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On Sunday, April 30, 2017, Easter III, the Parish of St. Thomas, Chilliwack said “Good-bye” and “Thank you” to their rector of 11 years, the Rev. John Sovereign, his wife Allyson and their family. Rev. Sovereign is retiring from fulltime parish ministry after 20 years. He came to his vocation later in life following a career as an engineer and builder. The Ven. Stephen Rowe, Archdeacon of Fraser was preacher for the Eucharist and prior to the dismissal he shared God’s blessing on John and Allyson as they begin the next phase of their ministry.

The previous evening there had been a celebratory dinner with much entertainment and good fun. Following the worship on Sunday there was a luncheon in the parish hall.

In the photos we see the St. Thomas, Chilliwack faith community and Archdeacon Rowe gathered in the chancel holding John in prayer and then turning and posing for a group shot.

There is more coverage of this service on the diocesan website at <https://tinyurl.com/m38648c> and upcoming in the September issue of *Topic*.

PHOTOS Randy Murray



# Moving Commitment into Action

## Our Companion Episcopal Diocese of Northern Philippines

PAUL RICHARDS

Deacon, Holy Trinity, White Rock; Chair, Diocesan Committee for the Companion Diocese



Bishop Skelton preaching at the EDNP Convention in March 2016.  
PHOTO Douglas Fenton



LEFT Bishop Alawas poses for a photo with Philippine-Canadian Anglicans at the Mission Conference. RIGHT Bishop Alawas facilitates a discussion at the diocesan Mission Conference on May 14, 2016. PHOTOS Randy Murray

In 2016, there were exploratory discussions, travel and exchanges between Bishop Melissa Skelton and Bishop Brent Alawas to establish a new companion diocese relationship within Asia Pacific between the diocese of New Westminster and the Episcopal Diocese of Northern Philippines (EDNP). Declarations establishing this companion relationship were unanimously passed by Diocesan Council and at the EDNP Convention respectively. In order to bring this relationship into practical reality on a parish-by-parish basis, the diocese of New Westminster organized a Companion Diocese Committee to both oversee the companion relationship and undertake annual evaluations to ensure satisfaction of mutual goals of the two dioceses.

Late in 2016, the diocese of New Westminster Committee for the Companion Diocese was struck and is composed of the following clergy and lay members: Felipa Farinas of St. Mary the Virgin, South Hill; Executive Archdeacon, the Ven. Douglas Fenton; Jeremiah Narayan of St. Catherine of Alexandria; the Rev. Paul Richards, deacon of Holy Trinity, White Rock; Carol Tindall, ODNW of St. Dunstan's, Aldergrove; Clare Urquhart; and the Ven. Karen Urquhart, rector of St. Catherine of Alexandria. This Committee seeks to create an environment where members of both dioceses are enriched by the realization that the world wide Anglican Communion is a vast and diverse faith community, but that



we are also interdependent. We know that our work and common witness to the gospel on behalf of God's mission in the world will be strengthened by such a relationship.

By moving the relationship from concept into practical action, we hope to find common ground and meaningful interaction. In the view of the Ven. Douglas Fenton, our brothers and sisters in the EDNP have much to teach and share with all of us. Bishop Skelton and Bishop Alawas, along with the senior leadership of both dioceses enjoy both collegial and friendly working relationships. They believe that much good will come from our work together.

With the Committee up and running, work began in meetings every month (hindered only by our cold winter and driving conditions) with the vision of actualizing a parish level relationship objective of putting into action the links between parishes in both dioceses. From the discussions and exchanges between the leadership of both dioceses, the committee began by pairing the parishes in both dioceses, many of which share a common name dedication or patron. Many of the parishes in EDNP are rural and continue their ministry as an established Episcopal mission, in contrast to the mix of both urban and rural parishes we have in the diocese of New Westminster. There are however, several issues and experiences that both dioceses have in common, including significant proportions of Indigenous peoples, as well as challenges surrounding natural resource exploitation and extraction.

The process of pairing and starting communications between parishes in both dioceses has begun by correspondence to each parish within the diocese of New Westminster requesting they identify a lead person/liaison for their parish on this project. EDNP has already identified their liaison for each parish. Additionally, the leads within parishes here will prepare an electronic parish profile with information about their parish, worship, activities, photographs and other information. Once completed, each liaison person will be linked via email to his or her respective counterpart in a parish within EDNP. This will start the communication and dialogue between our two dioceses at the grass roots level. It is anticipated that each parish will incorporate their partner parish into the liturgy in the Prayers of the People.

Concurrently, we have two members of the Companion Diocese Committee of the diocese of New Westminster—the Ven. Karen Urquhart and Ms. Abby Cline—travelling to EDNP to attend their joint convention of the Brotherhood of Saint Andrew, Episcopal Church Women and SKEP (*Samahan ng Kabataang Episkopal ng Pilipinas* youth organization). This is a once every three years convention of lay organizations of EDNP. In June the Very Rev. Lucretia Turtem and the Rev. Elvie Tulingan will attend the Diocesan School for Parish Development. Dean Turtem will preach at Christ Church Cathedral and Padi Elvie will preach at St. Laurence, Coquitlam (*Padi* is a gender-neutral honorific term given to priests).

In addition to these visits, two young people from EDNP will travel to Vancouver to attend the Sacred Earth Camp hosted by Salal + Cedar in August.

It is our hope to roll out the linking and commencement of communications by early summer. We anticipate that this will be an exciting and interesting opportunity for parishes across the diocese to connect with their brothers and sisters in faith in Northern Philippines, and we look forward to seeing joyful communion and friendship in faith develop with our partner diocese. ✠



Bishop Skelton joins in some dancing during her visit to the EDNP March 1–7, 2016. PHOTO Douglas Fenton

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



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**Thank you!**





The Milleraires in the chancel of St. Catherine's, Capilano. PHOTO Randy Murray



Some choreography during *Rockin' Robin*. PHOTO Randy Murray

# The Milleraires for PWRDF

RANDY MURRAY  
Communications Officer & Topic Editor

The sanctuary of St. Catherine's, Capilano was swinging to the sounds of *The Milleraires* Big Band the evening of April 25, 2017.

*The Milleraires* are no strangers to St. Catherine's and nor is their bass trombonist, Tony Dodd who has been a parishioner and in lay leadership at St. Catherine's for many years. Mr. Dodd and the parish are enthusiastic supporters of Primate's World Relief and Development Fund (PWRDF) and the April 25 concert was a fundraiser for that worthy Anglican initiative, pecifically the *Solar Suitcases* project. Please visit the PWRDF website to read about the *Solar Suitcases*, a fabulous tool that helps ensure that babies are born safely. Here is a link to the current brochure: <http://pwrdf.org/uploads/489/2017placemat.pdf>

According to *The Milleraires's* website: "The band was formed in 1970 by Doug Miller, a West Vancouver resident and amateur musician, thus it became known as the *Milleraires*."

The band's objective was to continue the presence of swing style music and develop musical ability of its members. The players were local amateur musicians. For many years, the band rehearsed weekly at Irwin Park School in West Vancouver under the direction of Bill Trussell, a talented and well-known professional musician. In 1993, the band changed its rehearsal facility to the West Vancouver Seniors' Centre. Under Bill's tutelage, the band significantly improved its performance capabilities.

Over the years, the band's original players have been replaced by others with similar musical preference. Many of its former and subsequent members are residents of the North Shore, with others located throughout the Lower Mainland. The band has an extensive library of swing music with some more recent jazz selections.

The classic swing era instrumentation of *The Milleraires*: five saxes, five trumpets, four trombones, guitar, double bass, drums and piano is the perfect cohort for recreating the sounds of Count Basie, Glen Miller and the more contemporary music of legendary arranger, composer and movie soundtrack composer Neil Hefti.

I was only able to attend the first half of the concert but really enjoyed the opening set. Following diocesan PWRDF Unit Chair Peter Goodwin's opening address which included information about the *Solar Suitcases* project and sincere thanks to the organizers of the event, the band opened with the Glen Miller signature tune, *String of Pearls*. They soon stretched out with a big band chart of Sonny Rollins's be-bop classic *Doxy*, which first appeared on the Miles Davis album *Bags' Groove* in 1957. The band included some Count Basie tunes including *Whirlybird* and the Sammy Nestico penned *Hay Burner*. After the solos section of one-hit wonder, Bobby Day's 1958 *Rockin' Robin* the brass sections stood up and executed some choreographed

moves with their instruments.  
Pianist Monica Siu contributed some vocals but *The Milleraires* do have a vocalist, Lorraine Foster and during the first half of the concert she performed *Summertime* from *Porgy and Bess* and also an upbeat swing arrangement of *Polka Dots and Moonbeams*.  
Bandleader Kris Covlin is an excellent saxophonist. His alto solos were among the highlights of the first set and his intros and back selling of the numbers the band performed were entertaining and educational. You can check out Kris's website at [www.kriscovlin.com](http://www.kriscovlin.com).  
There was good crowd of 80 to 100 people gathered in the pews of St. Catherine's and the really good news was that more than \$800 was raised for the PWRDF Solar Suitcases project. ✦



Band leader, Kris Covlin takes a solo. PHOTOS Randy Murray



LEFT Vocalist, Lorraine Foster. RIGHT Peter Goodwin, PWRDF diocesan chair, concludes his presentation about the *Solar Suitcases* prior to the start of the concert. PHOTOS Randy Murray

## THIS MONTH IN TOPIC HISTORY

compiled by Anglican Archivist Melanie Delva

- 20 years • 1997** Synod delegates call on the federal and provincial governments to take action on recommendations outlined in the 1996 report of the Royal Commission on Aboriginal Peoples.
- 35 years • 1982** The Rev. Ronald Harrison leaves nine years as associate editor of *Topic* behind to serve as chairman of the board of Camp Artaban.
- 45 years • 1972** The most actively debated motion at Diocesan Synod is Motion 20 regarding church unity.

### CHURCH CLEANING

HOW TO MAKE IT SEEM AS IF YOU HAVE DONE A GOOD JOB

SPRAY SOME POLISH IN THE AIR TO GIVE THE REQUIRED AROMA

MAKE FULL USE OF LOOSE CARPETS

DO THE BITS THE VICAR CAN SEE

IF IN DOUBT: PUT IT IN THE VESTRY

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# 5 Hearts Series Opens Hearts & Minds to the Beauty of Interfaith

THOMAS ESAKIN  
St. Paul's

*“How beautiful You are,  
my Friend,  
how beautiful!”*  
Song of Songs 1: 15

How beautiful indeed. The Divine presence was deeply and sacredly encountered through the diversity of world faith traditions spotlighted in the *5 Ways of Engaging the Heart: Experiences in Inter-Spiritual Practices* public series co-presented by the Ecumenical & Multifaith Unit (EMU) of the diocese of New Westminster and St. Paul's Anglican Church.

Approximately 50 multifaith participants journeyed over the six months from October 2016 to March 2017 experiencing a sampling of spiritual practices from the Islamic Sufi, Jewish, Hindu, Zen Buddhist and Anglican Christian traditions as taught in the sacred Labyrinth Hall space at St. Paul's.

The first evening of the series, launched on October 25, 2016, was with “the practice of scared turning” and featured David Coskun, Raqib (Brian Burke), Meliha (Anna Bernhardt)—senior semazens of the Rifa'i Sufi Order—along with musicians Craig Addy and Anand (David Embry). These Sufi souls demonstrated and taught Sufi sema (whirling meditation) and Dhikr (remembrance of Allah) to participants. This series' evening felt so deeply and powerfully sacred to participants that at its close, many sat in prolonged silence before moving from their places. Semazen David himself was so moved by the night that he decided to join in as a participant on each of the other nights of the *5 Hearts* series.

La ilaha illallah (there is no God but God).

The second *5 Hearts* evening, November 15, 2016, was on the theme of “the joy of Hebrew chant and niggun,” as introduced by *The Chanting & Chocolate Band*: Eric Brown, Charles Cohen, Rabbi Hannah Dresner (Or Shalom Synagogue), Martin Gotfrit, Charles Kaplan, Rabbi Laura Duhan Kaplan (Vancouver School of Theology), Lorne Mallin, and Wendy Rubin (visit their website at [www.chantingandchocolate.com](http://www.chantingandchocolate.com)). Joyful and soulful describes this night of Jewish spiritual practices. So much so that on *Chanting & Chocolate's* last Sunday eve of the month at Or Shalom Synagogue now includes as many as five Anglicans who were introduced to Jewish chant through the *5 Hearts* series.

Nishmat kol hai tivarech et schimcha  
(the Breath of Life blesses you)

January 17, 2017, the third evening in the series presented “give peace a chant—unity in diversity—peace through kirtan and mantra meditation,” featuring Vancouver's renowned *Give Peace a Chant Kirtan* founder and Shaw TV yoga instructor, Sandra Leigh who was accompanied by some friends. A Divine hum permeated the Labyrinth Hall through this night of sacredness as experienced through the kirtan musical spiritual practices of the Hindu tradition.

Om shanti shanti shanti (Peace in body, speech and mind).

Our fourth evening in the *5 Hearts* series, held on February 21, 2017, was of Zen Buddhist spiritual practices as facilitated by Zen priest, Shinmon Michael Newton of the Mountain Rain Zen Buddhist Community in Vancouver. Sitting and walking meditation was taught to and practiced by participants on this night. Many thanks to Michael for his evening that spiritually guided us in mindful awareness toward insight.

Metta (loving-kindness/friendliness for all).

The final night in the *5 Hearts* series, held on March 21, 2017, was on the theme of “sacred walking—holy contemplation: inner journeying on the labyrinth” and featured both the Rev. Jessica Schaap and Labyrinth Guild teacher Anna Bernhardt from St. Paul's. Truly, the contemplative quiet in the Labyrinth Hall that evening moved the hearts



Suffi Evening. PHOTO Tom Esakin



Jewish Evening, members of *The Chanting & Chocolate Band*. PHOTO Tom Esakin



Hindu Evening. PHOTO Tom Esakin



Zen Buddhist Evening. PHOTO Tom Esakin



LEFT Zen Buddhist Priest, Shinmon Michael Newton. RIGHT Christian Evening with a focus on the labyrinth. The Rev. Jessica Schaap and Anna Bernhardt. PHOTOS Tom Esakin

of Rev. Jessica and other series organizers, as participants were seen to deeply experience their own direct encounter with a Christ-essence through the tool of the labyrinth.

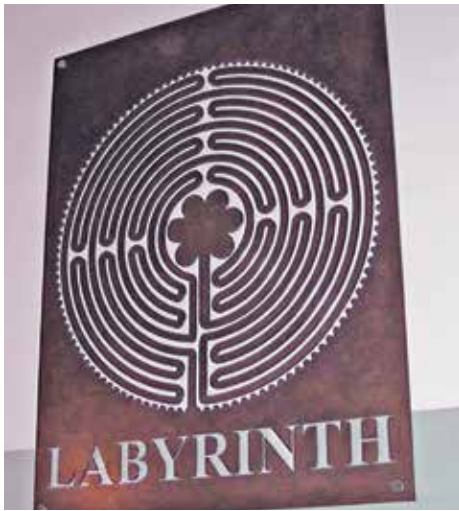
Praise be to God!

On each of the five evenings, participants received a general teaching on the spiritual practices that were that night's focus. In order to better prepare the participants and facilitate their ability to utilize these practices in their spiritual life each evening concluded with a question and answer session. This intentional ending of each evening's program

became a time for participants to better understand through questioning the inter-spiritual practices encountered so that they could then be more fully integrated in to one's being.

Our heartfelt appreciation is extended to all participants and spiritual facilitators who made this evening possible, and the success that participants have identified it was for them. Additional thanks go out to Rev. Robin Ruder-Celiz (Chair), Thomas Esakin, Fernando Esté, Rev. Christine Magrega and Donna Wong-Juliani, the members of EMU for 2016–2017, whose ample personal volunteer efforts brought this series to life and fruition. ✠





Entrance sign to the Upper Hall at St. Paul's.  
PHOTO Sharon Connaughty



LEFT Sharon Connaughty — Holding the Space. RIGHT Labyrinth room. PHOTOS Sharon Connaughty

# The Gift of Presence

## Holding the Space as a Labyrinth Volunteer

SHARON CONNAUGHTY  
St. Paul's



I am a parishioner at St. Paul's Anglican Church in Vancouver's West End. What brought me to St. Paul's in 2003 was the Labyrinth, a replica of the medieval Chartres Labyrinth painted on the floor of the upper church hall. I was introduced to the practice of walking the Labyrinth by a former Anglican priest in another parish and have since made St. Paul's my place of worship. After serving as a Labyrinth volunteer for 14 years I have come to appreciate the significant role Labyrinth volunteers play in this ministry. Volunteers open the doors to the upper hall, create a welcoming environment, provide meditative music, set out literature and handouts that may assist walkers new to the Labyrinth, greet walkers and answer questions. This may seem to be a straightforward task of hospitality but for me it is much more.

Early in my volunteer experience of *being present for walkers* I was introduced to the concept of "Holding the Space." Holding the space, according to Helen Avery ([www.wanderlust.com/journal/the-importance-of-holding-space](http://www.wanderlust.com/journal/the-importance-of-holding-space)) is a gift we give to another when we sit with them, usually in an experience of grief or loss but it can also be when another is exploring their spiritual journey. Many who choose the Labyrinth do so as a walking meditation and holding the space means supporting these walkers in their own growth, transformation and learning. The volunteer holding the space is fully present for another by simply being. It is *being* rather than *doing*. It is coming alongside another in their journey. Helen Plett ([www.upliftconnect.com/hold-space](http://www.upliftconnect.com/hold-space)) states that the person holding the space does so "without judgement, without making [the other] feel inadequate, trying to fix them or impact the outcome" being a supportive presence frees walkers to have their journey supported. Both volunteers and walkers are silent. Walkers are invited to this sacred space to walk at their own pace without any instruction other than walking in silence, removing their shoes and following the path.

The idea of a volunteer being asked to just "be there" can seem to some as doing nothing, and may not meet an expectation of what ministering to others is about. Ministering however, can involve more than intervention by words or personal interaction. Helen Plett ([www.upliftconnect.com/hold-space-for-yourself](http://www.upliftconnect.com/hold-space-for-yourself)) emphasizes that you may best prepare for holding space for others when you hold space for yourself. She suggests finding that creative way of replenishing your own soul. I have taken to heart her advice to experience my own journey and let others experience theirs. Very early in my journey as a Christian I adopted the practice of *Quiet Time*, choosing a time and place without distraction for meditation and prayer. Sitting still for long periods in a specified position for meditation was not for me so when I discovered the Labyrinth I was anxious to facilitate this form of walking meditation for others.

By walking in a safe and welcoming place with a supportive volunteer fully present, walkers can experience their own journey unfolding for them. The Labyrinth is a powerful metaphor for life and has been used globally for thousands of years to enhance healing, reduce stress, solve



Posting on the Prayer Wall. PHOTO Sharon Connaughty

problems, calm the mind and revitalize the spirit. Sig Lonegren (Caerdroia 1980) asks the rhetorical question, "How does a precise and intricate symbol like the Labyrinth travel unchanged over such distances and through thousands of years?" The Labyrinth is in itself a spiritual tool inviting the seeker to enter the path that leads to the centre.

Holding the space is a ministry to others, the community and to one's self. Helen Plett ([www.upliftconnect.com/hold-space-for-yourself](http://www.upliftconnect.com/hold-space-for-yourself)) states, "You can't do this work alone. We are meant to be communal people showing up for each other in reciprocal ways." I have found support in my church community of which the Labyrinth is one of the supported ministries, by the Labyrinth Guild members, by the other volunteers with me year after year, and very importantly by the hundreds of walkers who experience the Labyrinth journey. As the comments I've included will tell, many visitors from far and wide as well as from the local community, come to walk St. Paul's Labyrinth. Although there is little conversation and walkers come and go without commenting on their experience, many will record their thoughts in a logbook we keep at the entrance or post thoughts and prayers on the Prayer Wall. Comments that assure me walkers are experiencing their own inner journey and feel supported are evident in these examples:

"I so needed this today. Thank you for always being here."

"Deep symbolic walk of prayer — singly and with my husband."

"Infinite gratitude for this sacred space."

"Thank you for an evening of peace and togetherness. It means the world to me. This is a holy, healing place."

"I love walking the Labyrinth. Thanks for maintaining this for the community."

"Un gros merci de Montreal!"

"Best foot forward walking in peace with both light and love. Many thanks for this beautiful and sacred space."

"Thank you eternally for bringing this space to life. It is a blessed, sacred circle that gives reflection, guidance and peace. Thank you."

Others, unknown, express their experience in poetry:

"Gardean angel pertect us all [sic]  
Giving stranth for when we may fall [sic]  
Watching, guiding, lighting the way,  
Through the night and every day"

"I WALK IN TRUTH.  
I WALK IN LOVE.  
I WALK IN BEAUTY.  
I WALK IN FAITH.  
I WALK IN GRATITUDE.  
I WALK IN SURRENDER.  
I WALK IN JOY.  
I WALK IN PEACE.  
I WALK IN PRAYER.  
I WALK IN TRUTH.  
I WALK IN GUIDANCE.  
I WALK IN POWER"

My favorite poem, perhaps may be by the same hand as the one above as both poems were written in capital letters indicating the strength of feeling experienced, but no name was attached to either:

"HE CAME AND SAT NOT WALKED THE ROAD PAINTED.  
HIS EYES CLOSED IN PRIVATE THOUGHTS  
PERHAPS EVEN COMFORTABLE IN EMPTINESS.  
DID HE HEAR THE FLOOR CREAK AS OTHERS MOVED  
ALONG THOSE PAINTED LINES?  
DID HE HEAR MUSIC?  
WAS SADNESS FELT WAS JOY?  
HIS EYES OPENED HE STOOD AND WALKED TOWARDS THE EXIT DOOR.  
AS HE APPROACHED THE DOOR IT OPENED  
HELD BY ANOTHER FOR HIM TO PASS THROUGH.  
ONE WORD AS HE LEFT, 'THANKS'  
PERHAPS BEING ABLE TO SAY THANKS WAS HIS FULLFILLMENT,  
HIS BELONGING TO THE BEAUTIFUL CREATION WE HAVE BEEN GIFTED.  
LIGHT AND DARKNESS LETTING GO, ATTACHING CYCLES, ENDINGS  
BEGINNINGS..."

Prayers are also posted on the Prayer Wall on the east wall. Although the wall is cleared at certain times during the year, the prayer slips are kept and not destroyed. Here are two examples:

"Higher Power, I thank you for 30 days of sobriety and a renewed spiritual connection."

"Tis all I ask — a clear path and sure steps along the way."

As stated in the St. Paul's Labyrinth Volunteer's Handbook, "Walkers and volunteers share with one another a love for the Labyrinth, an opportunity for reflection, healing and celebration that [the Labyrinth] offers." The previous sample responses were chosen from a myriad of those posted over the past five years. What a privilege to be a volunteer at St. Paul's Labyrinth. ♦





LEFT Melanie with her UBC professors on her graduation day when she was bestowed a Master of Archival Studies in 2005. RIGHT About to enjoy a hot dog at the Vancouver Canadians Game in 2008. PHOTOS Courtesy of Melanie Delva



## Surprised by Healing A Conversation with Melanie Delva

RANDY MURRAY  
Communications Officer & Topic Editor

*Melanie Delva was the archivist for the diocese of New Westminster and the Ecclesiastical Province of British Columbia/Yukon for nearly 12 years. She was a valued member of Synod Staff, an energetic and productive leader in the diocese, and an intelligent and compassionate voice at General Synod and Council of General Synod (CoGS). She is a friend and mentor to many in the church and also to many who are in the process of their professional development as archivists. She is an enthusiastic witness to her faith and how her faith and her years of being the recipient of shared stories of the horrific events experienced by Indian Residential School survivors and their families has moved her toward a new ministry. On April 3, 2017, the Most Rev. Fred Hiltz announced that Melanie Delva was selected to be the first ever Reconciliation Animator for the Anglican Church of Canada. A role she began June 1, 2017.*

*In her 12-year affiliation with the diocese of New Westminster, Melanie has been a huge supporter of diocesan communications and Topic. She has written and had published well over a dozen articles, supplied countless photographs, done excellent research to support communications content and with the monthly This Month in Topic History has been the only constant contributor to Topic during the incumbency of the current editor. With all this in mind it is fitting that Melanie's last contribution before beginning her new ministry would be the following interview. • Editor*

When and how did you decide that you wanted to be an archivist and what was that process like?

In my undergrad at Dalhousie I did a double major in English and History. In my third year, my History of Warfare professor told us the first day of classes that he would not accept any papers or assignments that did not cite at least one primary source. This was my first foray into archives. I was immediately smitten. Finally, there was this realm, which reconciled my love of logic and order with my love of discovery and story. Although my life plan had always been to get my PhD in English and teach university English, in my fourth year I applied to three archives programs. I was accepted into two of them, and decided on University of British Columbia (UBC). On the drive from Halifax to Vancouver I had a lot of time to freak out about this seemingly sudden change in life direction. No regrets, now!

You love shoes and you like to collect shoes. Does this hobby and your profession connect in some way?

It's amazing how many archivists I know collect shoes! Most of my archival colleagues are exactly what you wouldn't expect an archivist to be — funky, vibrant, interesting and passionate. This is one way that I, and others, have been able to express our fun side and surprise people a bit. If I had a loonie for every time I've heard, "Wow, you don't look like an archivist," my shoe collection would be a LOT larger!

How do you feel about leaving a profession where you have spent all your working life for a new career?

That is one of the things I was nervous about. I will miss the people a lot — the Canadian archival community is small and close-knit. Our annual conference is a bit like a family reunion. We are really invested in each other and the records in our care. I will want to keep in touch, for sure.

The flip side of this is that this new role and what it represents is so incredibly important to me and will involve me doing things I am so passionate about. It feels right.

Describe the process and your role in the Truth and Reconciliation Commission (TRC) Pilot Project?

I actually began work with Indian Residential School (IRS) survivors in the TRC years before the 2008 Pilot Project.

The IRS Settlement Agreement was signed three months after I was hired, and I hit the ground running, helping survivors prove attendance in order to apply for compensation. Because we were the only Anglican Archives in Canada with a full set of student records, I was in a really unique position to help survivors. As a result of that, I was part of a group of archivists who acted as advisors to the "first set" of TRC Commissioners — we were trying to help them untangle what the document collections process was going to look like, and the best way to go about it. When those Commissioners resigned en masse and the next set was appointed, they did not want the same kind of advice, and the group was disbanded. Then in 2008, when document collections began, I was asked to be part of the Pilot Phase because of my knowledge of the records, our unique record set, and my Missing and Deceased Children's Project in which I was trying to track down burials for children who had died or gone missing from the schools.

It goes without saying that uncovering documents testifying to horrific tragedies was difficult to say the least but what were some of the other challenges in this work?

In terms of the TRC work there were a lot of challenges. One was a sense of loneliness in the work. At the height of the TRC process, our diocese was going through the litigation around property ownership, and people were hyper-focused on that. I would tell people what I was doing and sometimes what it was like, but it didn't really seem to register for them. I didn't really see a big change in that until after the 2013 National TRC Event in Vancouver. People started to "get it." But I felt alone in it for a long time. I have seen and read things that I can never un-see or un-read. Most people will never have to experience them. They will stay with me forever.

It was also hard to learn the most respectful way to do the work, and how to hear and receive the hurt and devastation of Indigenous survivors without getting overwhelmed or taking it personally. That was a huge point of growth for me.

In terms of my general work as an archivist — all archives lack funding and resources are always an issue. In religious archives, it tends to be even more so. I was blessed in that I always had some budget for the archives, and was



Getting a tour of the National Centre for Truth and Reconciliation in Winnipeg in 2015 — the result of all our hard work! PHOTO Courtesy of Melanie Delva



At the Archives' info table in the PNE Agrodome at the 2013 TRC National event in Vancouver. PHOTO Courtesy of Melanie Delva





Posing with Fashion Shoe Icon, John Fluevog in 2017. PHOTO Courtesy of Melanie Delva



Selfie taken at a Hope, BC gas station with Randy Murray and Bishop Jim Cruickshank, 2014. PHOTOS Courtesy of Melanie Delva

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given grants to do special projects or hire students. But implementing an electronic records management system with no Internet Technology (IT) support or designated server proved impossible for me. Also, I moved the archives four times—that was a challenge. I don’t know of any other archivist who has had to do that. But I tried to make it as fun as possible. The movers and I are still buddies.

What surprised you the most about the journey?

C. S. Lewis wrote a book called *Surprised by Joy*. I would say that I have been *surprised by healing*. At the beginning of all this, I thought that in doing the TRC work, I was helping Indigenous people to heal. Such a “white person” thing to think—lol! I never expected to embark on a journey of healing, myself. I am also constantly surprised by the graciousness of Indigenous peoples, and the large numbers who remain fiercely Anglican despite horrific experiences in church institutions. That surprised me a lot.

What uplifted you the most during this experience?

The relationships and friendships that I have built with Indigenous peoples, particularly residential school survivors. They saved me. They really did. Their sense of humour is amazing. Amongst the tears, there has been a lot of laughter. Being in communities and with the people and hearing the stories of resilience really helped to guard my soul from despair.

How did your adoption into the Grizzly Clan of the Lytton Band of the Nlaka’pamux First Nation come about?

It happened in a talking circle, and what happens in talking circles is typically confidential. But I can say that the hilarious part about it is that when it happened and for a while afterwards, I hadn’t realized it had happened! I had to be told later by several people who were there and Terry and Christine [my parents]. It was beautifully subtle. It took me a long time to process and internalize. I don’t think it was until one of my Indigenous sisters introduced me to a friend of hers as her sister. It garnered an odd look from the person, but she didn’t make any move to correct or explain it. That’s when it really landed that I was family.

How has that event changed your perspective?

I now believe in reconciliation. For a few years, in the darkest parts of the TRC, I often thought: “There is no possible way that this can ever be healed or fixed.” I don’t think that anymore. My Nlaka’pamux family and my being welcomed into it is a microcosm of reconciliation, and it is the reason I believe it is possible at a macro level.

It has also shown me really clearly what white privilege is actually about. I think I was beginning to understand it intellectually, but now I see it almost everywhere. I always thought privilege had to do with whether or not your life was easy. My life was not easy, so it was hard to see how I was “privileged.” Watching my family make their way in the world and seeing how they are sometimes treated has shown me a lot. It has humbled and enraged me at the same time.

How do you see your new role as Reconciliation Animator developing over the next year?

The great thing about it being a new role is that no one can

ever say, “Well, that’s not how so-and-so used to do it.” I can shape the role a lot. That is also incredibly intimidating. There is no manual for this work. I said to the *Anglican Journal* that a lot of Western employment thought and practice has to do with “deliverables” and in this kind of work, those are hard to measure. From the beginning of applying for the role, my approach was to see reconciliation as a spiritual practice—something part of who we ARE as Christians, not just something we DO. Over the next year, I hope to be able to get a sense of where the church is at in this process. The other goal for me will be to see in what way I might support Indigenous self-determination within the Anglican Church of Canada. There is no need for me to be a leader in that—that totally negates the idea—but there may be ways that I can be supportive and I hope to see what that might look like.

Is there a passage from Scripture that you can think of that might guide your ministry?

Many years ago I was given the verse *Isaiah 54: 2* by a spiritual mentor and friend of mine. It is situated in the midst of the “comfort” portion of the book of Isaiah where God promises redemption and blessing for His people. It says:

“Enlarge the site of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords.”

It may seem like a random verse but I carry it close to my heart. The reason one would enlarge a tent would be to accommodate children/family—a symbol of blessing in the Bible. Although I have never wanted children, this verse that was given to me has always meant a lot to me because it asks me to act in ways that trust God’s promise and not hold back. To enlarge your tent when there is no sign of children looks ridiculous, but the chapter goes on to say that Israel will not be shamed, and God will be gracious, compassionate and generous. So, it is an act of trust. This is how I want to enter this new role—trusting that when I put my heart, soul and prayer into it and do not hold back, God will bless the work.

What will be your favourite memories of your life as a leader and a professional staffer at the diocese of New Westminster?

I am one of those people who are unhinged enough to enjoy Synod—so there were at least 19 of those if you count Provincial and General Synods! The different permutations of the Synod Office Staff over the years have been a highlight as well. We have had some really good times. Once a year in the summer when Bishop Michael Ingham was away on his vacation we would usually plan a “when the cat’s away the mice will play” day—my favourite being when we went to a Vancouver Canadians baseball game and I was hit in the head with a plastic shirt tube from the “t-shirt canon.” I still have that t-shirt! When my marriage ended, the staff had a “divorce shower” for me and all pitched in to help outfit my new apartment with dishes, towels, etc. That was amazing. Being Lay Secretary at the Episcopal Election and consecration was a once-in-a-lifetime event. It was so fun to put Bishop Melissa’s election certificate in the archives with my signature on it!

Teaching at UBC and mentoring young professionals has been really rewarding. Former students are now archivists and information professionals in government and the private sector. It’s cool to watch their careers unfold.

One event that I will never forget is when you (Randy

Murray) and I took Bishop Jim Cruickshank up to Ashcroft for the centennial of the Provincial Synod. To sit in the back seat of the car and listen to you two reminisce and talk life, theology—that was amazing. He almost made us late because he insisted on dessert in the diner we ate at in Hope even though we didn’t really have time. And then when you and I were ready to pack it in at the roadside motel that night, he was just gearing up and wanted to go to the pub! I treasure that trip.

And of course, my work gave rise to Thursday Movie Night with the Retired Archdeacon and his Lovely Spouse (Sandy and the Ven. Ronald Harrison)... still going strong after 10 years. They are some of the most important people in my life.

Regarding the diocese of New Westminster what do you hope your legacy will be?

This is a funny question. Although I am an archivist and my career has been built on preserving the legacy of other people, I have never really thought about “leaving a legacy” of any kind, myself. I suppose I could say that I hope that I have helped people sense that archives are not just an abyss of dusty crap, but a doorway into knowledge, understanding, healing, inspiration and learning how not to make the same mistakes—that archives are as much a part of our present as our past. ✚



At the Walk for Reconciliation during the closing events of the TRC in Ottawa, 2015 PHOTO John Denham



Melanie’s head on her adoptive mother’s shoulder listening to a speaker at the TRC event in Ottawa, 2015. PHOTO John Denham



# Metro Vancouver Alliance Election Accountability Assembly

CLIFF CAPRANI

*All Saints, Ladner; Diocesan Communications Consultant & Videographer*

Election season was approaching again and the folks at Metro Vancouver Alliance (MVA) were doing all in their power to help politicians understand what voters want for BC.

On Tuesday, April 4, 2017, I made my way to the Italian Cultural Center (ICC) for a two hour event billed as the “provincial election accountability assembly:” an opportunity for regular folk to ask the leaders of BC’s provincial parties to “commit to commonly agreed proposals that will make our province a better place for all of us.”

Broadly stated, MVA has four issues that are of interest to its members:

1. The need for a Poverty Reduction Plan
2. A better-housed province
3. Accessible transit for all
4. A strong Health Care foundation

I was delighted to see that the hall was nearing capacity with over 800 delegates and others when the meeting kicked off promptly at 6 pm.

Three chairs were prominently displayed on stage, each one with a party leader’s name attached.

An hour later, I was dismayed to realize that we had not yet begun the actual business of the evening. That first hour had been given over to five cultural performances and a very long roll call process.

Don’t get me wrong, the performers were all well rehearsed and enthusiastic, but I don’t think that this polite crowd was there to be entertained. What the majority wanted was the opportunity to speak to and hear from the leaders.

In regards to the roll call, I’m guessing that protocol requires each presenter state their name, the organization that they represent and the number of people present. And indeed, some presenters did exactly that. However there were a number of others—lured by an open mic and a captive audience—who took the opportunity to give something of a thumbnail sketch of the organization that they represented.

“James Smith; Tea Strainers and Allied Workers Association of BC; with members in every tea house, bunk house, coffee house and clubhouse from here to Salmon Arm; here with 15 of my co-workers; fighting tirelessly for the rights of underpaid tea professionals from coast to coast to coast.”

This would have been amusing if not for the fact that there were over 50 of ‘em (57 groups attended). Presenters were lined up in front of two microphones, and took an extended period of time to complete the roll call. Tradition may dictate that every group be recognized, but honestly, on that evening, a Tuesday night, the organizers should have broken with protocol and simply advised all those present to refer to page three of their printed brochure for a full list of those in attendance.

So, by 7 pm, the co-presenters finally got to their microphones and immediately craved our indulgence to extend the meeting by 15 minutes. In reality the meeting had to run for a further 15 minutes in order to cover the business at hand.

Next, the Premier of the province—whose chair was vacant—was given a gentle chiding by the Rev. Margaret Marquardt, one of the MVA event planning co-chairs and the chair of the diocese of New Westminster’s Eco-Justice Unit. The diocese of New Westminster is a sponsoring organization of MVA and a number of churches in the diocese including: St. Thomas’, Vancouver; St. Catherine, Capilano; St. Laurence, Coquitlam; and St. James’ are member groups. In reference to the premier’s absence Rev. Marquardt stated that every opportunity had been given for her to attend this meeting. Despite several month’s notice, and invitations from a variety of sources, Ms. Clarke was unable to attend. This announcement produced some groaning from the audience.

Prior to hearing from the party leaders, a variety of speakers, drawn from a broad spectrum of backgrounds, took the stage. They offered either reflections or testimonials. Bishop Melissa Skelton told of her difficulty in trying to find a primary care physician after she had moved to Vancouver from the United States. Since accessible health-care is one of the issues that the MVA wants to raise, the Bishop’s comments were timely and noteworthy.

Bishop Greg Mohr of the BC Synod of the Evangelical Lutheran Church in Canada (ELCiC) began his statement by saying, “The measure of a society lies not in its economic prowess. Rather, the measure of a society is in how it treats the most vulnerable among us; how it treats the less fortunate, the most at risk, the ones who have little, those who,



Bishop Skelton and the Rev. Michael Batten, rector of St. Thomas, Vancouver.  
PHOTO Cliff Caprani



LEFT Bishop Greg Mohr (in the background on the left) of the BC Synod, ELCiC; Andrew Weaver (middle), Green Party; and John Horgan (right), NDP. RIGHT Chairs on the stage with the party leaders names on signs. PHOTOS Cliff Caprani

as some would describe, are ‘the least’ among us.” He then briefly examined the government’s responsibility to care for the “many who are left behind.”

Without question, the standout speech was made by Bet Tuason, an advocate for the needs of HandyDART users. For those of you unfamiliar with this service, Translink the BC public transit authority describes HandyDART as “a door-to-door, shared ride service for passengers with physical or cognitive disabilities who are unable to use conventional public transit without assistance. The driver comes to your home, helps you board on the vehicle, and gets you to the door of your destination safely.”

Mr. Tuason is confined to a wheelchair and has significant health issues. He gave a riveting and heartfelt speech about the difficulties and challenges of getting around the city using HandyDART. His group is advocating for a service that is accessible, affordable and available.

Mr. Tuason is currently undergoing dialysis three days a week and described having to get up at four in the morning to prepare for the arrival of the HandyDART, hours later. He spoke of long waits by the curb. For a man in his precarious position, time really is of the essence. When he says that HandyDART is a matter of life OR death to him, he is not using a figure of speech, he is stating the facts. Mr. Tuason received an extended round of applause at the conclusion of his address.



The party leaders present, John Horgan and Andrew Weaver both sat patiently on stage throughout. They were asked to respond to a series of questions put to them by another set of co-chairs. The questions covered MVA’s four topics of concern stated earlier.

Messrs. Horgan and Weaver were cordial towards each other. They spoke effectively within the time limits that had been set. They committed to some issues (like increased HandyDART funding) and skated around the trickier issues.

On MVA’s proposal for an additional 10,000 housing units, Mr. Horgan felt that right now the province did not yet have the capacity to build as many homes as that.

On reforms to the Residential Tenancy Act, Mr. Weaver felt it was important to protect good landlords and good tenants, while continuing to work to tweak the Act.

In their final comments, both men thanked the MVA for organizing the event, and encouraged all eligible voters to cast a ballot on Election Day. Mr. Horgan concluded by saying that “35 days from now, we’d be looking at a better BC,” implying that the election outcome will alter the current make up of the Provincial Legislature.

As this issue of *Topic* will be in final layout by May 2 and off to the printers on May 10, we do know that a minority Liberal government is likely; therefore Mr. Horgan’s prediction of change was correct. ♣



Row 13 held the majority of the St. Thomas cohort. PHOTO Cliff Caprani





The procession. PHOTO Wayne Chose

# One Holy Catholic & Apostolic Church

JEVON ANONBY

*The Anglican Parish of the Church of the Epiphany, Surrey*

The Service of Reception and Recognition of Priesthood for the Rev. Ayoob Shawkat Adwar was held on Sunday, March 26, 2017. Father Ayoob as we've known him for the past few years was the spiritual head of the Chaldean community that shared worship space with us here at the Anglican Parish of the Church of the Epiphany (Epiphany).

I hadn't seen Fr. Ayoob for a number of months, when it dawned on me to ask Epiphany's rector, the Ven. Stephen Rowe, "Where did he go?" I was informed that he was at St. Helen's located in Surrey's Gateway neighbourhood and he was pursuing his orders within the Anglican Church.

Prior to the beginning of worship I was able to watch and observe as the clergy and sanctuary party rehearsed their cues for various parts of the service. It struck me that this was like watching a wedding rehearsal. People were running through their lines, and figuring out where to stand. A table was set up for the signing of official documentation, and one of the diocesan photographer's, Wayne Chose was quietly documenting the proceedings. One moment I found interesting was when Bishop Skelton and Shawkat Shammass, who is also Fr. Ayoob's father, acting as bishop's chaplain, worked out how to hold the bishop's crosier while she read from the order of service.

There were close to 250 people in attendance many were members of the Chaldean congregation who had come to support Fr. Ayoob, along with the congregation of Epiphany and numerous visitors. I was moved by the First Letter of Peter, which was read in Aramaic.

The highlight for me came after the bishop had proclaimed, "Ayoob, with the authority vested in me and in full recognition of your priestly orders I welcome you as a priest of the Anglican Church of Canada in the name of the Father, the Son, and the Holy Spirit." As Anglicans we allow ourselves to show appreciation through applause, albeit reservedly—for those who were visiting I'm sure it was a surprise to hear ululation as well. If you haven't heard this before, it is something you don't forget. It wouldn't be the only time we would hear this that evening.

After worship, people gathered in the hall to partake of a banquet. It really is the only way to describe the food that was prepared. Alongside the homemade dishes and middle eastern delicacies there was pizza, and for desert not one, but two cakes.

In Epiphany's hall, Fr. Ayoob addressed those who had gathered in both Arabic and English, expressing his gratitude. In his speech he reflected on the sign we have in front of our church and our parish motto, "A place of new beginnings." Indeed the evening marked the start of a new beginning for Fr. Ayoob, and the support for him as he begins his next chapter was nothing short of overwhelming.

Afterward I had an opportunity to reflect on this experience. This was not the first liturgy of this kind that

I'd been to, but it was definitely something special. It's an event I'll likely never witness again. I can't think of the last time a Chaldean priest was received as a priest in the Anglican Church.

It has been wonderfully strange having the Chaldeans in our midst these past few years. There's something rather awe inspiring about these fellow Christians who have been through genuine trials of life threatening proportions and still adhere to their faith. Witnessing the support shown to Fr. Ayoob on the evening of March 26, 2017, as he continues his faith journey was deeply moving, and for me reinforced the impact the church universal has on people throughout the world. During those times when doubt begins to bubble and I question whether there is relevance in Christianity, I can now look to this experience at my parish church in Surrey and to those around me that Sunday and actually believe that we are indeed part of one Holy Catholic and Apostolic Church. ✠



The rector of Epiphany and Archdeacon of Fraser, the Ven. Stephen Rowe was the preacher. The text of his sermon is available online at [www.vancouver.anglican.ca/media/2017-03-26-sermon-for-father-ayoob](http://www.vancouver.anglican.ca/media/2017-03-26-sermon-for-father-ayoob). PHOTO Wayne Chose



A member of the Chaldean congregation reads the Epistle from 1 Peter in Aramaic. PHOTO Wayne Chose



Fr. Ayoob reads the Oath. On the left is Executive Archdeacon of the diocese of New Westminster, the Ven. Douglas Fenton. Looking on in the background, Bishop Skelton and Fr. Ayoob's father, Shawkat Shammass. PHOTO Wayne Chose



Receiving a handshake of welcome from Bishop Skelton. PHOTO Wayne Chose



Fr. Ayoob concludes his address that he shared in Arabic and English, the large group gathered in the parish hall begins to applaud. The author is seen standing on the right. PHOTO Wayne Chose



Fr. Ayoob smiles as the crowd at the reception welcomes him with enthusiastic applause. PHOTO Wayne Chose



# Renovating for Ministry at St. Agnes, North Vancouver

RANDY MURRAY

Communications Officer & Topic Editor

Congratulations are certainly in order for the Parish of St. Agnes', North Vancouver. As of this writing near the end of April 2017, they are almost finished their three-year, \$75,000 (so far) renovation project.

Diocesan communications' most recent visit to the 108-year-old church property in North Vancouver's Grand Boulevard neighbourhood was April 25, 2017, and on

that day a recently needed electrical upgrade to bring the renovated kitchen up to code had been finished and was awaiting inspection. This was one of the last hoops to go through in order to declare the project finished.

The project began in 2014, when a Parish Council committee was struck to identify renovation priorities. The committee identified that a professional level kitchen, easy

to use and easy to clean with safety a clear priority would be top of the list. The motivation for this had a lot to do with St. Agnes' deacon, the Rev. Lizz Lindsay's *Sharing Abundance* food ministry. St. Agnes' rector, the Ven. Stephen Muir said, "*Sharing Abundance* ministry uses the kitchen for the seniors' lunches (cleverly marketed as *A Seniors' Moment*). The heavier use was increasing wear and tear on the old residential style kitchen. We were wearing out the old kitchen and it was time for a new one."

It wasn't just the kitchen that was renovated. The entire building received a facelift, with new flooring in the hall, new carpet in the sanctuary and more. The St. Agnes' community is very active and their large parish hall receives a lot of use, not just from the parish and the parish's compassionate service ministries but also from the community. The many windows and reflective surfaces are not conducive to good acoustics, so after sound consultants analyzed the room, sound absorbing acoustic panels were installed mostly on the upper perimeter of the parish hall's walls and a new *Bose* audio system was purchased to complete that component of the work. In order to increase the comfort and efficiency of the room, comfortable but stackable chairs were purchased. The upper level loft area at the north end of the hall overtop the kitchen and north entrance was upgraded as well, primarily to serve as a Godly Play area for the parish's younger members.

Now \$75,000 is a goodly sum of money, but the parish and their rector embraced the challenge and worked very hard to source the funding. Keeping in mind that this work has taken place over 3+ years the funding has also been incremental. The project received \$15,000 from the Anglican Foundation; \$25,000 from the Federal Government's *Canada 150* initiative; \$25,000 from New Horizons for Seniors was used for improvements in the hall, specifically the aforementioned acoustic treatment and purchase of stacking arm chairs; gala fundraisers in 2014 and 2015 raised approximately \$10,000 for the kitchen; and St. Agnes' have a memorial fund of \$30,000 to draw on as well. The City of North Vancouver contributed a small grant that was used toward the purchase of the gas range.

The Ven. Stephen Muir who has had substantial fundraising experience and training admits that his grant writing skills came in handy when applying for the Anglican Foundation and Government of Canada grants. He admitted to being surprised that the project qualified for government funding and when asked about this piece of the revenue sourcing experience he said, "I was surprised we qualified for government funding. One reason we received the money is because of our relationship with *Sharing Abundance*. We could demonstrate a partnership, which was for the benefit of the wider community. *Sharing Abundance* is a separately incorporated non-profit with charitable status."

When asked what was the biggest challenge his response was that waiting for approvals from the City of North Vancouver for the building permit stalled the project. "The initial plan was to do the work last July and August (2016) when we do not have user groups and renters using the hall. We did not get the building permit until September 1, so our contractor had to work around the user groups. That made progress slow going." For Archdeacon Muir the biggest surprise with installing a commercial grade kitchen is the need for a grease trap "which sounds simple but turns out to be complicated, big and bulky."

Having the renovation completed, the improved hall has created new opportunities for ministry. The parish has increased the monthly *Seniors' Moment Lunch* from once to twice a month. *Sharing Abundance* will be launching a new community food program for seniors called *Perfect Portions* thanks to a recent grant they received that Stephen wrote. It is also possible that Honada Abdulhafiz whose family arrived from Syria in early 2016 as refugees sponsored in part by the St. Agnes' refugee ministry may use the kitchen to support her recent home-based catering business. They were also able to employ her husband Said to do some of the work on the renovation. The St. Agnes' community also plans to build on the success of the *Seniors' Moment* program. There is the possibility of a *mom and tots* program using the facilities through a contract with a local social service agency.

The general contractor for the project, Balraj Hundal lives across the lane from St. Agnes' and in Stephen's words, "As a result of this project he has kind of adopted us as his ongoing maintenance project." The St. Agnes' folks are truly blessed to have someone so close that can offer imminent aid for things like... plumbing.



LEFT Contractor and neighbour Balraj Hundal removes the old dish pit in order to install the new industrial sink. PHOTO Stephen Muir RIGHT The grey acoustic panels at the north end of the hall. PHOTO Randy Murray



Acoustic panels being installed. PHOTO Stephen Muir



LEFT Vinyl flooring installed in the hall. PHOTO Stephen Muir RIGHT The Ven. Stephen Muir in the kitchen, which isn't finished yet, but the new convection oven gets a shakedown cruise in December 2016. PHOTO Randy Murray



April 25, 2017 the kitchen is finished, electrical just been run and... PHOTO Randy Murray



The gas has been reconnected. PHOTO Randy Murray

CONTINUED ON PAGE 11



## Renovating for Ministry at St. Agnes, North Vancouver

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We asked Stephen what he would advise if he could speak directly to parishes around the diocese of New Westminster on the process and purpose of fundraising to improve physical space, making it more accessible for ministry, and he replied, “Plan well in advance. Use professionals at the planning stage. We were able to leverage the fact that we had approval from the Anglican Foundation and that let government funders know that we had institutional support. The Anglican Foundation grant gave the project credibility with other funders. Also our partnership with *Sharing Abundance* gave the project credibility as a community outreach project and not just a church improvement project. We also had multiple funding sources: fundraising galas, two grants, memorial funds, and parishioner donations. We were lucky in that we avoided having to do a full-blown capital campaign.”

For any parishes or organizations that would like some advice on launching a project like this one, Archdeacon Muir would be happy to speak with you. He can be reached through the St. Agnes’ office by email at [agnesnv@telus.net](mailto:agnesnv@telus.net), or by phone at 604.987.0432. ✦



The new dish pit!! PHOTO Randy Murray



Seniors’ Moment lunch on St. Patrick’s Day. PHOTO Stephen Muir

## Spiritual Formation for the Next Generation • 2017/2018 Pilot Project

For the past two years, a small group of lay volunteers and clergy have been meeting to bring to reality a pilot project for a new spiritual renewal program for our diocese. The need for such a program was confirmed by survey feedback from members of the 2015 Synod and from past participants in the diocesan Cursillo movement during the 1990s. The new program has been designed to address a recognized “gap” in lay spiritual renewal programming across our diocese. The target audience is the “next generation”

of Anglicans; that is, people who exhibit a readiness or show the potential to take another step in their faith development.

The major program goals are:

- To engage the energy, creativity and commitment of the next generation of Anglicans and prepare them to be change catalysts in the communities where God has placed them.
- To support participants to deepen and mature their Christian faith in order to enact



*“A uniquely Anglican program where the Holy Spirit can move to personally transform participants to more actively engage in Christian life and mission.”*

# THANK YOU AND HAVE A GREAT SUMMER!



We look forward to being back in the fall with the September 2017 issue of *Topic*.

The deadline for submissions for the September issue of *Topic* is Friday, July 21st, 2017. We look forward to your submissions!

### REMEMBER!

The diocesan website at [www.vancouver.anglican.ca](http://www.vancouver.anglican.ca) is updated regularly with news and information of interest to *Topic* readers.

Also, check out *Anglican Conversation* on Facebook at <http://on.fb.me/J2yGrT>.

“Have a wonderful summer!”

Randy Murray, *Topic* Editor  
Jennifer Ewing, *Topic* Designer



the great commission in their daily lives and in the life of their parish/community.

With a grant from the Anglican Foundation of Canada and along with funding from the Anglican Church of Canada and our own Anglican Initiatives Fund, we were pleased to be able to hire Drs. Brad and Kara Pickens ([www.farmhousemission.org](http://www.farmhousemission.org)) to develop the curriculum and learning materials for the new program. Members of Trinity Episcopal Church in Bloomington, Indiana, Brad and Kara have led spiritual retreats since 2002 at *The Farmhouse Mission*, located on their seventh generation family farm. There they have welcomed an ecumenical group of women and men from all over the world and all walks of life to practice prayer and to sit, rest, and commune with God and with others. They envision the spiritual renewal project with the diocese of New Westminster as an opportunity for individuals to grow in their faith and understanding, while building supportive relationships with other believers, and increasing their desire for missional living in their communities. The weekend retreat will incorporate discussion, teaching, fellowship, rest, and worship through

prayer and music, along with opportunities for creative expression through art, film, and hands-on projects as ways of exploring how the spiritual may become part of one’s daily life.

In order to assist in the development of this exciting new opportunity to grow in faith, the Spiritual Formation for the Next Generation team is inviting folks from our diocese to participate in one of three pilot weekend retreats:

- October 13 – 15, 2017  
at Camp Elphinstone in Gibsons
- October 27 – 29, 2017  
at Camp Elphinstone in Gibsons
- February 23 – 25, 2018  
at Loon Lake in Maple Ridge

The two-night retreat weekend includes shared accommodation, all meals and materials. The majority of the cost is paid however each participant is asked to contribute \$30.

Interested in learning more or taking part in this unique and important opportunity? Contact by email at [info@vancouver.anglican.ca](mailto:info@vancouver.anglican.ca) or by phone at 604.684.6306. ✦



# Hope Amidst the Politics of Fear

## • Speaking About the Media

RANDY MURRAY

Communications Officer & Topic Editor

In the month of March 2017, two downtown Vancouver faith communities — St. Andrew's-Wesley United (StAW) Church and Christ Church Anglican Cathedral (CCC) — teamed up to produce a Lenten series titled *Hope Amidst the Politics of Fear*.

The series took place in the nave of StAW, a space that will easily hold 1000 or more, however by positioning some rows of chairs between the nave and chancel, the large space was made quite cozy and conducive to an informal lecture with discussion event.

The first three installments were: *Speaking about Faith* with Rabbi Laura Duhan Kaplan, Bishop Michael Ingham, Mohammad Shujaath Ali Nadwi, and Imam Masjid ul Haqq; *Speaking about Politics* with University of British Columbia (UBC) Political Science Professor, Chris Erickson; and *Speaking About Economics and Social Policy* with Seth Klein and Judy Graves. For the fourth and final installment of the series, March 30, 2017, the guest speaker was Diocesan Council member and St. Francis-in-the-Wood parishioner, Valerie Casselton. Valerie is also the Managing Editor of the *Vancouver Sun* and *Province* newspapers and it was in that capacity that she spoke to the more than 125 members of both congregations (and some others) gathered that evening for *Hope Amidst the Politics of Fear—Speaking about Media*. The Very Rev. Peter Elliott, dean of the diocese, rector of Christ Church Cathedral and co-producer of the series introduced Valerie Casselton to the audience and also facilitated a conversation with Valerie after she had concluded her address.

The timing for this event could be considered ironic, or perhaps coincidental as the previous week, *Postmedia* the parent company of the *Sun* and *Province* had initiated an involuntary layoff of 24 staff with six more agreeing to leave to save the jobs of others. With that information fresh in the minds of many in attendance Valerie began her talk by saying that she is “very proud of her publications.” She is very proud of the work that they do and the fact that the quality of the product continues at a high level despite industry wide contraction (in every country) and the realization that media needs to undergo a complete redevelopment. The combined newsroom of the *Vancouver Sun* and *Province*, which Valerie manages remains the largest newsroom in Western Canada with just under 100 journalists. The *Vancouver Sun* and *Province* reach 1.3 million readers through the papers and *Postmedia's* digital network.

Valerie presented a list of challenges facing the media: the decreasing numbers of consumers of traditional media and the corresponding reduction in staffing; the growing reality which is the accusations of fake news and the public's growing acceptance of alternative facts; and the need to move towards digital and website for news dissemination. “This is not merely an evolution of media,” she said. “It is a revolution.”

Valerie said that the biggest problem

that the media has is the “erosion of trust” documented in a recent international poll released as *The Edelman Trust Barometer*. *The Edelman Trust Barometer* found that respondents said facts matter less and less to them. People are four times more likely to ignore information that conflicts with their personal beliefs. 53% of people don't listen to people with whom they disagree. And it is the erosion of trust, not just of the media but of all major institutions; government, business, and non-governmental organizations that gives the rise to the populism that we see around us.

Valerie admits that she is less hopeful now than when she was younger but she still has hope. The new crop of journalists are bright; committed to justice and equity issues and are engaged with the entire world. In Valerie's words “we are in good hands.”

Those who are disturbed by the way the world is shifting need to realize that the days of the school maps with all the pink or red countries of the British Commonwealth are over. The world is rapidly changing and people from all countries and backgrounds need to learn new respect for one another and work together for a better future, she suggested.

As a society and as individuals we have to “consider the fears and issues that drive populism... we can't call people names and scoff at them.” Valerie went on to speak about the recent change in government in the United States, our Canadian perspective, and tendency to belittle the new US administration.

As the years have passed Valerie has become personally aware that evil is probably much more pervasive than she had imagined when she was young, “but that's not a reason to not try, to not have these discussions and not try and change people's minds and engage with them... don't try to convince people that you're right, engage people with respect, focus on the reasons why they think what they think and gauge and value that information.” And this is the function of editing, and editing remains key even in this era of “heaps of information accumulating on the web.”

Valerie finished her address saying, “I've always been kind of a ‘cup is half full’ person and when I think about my religion and my faith and the Church that I belong to... the basis of every fight for anything that's ever worthwhile in the world... you've got to pick yourself up and just keep trying. So every day I fight with and confront my small or my large despairs... and I face every day, I think, the way Christians try to face every day... and that's with hope. And so I personally draw on my faith and on my own personal faith for a better future for us all.”

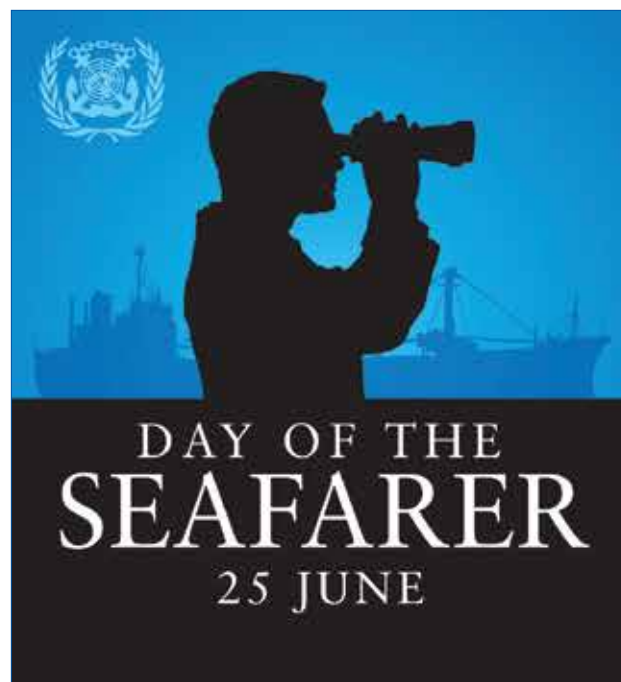
A recording of Valerie's address, including a precis from St. Andrew's-Wesley's Minister for Congregational Life, Rev. Dan Chambers and the conversation following the address with Dean Peter Elliott is available on the St. Andrew's-Wesley website at <https://tinyurl.com/kp3mpkc>. ☙



Vancouver Sun and Province Managing Editor, Valerie Casselton speaking at St. Andrew's-Wesley United Church, March 30, 2017. PHOTO Randy Murray



Dean Peter Elliott begins the facilitated discussion following Valerie's address. PHOTO Randy Murray



Mission to Seafarers in the  
Diocese of New Westminster

Sunday, June 25th

International Day of the Seafarer  
**SEAFARERS MATTER**

The Chaplains at Mission to Seafarers  
are challenging parishes to help us say  
**THANK YOU**  
to the seafarers who come to  
the Port of Vancouver

For example: write a letter, sign a card,  
draw a picture and have it in by Monday,  
June 19th to the Mission to Seafarers at  
401 East Waterfront Road, Vancouver, BC  
V6A 4G9. They will be given to the sea-  
farers on the ships on Sunday, June 25th.

If you have questions please call  
the Senior Port Chaplain Reverend Peter Smyth  
at Call 604 992 9867  
[www.flyingangel.ca](http://www.flyingangel.ca)  
[www.missiontoseafarers.org](http://www.missiontoseafarers.org)

**LET US SHOW OUR GRATITUDE  
TO THE SEAFARERS**

### PRAYER FOR SEAFARERS

(could be used on Sunday, June 25th or at any time)

O eternal Lord God, who alone spreads out  
the heavens and rules the raging of the seas,  
receive into your protection all those who go  
down to the sea in ships and occupy their  
business on the great waters. Preserve them  
both in body and soul, prosper their labours  
with good success, in all times of danger be  
their defense, and bring  
them to the haven  
where they would be,  
through Jesus Christ  
our Lord. Amen.





*In recent years Topic has offered coverage of selected events and liturgies around the diocese of New Westminster for Holy Week in either the May or Summer issues (depending on Easter Sunday's date).*

*We hope you enjoy the 2017 edition of...*

# Holy Week Around the Diocese



A bowl of freshly made Palm Crosses in the font. PHOTO Randy Murray



The nave is filling up for the 10 am service. PHOTO Randy Murray



The Rev. Parker and the Rev. Millard prepare for the palm cross construction demonstration. PHOTO Randy Murray



LEFT Rev. Parker preaching, "Palm Sunday is a wonderful Sunday but also a terrible Sunday, it points out the struggle that we all experience." MIDDLE On the left a member of St. John's Anglican Church is walking to the chancel with her palm frond while on the right a member of Squamish United Church has returned with the freshly made palm cross. RIGHT The Eucharist with the palm fronds visible on the floor. PHOTOS Randy Murray

## PALM SUNDAY

Diocesan Communications began the annual Holy Week tour of the diocese of New Westminster with a Palm Sunday Eucharist at St. John the Divine, located in the Garibaldi Highlands area north of Squamish.

We were warmly welcomed by the vicar, Rev. Nick Parker and the St. John's faith community, which also includes the folks from Squamish United Church and their minister, the Rev. Karen Millard.

By 9:50 am many of the seats in the nave were filled with worshippers from both congregations and the church was near capacity by the commencement of worship at 10 am.

Prior to the Call for Worship and the Processional Hymn, *All Glory, Laud and Honour*, Rev. Parker described what would be taking place during the liturgy with a specific focus on the Offertory. Everyone in attendance that morning were met by greeters who distributed palm fronds, and during the Offertory we walked up to the chancel entrance and dropped the fronds on the floor stepping on them with intention (the content of Rev. Parker's sermon supported that action), placed our offering in a plate and chose a new palm cross from a bowl on the font.

Following the Collect, the Reverends Parker and Millard presented a brief lesson on creating palm crosses out of the long, wispy palm fronds. This is where the cultural difference in the two denominations manifested itself with Rev. Parker, an experienced palm cross maker demonstrating in less than a dozen steps the complete process, however, Rev. Millard's attempt was unsuccessful which produced some giggles from the congregation and self-deprecating laughter from Rev. Millard.

In his homily, Rev. Parker spoke openly and honestly about his own personal struggle with Palm Sunday and the journey through Holy Week. He placed this struggle within the context of his personal self-esteem and that "a human being is a question that has no answer... we are who we are." He explored the paradox of going from the "party" atmosphere of Jesus entry into the city on Palm Sunday, and our desire to move right on to the next "party" which is the Celebration of the Resurrection on Easter Sunday without considering what goes in between. But "God understands the dichotomy of our humanness that we shout 'Hosanna' one moment and then soon after we shout 'Crucify Him'." To put ourselves in that place where Jesus was, "to give it up... to accept the love that knows no bounds... Palm Sunday is a wonderful Sunday but also a terrible Sunday, it points out the struggle that we all experience... for we struggle to love as Christ taught us and as God demonstrates with the giving of His Son." In closing he reminded us that we should not plan to "go from party to party... there is a journey from Palm Sunday to Resurrection and the journey consists of washing feet, betrayal, humiliation, suffering and death."

When the Prayers for the People led by St. John's warden, Pam Tattersfield concluded, Rev. Millard removed her Lenten stole, a rich dark purple textile design and placed a plain red stole around her neck. She then read the Passion narrative, *Luke 23: 1-49*. After she had read the Scripture, many from the United Church congregation left the sanctuary in silence and the Anglican congregation remained to celebrate the Eucharist. ✠

*More Holy Week Around the Diocese on the following pages...*



Processing to the chancel entrance during the Offertory, dropping the palm frond on the floor and picking up a fresh palm cross. PHOTO Randy Murray



Picking out a cross. PHOTO Randy Murray



The Rev. Parker inspects the palm cross making skills of a parishioner. PHOTO Randy Murray







LEFT The Rev. Dr. Angus Stuart in character as the "disciple" telling the story of Jesus from the Gospel of John. RIGHT The audience takes their seats in front of the Word of Light set, which is in place in the Cathedral's chancel. PHOTOS Randy Murray

#### WORD OF LIGHT • JOHN'S GOSPEL IN THE FLESH

By 7:30 pm on Monday, April 10 a group of approximately 100 had gathered in the nave of Christ Church Cathedral to experience, *Word of Light—John's Gospel in the Flesh*, the Rev. Dr. Angus Stuart's dramatic recitation of the Gospel of John. Dr. Stuart is the rector of St. Francis-in-the-Wood located in West Vancouver's Caulfeild neighbourhood.

Dr. Stuart has been performing his dramatic interpretation of Mark's Gospel, titled *Testament of a Naked Man* for the past six years and for this production he has again teamed up with Vancouver choreographer/director/producer, Carol Coulson who contributed to the staging of the one-person performance.

For this production there were a number of set decorations and props to augment the dramatic narrative including six dressmaker style mannequins symbolizing: two Roman soldiers, two Pharisees, a mannequin in female "biblical" clothing on stage left, and on stage right a mannequin clothed as a male. There were also a number of props including: a wine jar and a cup, a washbasin and a cloth, a stone, and the spear that was thrust into Jesus' side.

The first section of the performance consisted of John's Gospel chapters 1 to 12 and ran for about 75 minutes. With the lighting dimmed, the audience in place, Dr. Stuart's voice was heard speaking the famous opening phrases:

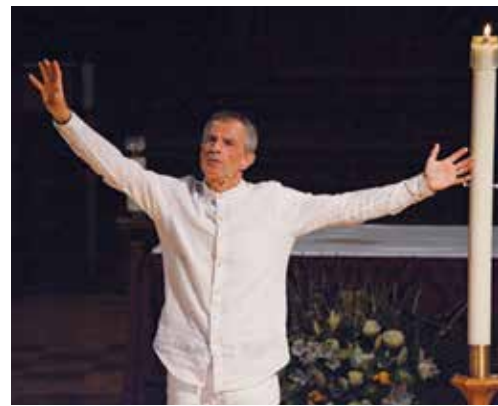
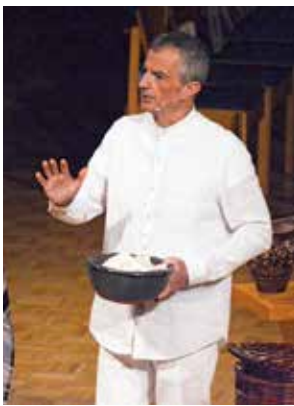
"In the beginning was the Word, and the Word was with God, and the Word was God."

Then he appeared, entering the nave from the narthex processing toward the chancel platform carrying the lit Paschal candle, and continued:

"He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it."

After a 10 minute intermission, the second section, chapters

## Holy Week Around the Diocese



LEFT The washing of feet. MIDDLE Burdened by the Cross on Palm Sunday. RIGHT The Crucifixion, "It is finished." PHOTOS Randy Murray

13 to 21 ran about 45 minutes and following the crucifixion, and Jesus appearance after death, Dr. Stuart completed his interpretation of the Gospel text processing out of the nave and into the narthex speaking the closing verses, *John 21: 24–25*:

"This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true. Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written."

The performance was met with enthusiastic applause, a standing ovation and two curtain calls.

The next day Dr Stuart was asked how he felt about the April 10 performance, and he answered:

"Overall I felt it went 'well enough'—it was not perfect by any means from my point of view, but the shortcomings (from my perspective) are ones that I believe I can overcome and correct with further performances—as was the case with my work on

the Gospel of Mark, which has grown and transformed beyond all recognition since I began performing it more than six years ago, especially after the intensive 28 date, 11 week tour of North America in 2015... notwithstanding, my own awareness of the imperfections of Monday's performance, I am deeply gratified by the response of the audience, both their enthusiastic applause and the many comments afterwards, both on the night and subsequently, and I am emboldened by them to continue!"

Following Easter Sunday at St. Francis-in-the-Wood, Dr. Stuart travelled to England for four performances, April 21 in Bristol, April 22 in Upper Clatford near Andover, May 7 at Halifax Minster in Yorkshire, and May 14 at St. James', Piccadilly in London; and he also performed *Testament of a Naked Man* (Gospel of Mark) on May 8 at Holy Trinity, Hepworth.

A suggested donation of \$20 was collected at the door and will be shared between the ministries of Christ Church Cathedral and St. Francis-in-the-Wood's *Testament of a Naked Man* Ministry. ✠

#### CHRISM MASS

On Tuesday, April 11 at 12:10 pm, The Holy Eucharist with Reaffirmation of Baptismal and Ordination Vows, and Blessing of Holy Oils was celebrated at Christ Church Cathedral with Bishop Skelton as presider and preacher. This liturgy—often referred to as *Chrism Mass*—was reestablished in the diocese of New Westminster by Bishop Skelton during the first year of her episcopacy on April 15, 2014.

The 2017 Chrism Mass was much like the three previous. There was a large cohort of diocesan clergy present, and every year more lay people attend to reaffirm the vows of Baptism.

Bishop Skelton focused on the Gospel, *John 12: 20–36* and connected the Scripture message to vocation, not just for those ordained but for everyone who ministers in God's Church. The core of her message was a story about restorative justice and forgiveness where a woman meets the man who murdered her son and as their meeting ends they embrace and afterwards she says, "I just hugged the man that murdered my son. And I instantly knew that all that anger, that animosity, all that stuff that I held in my heart... I knew it was over... it was as if he had become my spiritual son." Bishop Skelton went on to say that our Baptismal vows which "are at the heart of all our vows," are

CONTINUED ON PAGE 15



Bishop Skelton leads the renewal of Ordination and Baptismal vows. PHOTO Randy Murray





LEFT Litanyist, the Rev. Liz Hamel leads the Litany during and after the procession. RIGHT The First Reading: Josiah Engnan reads *Isaiah 49: 1 – 7*. PHOTOS Randy Murray



LEFT The Second Reading: Susan Gage reads *1 Corinthians 1: 18 – 31*. RIGHT The Ven. Bruce Morris leads the Gospel Acclamation. PHOTOS Randy Murray

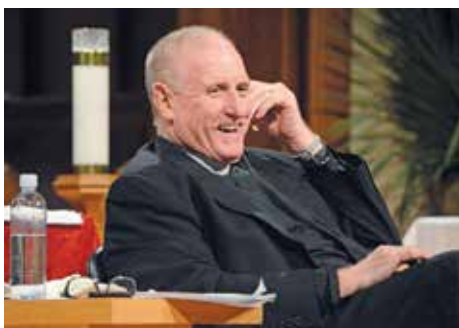


LEFT Clergy during the renewal of Ordination and Baptismal vows. RIGHT The Eucharistic Prayer from the Cathedral's narthex point-of-view. PHOTOS Randy Murray

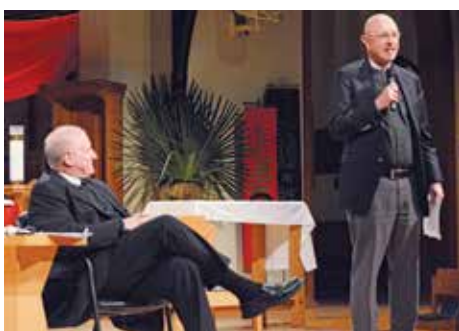


Chrism and Unction oils. PHOTO Randy Murray

Following the blessing of the oils, Dean Peter Elliott joins Bishop Skelton briefly at the altar during the singing of the last two verses of the hymn for the Concluding Rite and Blessing of Chrism and Unction, *Bless by the Sun, the Olive Tree*.



The Rev. Canon Dr. Ed Bacon. PHOTO Randy Murray



LEFT The crucifer, Richard MacAlpine and servers Susana Bulasso and Clare Urquhart move into place to recess. MIDDLE Dean Peter Elliott introduces his good friend, Canon Ed Bacon. RIGHT Canon Bacon presenting his views on *Oneness in Polarized Times*. For unity and oneness to evolve we have to “bless the space between us... between you and someone who is your detractor.” PHOTO Randy Murray

# CHRISM MASS

CONTINUED FROM PAGE 14

promises that we make “to discard a life of self-protection... for in that life we are outside of it all but with God’s help we can forge ahead into the messiness and unpredictability of real life.”

(An audio file of the Bishop’s sermon is available online at [www.vancouver.anglican.ca/media/2017-04-11-chrism-mass-2017](http://www.vancouver.anglican.ca/media/2017-04-11-chrism-mass-2017))

For 2017, the oils themselves — Chrism and Unction — had a story to tell. Salal + Cedar Watershed Discipleship Community, the environmental justice ministry of the diocese of New Westminster established in 2015 prepared the holy oils. In the words of Salal + Cedar, priest-in-charge the Rev. Laurel Dykstra, “We worked with Métis herbalist Lori Snyder, to gather and prepare local medicinal plants. The oils will look and smell a little different than in other years because they come from Coast Salish Territory. The base for both is olive oil, which is not native to this region. We used *Zatoun* a fair trade Palestinian olive oil.” The main herbal ingredient for the Oil of Chrism is Balsam and the main herbal ingredient for the Oil of Unction is Western Red Cedar.

As has become tradition, a light lunch was served catered by Bette Geddes and Associates Catering. For this year lunch was followed by a 75-minute talk and conversation with the Rev. Canon Dr. Ed Bacon who was the visiting preacher and presenter during Holy Week at the Cathedral. Canon Bacon’s presentation consisted mostly of an off the cuff address with comments from the audience for the last quarter of an hour. The well-known Episcopal priest thoroughly explored his topic, *Oneness in Polarized Times*. After presenting some history about himself and a brief sociological analysis of the current evolving situation in the US, Canon Bacon posed a rhetorical statement to the audience saying that if you find yourself in a place or in a situation where the climate is adversarial and there are differing passionate opinions, you should “take your shoes off because you are on Holy Ground.” Out of conflict unity is born.

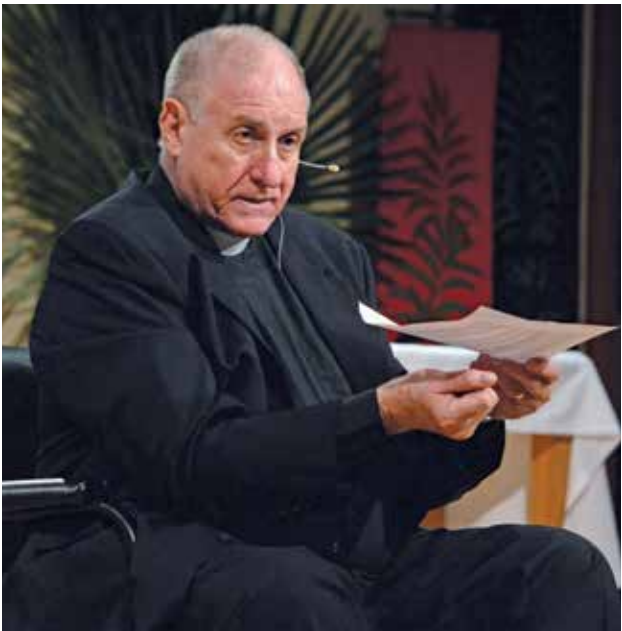
As a disciple of Thomas Merton, Canon Bacon sees the core concept of oneness through the teachings of Merton. “Salvation has to do with serving your true self... God created all the religions and Merton was the bridge... what we have to be is what we are... the deepest level of communicating is not communication, it is communion.” As a southerner whose family was and remains part of the southern reformed congregation branch of Christianity, he believes that the religion that the south is raised in is not the religion of Jesus. For unity and oneness to evolve we have to “bless the space between us... between you and someone who is your detractor.”

He said that Christians have a responsibility to not let themselves get burned out (as the majority of the audience members for this talk were diocesan clergy, hearing this message during Holy Week was timely). He stressed that we “don’t do it for the results.” For Canon Bacon there are four elements of religion:

1. Show up
2. Pay attention
3. Tell the truth
4. Don’t be attached to the results

It is the reality of personal relationships that in the end “saves everything.” ✠

*More Holy Week Around the Diocese on the following pages...*





# Holy Week Around the Diocese

## MAUNDY THURSDAY

We received a very warm welcome from the Rev. Fr. Louie Engnan, and the members of the St. Michael's, Surrey faith community at the Maundy Thursday Eucharist with Washing of the Feet and Stripping of the Altar, April 13.

At 6:30 pm prior to the procession Fr. Louie welcomed the congregation including the visitors and shared some information about what would be taking place during the liturgy.

For his sermon, Fr. Louie chose to focus on the Gospel text, *John 13: 1–17, 31b–35*, certainly some of the most sublime words offered by Jesus in any of the four Gospels. This text includes Jesus' paraphrase of the Shema "to love God and love one another" and Fr. Louie repeated this section of the Gospel to begin his address. He went on to say, "Jesus begins by taking the place of a servant in an act of intimacy... Jesus is not self-conscious or uncomfortable with this act." And then he asked those gathered, "Which role would you be more comfortable playing?" He continued, "We value a culture that values *doing* not *being*. We measure personal worth on what we *can do* or what we *can* contribute." Fr. Louie spoke about his work as a long-term care provider and spoke of the despair felt by those he treated who no longer felt that they were contributing.

He said, "feet are a metaphor for our vulnerability." By washing feet we are expressing love and we should be aware that "the ability to be a gracious receiver is equal to being a generous giver... if we are unable to receive the ministrations of those who love us, then it is difficult to express gratitude and love to those who give themselves to us."

Following the washing of feet, Fr. Louie called on the members of St. Michael's Altar Guild to strip the altar, fold

the linens, remove the hardware and extinguish the candles.

In contrast to this sombre liturgy there was joy expressed as St. Michael's warden, Jeddy James was joined by his

parents for this Holy Week liturgy. Within the previous 24 hours they had just arrived from Bombay ready to begin a stay of two months with Jeddy and the rest of the family. ✠



LEFT The chancel at St. Michael's. RIGHT Josiah Engnan, Server for the liturgy leads the procession during the Opening Hymn. PHOTOS Randy Murray



LEFT Fr. Louie washes the feet of a parishioner. MIDDLE Fr. Louie assisted by Josiah washes the feet of a member of St. Michael's. RIGHT The Eucharistic Prayer. PHOTOS Randy Murray



Altar Guild members fold the linens during the Stripping of the Altar. PHOTO Randy Murray



Special Visitors: St. Michael's warden, Jeddy James (second from left) was delighted to be joined by his parents (on the right) for this Holy Week liturgy. Within the previous 24 hours they had just arrived from Bombay for a two month visit. Left to right: Mary Abraham, Jeddy James, Elizabeth Abraham, Jaitura James, and James David. PHOTO Randy Murray

## MAUNDY THURSDAY SLEEPOVER AT CHRIST CHURCH CATHEDRAL BY CAITLIN REILLEY BECK

Maundy Thursday evening for 2017 a group of young people from different parishes in the diocese gathered with their youth ministers at the Cathedral. Together with the wider community they participated in the Maundy Thurs-

day service, but afterwards, once the altar was stripped and washed and everything was put away, they stayed behind.

Judy Steers, interim youth and family minister at Christ

CONTINUED ON PAGE 17



Hanging out after the Maundy Thursday worship, youth from different parishes get to know each other. PHOTO Caitlin Reilley Beck



**MAUNDY THURSDAY SLEEPOVER  
AT CHRIST CHURCH CATHEDRAL**

CONTINUED FROM PAGE 16

Church Cathedral, framed what this meant before opening the prayer stations in the worship space. She explained that, “the rest of the congregation has left this space, but through the service we all just experienced, they have made it holy; though they have emptied it of all decoration in preparation for Good Friday, their prayers still linger here with the smell of incense and extinguished candles. Now the youth of the diocese have been charged with keeping watch here, dwelling in and holding the sacredness of this place of worship until tomorrow.”

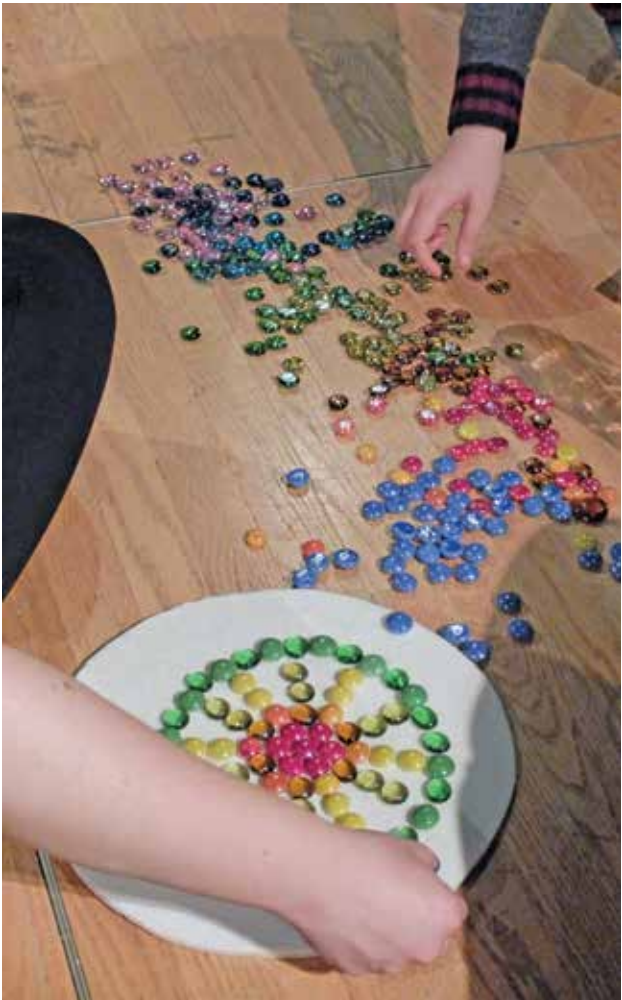
In keeping with the spirit of this watch, participants were invited to observe a voluntary technology fast during the sleepover. The prayer stations in the sanctuary stayed open all night for those who wanted to pray at any time and these young members of our diocesan community kept watch with Christ until Good Friday. ✠



LEFT Judy Steers explains the prayer stations to the young people. RIGHT One of the highlights of the evening was Judy Steers taking people up in pairs to get this close up view of the new Cathedral bell tower. PHOTOS Caitlin Reilley Beck



LEFT Anna washes Jacob's feet at the foot-washing prayer station. RIGHT This prayer station offers an invitation to imagine what various people in the passion narratives were feeling. PHOTOS Caitlin Reilley Beck



LEFT Another form of impermanent art, using water to paint on special boards. MIDDLE Young people and youth leaders engaging with the prayer stations. RIGHT Using glass beads on felt boards to create mosaics. PHOTOS Caitlin Reilley Beck



Jacob spends some time with the Godly Play desert prayer station. PHOTO Caitlin Reilley Beck

**GOOD FRIDAY IN GIBSON'S LANDING**

The Celebration of the Lord's Passion at the Parish of St. Aidan and St. Bartholomew (St. Bart's) in Gibson's Landing on the Sunshine Coast on April 14, 2017.

The trip to Gibson's from the Lower Mainland on April 14 began long before the scheduled liturgy start time of 3 pm. It was important to get to the Horseshoe Bay departure terminal in good time as reservation space on most sailings had been booked weeks in advance. It was a pleasant day and the voyages across Howe Sound were relaxing and uneventful.

Gibson's is a beautiful part of the diocese of New Westminster and as there was some time before the liturgy and the sun was struggling to break through the clouds it seemed a good idea to spend some time at Winegarden Park in lower Gibson's and enjoy the views of the waterfront.

St. Bart's is a gem. The bright worship space built in the mid-1980s connects to the original church building circa mid-1890s. The original building is now the "chapel" and is currently home to an Orthodox congregation who worship there. There is also a very large Parish Hall which hosts a Food Bank and other compassionate service initiatives and community groups.

Before the liturgy a prelude was played by St. Bart's musician, Val Rutter. Ms. Rutter is an excellent pianist. According to St. Bart's warden, Heather Jeal, "Val is a

CONTINUED ON PAGE 18



Facing to the northeast from Winegarden park in Lower Gibson's. PHOTO Randy Murray



View of the St. Bart's property with the original building in the foreground. PHOTO Randy Murray

*More Holy Week Around the Diocese  
on the following pages...*





LEFT The Rev. Brian Heinrich, vicar of St. Bart's stands facing the altar in the original church building which is now the chapel and home to an Orthodox congregation. RIGHT The beautiful stained glass window over the chancel. PHOTOS Randy Murray

## GOOD FRIDAY IN GIBSON'S LANDING

CONTINUED FROM PAGE 17

professional pianist and one half (with her identical twin sister Julie) of the duo *Gemini*. They will be performing at our St. Jean Baptiste Day Concert and Tea on June 24—one of a series of events celebrating both Canada's 150th and St. Bart's 125th anniversary year."

Worship began with St. Bart's vicar, the Rev. Brian Heinrich and server, Janet Genders moving in silence from the vestry to the chancel and standing behind the bare altar.

Rev. Heinrich led the congregation through the main elements of the Eucharist: the reading of the Gospel, *John 18: 1–19: 42*, the Solemn Intercession, the Meditation on the Cross of Jesus and the Eucharist. Following the reading of the Gospel, he spoke very briefly, sharing with those gathered the principal messages of John's version of the story: "Jesus is always in control; through this death on the Cross, God is achieving God's goal, for as John points out over and over this outcome is God's will and the fulfillment of the Scriptures; even in the last moments of his life, Jesus draws people together, Jesus builds community." ✠

# Holy Week Around the Diocese



LEFT One of the pastor's best friends is waiting for worship to begin. MIDDLE Pianist, Val Rutter. RIGHT Patricia Heatherington was reader and psalmist for the liturgy. PHOTOS Randy Murray



LEFT The Rev. Heinrich finishes the reading of the passion from John's Gospel. RIGHT All stand during the passion reading. PHOTOS Randy Murray



Placing the elements for the Meditation on the Cross of Jesus. PHOTO Randy Murray

*"Jesus is always in control;  
through this death on the Cross,  
God is achieving God's goal,  
for as John points out over and over  
this outcome is God's will  
and the fulfillment of the Scriptures;  
even in the last moments of his life,  
Jesus draws people together,  
Jesus builds community."*



The Rev. Heinrich with server, Janet Genders arrange the elements of the Eucharist from the reserved sacrament. PHOTO Randy Murray





LEFT St. Cuthbert's rector, the Rev. Paul Woehrle introduces *Peace Meal*. PHOTO Wayne Chose MIDDLE *Peace Meal* perform the opening number, *Wide is the Welcome, Deep is the Love*. RIGHT Justyn Reese in the role of "Pete." PHOTOS Randy Murray



Jamaican-born gospel singer, Marcello Reid opened the show with a set of three songs. PHOTO Randy Murray

#### PEACE MEAL • HOLY SATURDAY AT ST. CUTHBERT'S

The evening of Holy Saturday on April 15, the St. Cuthbert's faith community was treated to *Peace Meal*, a performance piece involving music and story that features evangelical raconteur/author Justyn Reese and singer/songwriter Russ Rosen. Mr. Reese and Mr. Rosen were supported by two very fine musicians, an excellent drummer, and multi-instrumentalist, Brett Ziegler.

The evening began with a three-song mini-set performed by Jamaican born Gospel singer Marcello Reid. Marcello Reid's current video *Reaping* was filmed at St. Cuthbert's.

In the headline piece, Justyn Reese portrayed three of Jesus' (aka: *the Boss*) disciples: Pete, Tommy and Jude. Through these three characters—that are all identified by different hats (Tilley fishing hat, trucker's ball cap with the word *Whatever* written on it, and a black cowboy hat) and slightly different Northern British accents (Pete from Birmingham, Tommy a bashful Yorkie and Jude could've been a Geordie)—the Passion Story of Jesus was told. There were a number of props that were integral parts of the Gospel story: sword, tapers, grapes, bread, basin and washcloth etc. The two-hour plus presentation (there was one ten minute intermission and in the second half a pause for an *agape-style* meal of grapes and bread) is punctuated with songs, well played and sung by Russ Rosen et al. There were a couple of pop tunes, and a few re-workings of praise songs and hymns, however a good percentage of the material was original. St. Cuthbert's parishioners made up the majority of the audience and they absolutely loved the performance, leaping to their feet at the conclusion, offering a standing ovation.

At the conclusion of *Peace Meal* St. Cuthbert's rector, the Rev. Paul Woehrle held the Paschal candle aloft and led the congregation out to the grounds for the Easter Fire. He was followed by a cross covered in small notepapers all with messages written on them; these notes would be cast into the fire.

By the time the procession made it out to the fire's location it was well underway and was soon contained enough that Pastor Paul could give the okay for the notes to be removed from the cross and thrown into the fire. Following the burning of the notes, sticks and marshmallows were distributed to those who wanted them and the first Fire of Easter became a campfire. Unfortunately the fire was still extremely active, and a sizeable cohort of the marshmallow toasters seemed inexperienced. This combination resulted in the majority of the marshmallows being engulfed in flames and extinguished on the church lawn. Regardless, it was a joyful beginning to the Celebration of the Resurrection at St. Cuthbert's. ✠

*More Holy Week Around the Diocese on the following page...*



Russ Rosen frets a Bm chord with his left hand while pointing an accusing finger at Justyn Reese who is deep in the role of "Jude." PHOTO Wayne Chose



LEFT *Peace Meal*'s Keyboard player, multi-instrumentalist, Brett Ziegler. PHOTO Randy Murray RIGHT At the point in the *Peace Meal* narrative just after the Last Supper description, members of the St. Cuthbert community circulated through the sanctuary sharing grapes and homemade bread. PHOTO Wayne Chose



LEFT TOP "Pete" with some grapes as he "prepares the wine" for the special meal. LEFT BOTTOM Justyn Reese as "Tommy" who now believes for he has seen the risen Jesus has flipped his cap around and ignites some tapers symbolic of the Easter flame. RIGHT The first fire of Easter at 9 pm on Holy Saturday, and yes there are marshmallows on sticks. PHOTOS Wayne Chose



# Holy Week Around the Diocese



Associate Warden, Birgit Petersen. PHOTO Randy Murray

## EASTER SUNDAY AT HOLY TRINITY CATHEDRAL, NEW WESTMINSTER

Diocesan Communication's trip around the diocese of New Westminster for Holy Week 2017 concluded with a visit to Holy Trinity Cathedral (HTC) in New Westminster.

The 10 am Eucharist was traditional but upbeat and the music led by the HTC Music Director, George Ryan (who is an excellent pianist, organist and composer) was joyful and uplifting.

The flowers in the church greatly added to the atmosphere of renewal and rebirth. Congratulations to Associate Warden, Birgit Petersen who was the Flower Coordinator. Associate Warden Petersen also pointed out that many in the congregation that day had turned back the clock a decade or two and worn hats. As you can see from the photos provided we've included some "Easter Millinery" photos.

In his homily, the rector, the Rev. Dale Yardy shared his feelings about the renewing power of the resurrection experience. He said, "The resurrection experience that we celebrate this day does so much more than remind us that our God is with us. For it offers to take our broken moments and begins to reshape them into something new. It takes our map of the world and turns it upside down... The resurrection experience invites us to let go of all that keeps us paralyzed by greed and fear."

Following the Closing Hymn, *Christ the Lord is Risen Today*, Music Director, George Ryan made his way to the organ and after playing a classical piece for the Postlude he swung into a whimsical rendition of Irving Berlin's 1933 seasonal favourite, *Easter Parade*. ✠



Decorating the Cross with daffodils before worship. PHOTO Randy Murray



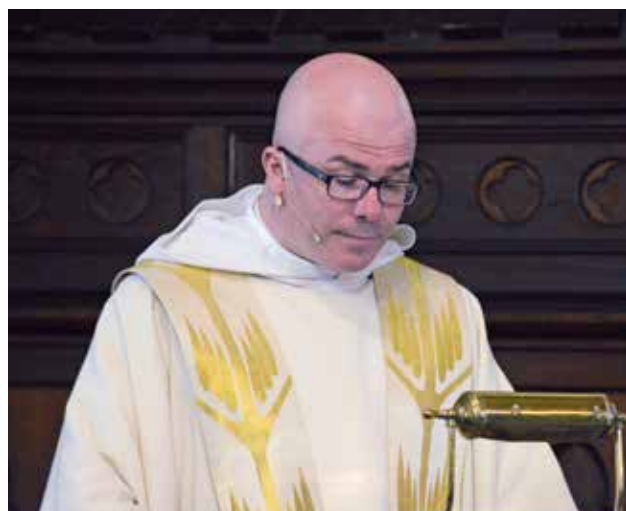
Server, Greg Kennelly, ODNW lights the tapers prior to the procession. PHOTO Randy Murray



LEFT Three straw and a blue felt. RIGHT The Choir of Holy Trinity having processed to the stalls in the chancel conclude the Opening Hymn, *Jesus Christ is Risen Today*. PHOTOS Randy Murray



LEFT Deacon of the Table and Word, the Rev. Carole Neilson processes to nave centre to share the Gospel, *John 20: 1 – 18*. MIDDLE A purple, floral fascinator. RIGHT The Peace. PHOTO Randy Murray



LEFT Rector of Holy Trinity Cathedral, the Rev. Dale Yardy preaching. MIDDLE The procession out. RIGHT Music Director, George Ryan at the organ plays *Easter Parade* as the 2017 Resurrection Eucharist at Holy Trinity Cathedral concludes. PHOTO Randy Murray



# AROUND THE DIOCESE

## • St. James' Icon Show •

SUBMISSION Lucy Price

On March 25, St. James held an Icon Exhibition with guest speaker and iconographer Andre Prevost, who gave a presentation on his method of icon making and the meaning associated with each stage in the icon writing process.

The idea was to implement one of the models taught at the Diocesan School for Parish Development, to encourage occasional and vicarious attenders to our parish to come, connect, share in fellowship over food, and worship together at the Feast of the Annunciation Day Mass.

The day consisted of a welcome from Fr. Kevin Hunt (rector), presentation from Andre, icon show in the Blessed Sacrament Chapel, where people were able to pray with the icons and engage with the artists and writers present. Following Mass in the Lady Chapel there was lunch, and a visit to our neighbouring Roman Catholic Church of St. Paul's with Fr. Garry LaBoucane where one of Andre's icons is installed.

The show consisted of work from five icon writers and several donations from

people from St. James, who lent their icons from home for the day.

Some of the highlights from the day besides what we learned from Andre and getting to spend time with beautiful, devotional works of art, was that it gave us the opportunity to use our space in a different way. The feedback we received from St. James' parishioners as well as others has led to further discussion and imagining about how we might use and welcome people into our space.

We are hoping to build on the success and connections made during the day and offer further formation on praying with icons, and even instruction on writing icons in the future.

Thank you to all who made the day possible, to those who visited, and especially to our guest Andre Prevost, Fr. Garry for his hospitality at St. Paul's, and the icon writers and artists: Pam Martin, Margaret Mackenzie, Justin Berger, Anne Conway, and Alina Smolyanski. ✝



A wider vista of the Icon display on March 25 at the Blessed Sacrament Chapel. PHOTO Lucy Price



LEFT Folks gathered for the display. RIGHT Icons on display in the Blessed Sacrament Chapel, St. James'. PHOTOS Lucy Price



## • KAIROS Event Speakers Visit Synod Office •

On their way to St. Mary's, South Hill to take part in a KAIROS event on Friday, April 7, keynote speakers: Nenita Condez, Eufemia Cullama and Bishop Antonio Ablon of *Salabukan Nok G'Taw Sumanen*, Western Mindanao Region, accompanied by two representatives from the local Philippine Solidarity for Human Rights organization, Beth Dollaga and Jane Orginario dropped by the Synod Office at 1410 Nanton Avenue.

The honoured guests had a brief meeting with the Executive Archdeacon, the Ven. Douglas Fenton representing Bishop Skelton. In the brief time available, Archdeacon Fenton told Bishop Ablon about the diocese of New Westminster's Companion Diocese relationship with the Episcopal Diocese of Northern Philippines among other items of mutual interest.

The meeting was organized by KAIROS representative, the Rev. Margaret



Standing to the right of Bishop Ablon is Shailene Caparas, a Philippine-Canadian who is the controller for the diocese of New Westminster. PHOTO Randy Murray

Marquardt who is chair of the Eco-Justice Unit of the diocese. Also present were the Rev. Expedito Farinas, rector of St. Mary's, South Hill and the Rev. Wilmer Toyoken, rector of St. Michael's, Multicultural in East Vancouver. These three Anglican priests are members of the Working Group on the Practices of Canadian Mining Companies, an adjunct of the Eco-Justice Unit. ✝

## • Clergy News Around the Diocese •

Bishop Skelton has appointed the Rev. Tim Dutcher Walls ½ time priest-in-charge of St. David's, Delta located in Tsawwassen. Pastor Tim's ministry start date is June 1, 2017, the day after the Rev. Denise Doerksen concluded her appointment on May 31. Pastor Tim was vicar of St. Oswald, Port Kells and ended his ministry there on April 30.

Less than a week after his holy orders were received and recognized by the diocese of New Westminster, Anglican Church of Canada in a Eucharist presided over by Bishop Skelton on March 26, the Rev. Ayoob Adwar was appointed by Bishop Skelton as curate at St. Stephen, West Vancouver, effective

Sunday, April 2.

The retired Archdeacon of Fraser and rector of St. Dunstan's, Aldergrove, the Ven. Beverly Stewart was appointed chaplain to the Anglican Church Women (ACW) of the diocese of New Westminster. Archdeacon Stewart was installed as chaplain during the ACW AGM Eucharist, April 22. ✝



LEFT The Rev. Tim Dutcher Walls, Easter 2016. PHOTO Randy Murray RIGHT The Ven. Beverly Stewart. PHOTO Caitlin Reiley Beck

## • Clergy & Money •

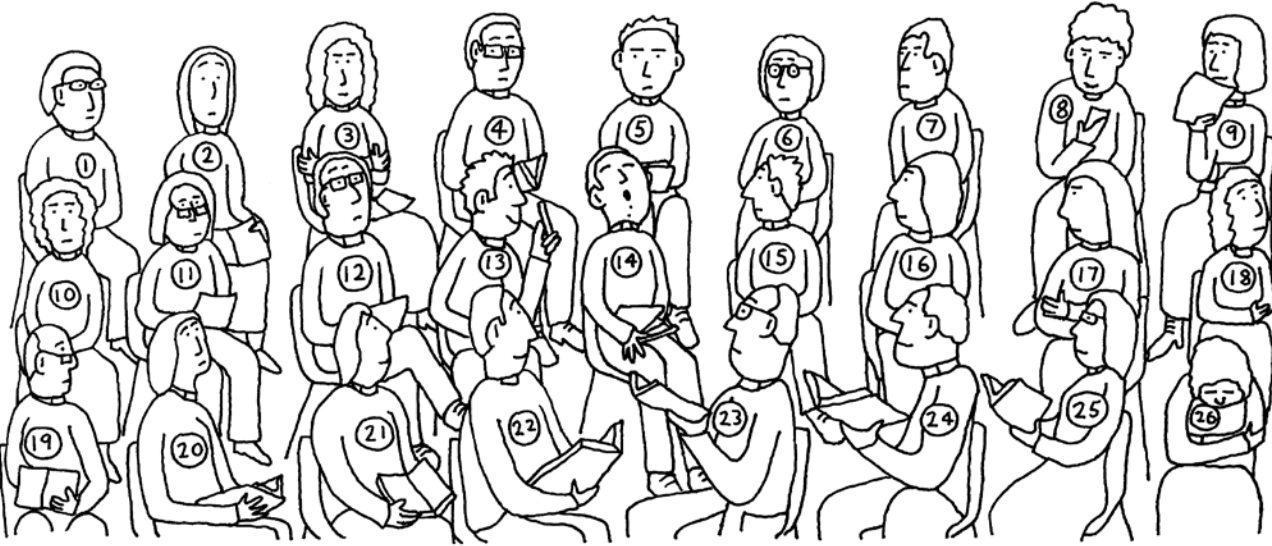
More than 60 clergy of the diocese attended an all day session held in the Conference Room of the Synod Offices on Thursday, March 30, 2017. The day was titled *Money, Memorial Gardens and Sacraments – One of the Toughest Topics: Clergy and Talking About Money*.

Bishop Skelton facilitated this clergy day that explored the unique role of/and issues surrounding clergy and money. Areas that were explored included: theology of money, the unique role of a clergy leader in financial matters and in financial stewardship in the lives of faith communities, reading and understanding parish budgets, clergy roles in stewardship and capital campaigns and the ongoing dilemma of whether or not clergy should know who gives what and how much.

Speakers included: Peter Misiaszek of the diocese of Toronto who was in Vancouver to participate in the diocesan stewardship day, April 1; the Very Rev. Peter Elliott; Rob Dickson, business administrator of the diocese; and personal financial planning expert, Kevin Chui. There were opportunities for small group brainstorming and lots of Q&A.

The event got going at 9 am and wrapped about 2:30 pm. The general consensus was that it was a rewarding day with a lot of important and helpful information shared. ✝

# THE CLERGY CONFERENCE



- |                                  |                               |   |
|----------------------------------|-------------------------------|---|
| ① IS IT COFFEE BREAK SOON?       | ⑩ WHAT TIME SHALL I PHONE?    | ⑲ CAN WE GET BACK TO THE TEXT?          |
| ② I COULD HAVE BEEN AN ASTRONAUT | ⑪ SO MUCH TO DO WHEN I RETURN | ⑳ WONDER WHAT'S FOR DINNER              |
| ③ IT IS SO COLD IN HERE          | ⑫ WHICH PUB SHALL WE GO TO?   | ㉑ ISN'T ⑮ LOVELY?                       |
| ④ HOPE THE CATS ARE OK           | ⑬ I'M TWEETING THIS           | ㉒ SERMON ILLUSTRATION!                  |
| ⑤ WISH HE'D SNORE QUIETLY        | ⑭ Z Z Z Z                     | ㉓ OH DEAR – DRIBBLE                     |
| ⑥ HOW RUDE!                      | ⑮ HE MIGHT MISS SOMETHING     | ㉔ WHEN I'M BISHOP ALL THIS WILL BE MINE |
| ⑦ OH NO – HE'S MY ROOM MATE      | ⑯ HOW VERY EMBARRASSING       | ㉕ WOULDN'T MIND HIS PARISH              |
| ⑧ OOH – FACEBOOK MESSAGE!        | ⑰ WHY AM I HERE AGAIN?        | ㉖ ....                                  |
| ⑨ IT IS SO HOT IN HERE           | ⑱ LOOK AT THOSE FIELDS        |   |



## AROUND THE DIOCESE

### • Happy Retirement! •

SUBMISSION Lilian Elliott

On Wednesday of Holy Week, April 12, 2017, the Rev. Randolph Bruce was feted by the staff and board of St. Michael's Centre (SMC), Burnaby (Hospice and Care Facility) in celebration of his commitment to SMC and his retirement as Spiritual Care Manager. As this photo shows there was great fun amongst the tears. Rev. Bruce is always a good sport. A potluck luncheon was followed by an Easter liturgy, which will be the last service officiated by Rev. Bruce in his role as Spiritual Care Manager. SMC Chaplain, the Rev. Deacon Lilian Elliott remarked, "there were more residents, family, staff than I have ever seen at SMC. We will miss his guidance."

The Rev. Randolph Bruce began his commitment to SMC during his time as priest at All Saints', Burnaby. He was a member of the board representing the diocese of New Westminster and was also board chair. When he retired from parish ministry he was hired as Spiritual Care Manager. The board presented Rev. Bruce with a statue depicting Jesus sleeping and also included a financial gift. ✦



PHOTO Lilian Elliott

### • The Long, Long Night of Hope 2017 • UPDATE •

SUBMISSION Patrick Blaney

Congratulations to the Rev. Patrick Blaney, and the parish of St. John's, North Vancouver for the great compassionate service ministry they are pursuing and for sending in this photo from Palm Sunday 2017.

In the Around the Diocese section of May's issue of *Topic* on page 18 we published Donna Lawrence's report on the parish's winter fundraising initiative. As Donna reported they'd raised \$10,000 (\$10,635)

for The Lookout Society and here is the photo of Donna and Rev. Blaney presenting a cheque to Bailey a Lookout Society representative.

The parish of St. John's is already looking towards next year and *The Long, Long Night of Hope 2018*, with dreams of growing the fundraiser beyond the North Shore and involving other Anglican churches in the Lower Mainland. ✦



PHOTO Margaret Ellis

### • The 117th Synod of the diocese of New Westminster •

The theme for the 117th Synod that took place at the Italian Cultural Centre on May 26 and 27 was *Hold Fast to What is Good*, a quote from 1 Thessalonians 5: 21.

As this issue of *Topic* goes online on May 29 two days after the Synod meeting is adjourned and will not be in homes until the week of June 5, *Topic* coverage of Synod will wait until the September issue. However, there will be substantial coverage of Synod through the diocesan electronic sites. Go to the diocesan website at [www.vancouver.anglican.ca](http://www.vancouver.anglican.ca), Anglican Conversation; the diocesan Facebook pages at <https://tinyurl.com/jw4chpz>; and Twitter feed @DofNWComm. If you do not have internet access please request information about the 117th Synod from your parish's Members of Synod which will include your vicar,

rector, priest-in-charge or deacon and may also include the wardens of the parish and/or members of Parish Council of Church Committee.

There were a number of important decisions addressed at the 2017 Synod and a full agenda of worship and programmatic events. The *Hold Fast to What is Good* programmatic content included two one hour learning pods each day, morning and afternoon when mission and ministry priorities were discussed in an open atmosphere.

The Synod also elected members of Diocesan Council, General Synod Delegates (who will participate in the 2019 General Synod of the Anglican Church of Canada in Vancouver in 2019) and a number of other diocesan leadership and governance positions. ✦

### • Learning Principles Intro Film for Synod 2017 •

Major programmatic components planned for Synod 2017 are Learning Pods; group experiences where diocesan ministry priorities are addressed within the context of 9 learning principles of First Nations peoples.

In order to help create an environment for this learning, members of the Synod Planning Committee Executive approached the Rev. Dr. Martin Brokenleg and asked if he would be interested in sharing some information about the learning principles and First Nations worldview. He was happy to participate, so plans were made to create a short film that could be shown at Synod prior to the first Learning Pod event.

As Dr. Brokenleg was scheduled to be in Vancouver (he resides in Victoria) the morning and afternoon of Saturday, April 29, a common room at St. James', Vancouver was chosen as the location. Diocesan videographer Cliff Caprani was enlisted to film and record Dr. Brokenleg's presentation under the guidance of diocesan communications. Although this piece for *Topic* is being written and will be published prior to Synod 2017 taking place we can tell you that Dr. Brokenleg's piece was informative, concise and thoughtful and will be of great help to the Synod 2017 members.

The video will be available for viewing on the diocesan website in late May/early June following Synod 2017. ✦



The Rev. Dr. Martin Brokenleg, OSBCn is "on his mark" for the film. PHOTO Randy Murray



Cliff Caprani lines up the shot. PHOTO Randy Murray



Cliff Caprani and Dr. Brokenleg check the playback of the footage. PHOTO Randy Murray

### • Cycling for Seafarers •

Saturday, August 26, 2017

HELP US REACH OUR \$50,000 GOAL

SUBMISSION Peter Smyth

In 2017 there will be four routes to choose from for this popular annual fundraising event.

- 40 km • Cycle Vancouver's residential areas, past University of BC (UBC) and along the beaches
- 100 km • Cruise at 25 km/hr or more? Ride through Vancouver, Steveston, Queensborough and around UBC
- 60 km • More of a challenge. Ride through Vancouver and out to Steveston
- 10 km • Stanley Park family ride. Starts and ends at the Stanley Park horse drawn tours parking lot

Entry/Registration Charge

• Individual \$30 • Families \$50 •

Register through the website at [www.flyingangel.ca](http://www.flyingangel.ca) and/or call 604.253.4421 and find out how to participate in the "ride" or how to offer financial support. ✦

## CYCLING FOR SEAFARERS

SATURDAY, AUGUST 26, 2017

HELP US REACH OUR \$50,000 GOAL!

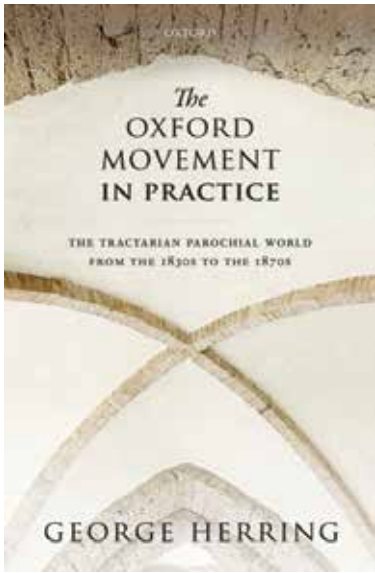




OPINION

Book Review

JOHN BAILEY  
Priest-in-Charge, St. Philip, Dunbar; Retired Archdeacon of Westminster



**The Oxford Movement In Practice**  
The Tractarian Parochial World  
from the 1830s to the 1870s

Written by George Herring  
Published by Oxford University Press, 2016

For many in the Canadian Church today the Oxford Movement of the 1830s and 1840s may seem of little importance. Yet debates arising from decisions in the English House of Commons with respect to the nature of Democracy impacted not only a few scholars in the University of Oxford but ultimately significant debates about the nature of the Church still with us. Dr. Herring takes us into the world of the mid-19th century where theory meets practice to explore the impact of the Oxford Movement on English Parishes.

Unlike previous studies, Dr. Herring has amassed an extensive table of known Tractarian clergy and their parishes. His study sets a standard for historical research based on real evidence rather than the partisan assumptions of many early studies of the movement often uncritically repeated by later historians. Tractarian\* clergy were men of their time and much of their work was similar to that of other “parties” within the Church of England. It was an age moving away from the gentlemen clergy of the 19th century and towards more professional models of ministry. The 19th century saw

the rise of Theological Colleges to train men for ministry and mission in the Church.

One of the Tractarian clergy was Walter F. Hook first of Coventry and later of Leeds Parish Church. In 1859, Queen Victoria appointed George Hills as the first Bishop of British Columbia and the new Bishop toured England in search of clergy prepared to help him build the Church in this part of the world. One of Hook’s curates, John Sheepshanks (later Bishop of Norwich), responded to the call and in September of that year arrived on the site of the current Holy Trinity Cathedral in New Westminster. He was fresh with the *via media* approach of the movement and helped lay the foundations of the Christian Church in British Columbia as well as the subsequent diocese of New Westminster.

The emergence of Ritualism in the 1860s and subsequent controversy focused on the Book of Common Prayer led many to blame the Tractarians. Herring demonstrates the great care Tractarians took to work with their Bishops for the good and peaceful ordering of their parishes. Translating their important Doctrine of Reserve

into practice meant taking years to make even relatively small changes in parish life. There is perhaps a lesson for us in a world of rapid change. Real spiritual growth takes time, patience and discipline. ✦

**\* Oxford Movement**

[https://en.wikipedia.org/wiki/Oxford\\_Movement](https://en.wikipedia.org/wiki/Oxford_Movement)

The [Oxford] movement’s philosophy was known as *Tractarianism* after its series of publications, the *Tracts for the Times*, published from 1833 to 1841. Tractarians were also disparagingly referred to as “Newmanites” (before 1845) and “Puseyites” (after 1845) after two prominent Tractarians, John Henry Newman and Edward Bouverie Pusey. Other well-known Tractarians included John Keble, Charles Marriott, Richard Froude, Robert Wilberforce, Isaac Williams and William Palmer.

Chef’s Toque & Clerical Collar

LYNDON GROVE  
Former Topic Editor; Christ Church Cathedral

Consider the freshly hatched priest, in a first posting to some place like Pelican Narrows, Saskatchewan, dealing not only with clerical duties, but also figuring out how to keep fit and fed (*Father McKenzie—or Mother McKenzie—darning socks in the night when there’s nobody there...*).

The tyro cleric emerging from theological school may have nailed Hebrew and Greek, and be able to deliver a learned exegesis on the Trinity, but it’s unlikely there was a seminary course in cooking. Instead, we think of the solitary priest like Charlie Chaplin in *The Gold Rush*, boiling a boot, or Jack Lemmon in *The Apartment*, draining pasta through a tennis racquet, or, in moments of high stress, like Lucille Ball stuffing chocolates in her mouth because she can’t keep up with the parish conveyor belt.

Well, we would be wrong.

Many clergy become not only capable, but creative cooks, as comfortable in an apron as a cassock. Jim Cruickshank, during his years as an associate at St. Mary’s, Kerrisdale, once surprised this writer with a birthday lunch, beginning with Old Fashioneds—we were old-fashioned guys—and continuing through a Moroccan chicken-vegetable casserole to a chocolate-hazelnut cake, not purchased, but baked by the Bishop.

Eric Powell impressed guests one evening with *sorbetto all’arancia*—orange sherbet frozen in orange shells. And Michael Ingham once did something imaginative with pineapples, but what one remembers best about dining in rectories at Chez Ingham is the guest list. One evening, Jim McCullum, then new to this diocese, arrived, still smarting from a nickname pinned on him by Powell and Bob Pynn. He had attended a provincial conference, wearing a bright scarlet sweater. Messrs. Powell and Pynn, noting the color and McCullum’s Falstaffian form, dubbed him the “Big Red Apple.”

On another evening, guests included Ted Scott, then Primate, and Monica Furlong, who had just published a biography of Thomas Merton, and who responded

to the Primate’s questions in an appealing stammer.

There is no record of Archbishop Scott’s kitchen prowess, but in the late 1960s, we witnessed him washing dishes after dinner in Sorrento’s Spes Bona. We drove him back to his lodgings at Vancouver School of Theology’s Iona Building before His Grace had to do the dishes in the rectory of St. Francis-in-the-Wood.

The late David Brown, long a priest in the former deanery of New Westminster, looked like a jolly baker, and indeed he was, always ready to produce something warm and fragrant from his oven. And, as the Pillsbury Doughboy told us, “Nothing

says lovin’ like something from the oven.”

Archbishop Douglas Hambidge said recently that he has given up his hobby of home brewing and distilling, which is a pity, I said thirstily. But speaking of priestly potables, Bill Lowe, then at Christ the King, Burnaby, was a master mixer. In fact, one of Tom Huntley’s golfing buddies dubbed him “the martini priest.” Father Lowe, as he was more formally known, subsequently took his skills in finance (he had a background in banking) and mixology to the church’s National Office in Toronto.

Perhaps the most ambitious and memorable clerical culinary event was the all garlic dinner served by Ralph Blackman, when

assistant priest at Christ Church Cathedral. It was like one of those Food Network programs, where competing cooks are told, “the star of your dish must be garlic.” Ralph carried through, making the pungent root the dominant ingredient of all five courses, from cocktails (martinis with a garlic clove instead of an olive) to dessert (garlic ice cream).

All of these stories suggest there should be a clergy cookbook. What might it be called? Well, Anthony Bourdain’s first success was *Kitchen Confidential*. For the clergy, an appropriate title would be *Kitchen Confessional*. ✦





# A Conversation with Don Grayston

*This extensive interview with the Rev. Dr. Donald Grayston, long time priest of the diocese of New Westminster came about in part due to a suggestion by St. Paul's parishioner, Tom Esakin. Tom is also a Spiritual Director and active in the diocesan Ecumenical Multifaith Unit (EMU). Tom is a follower of Thomas Merton and through various groups aligned with Merton he had become aware of Dr. Grayston who among many accomplishments is a noted Merton scholar and biographer. Tom was also aware that Don is very ill and suffering from Fibrotic Nonspecific Interstitial Pneumonia, a medical condition from which he won't recover.*

*In the fall of 2016, when it became difficult for Don to manage on his own he called out to his circle of friends and organized a visitation schedule that would ensure that there were people around in case he needs assistance. This schedule also allowed friends to spend some time with Don in conversation and to help him with daily chores.*

*I approached Cliff Caprani about this interview idea for I knew that Cliff was on the visitor's rota and he was happy to discuss it with Don and ask him how he felt about doing an indepth interview specifically about his life in the Church. He was amenable, so I composed some questions, and in the course of one of their four hour scheduled visits that took place on St. Patrick's Day, 2017, Don and Cliff discussed the questions with a digital recorder running and the results of that discussion in edited form is what follows.*

*I want to send out many thanks to Don for doing this, Cliff for facilitating the discussion, recording the conversation and transcribing it, and Tom for the suggestion.* • Editor

Where and when you knew that your life would be dedicated to spiritual Pursuits and Ministry?

I went to "Senior Boy's" camp at Camp Artaban when I was 13. I was mercilessly teased by my fellow Christian boys there because I took a bunch of books with me to read and proclaimed myself as weird by so doing. There were some very interesting interventions: slugs, snakes and lemon halves in my sleeping bag. It got to the point where I thought, "They're just going to keep going until they kill me." The turning point came when they took me down before breakfast and threw me into swimming tank, but they didn't throw me far enough and I came down beside the float covered with mussel shells. I got mussel shell cuts all down the side of me, which prompted me to ask, "What am I going to do?" And from some very deep place the wisdom of the ages came to me and I heard the words: "If you can't beat 'em, join 'em." So I dumped my books hurled myself into athletic activity and they immediately lost all interest in me.

Years later I read an article in the *Globe and Mail* saying that the existential question that every kid takes with him or her to camp is, "Can I survive without my parents?" And really it was getting to be a question of survival and this was going on below the radar for the staff didn't see it. They weren't looking for it, I wasn't complaining, because I thought I would just get more crap. It was the journey of the hero.

However, at the same time, there was chapel morning and evening. 120 boys, 13 to 16 years old, sitting on plank pews in the outdoor Chapel, backs straight, quiet respectful, this was 1953. Now, did the chaplains organize the services to be — shall we say — interesting to young people? No. It was the old religion, straight out of the prayer book. Morning prayer in the morning and evening prayer in the evening; two chapters of Scripture at each service, one from the Hebrew Bible, one from the New Testament. This was more Bible than I had ever encountered in my entire life. My attendance at Sunday School had been pretty spotty. I'd had Noah and the Ark, Moses in the bulrushes, the feeding of the 5,000 and that was about it.

On the second last day of camp I was just sitting there at evening prayer taking it all in and I started getting what I later came to call Epiphanies. This all took place in the context of a rectangle that appeared before my eyes. I'm awake to know it's just sitting there and suddenly I see this waking vision and I realized that the rectangle represented the *deep structure* (as Noam Chomsky would say) of the Bible: creation, fall, redemption, consummation. God created the universe, we screwed it up, Jesus came to put it right, God's going to wrap it up at the end of history. And I have no

reason to revise that, as what the Germans called *heilsgeschichte*: the story of Salvation. That's the deep structure of the Bible. It's all around those themes. It starts, it gets worse, it gets better, it's going to get really bad, and then it will get really better.

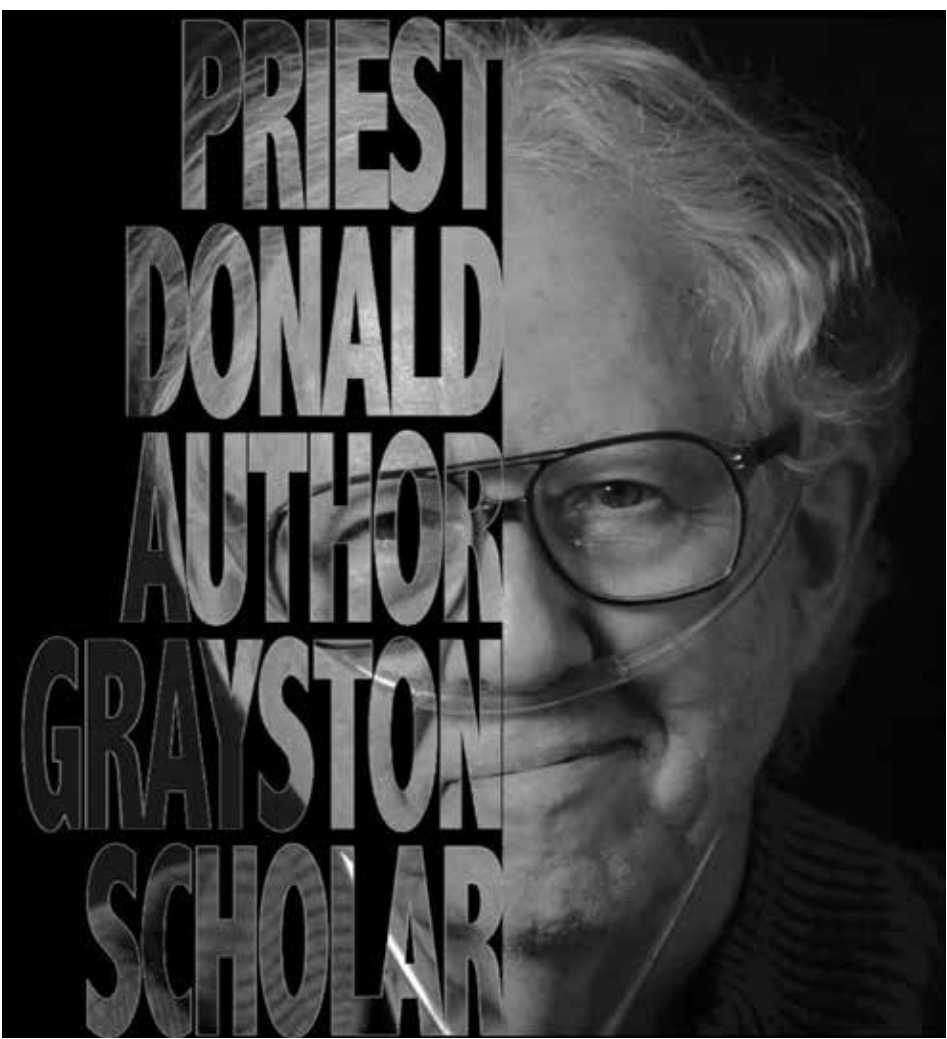
And there it is, the deep structure, the rectangle filled in and it became a map of the world like a Mercator map with Canada very big at the top. I always liked that, the kind of map we had in school and I said yes this has to do with everything in the world, it connects with everything and then that disappeared and the next thing was the outer edge of a jigsaw puzzle and in my hand I had a clear plastic bag and I looked inside it and there were all these little pieces and I knew immediately what it meant. Every one was related to an experience that I would have or was having. For example, one of those pieces in the plastic bag is this conversation right now and I'm taking that out of the bag and I'm putting it into the jigsaw puzzle.

At a certain point I would look in the bag I would see it would be empty. I would look back at the puzzle and I would see that one piece missing and that was my death and God had kept that piece and God would put it in 'cuz that's God's job and I'd be finished. The puzzle of my life would be resolved. So I had these epiphanies. Bing, bing, bing.

I went back as a leader at the junior boy's camp later that summer. The director was a young guy 19 years old, Ian Dingwall who was planning to be ordained. I realized you could do this stuff for a living and so I asked him, "What do you think, could I be ordained?" And he said something like oh yeah, why not, sure, whatever. However, when you're a teenager you are looking for a yes or no and that was a yes. Not a keen yes, not an overwhelming yes, but it was not a no, so I kept moving. I didn't realize it at the time but that is the key to the way that young teenagers think. They think in black and white. So that started me off. Ten years later, after two degrees, I was ordained. So that was the definitive experience.

Theological training...

The answer to whether I enjoyed my theological training is "yes and no." The first two years I did at the college of the Resurrection at Mirfield in West Yorkshire, run by the Brothers of the Community of the Resurrection. I went there because I had read Trevor Huddleston's book, *Not For Your Comfort* about apartheid in South Africa. I was very moved by that book. My sister gave it to me for my 17th birthday and I read it at one go. When I'd finished, I wrote him a letter, walked out at midnight, mailed it, and forgot all about it. A few weeks later, I received a reply:



*"I was ordained in 1963, big changes in the church in 54 years? I think, more to the point, it's the big changes in society, the failure of the church, in a general sense, to respond to those changes with any vigour."*

"Dear Donald, yes, thanks for your letter. Good to hear. Yes, we do have a theological school. What I suggest is you get a good degree, and write me again in four years. PS, you may write me again, before then, if you wish."

So I did, a couple of times, I still have the letters in my files. I found out about the college, decided to go there, applied, and was accepted. There were around 50 students, a few Canadians, a smattering of others from throughout the empire but mostly Brits. And it was good, very, very good. There were the community there, and the college, two separate entities. The college worshipped on its own and occasionally with the brethren. A lot of interesting men in the community: Trevor Huddleston, Harry Williams, Martin Jarrot-Carr, Lionel Thornton. It was a warm, intimate community, 50 students, three or four faculty. We had meals together. Because the college followed the Oxford and Cambridge terms of eight weeks, we had long vacations so I took advantage of that to run around Britain and Europe, and met a lot of fine folk there, and have kept in touch with a small number of them. I enjoyed it very much.

What about culture shock?

One of my reasons for going was, "Might I have a vocation?" There was only one elderly Canadian in the community, and after a while I realized I would always be a colonial. A number of the brethren came from aristocratic families, which of course they couldn't advertise, but they couldn't conceal, and so there was an aristocratic tone to the place and I knew that was just not me.

I thought I was being very clever in going for a theological education in two years and thereby saving a year of the three that would be standard in North America, but as I got to the middle of my second year, I thought "I'm nowhere near ready," so I asked around and realized that some people, especially Canadians and Americans were going to General Seminary in New York City. I applied there, was accepted, was there for a year but did not enjoy it. Five times as big as Mirfield, very impersonal, a lot of drinking and fooling around—very *American*. Good profs, good classes but the community of the seminary had a vibe that I did not find attractive, however I stuck it out and got my Master of Divinity (MDiv) there.

I had a couple of field placements in New Jersey. The rector of one of them was the son, or grandson of a slave trader, and he had become a priest as an act of reparation and worked with the black community in Jersey City. When I was at Mirfield there were a lot of—not field placements—but exposure tours. You know, we spend a week in a mental hospital, that sort of thing. So, the intellectual level was much higher at General than at Mirfield. The emphasis in Mirfield was much more on parish life, and social justice, because of the connection to South Africa, it had a much stronger social justice dimension.

Big changes in the church.

I was ordained in 1963, big changes in the church in 54 years? I think, more to the point, it's the big changes in society, the failure of the church, in a general sense, to respond to those changes with any vigour. Pierre Berton wrote his book, *The*



CONTINUED FROM PAGE 24

*Comfortable Pew* two years earlier in 1961. I later learned that the statistics for church involvement and attendance peaked in Canada in 1961. In other words, I was ordained at the beginning of the decline, which was not perceptible at that time. I had been a parishioner at St. Philip, Dunbar when we had 1,600 kids in Sunday School, because it was a white, Anglo-Saxon neighbourhood. Was there a single black or Asian person living in Dunbar? I don't think so. I spoke with a friend earlier this week; they worship at St. Catherine, North Vancouver and said that they had 1,200 kids. It was the days of the baby boomers as children.

The Anglican Church failed to respond to the changes in society. One of the big changes is the demand for immediacy. You want it, and you want it now. The structure and process of the Anglican Church has been designed for a much more leisurely society, the fact that some things have to go through two successive General Synods, which are three years apart while society is moving on is a good example. We are constantly playing catch-up. The church has failed to social change that has contributed to the decline and has led to an obsession — stated or otherwise — with church survival. If we could measure the energy that is generated by any particular parish, my hunch is that upwards of 90% is dedicated to its own survival. That's a very big problem.

Another problem is the change in society around issues of sexuality. I will say something about the same sex thing but there is another larger issue, and that is that sexuality is far more important to young people in former days. Before *the pill* in 1960, sexual experience—for the greater part of the population was confined to heterosexual marriage. That changed with the pill, the generator of the so-called sexual revolution and the Church fell silent having little or nothing to say to the great majority of people on this subject. I recall from my experience teaching at Simon Fraser University (SFU), faced with rows of hormonal young folk, that sex was an important part of their lives and an important reality from a spiritual point of view. Sexuality brings us to peak experience in a very important part of physicality as well as our spirituality and our spirituality of a non-physical kind also brings us to peak experience. The church missed out on that integration, or has missed out on it up to this point.

The United Church was way ahead of us on same sex. They dealt with that in the 1980s–1990s, just as they were way ahead of us on the ordination of women, ordaining women as early as 1936. It took us till 1976, so that says something about the speed at which the Anglican Church moves. We have been very sluggish in response to social realities.

Is there any way that we can catch up, now?

That's a very good question, and an ominous one. Yes, we could recover but I doubt that we will. We don't have the willingness to seize the full reality of the challenge because we are so focused on survival. People are glad to see the church as socially active and being on the side of the angels, but that is not why people come to church. When I was working actively on the Palestinian/Israeli thing, there was the odd other person who had a church connection, but most of them didn't. What they want, when they come to church, is spirituality. They want a sense of God and the person of Jesus and the reality of the Holy Spirit—the inner experience of oneself as sacred. The average congregation does that very imperfectly which is a shame because that's what seekers are looking for, and the *effect* there, which leads me to my next point about conflict.

People get disappointed and quit, so... who stays? The answer is that the most conservative cohort stay, the ones with differing views or who wanting to update, they are the ones who quit with the result being that the membership of the church gets older and older; more and more conservative, more and more resistant to conflict.

Now this is another major fault of the church. We are fearful of conflict, we avoid conflict, and we have not been helped to engage conflict. I received no training on this at either of the seminaries that I

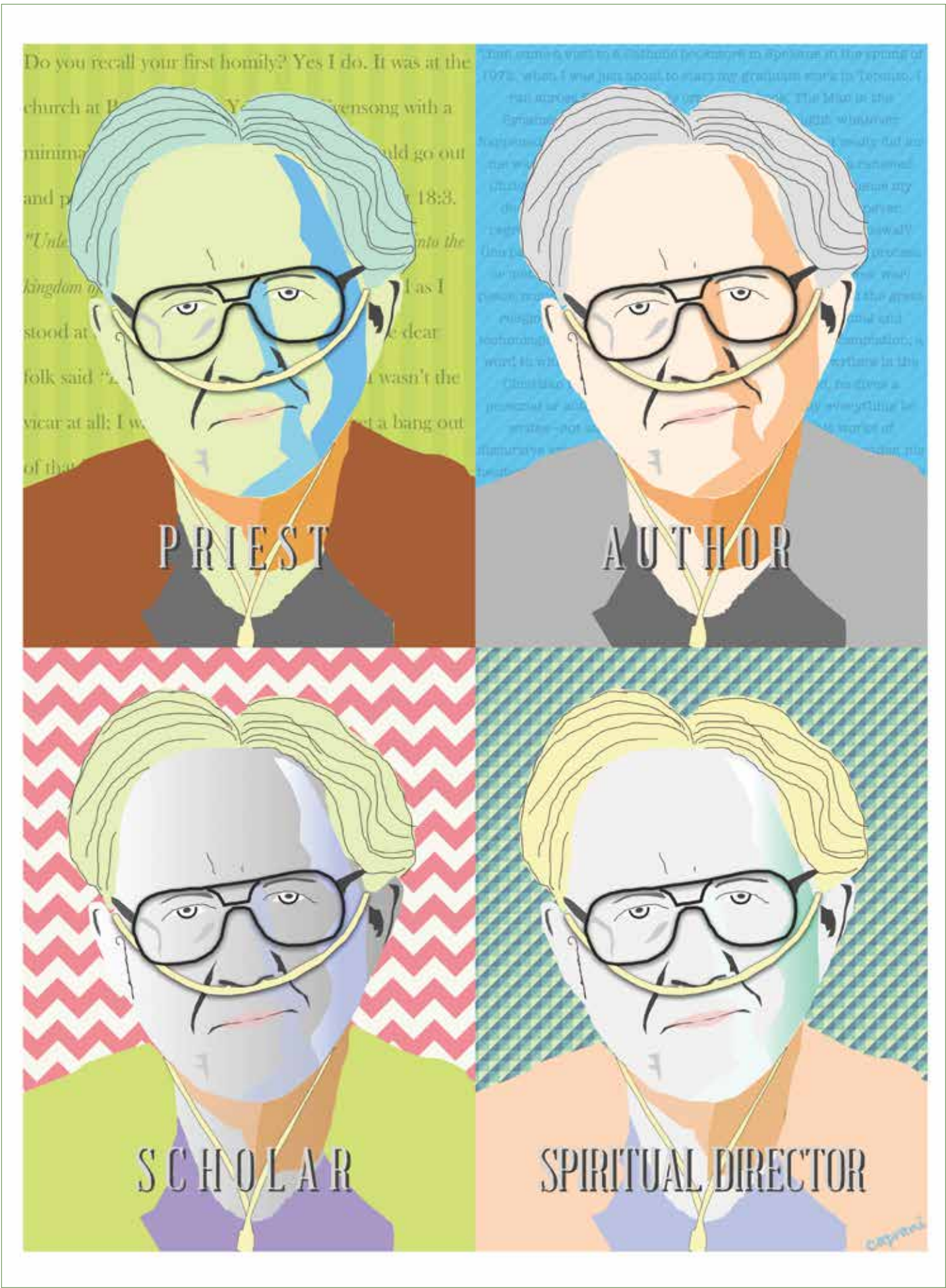
attended, nor have any of the dioceses that I have worked in engaged that issue in a very direct way. Conflict erupts and we deal with it and then it erupts over there and we deal with it but we don't sit back, look and ask: "Why are these conflicts arising?" They are arising because of a difference of opinion on role definition, the role of the priest and the role of the congregation. And there are people who want things to be as they were in the beginning, is now and ever shall be. And we need to find ways of creatively dealing with conflict.

Cliff responded to Don by offering his opinion on churches **not** willing to take a stand on social justice issues. To which Don replied:

I believe (and I have put this to various people, right up to the primate), and I have said that I believe, that the Israeli/Palestinian issue has the same degree of moral claim on us in our historic period as the civil rights movement did in its time. As we look back to the civil rights period we romanticize it. Martin Luther King, what a great man. Votes for black people, that's

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*"Sexuality brings us to peak experience in a very important part of physicality as well as our spirituality and our spirituality of a non-physical kind also brings us to peak experience. The church missed out on that integration, or has missed out on it up to this point."*





The Meeting  
Scripture for Reflection • Genesis 32: 3 – 33: 17

HERBERT O'DRISCOLL  
Retired Priest of the diocese of Calgary; former Rector of Christ Church Cathedral, Vancouver; & Dean of the diocese of New Westminster

*This experience happened to someone almost four millennia ago. What is extraordinary is how it could be our experience today. The wonder of human relationships is timeless.*

Place: Central Israel  
Date: Approximately 3700 BCE

When one of the scouts came to him and reported that his brother was coming north with a small army to meet him, his first reaction was to feel fear mingled with guilt. Even though half a lifetime had past, the day he had betrayed his brother remained as vivid as if it were yesterday.

However, one of the reasons for his success over the years had been his ability to think quickly and, if the truth were known, ruthlessly. Responding to threat had become second nature. He quickly gave orders to strike camp. The animals, the camels, the children and the women were to be escorted south towards the line of his brother's approach. He himself would remain behind. There was something he had to do and it could be done only if he was alone.

They had camped near the junction of a small wadi. At this time of year the rains had swollen it to a flood. As he prepared a shelter for the night on the riverbank he recalled childhood stories of the dark spirits that dwelled in such places.

At some point he awoke drenched with sweat. The stars blazed above him. He was aware of fear, the sense of an assailant, a dark enemy that seemed to assume the face of his brother, then to change to other faces he had struggled with over the years.

At some level between consciousness and unconsciousness he knew that this terrifying night was the culmination of a lifetime's guilt and fear. Either this enemy in his soul was met and overcome or he would remain the victim of his guilt for the rest of his life.

As he struggled to be free of the twisted imprisoning furs that had been his bed he was suddenly aware of a searing pain in his hip. At some stage in the long night struggle he must have lashed out and pulled a muscle. Staggering to his feet, still groggy from the nightmare, he heard a voice shouting, "Who are you? In the name of God who are you? Tell me! Tell me!" only to realize that it was his own voice ricocheting off the canyon walls. He thought he heard a low mocking laughter that seemed to say, "Why do you ask who I am? Surely you know." The voice faded, becoming the voice of the river as it rushed toward the waiting Jordan that would in turn carry it south to the Dead Sea.

Climbing up the steep path to the brow of the canyon he felt a mysterious new energy and resolve. As he stepped on to the crest of the wadi, the eastern sun blazed its welcome, blinding him for a moment, then embracing him in its warmth. Recovering his stride, limping because of his hip, Jacob, son of Isaac, strode south to meet his brother Esau.

.....

*It's a scripture that tells us how wrong we can be in our assumptions about other people.*

*All his life Jacob had projected on to his brother*

*Esau his own guilt for what he had done to him. How could Esau be other than his sworn enemy? Esau must be longing for revenge.*

*Such were the thoughts of Jacob as he walked towards the encounter that he had dreaded for half a lifetime. Yet, like so many imagined situations in life, the reality would be utterly different. The brother he would meet would be very different from his expectation. Instead of enmity, Jacob would be offered friendship, instead of antagonism, reconciliation. Instead of remembered wrongs there would be a hope*

*offered of possible journeys taken together.*

*Only at this point did Jacob discover the limits of his ability to respond to Esau's generosity of spirit. He realized that he preferred to journey alone.*

*Part of the greatness of the Bible is that it does not demand that all endings can, or even should be, happy. Suffice it that the brothers who parted after that long ago desert encounter had both dealt with at least some of those demons with whom we have all done our midnight wrestling. ✚*



Jacob and Esau, wood engraving, published 1877. IMAGE iStock/Getty Images

Truth or Dare

LESLIE BUCK  
St. Paul's

One Sunday many years ago when we lived in Québec our rector mentioned that the confirmation class was to begin that week. I asked him what he planned to teach the candidates. "The Apostles Creed," he replied. Obviously waiting for my comment, I asked him, "Why don't you tell them what it means to follow Jesus?" The following Sunday he told me that he had acted on my suggestion.

What the rector had originally intended to do was not, of course, unusual. I remember my own confirmation class sitting in the study of our instructor, a gentle, mild-mannered English country vicar, who did just that. I completed my studies with success because I was duly confirmed shortly after, unlike a friend of mine who told me that she was refused confirmation for having failed the course. She must have subsequently got her act together because she is now a churchwarden.

The instructional approach to what it means to be a Christian is not quite so dominant as it once was. This is not surprising given that the students who filled our Sunday Schools in the 1950s and 1960s are clearly not still with us today. Is this because the instruction was inadequate or because the instructional approach was somehow missing the point? I believe that it was, indeed, missing the point, but the myth still persists that a full Sunday School ensures the survival of a thriving parish.

The point is that we should learn to follow Jesus before we learn about Jesus. Jesus offers us an encounter with God, and a way of living our lives so that they have purpose and meaning. Those who followed him in

*"The place of children in our churches, for example, should be there with us, dancing around the altar, and not exiled to a basement room to learn Bible stories.*

*In the same way,*

*newcomers should first be welcomed into our midst without being asked for their doctrinal qualifications.*

*We can worry about teaching them doctrine when they have been absorbed into the community."*

Galilee were not responding to doctrinal statements but to the prospect of a more abundant life. It is true, of course, that as observant Jews they would have been well instructed in the tenets of their faith, and that belief was not inconsequential. But we need to hold faith and practice in the correct balance.

Their Jewish faith did, in any case, put more emphasis on practice than on doctrine. The scribes and Pharisees argued about the requirements of the Law not the nature of God. It was the extension of the new, Christian, faith that brought doctrine more into the picture. As St. Paul put it in writing to the Corinthians, "For the Jews demand signs and the Greeks desire wisdom." The Greeks, and others, then spent two or three centuries defining wisdom, and in the process of sorting it all out split the Church apart — not that defining doctrine was unhelpful, only that it might have been carried out with less unhappy consequences.

Today I sense that the situation has changed. We no longer sit in our pews listening to didactic sermons but we engage more directly with the Scriptures, examining and discussing what they are teaching us, and the old doctrinal boundaries between denominations are more permeable. More than that, we invite seekers into a worshiping community, not into a study group (or, for that matter, a confirmation class). We do not aim to teach them the meaning of life but rather to show them how we can all live our lives with meaning.

The difference between the two approaches is profound, and perhaps we should think more about it. The place of children in our churches, for example, should be there with us, dancing around the altar, and not exiled to a basement room to learn Bible stories. In the same way, newcomers should first be welcomed into our midst without being asked for their doctrinal qualifications. We can worry



Leslie Buck.

about teaching them doctrine when they have been absorbed into the community.

The changing emphasis on practice rather than doctrine is seen also in how we engage with social issues. Today in our prosperous society we see the scandals of poverty and homelessness and civil strife crying out for action. The Church has always helped the sick and needy, the poor and disenfranchised, and the victims of war, but we need to extend that interest from on the spot intervention to intervention in the broader political field where systemic changes to society are needed.

Poverty and homelessness and civil strife are not the consequences of fecklessness and inadequacies on the part of individuals, but of greed and indifference on the part of those who shape our society. In this respect we should not support political leaders who are committed to Christian doctrine but leaders who are committed to following Jesus no matter what doctrine they profess. ✚



# LETTERS TO THE EDITOR

*I want to thank you for the well-balanced and informative coverage of Fr. Hunt's Induction February 2—narrative and photos included (April 2017). You have captured the essence of a "go forward" parish ministry building upon the sacrifices of those who have gone before and, along with Diocesan partnership and encouraging oversight is supportive indeed as we move forward into the future.*

*Thank you for your craftsmanship,  
Alex Currie, St. James' ✠*

*I want to apologize to Bishop Skelton for my letter that appeared in the April edition of Topic. I am sorry that I crossed the line with my comments on editor Randy Murray's coverage of her. My words were disrespectful, harsh and unfair and I sincerely regret what I wrote.*

*In her book Lent for the Not-So Holy, Anthea Dove writes, "In our righteous indignation, we can be quite blind to our own sinfulness, to our lack of integrity, generosity, and love." This quotation certainly applies to me.*

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

*Regarding the letter from David Kellett (April 2017) focusing on the issue of the Marriage Canon there are many concerns raised here which need a thoughtful response.*

*Mr. Kellett reveals some bizarre arguments in this letter almost from the beginning. For instance, in the very opening paragraph, he asks, "Where in the Bible, or in church history, has an important decision been made with a vote?" This is an extremely puzzling question, seeming to imply that Synods and councils are some sort of new phenomena. Perhaps Mr. Kellett, when he was in seminary, was ill on the days his professors discussed the Acts of the Apostles or Early Church History, but I can assure him that from the Council of Jerusalem (reported in the Acts of Apostles) through the Council of Nicea in 325 CE (and other recognized councils thereafter) that both the biblical witness and the witness of church history from earliest times includes making decisions by holding a vote. So why he thinks this is suddenly invalid NOW is indeed puzzling.*

*Then he suggests that gays are immature in their faith. This is a strange accusation. Here is a group of people who have faced persecution*

*within and without the church for generations and have persevered in the faith. Yet they are suddenly immature (one suspects in contrast to Mr. Kellett himself and those who think like him). He gives no evidence of this except that gays apparently have a "political agenda." I am unsure how a "political agenda" qualifies as "immature" but it might do Mr. Kellett some good to learn a bit more about the issue. Today in Africa, the Middle East and parts of Eastern Europe and Central Asia homosexuals are subjected to arbitrary arrest, the death penalty, loss of job, physical attack, and restrictions on their basic rights. This was also often the case in the West until recent decades. Telling gays that this is old news is not going to cut it. Old is very much in the eye of the beholder and to gay and lesbian people these accommodations in the West seem all too flimsy and uncertain, I am sure.*

*Then, most queerly, Mr. Kellett suggests that the church is unjust and inadequate because, it appears, God wishes it to be so. Apparently, all the witch burnings, inquisitions and persecutions of heretics were ways we could learn to "have faith in Him alone"...should we go back to these practises? Perhaps the church*

*should never learn anything from its mistakes? However this would seem to violate a teaching of Jesus about moths and logs in eyes, let alone countless Old Testament prophets calling for justice and mercy and, indeed, reform.*

*Curiously and circuitously Mr. Kellett then seems deeply to object to the notion that the church, as an institution, has been complicit in wrong. This is a bit contradictory to the previous point about how the church is supposed to be "inconsistent, anomalous" and unjust. Which is it, Mr. Kellett? Is the church inconsistent, anomalous and unjust or not? If it is supposed to be so that we can rely on God alone, then why now object to an understanding of that church as an institution, which has been part of the wrong in the world and complicit in it? This is indeed a conundrum that needs some further thinking on his part, I suspect.*

*Mr. Kellett's comments about tricksters are also problematic. I am an anthropologist with some expertise in Oral Traditions and Mythology where tricksters play a role. The Trickster figure is not evil, but rather is a metaphorical and allegorical means by which we explore why the world doesn't quite work the way it should. As such, the trickster is an essential component of self-awareness. This is supposed to be (again) more a matter of removing the log from ones own eye, rather than trying to take the mote out of someone else's.*

*Mr. Kellett then moves into the question of love, especially love verses sex. It is unclear if he means that sex is bad and ought not to be celebrated in the church (despite millennia of heterosexual weddings celebrating heterosexuality in the church) or just that we moderns have an inadequate notion of love (something which surely would apply to heterosexuals as well as homosexuals). While this may be true, the assertion of it in the letter seems more deceptive and distorted than helpful. One has to ask if incorporating our homosexual brethren within the community as whole persons (including their sexuality) is not a form of brotherly love. But I digress here into points he refuses to address.*

*Finally, Mr. Kellett suggests, "A Christian thinker is someone who knows and respects past witnesses." Given his woeful lack of knowledge about Early Church history contained in his suggestions that the church has never before voted on important issues, I would suggest that he look inside rather than point the finger so widely (to the seeming exclusion of himself).*

*As to noisiness about this issue, I would suggest that virtually all of that has come from the conservative side. Even a cursory review of their actions and statements—from their raucous refusal to even hear gay Christians at Lambeth 1998 and Peter Akinola (with his wife screaming at his side) shouting extemporaneous exorcisms at gay people there, to David Virtue's mischaracterizations of the issue posted daily online, and a host of others that are easily found—suggests that there is plenty of blame for the noise to go round.*

*Sincerely,  
David C. Ryniker, PhD  
Department of Anthropology, UBC  
Member of St. Paul's Parish,  
Vancouver ✠*

*program that, it just happened every time. And we would deal more personally with things. And then there was a small cohort of people—students—who wanted to hang out with me in a much more personal way. And I've kept in touch with a bunch of them since. After a while, I realized what they all had in common: they were all fatherless children. It was quite wonderful. And I've ended up doing weddings for a whole batch of them. And that's been fun too. ✠*

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

Deadline for the September issue is July 21

## A Conversation with Don Grayston

CONTINUED FROM PAGE 25

terrific, that's wonderful. However, what people *decide* to forget is that it generated enormous conflict, but people dealt with the conflict because of the importance of the issue. Now, the western world—the United States in particular—is in a helluva mess. The initial spark of this was George Bush's ill-advised invasion of Iraq, which led ultimately to the promotion of Al Queda, the forming of ISIS and what's happening in Syria. All of that mess can be tracked back to the war in Iraq. A major motivation for the Arab and Muslim populations of those areas is the Israeli/Palestinian conflict. They blame the west for the dreadful injustice that has been done to the Arab-Palestinian people; with the connivance of the western powers Israel has been the protected darling of the west. And why have we let Israel get away with it? Because, for the most part, we are fearful of being accused of anti-semitism and the Israelis know that they can get away with it, and nobody say them Nay.

If we ask the Israelis, "What about the Palestinians?" They respond with, "What about the Holocaust?" Now, that's a complete red herring, a non sequitur, but it reduces people to silence. I've had very little support from the institutional church in that enterprise. I really see it as a tragedy.

There are two dimensions to the Church speaking up:

- The church getting actively involved in an issue.
- The church speaking with a moral voice.

The greatest moral voice in our time is Pope Francis, he has a bully pulpit, he's in a position to speak out, and he does. He has said various things about nuclear weapons, about interfaith relations, about sexual abuse. He has done what we see in the prophets, he has acted parables.

Some examples:

1. The woman who had a child out of wedlock was afraid that the priests would not baptize him. The Pope phones her and says if you have any trouble, come over here and I'll do it.

2. On Maundy Thursday for the foot washing he goes to a prison and washes the feet of 12 prisoners, six men and six women, among them, three Muslims. What does that say?
3. The pope meets with refugees and with some consultation brings three families back to Rome with him and personally helps them get established in Italy.
4. He travels to meet the Patriarch of Moscow on one occasion and the Ecumenical Patriarch on another. Now, western Christians don't spend a lot of time thinking about the Eastern Church, but the Orthodox church spends a great deal of time thinking about the bad deal that it got from the west. So there are photos of the pope bowing to these patriarchs. That may not have struck us as terribly important, but to the average Orthodox, who would see that picture, that would be huge.

### Career as an Academic

I enjoyed my teaching career enormously. I taught one course, *Introduction to Religious Studies* and taught it 75 times. People would ask, "Didn't you get bored?" No! Because the consumers were different every time. Yeah, I could recycle my jokes. And also the energy of young people and, in a sense, the naivety of young people gives them the opportunity to ask very basic questions. So, that first course had units on all the major religions. When I got to the unit on Christianity, I discovered (time after time) the image of Christianity held by most of my students were the Pope, and the television evangelists. Why is that? Because of the fact that that is accessible to them on TV and YouTube and this is an iconic generation. It's a post-Gutenberg generation. By and large, they don't read, they watch. They see. And what they see is the Pope, or on the negative side, they see about the sexual abuse scandal. Because that's on TV. So, I enjoyed the freshness and the willingness to question and explore that my students did. I

*"The greatest moral voice  
in our time  
is Pope Francis,  
he has a bully pulpit,  
he's in a position to speak out,  
and he does."*

told them that they were getting a far better education at SFU than I did at University of BC (UBC) because; well, when I was at UBC we would spend a yearlong course and write one paper. I had my students write four papers in 13 weeks. And they hustled and they learned. And I had great evaluations and it was a great experience to do that.

Now, Ministry. Always at the first class, somebody would say do you have a religion yourself and I would say, "Well maybe I do and maybe I don't." SFU is a secular university so it is not a requirement that I do. So, if you're still interested, ask me at the last class and I'll tell you. And I did that so that I would not be clocked for bias, all the way through. And then, at the last class, somebody would always ask and I would say, "Yes, but I want you to guess first." And they would guess Buddhist, atheist. One time I even got Native. So then I would tell them that I was an Anglican priest. And it did blow a few circuits to tell them that.

Now, on the ministry side, once again the church has dropped the ball. It hasn't invested in University chaplaincy to a degree that would the chaplaincy to do an effective piece of work. There are volunteer chaplains, and they go up once a week and have a cuppa coffee with somebody. That's it. So, I found that a lot of students would approach me on spiritual issues. Students from the entry level courses. And in a 13-week course, by about week 11, there would be a shift in the class in the direction of a spirituality seminar. I didn't



# Sacred Earth Camp

CAITLIN REILLEY BECK

Youth & Children's Ministry Coordinator, diocese of New Westminster

ANNA SAUNDERS

Christ Church Cathedral & St. Brigids



## Diocesan Youth Movement

### YOUTH CONNECTIONS

News & Events for Youth in the Diocese of New Westminster

#### youth groups •

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

#### contact • Caitlin Reilley Beck

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

*“As a community focused on watershed discipleship, Salal + Cedar has the capacity to help young people really engage with the land in this watershed and learn about its history, its peoples, its biology and the issues that affect its ability to thrive and support all kinds of life.”*

There aren't very many kinds of magic that I can honestly say I believe in; but I believe in summer camp magic. I have seen it at work—the effects of fresh air, campfire songs, being away from home, close friendships, and the mentorship provided by counselors—there is something transformative about these ingredients. Summer camps have been a part of many people's journeys of faith. Sacred Earth Camp is a new iteration of this tradition.

Renewing our connection with wilderness and a good dose of sun and water are staples of summer camps of all kinds. When Salal + Cedar first began to conceive of Sacred Earth Camp, we took this piece of camp and deepened it. As a community focused on watershed discipleship, Salal + Cedar has the capacity to help young people really engage with the land in this watershed and learn about its history, its peoples, its biology and the issues that affect its ability to thrive and support all kinds of life. Both environmental and indigenous justice are threads that run throughout the camp, from the process of finding leadership, to camper invitations as well as the content of camp itself. Campers are taught about the Fraser Watershed by conservationists, historians, activists, and elders. They also have the opportunity to try their hand at different types of activism and to guide the direction in which they would like to take the camp given what most speaks to them. Last summer, campers turned their passion for indigenous land justice into spoken word poetry and statements, which they shared

at a public consultation about the expansion of the Kinder Morgan Trans Mountain Pipeline as well as in national news coverage.

Sacred Earth Camp also takes creating safe, supportive community to a deeper level. As a part of the leadership development process, campers are invited to work with one another and with leaders to build fruitful relationships that honour all the different pieces that make them who they are. Young people of different shapes, sizes, races, genders, abilities, classes, faiths, opinions, and traditions are welcomed to camp and over the course of two weeks are invited to learn from one another and become a community. In the context of this safe and supportive community they prepare meals, share living space, do conservation projects and farm work, try new things, take risks, play together, laugh a lot, drum and sing, worship God, tell stories, make plans, fight, resolve conflicts, learn and ultimately grow. This is how summer camp magic leads to transformation at Sacred Earth Camp.

But you don't need to take just my word about Sacred Earth Camp's magic. In fact it is always best to hear the magical properties of a camp described by those campers who it has transformed. Here is what camper and young person Anna Saunders from Christ Church Cathedral had to say about last year's camp experience:

“There were many aspects of sacred earth that I liked. The leaders gave us amazing freedom over what outings we wanted to do, whether we even wanted to go on them, and their main concern was whether we were in a safe space. They gave us freedom to leave a situation, activity, or conversation if needed. The first week was more structured, we had planned outings and we got to know the place, whereas the second week we planned our own outings, chose our own activities, and sometimes even led them! What we did ranged quite a lot, we would sometimes just go out for a swim and get a snack afterwards, protest at a Kinder Morgan pipeline hearing, or just stay and chillax at the site. Even though they gave us amazing freedom of where we wanted to go, when we wanted to go, or if we even wanted to go the days were still structured in such a way that we were always entertained, whether we were just hanging out with each other or if we were going out for an activity.

I think other people would like it because the camp experience you get there is unlike any other. Its an incredible spiritual experience and you learn something every single day, each night we had night circle where we would go over the parts of our day that we loved and one part that we weren't too keen on. We would also do other things at night circle, often singing and drumming. Many camps are kind of controlled in a hierarchy but at sacred earth the counsellors and campers are on equal footing. The leaders still maintain responsibility but have equal respect for us as we have for them. The camp is also very accepting when it comes to both the leaders and the campers, the first thing we go over at the start of camp is which pronouns we prefer, which personally is very important to me. The camp is small and intimate and so you form a connection with everyone. I left feeling like I had known everyone for years (a couple of whom I had!).”

If you or your parish would like to support Sacred Earth Camp this year, there are all kinds of ways to contribute. Whether it is financial support, volunteering, prayer, making meals or sending campers, we would be happy to receive your contributions. To learn more, get in touch with Laurel Dykstra at [salalandcedar@vancouver.anglican.ca](mailto:salalandcedar@vancouver.anglican.ca). ✦



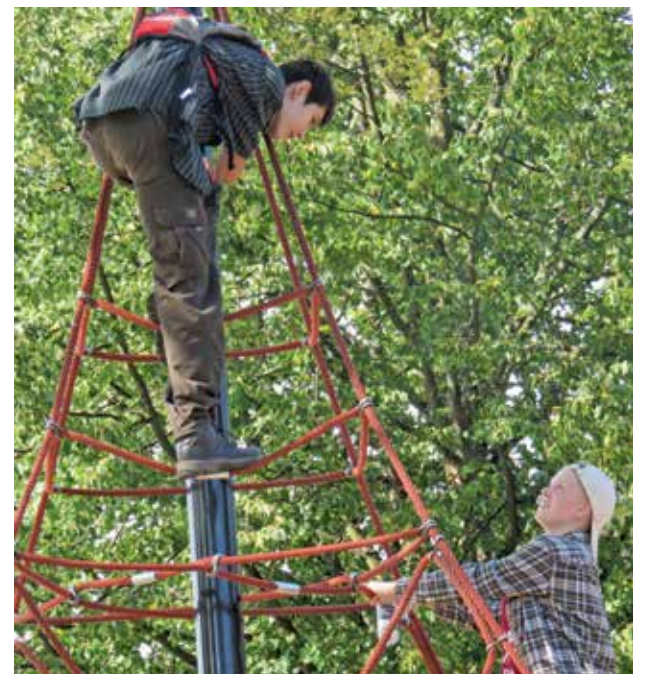
Anna Saunders and Pablo Sharpe at a park in Burnaby. PHOTO Devin Gillan



LEFT Anna Saunders participates in a sharing circle. RIGHT Zoë Peterson and Anna Saunders talk to a CBC reporter about the Kinder Morgan pipeline. PHOTOS Devin Gillan



Camp Participants learning a hand drum song, A Rocha farm, South Surrey. PHOTO Devin Gillan



Jon Trosky and Anna Saunders, East Vancouver. PHOTO Devin Gillan