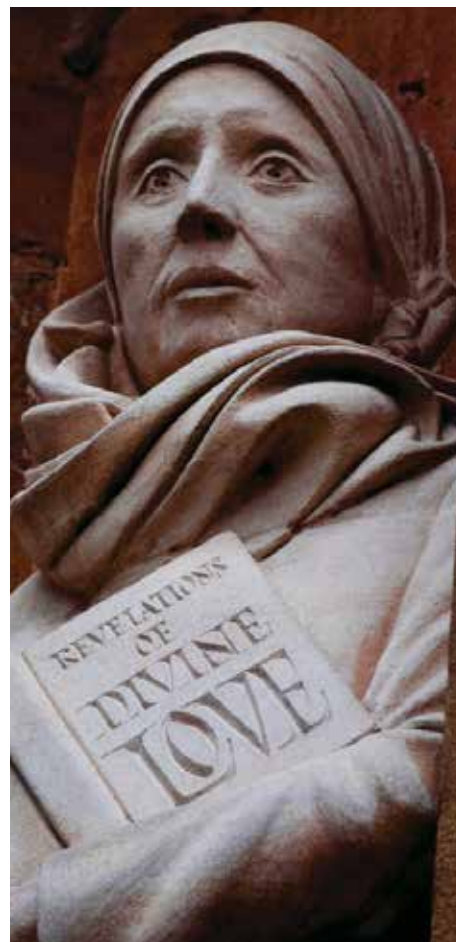
lived alone in a church cell and was looked to as a source of wisdom and sanctity.

In May 1373, then 30, Julian contracted a life-threatening illness. It may have been a recurrence of what we today would call a virus. In that century there were recurrences of plague. Whatever that health crisis was, it transformed Julian into the spiritual mystic she would become in her own time and indeed ever since.

All night long, as she tells us in her revelations, vision after vision of the crucified and risen Jesus came to her, 15 visions in all, each one allowing her to converse with her Lord. The great gift she gave to future generations was to write the experiences of those extraordinary night hours, something quite unusual for a woman of her time.

Somewhere in her manuscript there is a passage that surfaced in the cultural turmoil of the sixties and served to reintroduce an almost forgotten Julian to the modern world. It's an exchange between Julian and our Lord in which he shows her the outstretched palm of God's hand in which she sees a hazelnut lying. Puzzled, Julian asks our Lord what the hazelnut means. He tells her that it is a symbol of everything God has created. In this, Julian is to see three things of God's Creation; that God is its Maker, its Lover and its Keeper.

That short exchange in Julian's manuscript seemed to speak eloquently to a late 20th century world that was becoming aware of the all-important responsibil-



Statue of Julian of Norwich, Norwich Cathedral, sculpted by David Holgate FSDC. PHOTO rocketjohn (Julian of Norwich, CC BY-SA 2.0; <https://commons.wikimedia.org/w/index.php?curid=13553020>)

ity humanity bears to its own natural environment.

That exchange between Julian and her Lord has attached to it a promise that continues to echo down the centuries, a promise that has become overwhelmingly important in this present time of worldwide anxiety and fear. Julian recalls our Lord's words precisely. She is told that, "*All shall be well, and all shall be well, and all manner of thing shall be well.*"

Those utterly simple words, promising a sublime hope for Creation and History, can be heard quoted again and again in our own deeply shadowed time of viral infection and its threatening consequences. We quote them because they promise a divine hope. We also owe a huge debt to a woman who, even though her life was surrounded by plague and fear, handed on that divine promise to future generations.

A final thought. There is a debt we owe that is all too easily forgotten, a debt to the treasures of Jewish wisdom. Somewhere in that great treasure house there is the remark of some sage about Moses and the Exodus Journey. Moses, it is said, was not a person of fear. He did not fear the burdens of leadership, nor fear enemies nor the dangers of the wilderness. There was only one thing he feared, that the people would lose Hope. Then and only then would the great journey end.

So, let's join one another in remaining a people of Hope. ✠

LETTER TO THE EDITOR

ANDREW CAMPBELL

St. James Parish

The *Topic* article *Of Smells, Not Bells* (March 2020, page 19) is based on the phrase "bells-and-smells" which implies a religious worship style emphasising high ritual, including use of vestments, bells and incense, especially that of High Church Anglicanism and Catholicism. Depending on the context used, it can be derogatory.

Peter Niblock's article didn't reach far enough back into history. Incense was and is used by many societies. It was used by the Etruscans and Romans, by the Judaic Second Temple priests and by the early to the current Church liturgies — pagan, Jewish and Christian. Incense is used as a ritual signifying our prayers ascending, and as an honorific, to the gods and latterly to the Roman and Byzantine Augusti and Caesars and their successors.

Incense continues to be used in the Church to represent the prayers of the people ascending to the one God. It is used to acknowledge and honour sacred things — the altar cross, the altar, the Gospels, the elements at the Offertory and at the Words of Institution, and other objects being blessed. It is also used to honour the people of God including the bishop, sacred ministers and other clergy, and the faithful departed at their

funerals.

During the Middle Ages and afterwards, it was also used to cover the smells of those unwashed Servants of God that offended the washed ones. The washed could have taken posies with them to church as a precaution; didn't work for the bubonic plague though.

The Holy Gospel, in terms of the original use of incense, is not *censed* because it smells but because it is honoured as the Word of God revealed. The verb is "to cense"; not "to incense."

In the interests of accuracy and full disclosure, the title Of Smells, Not Bells was chosen by the editor and not the author, Rev. Niblock. • Editor ✠



IMAGE Doro T Schenk (Pixabay)

"Let my prayer be directed as incense in thy sight: the lifting up of my hands, as evening sacrifice."

Psalm 141

How I Came to EfM

CONTINUED FROM PAGE 17

of which they had no conception. We can read the words of the Bible and know what they say without ever knowing what they meant originally. And, if the way we understand them now is in line with their meaning or actually goes in a direction that violates their meaning. Clergy have been trained in Biblical languages and to research earlier generations' preaching and interpretation of Scripture yet even with that, the Bible has been used to support terrible things throughout our history that would never have been what Jesus would do. Throughout the generations God has sent prophets and martyrs to call the Church back, and they have been ignored, assimilated or killed. Small groups who listened, grow and show alternative ways of following Jesus, then are themselves assimilated or die out. The study of church history gives us hope when we begin to see that our struggles are not new and that each generation has had to discover new ways to be faithful. Encountering the various ways of thinking theologically broadens our understanding of why so many different and strongly held positions and interpretations can exist within one Church.

But more than these things, for the 25 years I have been a mentor, and the time before as a student, I have seen lives transformed within every EfM group I have encountered. Some recognize and begin to advocate for parish ministry with the poor and hungry, some recognize personal calls (lay and ordained), some go back to their workplaces seeing them as places where Christ is with them in the midst of classroom and office, and some have found encouragement in their ministry as parents and spouses. I have seen hearts turn from judgment to mercy, and from certainty to humility and trust.

The diocese of New Westminster has

sponsored Education for Ministry for 26 years. Hundreds of people have graduated from the program and gone as life-long learners and ministers. EfM is a means to engage in one's faith as an adult, heart, mind and soul. What we learned in Sunday School is not sufficient to help grapple with the challenges of adulthood for most of us. Discontent with the institution can be transformed into energy for ministry and compassionate challenge.

Although the worship and program calendar of our diocese (of all denominations and faiths for that matter) is currently suspended until May of 2020 or later, (just around the time this issue of *Topic* is posted and printed) we are planning that at the end of June our annual Mentor Training weekend will happen. During this weekend facilitators are taught, and then honed, in the group method of theological reflection. Our diocese needs more mentors and groups for this generation. Groups usually begin in September and end by or in June, though some will go from January to December with summer break. As a parish priest, I find being in an EfM group keeps my feet on the ground and renews my experience and understanding of our Scriptures and historical story, and with the questions and challenges people have. As one of EfM Canada's online mentors, I have met incredible people who sustain small parishes without benefit of regular priestly ministry, and whose engagement in their local communities in works of justice often finds support and encouragement in our group that is just not possible in their home situations.

I welcome your inquiries about starting an EfM group, becoming a mentor, or finding a group to join. You can reach me at 2rev2pl@gmail.com or by calling at 604.329.8701. ✠

First Notions

NII K'AN KWSDINS

Missioner for Indigenous Justice Ministries; Parishioner at St. James'

Missing & Murdered Indigenous Women & Girls Annual Valentine's Day March

The Missing & Murdered Indigenous Women & Girls (MMIWG) Valentine's Day March always begins with the participants gathering at the corner of Main and Hastings on the Downtown Eastside (DTES) and walking through that neighbourhood. February 14, 2020 was a beautiful sunny day for honouring the women, girls and LGBTQ2S people who have left us too soon. We were also blessed by an Eagle flying over us as we marched through the streets.

Beginning in 1986, my spouse Linda and I worked at the Downtown Eastside Youth Activities Society (DEYAS) for many years. DEYAS provided outreach programs to those on the streets, particularly youth, and we got to know the women who were out there, watching with sadness as many of them were lost. Some women were very young, and we would see them come into the community all bright-eyed and looking like they could conquer the world. But it didn't take long for that look to disappear as the horrors of sexual exploitation by male predators combined with addictions took over their young spirits. It only took a matter of weeks for the loss of weight, and discolouration of their complexions to show. Too soon their innocent childhood was gone.

During my work in the Downtown Eastside community during the 1980s and 1990s, I saw many young girls and boys stop being kids and become lost souls. They had no business being on the streets and abused by predators, yet it happened on a daily basis. The older women working in the sex trade had genuine concern for them. Like protective moms they tried to help those of us who were outreach workers get these kids removed from the streets.

In the 1970s and 1980s, the laws had little to no affect protecting children that were at home or on the streets. As a social worker I did some things that by law were beyond my authority. I recall one incident when I got a police officer to help me take a child who was trying to run away off a Greyhound bus. Later the girl said to me, "You didn't have any power to take me off that bus." I had to confess, that no, I didn't have that power. She smiled at me. The police officer also questioned me about whether I had the power to do that. I told him I did. He just looked at me knowingly... and smiled.

Once a judge asked me in Court why we didn't have resources for one young girl



who was on my case roster. I bluntly told him that our region didn't have the housing needed for her. He ordered my Regional Supervisor to come into Court the next day, and suddenly I had resources and a program for her. Yes, I had to lie, and often rock the boat, to help these kids get off the streets.

There were only a few children that I was really able to help in a big way. The truth is, I was not successful in getting many off the streets. Some of them, whom I knew personally, became missing persons. The remains of several were found on the farm of notorious serial killer Robert "Willie" Pickton. These children never belonged on the streets, nor should they have died.

At times they were funny, loving kids, but also scared and hurt human beings who wanted so much to belong somewhere. When I walked the streets to see how they were doing, they always greeted me with kindness and care, and were very protective of me if a *john* was giving me a hard time.

Nobody wanted them or cared for them until they became dead women, dead girls and dead LGBTQ2S. When Linda and I take part in the March each year, we remember them with tears in our eyes—all the sad stories, the funny stories, and at times... some successes.

And we march because even though our memories of working directly with youth on the streets are mostly from the 1980s and 1990s, it is still happening. Things are improving, but as long as Linda and I can say we know of one Aboriginal woman who has been murdered, or is missing, we will continue to march.

The Anglican Church of Canada's Prayers and Ceremony resources for vigils for missing and murdered Indigenous women and girls is available online at www.anglican.ca/wp-content/uploads/MMIW-October-4-Vigil-Resource1.pdf. ♣

CONTINUED ON THE BACK PAGE

Here are seven photos taken by Nii K'an Kwsdins before and during the March.



First Notions

NII K'AN KWSDINS

Missioner for Indigenous Justice Ministries; Parishioner at St. James'

CONTINUED FROM PAGE 19



Big group photo of Kwhlii Gibaygum Nisga'a dancers. PHOTO Nii K'an Kwsdins



LEFT Lava beds and mountains. PHOTO Noreen Boudreau MIDDLE Jerry, Marty, Linda and Melissa Adams with Genna (Adams' second cousin), Hilde (Adams' cousin in law) and Elizabeth Adams. PHOTO Nii K'an Kwsdins RIGHT Linda and Jerry. PHOTO Nii K'an Kwsdins



LEFT Zachary Tait with a blanket that had been stolen. A woman was seen dancing with the blanket, she explained that she'd purchased it in Prince George where it had been stolen. Wonderful that it was returned. MIDDLE Keane Tait, knowledge keeper of Kwhlii Gibaygum Nisga'a dancers applies some paint. RIGHT Addie. PHOTOS Nii K'an Kwsdins



Seal Mask. PHOTO Nii K'an Kwsdins



The town with mountains and clouds. PHOTO Nii K'an Kwsdins



Hobiye symbol. PHOTO Nii K'an Kwsdins

Going Home to Aiyansh for the 50th Year Anniversary of Hobiye

There are times in life when memorable things happen to you, as it did for me when I went home this February to my home territory, Aiyansh. My family and I shared with the Nisga'a People the 50th Anniversary of the revival of Hobiye—the celebration of the Nisga'a New Year.

From the moment our plane landed, the beauty of the territory embraced us, uplifting us with spiritual energy. We were surrounded by snow-covered mountains, and the unique landscape of the lava beds which remain from volcanic eruptions in the 1700s. Our strength is in our community, and families from all four villages along the Nass River—Gingolx, Gitwinksihlkw, Laxgalts'ap and Gitlaxt'aamiks—gathered together to celebrate. This display of unity

was amazing to witness, and it was incredible to feel the presence of our "Nisga'a Spirit" which is very much alive and embraced by our people.

Nobody was left out—everyone was part of Hobiye, and everyone was welcomed and accepted as who they were, and from whatever *House* or village they came from, or in our case from Vancouver. No one visiting our home community felt ill at ease or unwelcome.

Our Kwhlii Gibaygum Nisga'a dance group (well-known in Vancouver and in Anglican church circles) performed on each of the two days. However, as our daughter Melissa said in a recent *CBC Radio* interview on *The Early Edition*: "It's not just a song and dance—we're learning about our laws and our protocols and roles and relationships... It feels like you're so much part of a community and you're proud to be Nisga'a."

Even though the village of Aiyansh was the host for everyone in attendance, there was never any fear or panic displayed by the organizers or the people in the kitchen feeding us. They fed everyone breakfasts, lunches and suppers for the two days of ceremonies and dancing. It was a treat to eat traditional foods, which come from the land and the ocean.

The most touching moments were watching the little children who are such a big part of our community—how well behaved they were, and how they danced with so much joy. Even babies participated, carried on their moms' backs while they danced. From an early age Nisga'a children are a part of all the ceremonies, feasts, clan gatherings and meetings. There are rarely events without babies and children present.

There have been so many negative stories lately involving Aboriginal people, from the mistreatment of an Elder and his granddaughter by the Bank of Montreal, to the Wet'suwet'en Nation's struggles and the blockades across Canada. People are saddened by all the conflict and broken promises. Some feel that Reconciliation is not working.

Yet visiting our home territories for the celebration of Hobiye was a powerful reminder of the strength and beauty of the land, and of our Nisga'a People. This is what the resistance by our nations is all about—holding onto the unspoiled beauty of our home territories which have nourished us physically and spiritually from time immemorial. The opportunity to share in a ceremonial celebration in our homeland, amongst the people it came from, and amongst our extended family, was something we will never forget.

Here is a YouTube link—https://youtu.be/-s_ouoyGzXA—to a film of the Grand Entry of all the dance groups in Aiyansh so you can see how excited it made us feel. ♣



Don't miss an issue: confirm your subscription

If you've already contacted us, your subscription is confirmed. Thank you!

Name: _____
 Address: _____
 Phone: _____
 Church: _____
 ID# (from label, if available) _____

Dear Reader: Contact us with your name and address and we'll ensure you continue to get your Anglican newspapers. If you've already subscribed, thank you!

MAIL: Cut out this coupon and mail to Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2

OR EMAIL: yes@national.anglican.ca with your name, address, phone number and ID# (ID# from your Anglican Journal mailing label, if available)

OR PHONE TOLL-FREE: 1-866-333-0959 OR ONLINE: Go to anglicanjournal.com/yes

