


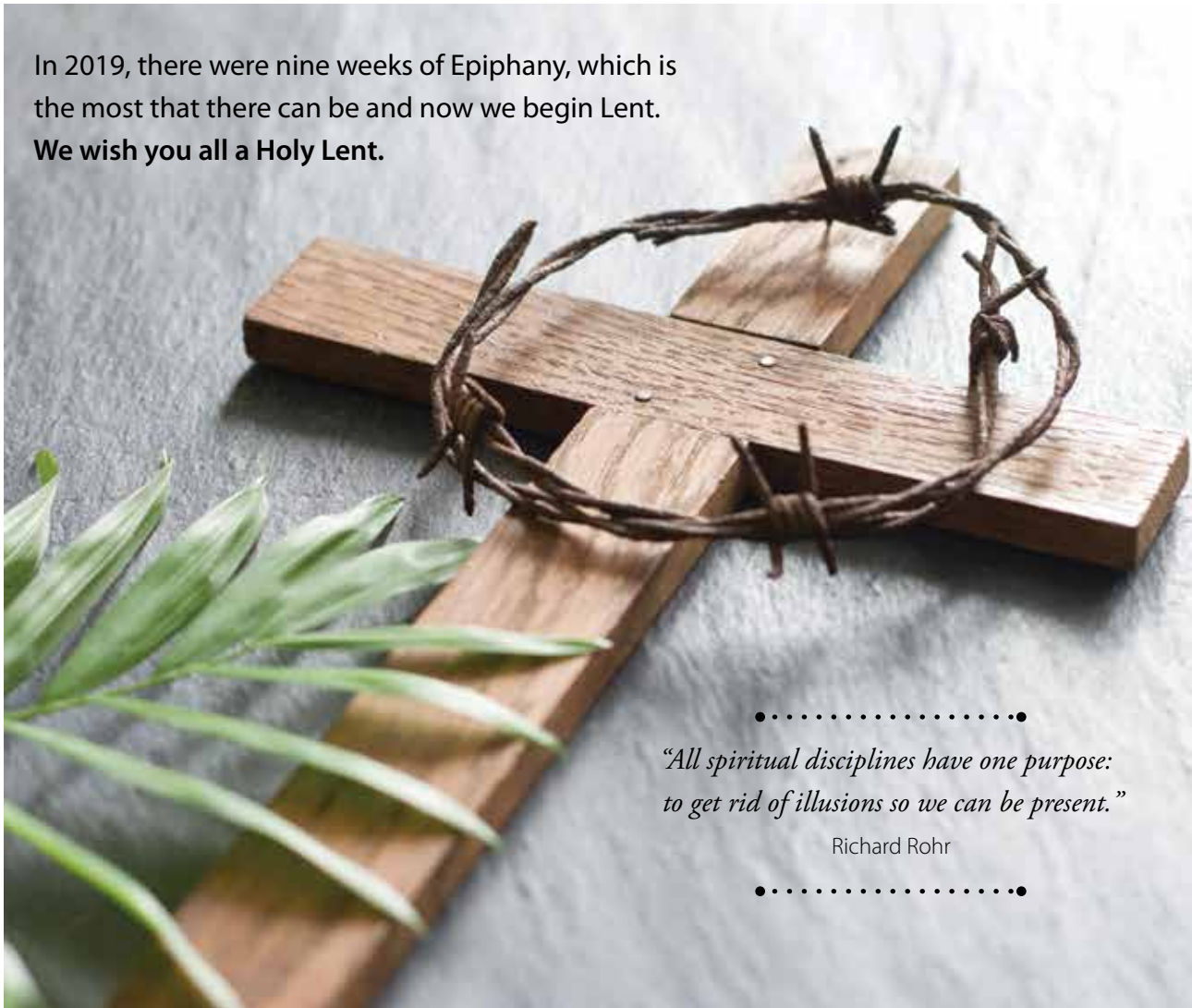




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In 2019, there were nine weeks of Epiphany, which is the most that there can be and now we begin Lent. We wish you all a Holy Lent.



.....

*“Fasting is the soul of prayer,
mercy is the lifeblood of fasting.
So if you pray, fast; if you fast, show mercy;
if you want your petition to be heard,
hear the petition of others.
If you do not close your ear to others,
you open God’s ear to yourself.”*

St. Peter Chrysologus

.....

*“As Lent is the time for greater love,
listen to Jesus’ thirst...
‘Repent and believe’ Jesus tells us.
What are we to repent?
Our indifference, our hardness of heart.
What are we to believe?
Jesus thirsts even now,
in your heart and in the poor—
He knows your weakness.
He wants only your love,
wants only the chance to love you.”*

Blessed Teresa of Calcutta


.....

.....

*“All spiritual disciplines have one purpose:
to get rid of illusions so we can be present.”*

Richard Rohr

.....



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With every blessing,



Michael Thompson
General Secretary,
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MAR-JUN 2019





The January 12 group photo. PHOTO Jane Dittrich

An Invitation to Dialogue

CHRISTA GROVES

PWRDF Representative, Church of the Epiphany, Surrey

On January 12, more than 30 people from around the diocese joined together for a day of learning, fellowship and inspiration at the Synod office. *An Invitation to Dialogue* was a session about the Primate’s World Relief and Development Fund (PWRDF) when and where parish PWRDF reps, clergy and others interested in PWRDF gathered to learn more about the work of PWRDF and how to promote and support it in our parishes and in the diocese. The key leaders for the day were Kim Umbach, the National PWRDF Coordinator, and Suzanne Rumsey, the PWRDF Public Engagement Coordinator.

The day began with prayer and then a chance to get to know each other a little better. Next was a brief *PWRDF 101* lesson, to ensure everyone had a basic overview of the fund, its mission, values, and vision, and the projects and programs it supports. We learned that in 2017, PWRDF, through its various partners, supported 67 projects in 33 countries, the proportion of donations that come from individual contributors and parishes, Global Affairs Canada, through bequests and from other sources, as well as the breakdown of funds that go to administration versus the various projects and programs. A particular highlight was to learn more about the *All Mothers and Children Count* program, a four-year program for a number of countries in Africa, where Global Affairs Canada has committed to a six to one matching of donations. We also learned about the Canadian Indigenous culture programs, emergency response funding, refugee support and various other development programs.

Following the overview, we had a session on honing our PWRDF presentation skills—very useful for delivering presentations to our congregations. We learned how to apply the “Rule of 3” (a principle used in writing and public speaking that suggests that a trio of events or characters is more effective in communications) to make our presentations more meaningful and memorable. We worked in pairs to outline our own presentation and a few people volunteered to deliver their speeches to the group. The session was valuable for those with little experience in public speaking.

Clare Urquhart, member of the PWRDF Youth Council

CONTINUED ON PAGE 3



LEFT The plenary at the Clergy Day during the last reporting back phase. RIGHT Suzanne and Kim on January 10. PHOTOS Randy Murray



Breakout Group on January 12. PHOTO Jane Dittrich

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



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



The Archbishop of New Westminster

The Most Rev. Melissa M. Skelton

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Thank you!

An Invitation to Dialogue

CONTINUED FROM PAGE 2

and a member of the diocese of New Westminster, presented the *I Care Campaign*, a Canadian Foodgrains Bank initiative, aimed at advocating the Canadian Government to do more to address global poverty and hunger.

Lastly, we worked in small groups to share ideas on what we are doing in our parishes to promote PWRDF, along with providing feedback on how we might work together more as a diocese or in regions.

We were thankful that Archbishop Melissa Skelton was able to attend for the wrap up, especially since she was feeling under the weather and still took the time to come and show her support and appreciation.

I very much appreciated this opportunity to learn and share with others throughout the day. I even made a good start at planning our next PWRDF activities in my own parish. A big thank you to Peter Goodwin, Margaret Marquardt, Archdeacon Douglas Fenton and Suzanne and Kim for both organizing this special day and for all they do to promote the work of PWRDF. ✦

Suzanne and Kim were in the diocese of New Westminster beginning Thursday, January 10 when they facilitated a similar session to the one described by Christa for the clergy of the diocese at a scheduled Clergy Day, also at the Synod offices. At that day-long session, approximately 50 clergy of the diocese were on hand to dialogue with Kim and Suzanne and share what is working in diocesan parishes regarding PWRDF engagement, what could be improved, and some intentional strategies that might create an atmosphere for those improvements to occur. Unfortunately, Archbishop Skelton was unable to attend, as she had succumbed to a nasty bug the night before and really needed to spend a couple of days away to recover and recuperate. It was great that the Archbishop, her husband the Rev. Eric Stroo and “Teddy the Westie” were able to attend the closing portion of the January 12 session. • Editor



Ross Bremner of St. Laurence, Coquitlam shares feedback from his breakout group. PHOTO Jane Dittrich



Diocesan PWRDF Unit chair, Peter Goodwin, ODNW. PHOTO Jane Dittrich



Participants in the January 12 day stand while Archbishop Melissa Skelton offers prayers for the work of PWRDF. PHOTO Jane Dittrich



A panel discussion about PWRDF and the Canadian Foodgrains Bank partnership. PHOTO Jane Dittrich

CHURCH NOTICE BOARDS

THE SEVEN DEADLY SINS

THAT SHOULD NOT BE THERE!

WRATH (DIRECTED AT INVALID ADDITIONS)

1 1/2 8

GREED (USING TOO MANY OF THE PARISH PINS)

XMAS 2007

SLOTH (NOT REMOVING OLD NOTICES)

FLOWER ROTA CHURCH CLEAN IDES- PERSONS OTA

PRIDE (COVERING UP OTHERS' WORK)

CHARITY CALENDAR LIFE DRAWING

LUST (COVETING THY NEIGHBOUR'S FONT, LAYOUT, ETC)

COME TO ST JOHN'S IT'S GREAT

ENVY (RIVAL CHURCHES POACHING OUR CONGREGATION)

BURNS NIGHT FEAST FOOD BANK CHURCH SUPPER CURRY NIGHT SLIMMING CLUB

GLUTTONY (OVERINDULGENCE, ETC)

CartoonChurch.com



The Elements of Communion await the Offertory procession. PHOTO Randy Murray

The Archbishop’s Epiphany Visit to ‘Epiphany’, Surrey

RANDY MURRAY
Communications Officer & Topic Editor

On the Feast of the Epiphany, January 6, 2019, Archbishop Skelton visited the Anglican Parish of the Church of the Epiphany, Surrey (‘Epiphany’). A patronal festival is always a great time for parish celebrations with special music, prayers, blessings and a potluck lunch after worship. The archiepiscopal visitation made the parish’s 2019 celebrations even more memorable.

There were more than 125 in attendance at the liturgy which included the singing of Epiphany Carols led by Director of Music, Elizabeth Gilchrist and the choir, a presentation to the younger members of the parish by Archbishop Skelton and a sermon preached by Archbishop Skelton taking the Gospel for the day, *Matthew 2:1-12, the visit of the Magi following the birth of Jesus* for her text. During her talk with the younger parishioners, Archbishop Skelton made reference to the gifts brought to the Christ child and she asked, “What gifts do you think Jesus would like us to bring?” Later in her sermon she spoke about the story and the idea of “following something important, that is on the horizon.” Moving toward something tangible but not yet in the grasp resonates with ‘Epiphany’, Surrey as they have been involved in 11 years of planning that will result in selling a section of their property, demolishing their current buildings and constructing new purpose built worship and gathering spaces tailored for ministry in the 21st century, and of specific benefit to the Guildford Park

neighbourhood where they are situated. For those of you who follow the life of our diocese and its parishes you will be familiar with the story of the cohort of Chaldean Christians, many of whom are newcomers to Canada from Iraq who followed their priest, Father Ayoob Adwar, a young man who had made a decision to leave the Catholic Chaldean Church and worship at ‘Epiphany’, Surrey. The Chaldeans found a warm welcome and a home at ‘Epiphany’ and during the years since he first arrived at the Surrey church a great deal has happened, including, his Confirmation in the Anglican Church of Canada on December 18, 2016, and the subsequent reception and recognition of his priesthood during a special liturgy presided over by Archbishop Skelton on March 26, 2017. Recently, Rev. Adwar completed an interim ministry post at St. Timothy, Brentwood. There is of course still some work to be done in order to ensure the full inclusion and involvement of the Chaldean cohort. So, following the Eucharist on January 6, 2019, Archbishop Skelton with the aid of Afkar’s (Rev. Adwar’s sister) excellent translation skills, held an informal dialogue with an intergenerational group of approximately three dozen members of the Chaldean community, many of whom have been attending worship at ‘Epiphany’ for five years. As this group continues to make important

CONTINUED ON PAGE 5



LEFT Archbishop Skelton uses a textile creche made in Peru to illustrate her message to the younger members of the parish based on the Gospel, *Matthew 2:1-12*. RIGHT Archbishop Skelton with Gailan, the youngest chorister. PHOTOS Randy Murray



The Eucharistic Prayer. PHOTO Randy Murray



LEFT Photo opportunities after lunch. RIGHT Priests pose with young Karate champion: The Rev. Stephen Rowe, Archbishop Melissa Skelton, Luke and the Rev. Paul Guiton, honorary assistant priest at ‘Epiphany’. PHOTO Randy Murray

PAD Continues to Grow in the Diocese of New Westminster

RANDY MURRAY

Communications Officer & Topic Editor

A conversation with Administrative Assistant, Rachel Taylor, the Director of Finance and Property, Rob Dickson

Pre-Authorized Donation (PAD) giving to parishes utilizing the diocesan system continues to grow and is quickly becoming the preferred method for many in the diocese of New Westminster.

The diocesan PAD system is administered by Rachel Taylor, the Administrative Assistant to Finance and Property at the Synod Office (Rachel is also the Registrar for the Diocesan School for Parish Development). The Synod staff leadership team member with oversight of PAD is Director of Finance and Property, Rob Dickson. Rachel and Rob agreed to take some time to answer a few questions about this rapidly increasing method of supporting God's mission through financial support of the parishes, organizations and related groups of the diocese.

Q. Rachel, how would you describe PAD giving to someone not familiar with the concept?

A. PAD giving is a pre-authorized donation program either through a credit card or bank account—similar to how many charities (*The Red Cross* and *Doctors Without Borders*, for example) withdraw an automatic payment from their donors. The Synod Office conducts this withdrawal from over 1,200 donors at 63 parishes on the 15th of each month and sends a PAD report to all parishes on the 19th of each month. Although a banking transaction fee and credit card processing fee are applied to each transaction as per the bank's business arrangement, the Synod administrators do not apply any additional fees to this service, and all donations are applied directly to the ministry of each parish.

Additionally, ministries in the diocese not connected to a parish (Salal + Cedar and the *care + share* program, or the Archbishop's Fund for Refugee Resettlement) can be directly funded via monthly offering, ensuring additional stability in their budget needs.

Q. Rob, what year did the PAD program begin at the Synod Office and how did moving toward this system come about? And what was the approximate amount going through the PAD system in the early days?

A. The PAD system came in to being about 2005. I do not know what precipitated that decision, but I assume parishioners were seeing this donor facility at other organizations and realized the system would be a significant help to parishes and their ongoing financial and stewardship processes. It has been successful beyond original expectations.

The first year of PAD the approximate total revenue for parishes was about \$50,000. As Rachel can confirm, the revenue for parishes and related groups will exceed \$3,000,000 in this year—2019.

Q. Rachel, where is annual PAD giving at as of the beginning of 2019? Have you noticed an increase in your time on staff?

A. The annual PAD giving is peaking at about \$260,000 each month, and I can confirm that this will bump us up over the \$3,000,000 mark for 2019. When I first joined the diocesan staff team in February 2017, the monthly giving was peaking at \$230,000 per month. I have also noticed an



Rachel and Rob. PHOTO Randy Murray

increase in parishioners, treasurers and envelope secretaries asking questions and wishing to become involved!

Q. Rachel, how do new PAD givers come into the program, is there one particular scenario or a combination?

A. There are two sure-fire ways to become connected with the program—and giving me a call at 604.684.6306, ext. 220 or sending me an email to rtaylor@vancouver.anglican.ca is the fastest method! However, interested parties can also speak to their treasurer or envelope secretary in order to receive a PAD form which will be sent on to the Synod Office as soon as possible. If new participants in the program are hoping to use a direct debit from their bank account, please make sure there's a void cheque or direct debit request form included in your PAD package.

Q. Rob, what are the benefits of PAD for our parishes? We know that PAD can be used for other organizations connected to the diocese, PWRDF, Mission to Seafarers, Street Outreach Initiative. How does that work?

A. PAD has been a huge assistance to parishes by leveling out the giving pattern of parishioners. By utilizing PAD, parishioners continue to support their parish month by month even though they might be absent from Sunday worship. It has helped to reduce the dependence on end of

year giving in November and December and has allowed parish leaders to have greater confidence in parish budgets.

We now have some donors who are supporting other diocesan ministries such as Mission to Seafarers, Salal + Cedar, Street Outreach Initiative and other ministries to provide regular monthly support to the ministry they wish to support.

Q. Rachel, what are the benefits for individuals who chose to give through diocesan PAD?

A. The greatest benefit for individuals is ease of transfer. No missing envelopes or missed donations due to not having been at church for a while! This also helps keep the parish accounts healthy, as the PAD donations can be quite closely estimated and ensure a month to month donated income. This is a significant assist to planning parish budgets for mission and ministry.

Q. Rachel, are there any new technological innovations on the horizon that will make PAD even more effective.

A. Currently the staff here at the Synod Office is looking into *Square* technology (*Square* is a company that makes a small portable card reader that plugs into a mobile devices audio jack) and mobile credit card processing devices in order to facilitate one-time payments at special events or for special collection. I am hoping that these new devices can assist in setting up recurring payments as well.

Q. Rob, what are the costs involved with the financial institutions that handle the mechanics of the diocesan PAD program? How do these costs stand-up against other giving methods?

A. I am not aware of the specific costs of other giving programs, but I do know that often their costs run from 12% of the gifts all the way up to over 20% of the gifts.

The diocesan PAD program only has the costs of the payment companies and these are minimal:

Direct debit to Bank account:	\$0.20 per debit
MasterCard per transaction:	2.15%
Visa per transaction:	2.50%
American Express per transaction:	4.30%

The diocese does not charge any administration fees on PAD transactions. The net monies donated flow through directly to the parish or related ministry.

The results are in and the facts are that the PAD system has been a major support to the finances of parishes, and it operates in a very quiet way with parish volunteer envelope secretaries and treasurers providing the bulk of the work to make this system happen. They are supported with some key support from diocesan staff like Rachel Taylor and the overall leadership of Rob Dickson. PAD works well and the proof is its continued growth year after year. ✠

The Archbishop's Epiphany Visit to 'Epiphany', Surrey

CONTINUED FROM PAGE 4

contributions to the life of the community, Archbishop Skelton wants to know what she and the diocese can do to help. The principal request was for a translator, particularly for someone who can translate the Bible readings and prayers used in the liturgies into Arabic and/or Aramaic. A job description has been developed and funding has been sourced for this role. The meeting concluded with Epiphany's rector, the Rev. Stephen Rowe encouraging the Chaldean group to quickly move to the hall for the lunch "before the Canadians eat it all."

Following worship, there was a potluck luncheon in the parish hall with the majority of those who had gathered for the liturgy in attendance. After she had finished her meal Archbishop Skelton participated in many photo opportunities including some photos with Gailan the youngest member of the 'Epiphany' choir and Luke who at the age of 7, has been involved in competitive Karate since he was 5. Luke had brought his tournament medals to church to show to the archbishop.

After lunch, Archbishop Skelton met with parish leaders and facilitated a discussion about raising neighbourhood awareness about the proposed partnership between 'Epiphany' and the Surrey Food Bank which could ultimately

expedite the planned project that would not only see the construction of new church buildings but also establish a purpose-built food bank facility to serve those who are in need in the City of Surrey. ✠



Archbishop Skelton is presented with a bouquet of flowers by the Chaldean cohort following the Eucharist. PHOTO Randy Murray

care + share Supports a Living Vocation for Ecological Justice

LINI HUTCHINGS
Salal + Cedar Watershed Discipleship

In my neighbourhood in East Vancouver, there is a May-tree that has been threatening to come into bloom ever since mid-November. Most deciduous trees set their buds at the end of the growing season, even as they withdraw their food reserves to wait out the cold, dark days. It's a measure that has always amazed me, this sign of faith in the continuation of life. This May-tree seems ready to interpret the slightest sign of spring as a cue to burgeon. What is it thinking? Only what the other trees are thinking; the May-tree is simply thinking out loud. It seems that the created order is always prepared for growth and generosity, always ready for the smallest sign that abundance is in the offing.

For Salal + Cedar Watershed Discipleship community, our growth this past season owes thanks to you, for the gifts you have made to our ministry through *care + share*, the flow-through donations initiative of the diocese of New Westminster. It turns out that quite a lot can be done with the small and not-so-small amounts given by individuals and parishes to support this outreach work.

Some of your gifts we have stewarded into a project with highly visible results and the potential for long-term healing: the Coleman Creek Restoration Project. Since it was built creek-side 110 years ago, St. Clement's parish in North Vancouver has been caretaker of this small piece of stream, in which salmon have spawned within living memory. The parish sought our partnership in restoring the habitat to give appropriate hospitality to the native species of this area. Together with a conservation biologist and dozens of participants of all ages, Salal + Cedar removed several truckloads of invasive species and planted 160 native species. Creek restoration continues into 2019, a project made possible through community sharing.

At another parish in the diocese, Salal + Cedar assisted in an established project: St. David and St. Paul in Powell River is home to the Sycamore Commons permaculture project, a living and active sign of relationship to the earth and to one another. Salal + Cedar brought a group of youth to a work bee in August, a mutual support opportunity that we hope we'll repeat in the future.

Love of place is essential to our ministry; it is also inseparable from the people of this place. In this spirit, our work for environmental justice naturally overlaps with Indigenous justice. In 2018, Salal + Cedar participated in multiple Indigenous-led events such as the ten-thousand-strong *Watch House* march, a press conference with *Salmon are Sacred*, the Squamish nation victory march after the Federal Court of Appeal ruling, and many other actions and events directly or indirectly related to the marginalization of Indigenous people and the expropriation of their unceded lands. In addition, we raised almost \$3,000 for the Indigenous frontline communities Tiny House Warriors and Unist'ot'en Camp.

In continuing to create an identifiable place for Christians to gather at environmental justice events, Salal + Cedar joined a large community of lower mainland residents in regular blockades of the Kinder Morgan marine terminal and brought weekly, practical signs of support to frontline communities peacefully protesting the expansion of the Trans Mountain Pipeline. On April 25, Salal + Cedar gathered hundreds of individuals from many faith backgrounds to bring active signs of their prayer to the gates of the facility. Among those who embraced this opportunity was former chair of the diocesan Mission and Ministry Development Committee, David Swan. "I knew I wanted to get involved in eco-activism tied to my theology and this action met my hunger for involvement," says David. "I trusted Salal + Cedar as a way to engage intelligently and respectfully. I am very conscious of the terrible things we and the church have done to First Nations people. Risking arrest to stand with the Coast Salish people as they protect their rights and responsibilities to this land is part of my prayer for forgiveness." David was one of over 230 people arrested in opposition to the pipeline expansion in 2018.

In addition to these efforts, Salal + Cedar offered several educational visits offering our own Sunday School curriculum, co-sponsored a book launch with *Streams of Justice*, provided jail and court support for Kinder Morgan direct action arrestees, participated in a wild church panel, facilitated a bird walk, and screened the film *This Changes Everything* (including a guided discussion and a fundraising art auction). Salal + Cedar has become a sought-after resource in nonviolent direct-action training for the wider community.

For abundance to happen, rainfall need only be adequate; the sun need only rise as it has been set to do; roots need only extend their tender inquiries into the unyielding

CONTINUED ON PAGE 7

"Salal + Cedar is one of the few places where I have been invited to bring my whole self to my vocation in the church. As a fat, queer, genderqueer, polyamorous person from a mixed religious background, my voice and experience and woundedness are included and cherished by this community... This year I was invited to take part in an ecumenical group of Christian leaders who conducted a blockade... in solidarity with local Indigenous leaders seeking to defend their unceded traditional territory. In doing so, I learned a great deal about courage, humility, solidarity, non-violent protest, prayer, creation, politics, and justice. I am grateful that the diocese of New Westminster continues to support Salal + Cedar."

Caitlin Beck,
musician & liturgist



The Rev. Elizabeth Mathers. PHOTO Laurel Dykstra

"My involvement with Salal + Cedar has surrounded me with life-affirming community, united by a passion for the integrity of God's creation and a commitment to respect, sustain and renew the life of the earth."

The Rev. Elizabeth Mathers,
retired deacon of St. Clement's



Bishop-elect, the Rev. Dr. Lynne McNaughton with the Salal + Cedar Banner. PHOTO Laurel Dykstra

"I was honoured and privileged to support Salal + Cedar in their resistance. They have uniquely and effectively confronted the willful ignorance and destruction of the oil industry and colonial legal system."

Kris Hermes,
author, activist, & legal support coordinator
for Protect the Inlet



Mike Galliford. PHOTO Submitted

"Salal + Cedar's Sacred Earth Camp brought to Sycamore Commons a welcome injection of youthful energy and inspiring reflection and action for the care of Creation. It also strengthened our presence in the local community and affirmed our positive relationship with our Tla'Amin neighbours."

The Rev. Ron Berezan,
deacon of the parish of St. David & St. Paul, Powell River

Topic 50th Anniversary

For the past few months we have been promoting the *Topic 50th Anniversary* commemorative publication planned to go to print in the fall of 2019, hopefully in plenty of time for the actual *Topic 50th Anniversary*, February 2020.

In order to assist with the costs connected to publication and distribution, a fund has been established and we invite you to consider making a gift to help with the

project. Financial gifts can be made online using credit cards via the diocesan website by clicking on one of the “GIVE” buttons found in the header and footer of each page of the site, www.vancouver.anglican.ca and selecting *Topic 50th Anniversary*, or send a cheque by mail made out to the *Diocese of New Westminster* with the words “Topic 50th Anniversary” in the memo line. The address is 1410

Nanton Avenue, Vancouver, BC, V6H 2E2

Here are two more photographs from the collection of the Ven. Ronald Harrison, retired Executive Archdeacon of the diocese of New Westminster and former associate editor and principal photographer for *Topic* in the 1970s and 1980s. ☙



The Camp Artaban staff for the 1976 “Girl’s Camp.”



Campers fresh from a swim gather on the pier at Camp Artaban, 1976.

care + share Supports a Living Vocation for Ecological Justice

CONTINUED FROM PAGE 6

places. We’ve put out some spindly, adolescent growth this past year, on which formed a proliferation of leaves and fruit. Your generous support of *care + share* makes this growth possible.

About care + share

As part of the mission and ministry of the diocese of New Westminster our shared diocesan outreach program *care + share* was established following a resolution at Synod 2011. The ministries included in *care + share* have submitted proposals to the Mission and Ministry Development Committee (MMD), and once their proposals have been approved by that body a resolution is presented to Synod and Synod votes on whether or not to accept the recommended ministries as *care + share* recipients for a two-year period.

Ministries included in *care + share* do not receive “funding,” instead they receive voluntary contributions made by

*“As we sought to be
good environmental stewards,
Salal + Cedar provided
cheerful volunteer labour
with excellent
planning, supervision and expertise.”*

The Rev. Dr. Lynne McNaughton,
rector of St. Clement’s, & at the time of this writing
Bishop-elect of the diocese of Kootenay

parishes and individual Anglicans, sent to the Synod Office which forwards funds several times a year to the *care + share* ministry groups.

Donations given by individuals and parishes to *care + share* go 100% to the groups we support. The overhead for fundraising and administration for *care + share* is included in the regular Diocesan Budget, and not taken from donations.

Donations may be directed to both ministries or to individual societies in any combination or amount. You may give to *care + share* via your parish stewardship program or as an individual. Together we as a diocese decide which ministries to support with voluntary dollars so please prayerfully consider your support of *care + share* and give generously.

To give please contact Rachel Taylor at rtaylor@vancouver.anglican.ca or call Rachel at 604.684.6306, ext. 220. ☙

*“Each encounter with Salal + Cedar
has left me inspired, emboldened, and aware
that I have been witness to sacred acts of grace.”*

Rudi Leibik,
frontline land defender

*“Salal + Cedar provides a deeply moving
and compelling opportunity for young people
to live out their faith in acts of justice and compassion.”*

Anne Kessler,
Youth, Children and Families Coordinator for Christ Church Cathedral



The Rev. Ron Berezan (centre) and his neighbour Ivan (in profile). PHOTO Laurel Dykstra

*“It is so inspiring to stand with like-minded people, from all walks of life,
who respect the earth and want to protect it for future generations.
I often see members of the Salal + Cedar community in this capacity, standing up for their beliefs. I am so very grateful.”*

Mike Galliford,
frontline land defender

So Many Marylins: Priest, Engineer, Artist... All Cut from the One Brilliant Diamond

The Retirement of the Reverend Dr. Marilyn Hames

RANDY MURRAY (WITH FILES FROM MARILYN HAMES)
Communications Officer & Topic Editor

November 24 and 25, 2018, the last Saturday and Sunday of the Church Year were very busy around the diocese of New Westminster and due to the sheer volume of activity a very important event did not receive the diocesan-wide exposure it so richly deserved. We are referring to the retirement of the Rev. Dr. Marilyn Hames, one of the most accomplished and eclectic people ever in our diocese.

She was kind enough to share some information about her origins:

"I come from Wales and lived there until I went to university in England where my husband Andrew and I were in the same class studying mechanical engineering. However, I returned to Wales after university until my parents died within two weeks of each other when I was 22. Then I moved to Newcastle on Tyne where Andrew was doing his graduate apprenticeship, while I commuted to Durham where I completed mine in civil engineering — cutting my teeth on restoring medieval stone-arch bridges, including the famous one pictured beneath Durham Cathedral. We emigrated in 1976, moving to Vancouver in 1980.

We used to be told, 'Get an education and get away from the mines,' I got half of that right anyway, but after spending ten years in bridge-design, construction and renovation, I moved into mining for the next 25 years — and loved it."

And Rev. Hames also shared information about her vocation and her current plans:

"As the longest-serving clergy person at St. Philip's, I was a member there for 27½ years, serving as a deacon for 4½ years (one of the first three deacons ordained together by Bishop Michael Ingham), then as a priest for 19 years (and the first in the diocese to be granted a license by Bishop Michael as a non-stipendiary priest). I have served with three rectors, four interim priests and a number of wonderful curates and students. I am also the only Canadian full member of the Society of Ordained Scientists having coupled unpaid ministry with an engineering and research career. I became a Fellow of the Engineers of Australia, besides being Chartered in the UK and working as a Professional Engineer in Canada.

My doctorate is in Christian Spirituality, specializing in local pilgrimages which I managed to do while working in mining all over the world, concentrating on finding 'better ways of doing things' to meet higher environmental and safety standards.

At the same time as being a parish priest, spiritual director and introducing St. Philip's to Godly Play, I was also a 'worker priest,' serving as a business executive and Vice President for two international companies in charge of engineering for the one, and research and technology for the other. Throughout my secular career I've always received the full support of those companies and my colleagues and was sometimes called on to provide pastoral support in remote places.

My husband Andrew and I celebrated our 45th wedding anniversary in August 2018, by going hiking in Namibia, having hiked in some of the remotest parts of the globe. Andrew, at one time had been the treasurer at Christ Church Cathedral, Vancouver (CCC) and later a warden at St. Philip's, now he currently sings in the choir at Shaughnessy Heights United Church.

Life seems to be completing the circle for me as I return to CCC where I was baptized, confirmed and ordained. Same goes for completing studies in Welsh and Celtic Spirituality at the University of Wales. That allows me to visit my brother and his son regularly in St. Nicholas (yes, the name of a village in the Vale of Glamorgan). Their cottage is in the Doomsday Book with stone walls three feet thick and an ancient hearth. It's a different world 'back there!' My intention is to be better-equipped to create Celtic-Style resources for personal devotions, retreats and special liturgies. I am also continuing with watercolour painting, with work being shown locally.

As of Advent 1, I returned to being a member of Christ Church Cathedral."

As Rev. Hames provided the bulk of the content for this piece, we thought it only fair to reach out to some folks and ask them to contribute a few words commemorating this retirement event:

"Marilyn kept everyone honest, so thorough in her executive business day job, and equally so at St. Philip's in her non-stipendiary ministry. A high ethic, rich spirituality and wicked sense of humour enabled a strong pastoral ministry. Even from her student days, she learned to stand up to challenges head-on,



yet she exercised humility in her role as priest. I have no doubt that parishes will call on her for spiritual input once she settles comfortably into her retirement."

The Ven. Ronald Harrison, former Rector of St. Philip, Dunbar; former Archdeacon of Vancouver & retired Executive Archdeacon of the diocese of New Westminster.

"What I treasure about Marilyn is her ability to put you at ease in any situation. She is so genuine, which is why she really shines in her pastoral role. I love listening to Marilyn's sermons. Every word is important, thought-provoking and deliberate. And always delivered with humour."

Vicki Potter, ODNW, St. Philip's parishioner, a Founding Member of Westside Anglicans Neighbourhood Ministry

Conrad Guelke, ODNW, long time St. Philip's parishioner, parish leader, diocesan leader and the first "official" editor of *Topic* sent Marilyn an email prior to her last Sunday as priest at St. Philip's. Here is an excerpt:

"In the words of Alfred Lord Tennyson, 'The old order changeth, yielding place to the new.' Clearly the 'old order' at St. Philip's is changing. As you prepare to 'semi-retire' take pride in the fact that you have made an impressive and sustained contribution to the parish throughout your non-stipendiary incumbency. This time has not been without its challenges, and your perseverance and faithfulness have made a difference. I will miss your sermons. I always enjoyed their 'construction' and the way in which you creatively combined theology, real world experience and humour to convey your message."

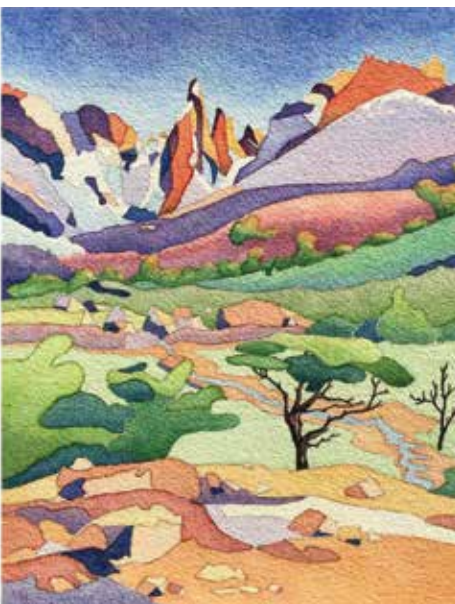
Conrad Guelke, ODNW

"Marilyn will be greatly missed at St. Philip's, she is part of the fabric of our parish. Having been both a parishioner and member of the clergy team, Marilyn has been involved in almost every parish ministry over the years. What I have appreciated most is her sense of fun, creativity, imagination, and wisdom. She has great stories and experiences that she shares at the right moment to make you laugh or give insight. It was Marilyn that introduced St. Philip's to Godly Play which has made a big impact to our church school. I wish Marilyn much joy and fun in retirement."

Charlotte French, ODNW, People's Warden, St. Philip's

LEFT Again we return to Rev. Hames own words for the cutline: "I come from Wales (where the leek is the national emblem along with the daffodil) — a part of Cardiff called 'Splott' — true, 'Splott Road, Splott,' although the BBC has recently gentrified its pronunciation to 'Sploow' — as in 'Oohw Sploow' :-) Being the Reign of Christ the day following my retirement, the theme included — not crowns, but tiaras, hats, fascinators and feather boas — not all worn by women, it was equal opportunity :-) OK so I have been known to dress up, not to mention dance on tables!"

PHOTO Derek Simpkins



"Marilyn Hames is an extremely gifted and capable priest. She was a vice-president of a company as well as being an accomplished artist. She is an expert in Celtic Christianity and a teacher of spiritual path and pilgrimage. She has a wicked sense of humour and a kind and patient listening ear. It was a great delight to work with Marilyn while she was a priest and spiritual director at St Philip's. Every blessing to her in retirement!"

The Ven. John Stephens, Rector of St. John's, Shaughnessy, formerly Rector of St. Philip's & currently Archdeacon of Vancouver

"So many Marylins: priest, engineer, artist... too many more to name, all cut from the one brilliant diamond. Retired, but the light still shines for the onward journey. God has blessed us with the knowing of her."

Anne Richards, former parish administrator at St. Philip's

"I enjoyed working with Marilyn at St. Philip's. She was always ready for a joke or a good chat on Sunday mornings. And she is/was very appreciative of my music ministry. She would check with me on any hymn tune or plain chant that she wasn't sure about because she wanted it to be right and it made it easier for both of us."

Michael Murray, Organist and Director of Music, St. Philip's

"Marilyn was an incredible priest and mentor to me while I was in my curacy. Marilyn is one of the most devout, gracious, and unfathomable people I've ever met: tough as nails and yet often vulnerable and forgiving, mystical and hilariously irreverent, confident but constantly open to learning new things, and almost boundlessly creative. Although there is much that divides us, I don't know that there is anyone else on earth to whom I relate so deeply."

The Rev. Clare Morgan, former assistant curate, St. Philip's; Chaplain at St. Jude's Anglican Care Home & House Manager, Hineni House associated with St. Margaret, Cedar Cottage.

Many thanks to Rev. Hames and those who contributed information, reflections and their memories for sharing this information about Marilyn's ministry and her professional life. And we hold her and Andrew up in prayer asking that God continues to bless their lives and ministry. ✠

LEFT The heartwar

A sample

Reverend PHOTO A



Rev. Clare Morgan, former St. Philip's assistant curate and currently chaplain at St. Jude's Anglican Care Home with Melinda Rundle. Rev. Hames had this to say, "The incredible 'Min' — Melinda Rundle who I have known for at least 20 years and who gave a magnificent, inspiring 'speech' via her computer-assisted communication voice." PHOTO Adele Wonnick RIGHT The Rev. Stuart Hallam, the Ven. John Stephens and the Rev. Dr. Marilyn Hames at the party. PHOTO Derek Simpkins



of Marilyn's current water colour pieces.



Andrew and Marilyn prepare to cut the cake. PHOTO Adele Wonnick



Rev. Hames and Hallam in the narthex at St. Philip's on November 25, 2018. PHOTO Adele Wonnick



Marilyn poses with a framed copy of Derek Simpkins's fabulous "Leek" photo. PHOTO Adele Wonnick



Mighty Min and a friend clean up after the retirement party. PHOTO Adele Wonnick



Rev. Hames administers Holy Communion to some younger members of the parish. PHOTO Adele Wonnick

Exploring Faith?

Four Christian Formation Courses Geared to Newcomers

JESSICA SCHAAP
Missioner for Christian Formation, diocese of New Westminster

Many parishes in the diocese are actively welcoming newcomers to new life in Christ in the Anglican Church of Canada. People are coming with backgrounds in other faith traditions, secular or no faith traditions, and other denominations. Some are getting prepared for baptism, others are just taking the first brave step of exploring Christianity. Many are hungry to build relationships, have their deep questions respected, and grow in their journey of faith. And whether we're new or not, I believe everyone is looking for these things in their parish. So, even if you do not have newcomers, read on! Throughout our lives we come to new times of questioning and re-evaluation of our choices, values, and core beliefs. Revisiting the foundations of Christian faith can yield new insight and integration of life's experiences.

Some of these courses are already actively used and adapted in the diocese. Others may be unknown to you. They all come out of an Anglican ethos while offering a diversity of approaches and content. The common denominator is that they all invite deep discussion on the core of Christian faith. What might work in your situation?

Pilgrim
 This course received profile in the November 2018 issue of *Topic*. It's here again because it's used and recommended in the diocese, and also because it is designed first for those "who are inquirers or new to the faith." The first stage called *Follow* is a set of four modules on these core Christian areas: The Baptismal Covenant, The Lord's Prayer, The Commandments, and The Beatitudes. Some of you may recall these core topics from the catechism found in the *Book of Common Prayer*. Each session includes prayer and invites questions, discussion, and further reflection. Each module comes in an easy-to-use booklet and is enhanced by videos found on their YouTube channel: *Pilgrim: A Course for the Christian Journey*. This resource is produced by the Church of England.

Alpha 2.0
 This is a revised and newly filmed version of the popular exploration of faith called *Alpha* which was launched by the Rev. Nicky Gumbel and Holy Trinity Brompton in 1990. The highlight of this course is the meal sharing, discussion time, and introduction to worship. It has been used as a tool to invite others to explore a broadly evangelical presentation of the faith. In our diocese, several parishes have offered *Alpha*. The version created for youth was particularly helpful in a parish with a number of English as a Second Language (ESL) parishioners. They provide promotional



materials for parishes to use and offer a Canadian website at <https://www.alphacanada.org/>

Christian Foundations
 Created by Canadian Anglicans, this course is based on a workbook exploring nine core topics of Christian faith. It is designed for those who have no background in the Christian faith or for those who want a refresher on the basics. A highlight of the resource are the small group discussion questions on contemporary issues such as refugees, politics and faith, and the "spiritual but not religious." Each module ends with a simple, short quiz to strengthen learning and retention. More information and an excerpt from the workbook can be found online at <https://www.wycliffecollege.ca/wycliffe-serves/christian-foundations>

Transforming Questions
 This course serendipitously came across my desk when I was looking for something else. It has not been used in

the diocese to my knowledge, but it's Anglican, it's pretty new (2015), it's free, and it looks worthwhile. It's offered by *Forward Movement*, a publishing ministry of the Episcopal Church of the USA. Like *Alpha*, it's also meant to be structured around a meal, some teaching, and small group discussion. Each session focusses on a fundamental question such as: Can we question our faith? Who is Jesus? How should I read the Bible? Does God answer prayer? Where do we go when we die? The course includes a downloadable pdf of a facilitator's guide and a participant's guide. Find it on the publisher's website at <https://www.forwardmovement.org/>

If one of these looks of interest to you and you'd like to know more, feel free to contact the Missioner for Christian Formation, the Rev. Jessica Schaap at jschaap@vancouver.anglican.ca. She would be happy to assist with helping parishes use and evaluate these resources. ✚

IN MEMORIAM

Charles Reynold Walters, Priest

July 19, 1927 – December 30, 2018

It is with sadness that we announce the death of Charles Walters, priest, at the age of 91, at his home in Lynn Valley, on Sunday, December 30, 2018.

Charles was born and raised in Antigua. He began his



PHOTO Submitted

ministry there as a young server at St. John the Divine Cathedral and progressed to Master of Ceremonies and member of the Guild of Servants of the Sanctuary.

Charles immigrated to Canada as a mature student, in order to study theology at Emmanuel College (University of Saskatchewan). Following his theology degree and ordination, he served in the diocese of Yukon and the diocese of Athabasca before being transferred to the diocese of New Westminster in 1980. He was Rector of St. John the Divine, Squamish (1980–1987) before terms as priest-in-charge at St. David, Delta and St. Mark, Kitsilano. His last appointment was as priest-in-charge at St. Alban–St. Dunstan, Aldergrove (1989–1994). He later served as an Honorary Assistant at St. Martin, North Vancouver until 2016.

While serving in the Lesser Slave Lake area, he spearheaded the Army Cadet Corps, and went on to serve as Chaplain to the National Air Cadets at Canadian Forces Base in Cold Lake, Alberta; Chaplain to the Army Cadets Battle School in Nanaimo, BC; Chaplain to Her Majesty's Canadian Navy (HMCN) at Canadian Forces Station (CFS) Aldergrove, BC; Chaplain to the RCMP, North Vancouver; and lastly, Chaplain to the 6 Field Engineers in North Vancouver, BC.

Charles will be remembered for his warm, pastoral and compassionate care to all those who came to him for comfort. He will be forever remembered by his loving wife Aukea, daughter Lucia (Colin), son Andrew (Miku), his grandchildren Amaiya, Sienna, and Bianca,

his brother Hugh (Addie), and nephews Hugh, Roger, and Charlesworth.

A memorial service was held Saturday, January 12 at St. Martin's, North Vancouver. ✚

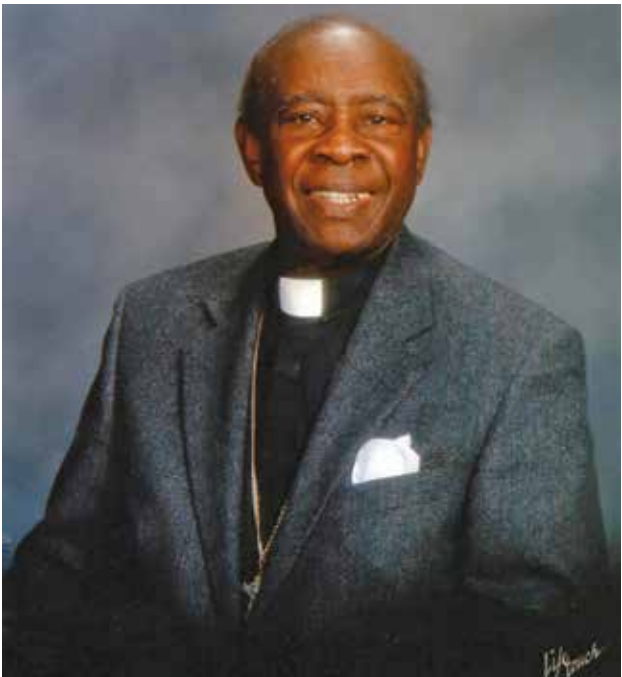


PHOTO Submitted

A New Bishop for Kootenay

Congratulations to the diocese of Kootenay and to the bishop-elect, the Rev. Dr. Lynne McNaughton. The Electoral Synod took place Saturday, January 19 at the Cathedral in Kelowna and was presided over by the Metropolitan of the Ecclesiastical Province of BC/Yukon, Archbishop Melissa Skelton. Rev. McNaughton was elected on the second ballot and will be consecrated May 16 at St. Charles Ganier Roman Catholic Church and then installed as the 10th Bishop of the diocese of Kootenay later that evening at the Cathedral Church of St. Michael and All Angels. Both churches are in Kelowna.

The election was held to choose a successor to Bishop John Privett, who retired May 31, 2018, after serving as diocesan bishop since 2005. Archbishop Privett, who also served as Metropolitan of the Ecclesiastical Province of British Columbia and Yukon beginning in 2009, resigned from that position April 30, 2018, and was succeeded the following month by Archbishop Melissa Skelton.

Currently Rev. McNaughton is Rector of St. Clement's, Lynn Valley and Deputy Prolocutor of General Synod. Rev. McNaughton has served as priest at St. Clement's since September 2008.

Ordained in 1986, Lynne began her curacy during her time as a transitional deacon at Christ Church Cathedral, where following her priesting in June 1987, was appointed associate priest responsible for societal ministry, such as working with groups building social housing and sponsoring refugees, general pastoral care and worship leadership.



The Bishop-elect and the Archbishop. PHOTO Jeff Donnelly

Going on maternity leave 1990–1992, Lynne continued part time as a teaching assistant at Vancouver School of Theology (VST) where she taught Advanced Preaching and the final year of the program's ministry course. From 1991–1995 Lynne was at St. Mary's, Kerrisdale as assistant priest, responsible for young family ministry and leading worship as part of a team. From 1995–2008, Lynne was Chaplain and Director of Anglican Formation at VST where she was responsible for daily Anglican worship and for supporting Anglican students in preparation for ordination, building community amongst Anglican students, and reporting to bishops on students' readiness.

The Rev. Dr. McNaughton has also been a huge part of the life of our diocese as Regional Dean of Granville/Point Grey Deanery, 2000–2006 and Archdeacon of Capilano, 2011–2016, to name but two of her contributions at the diocesan level.

At the national level, the Anglican Church of Canada, Lynne has served in numerous roles since 2010, as an elected General Synod delegate from the diocese of New Westminster, as a member of Council of General (COGS) from the Ecclesiastical Province of BC/Yukon to her current elected position as Deputy Prolocutor (vice-chair) of COGS, 2016, and next, the House of Bishop both nationally and provincially.

Please remember Lynne, her family, the Parish of St. Clement, Lynn Valley and the diocese of Kootenay in your prayers as they all move forward in mission and ministry. ✚

The Church of the Ascension at Cadenabbia on Lake Como, Italy

THE REV. ROGER WILLIAMS
Chaplain



Should you be considering a trip to Italy and to the region of Lake Como you might like to consider calling in on the Church of the Ascension at Cadenabbia (immediately opposite Bellagio) on Lake Como.

The church is open daily and our regular Sunday morning service in English is at 10:30am to which you would be most welcome at this very inspiring and beautiful part of the world.

The church is also available for weddings, renewal of wedding vows, baptisms, retreats and all the normal services of the church.

The church was built by residents and holiday makers back in the 1890s, it is one of the important landmarks of Cadenabbia and should you be walking the Greenways Walk it is mentioned as a place to visit. This prominent church with a number of fine features is immediately opposite the passenger and car ferry in Cadenabbia.

More information can be found on the website www.churchonlakecomo.com or Church of the Ascension Lake Como on Facebook. ✚

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

Deadline for
Topic Submissions

March 22 for the May issue
& April 26 for the Summer issue

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



AROUND THE DIOCESE

• First Staff Meeting of 2019 •

The first meeting of Synod Staff for 2019 took place at 10am on Wednesday, January 9. The chair for the meeting was the newly ordained deacon, the Rev. Tasha Carrothers, Missioner for Congregational Development for our diocese, and currently Honorary Assistant Curate at Holy Trinity, New Westminster. This was the first time Tasha had chaired a staff meeting since her ordination and she modelled some attractive headgear—a combination Fedora/Trilby/Straw Boater featuring a First Nations image.

Tasha opened the meeting by acknowledging that we meet on the unceded territory of Coast Salish First Nations: Musqueam, Squamish, and Tsleil-Waututh; upon which the Diocesan Offices are located.

Much of the session was spent on “check-in,” with each member of staff giving an account of their current work.

Among the highlights were:

- The work of Archbishop Skelton and Phil Colvin to implement a new online training system for Safe Church in all six dioceses of the Ecclesiastical Province—in our context, replacing the current workshop on the sexual misconduct policy;
- Another session of *Sharing Stories* produced by Indigenous Justice Ministry Coordinator, Jerry Adams featuring outstanding guests with specialized perspectives on Aboriginal issues and Reconciliation;
- Considerable work being done by an adjunct task force of the Canons and Constitutions Committee of Diocesan Council who are doing some extensive re-writing;
- The gathering of a committee on Christian Formation being assembled by the Rev. Jessica Schaap, Missioner for Christian Formation; some positive feedback being received regarding the *Living in the Edge* Advent program and plans for Lent;
- A very busy time for Rachel Taylor administering the Pre-Authorized Donation (PAD) program of the diocese, as the beginning of the year is when many members of our diocese commit to the

financial support of their parishes and other organizations, PAD continues to grow as a preferred method of giving;

- Continuing work on property development around the diocese which includes the work of the Property Development Committee.

A sad piece of news was the announcement of the resignation of Amy Thorogood, Caretaker/Verger of the Nanton Avenue properties, Synod Office/St. John’s, Shaughnessy. Director of Finance and Property, Rob Dickson described Amy as “more than a property administrator but a property Guru.” Amy left her position January 31 in order to resume her studies in architecture and design. She is missed.

And of course, birthdays were celebrated. The early January birthdays of Executive Archdeacon, the Ven. Douglas Fenton and Administrative Assistant, Reception & Screening in Faith Facilitator, Phil Colvin were marked with a Red Velvet Cake from Le Gateau Bake Shop on East Hastings Street. ✚



The early January birthdays of Executive Archdeacon, the Ven. Douglas Fenton and Administrative Assistant, Reception & Screening in Faith Facilitator, Phil Colvin were marked with a Red Velvet Cake. PHOTO Randy Murray



LEFT Amy Thorogood (we miss you). RIGHT The Rev. Tasha Carrothers, meeting chair. PHOTOS Randy Murray

• Thoughtful, Engaged & Generous Leadership Award •

VST announces the details of a significant new leadership award



The Vancouver School of Theology (VST) is delighted to announce the details of a significant new leadership award. The VST Principal’s T-E-G Award (thoughtful, engaged and generous) is a distinguished award for leading practitioners in the Christian faith to be nominated and recognized by VST for their contributions.

The VST Principal’s T-E-G Award is not restricted to alumni or affiliates of VST, but rather is an expression of VST’s stature in the wider community, with a strong and growing reputation for leadership development, innovation and change.

This award is intended to have a continuous presence in the community, through the annual support of its founding donors and others who also recognize the importance of the VST Principal’s T-E-G Award. For 2019, this award will be at least \$3,000 as a result of other contributions already received. Annual contributions and those earmarked to endow this award will be gratefully accepted.

Along with the financial acknowledgement, the recipient(s) will be invited to assume an active presence with VST in leadership initiatives. The VST Principal’s T-E-G Award will be presented as part of the annual convocation ceremony in May (May 13, 2019).

Nominations for the inaugural recipient

of the VST Principal’s T-E-G Award are welcome. They should be received by March 30, 2019. The award is open to all full-time ministry leaders within the first ten-years of full-time employment. Candidates will be known for their exemplary leadership and contributions in Christian ministry for the 21st Century, reflecting the virtues of thoughtful, engaged and generous in keeping with the mission of VST. Nominations should be directed to the VST Principal’s Office at klee@vst.edu. Successful recipients may receive this award once. ✚

Also, at VST...

Explorer’s Weekend from March 14–16

VST’s second annual *Explorer’s Weekend* happens March 14–16 at the school from 11am Thursday to noon on Saturday where and when each explorer will experience VST first hand by staying on campus, meeting faculty, students and graduates, attending classes and so much more. Additionally, explorers receive free registration into John Bell’s music workshop. If you are seriously discerning a call to theological education and would like to know more about this weekend, please don’t hesitate to contact Julie Lees at 604.822.6502 or jlees@vst.edu. ✚



AROUND THE DIOCESE

• Borrowed Headphones for Diocesan Filmmaker •

Independent filmmaker Cliff Caprani, a member of the Parish of All Saints', Ladner and also a participant in the St. David's, Delta music ministry has been an invaluable component of diocesan communications for ten years. He shared this photo that was taken while he was out doing some filming in mid-January. The filming involved on the spot interviews, and Cliff realized he had left his headphones at home so he asked a friend who lives near the location if she could lend him something to monitor the audio. She said, "No problem" and showed

up a few minutes later with the only pair that she could find, which belonged to her five-year-old daughter.

Needless to say, the interviewee had trouble keeping a straight face. ✦

"I should've spent the extra three bucks to get them in taupe."



PHOTO Gail Blanchette-Davies

• Great Marketing •

Kudos to the folks at St. James' for this first-class poster on the Cambie at Nelson bus shelter advertising their *Earth, Wind, Fire and Life* event that took place February 8,

2019. Signage and promotion around the diocese of New Westminster is getting better all the time. ✦

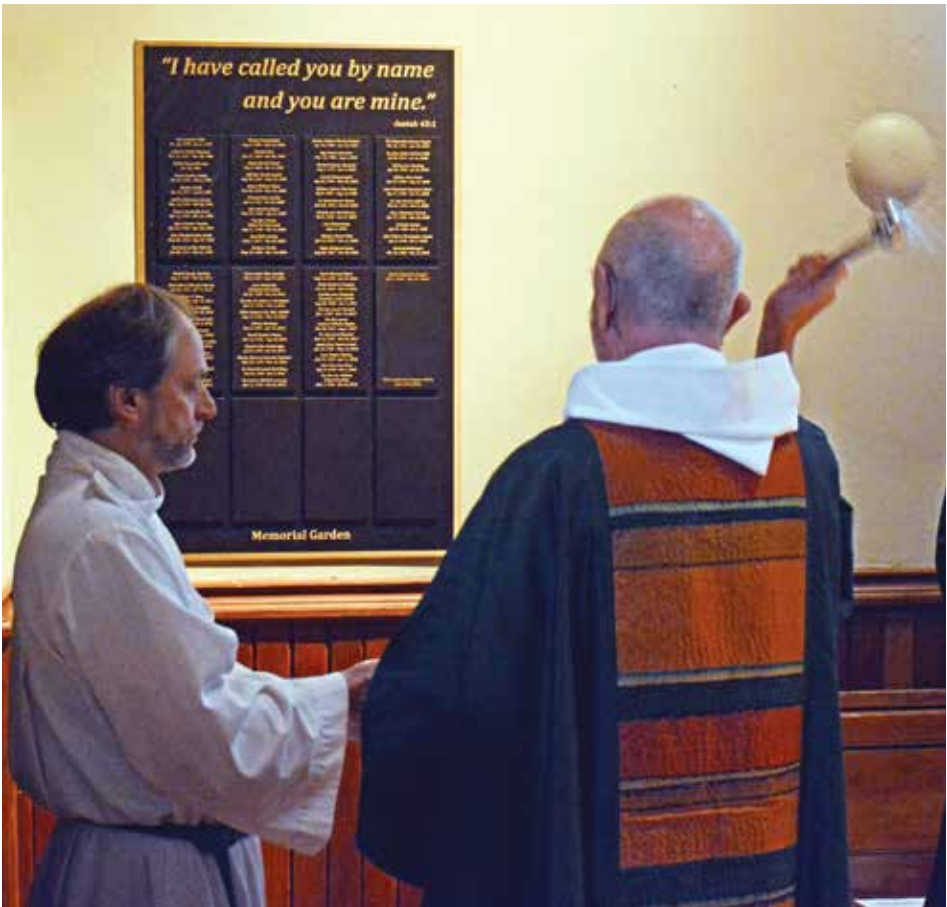


PHOTO Submitted by PJ Janson

• Dedication of the Memorial Garden Plaque at Christ Church Cathedral •

On Sunday, January 20, 2019, the Second Sunday after Epiphany, Christ Church Cathedral began the main Celebration of the Eucharist with a blessing and dedication of a new plaque. The beautifully crafted plaque which bears God's words from *Isaiah 43:1*, "I have called you by name and you are mine," actually consists of 12 individual plaques and is located on the west transept wall of the Cathedral's nave near the exit door that leads to the plaza overlooking the intersection of West Georgia and Burrard Streets in downtown Vancouver. Located on the northwest perimeter of the plaza is the Cathedral's Memorial Garden which contains the interred ashes of more than

70 people. Seven of the plaques and inscriptions in metal are permanent and the others are vinyl and will bear script in gold paint. When a vinyl plaque is filled with ten names and dates, the metal inscribed version will be created and replace the temporary plaque. Cathedral administration had contacted loved ones and next of kin well in advance of the January 20 dedication and invited them to attend. Although many of that group are current Cathedral parishioners there was also a cohort of folks who don't regularly attend worship at the Cathedral who gathered for the dedication and blessing. ✦



The Very Rev. Peter Elliott blessed the Memorial Garden Plaque aided by Preacher's Chaplain for this Eucharist, Vincent Carey.

• Salt Spring Symposium with John Dominic Crossan •

I Shall Not Hate • Rescuing the non-violent God from warring Christians

Dr. Crossan is the founder of the Jesus Seminar and the foremost New Testament Scholar in North America at this time. He will take us through an exploration how the God of the Bible has been used to condone or even promote violence. His skill as a writer and lecturer is to make complex ideas and symbols accessible to a lay audience.

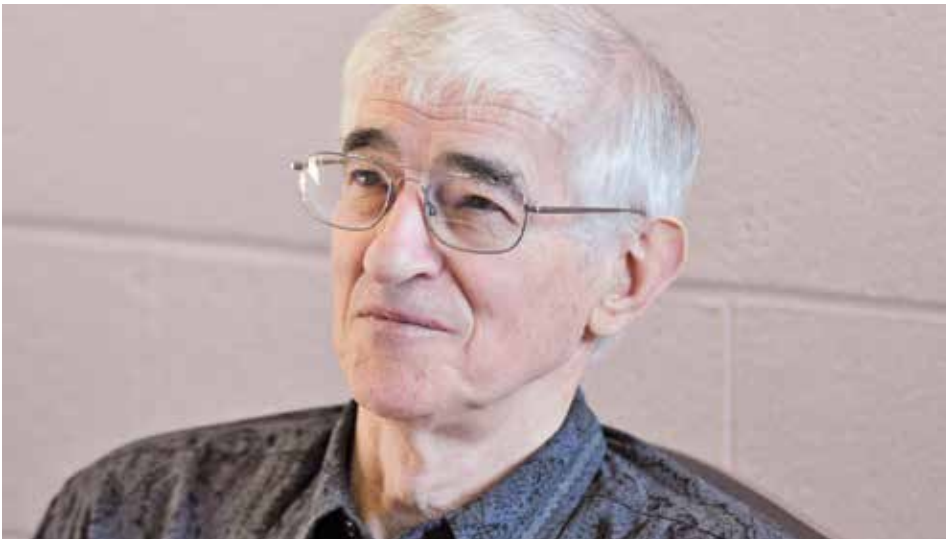
While our focus is on the two days with Dr. Crossan, there are two other days March 20 and 21 designed to give islanders and those visiting Salt Spring Island, a taste of other aspects of *island life*: how to find peace in the storms through which we all pass and how to create peace and reconciliation with our brothers and sisters from the First Nations who have always cared for these lands. Find out more by contacting the email

address and/or phone number listed below.

Dr. Crossan will speak four times during the two days with one of those being the keynote address. We will have his books and resources for sale throughout the symposium.

Location	Salt Spring United Church, 111 Hereford Avenue
Costs	\$99 for everything in the two days Group rates (5 or more) \$90 There is other pricing for attending events separately and the supplementary day's events.

For more information and registration please contact, chris.levan4@gmail.com or telephone 250.538.2419. ✦



Dr. Crossan. PHOTO Donald Vish



Anglican Church of Canada

The diocese of New Westminster is pleased and excited to be hosting the 42nd General Synod of the Anglican Church of Canada.

General Synod will be held from July 9–July 16, 2019, at the Sheraton Vancouver Wall Centre in Vancouver. A youth conference opens Synod on Tuesday, July 9 with the full Synod getting underway the afternoon of Wednesday, July 10, 2019.

As the host diocese, we will be welcoming 300+ delegates and guests to Vancouver. To make this a memorable event for all the delegates and guests, the Local Arrangements Committee is looking for

enthusiastic and committed volunteers. Volunteers will be needed in areas such as meeting participants at the airport, on-site registration, providing local information and directions.

If you would like to get involved and contribute to the success of General Synod 2019, please let us know by visiting the following page on the diocesan website, <https://www.vancouver.anglican.ca/diocesan-ministries/general-synod-2019>, filling in the contact form on the page emailing your completed form to GS2019LACVolunteers@vancouver.anglican.ca

THANK YOU ✦

My Friend Neddy, Donaguile 1934

HERBERT O'DRISCOLL

Retired Priest of the Diocese of Calgary, former Dean of the diocese of New Westminster & Rector of Christ Church Cathedral, Vancouver

A photo turned up recently from the boxes in the basement, one of these small black and white photos that have become slightly yellowed with their corners turned up. I am four years old. Looking quite secure and at ease, I am seated astride the farm donkey.

The person who lifted me up was John, the hired man on the farm. The reason I remember this long-ago moment was what John did as soon as I had the rope reins in my hands. Pointing to two lines of darker fur on the donkey's back he traced them carefully with his finger, one across the donkey's shoulders, the other from his mane back along the spine. He then told me the story of how these two lines are found on every donkey.

However, before I tell you this story, let's think for a few moments about Neddy and his kind.

Somewhere on every Irish farm there would be a donkey who would perform many necessary lowly tasks. However, he had one role we could almost call genteel. Two graceful carriage-like vehicles were kept under cover in one of the farm barns. These were the Traps. They were comfortable to ride in; their seats being cushioned and their rubber-tired wheels well sprung.

The donkey liked the trap. Far more frequently than when he was pulling the plain old cart, he could be persuaded to break into a canter. I suspect he appreciated the lightness of the trap and the much greater ease in pulling it.

There were of course many adventures with the donkey. I recall the day my brothers and I decided that he would cheerfully accept all three of us on his back and take us for a short ride. By this stage I was 14, my brother Terry was ten and Percy the youngest was about to be five. We put Percy up first as a kind of trial balloon, Neddy stood quite still. Terry then climbed up, hung on



Young Herbert on Neddy. PHOTO Submitted

to Neddy's mane and kept Percy in his arms. This time the donkey stirred sufficiently to communicate a quiet protest. It was when I got up on his rear haunches that the dear long-suffering animal decided he had had enough of these summer visitors. Suddenly he began to move off. Terry held on to his mane for dear life while at the same time holding Percy. I held on to Terry. Neddy's canter became a trot.

It was at this point I could see that we were heading for a large clump of nettles whose sting I knew to be quite painful. In vain I yelled at Terry to try to steer Neddy from what I think in retrospect was his plan to teach us a lesson. Just as we reached the nettles, with devilish cleverness and intent, he came to a sudden stop, whereupon we slid sideways from his back and ended up in the nettles, to be stung wherever our skin

was bared, hands and arms and lower legs. Weeping was loud and bitter and came to the ears of our mother who spent the next half hour preparing a bowl of Chamomile lotion, an old remedy for the assuaging of nettle stings, its reputation considerably better than its efficacy.

Boyish memories to be remembered now with amusement. But these are not the only things I remember of a small humble creature who shared our lives for those sunlit days of long-ago summers. I recall his graceful attributes, for instance the way he walked, his small hooves pointed forward and placed almost delicately on the ground, his large soulful eyes and the way he would allow his head to be cradled for a moment under one's arm.

Most of all I recall the story that John

Brennan told me all those years ago when he first lifted me on to Neddy's back as a very small boy. He carefully traced with his finger the lines on Neddy's fur. "Every donkey has those lines," he said. "Do you see how they form a cross?" I was all attention. The lines of darker fur were very clear.

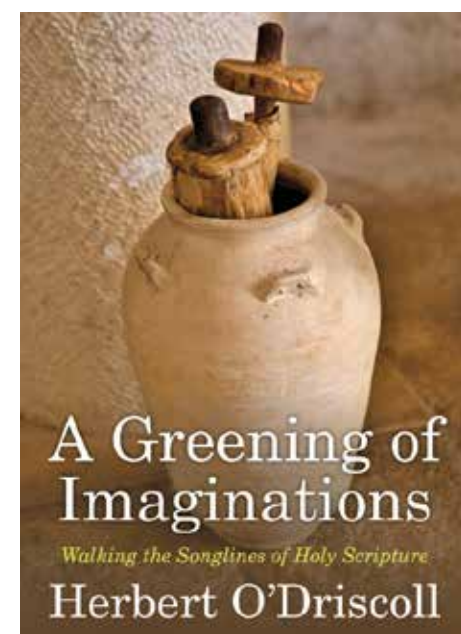
Then, very simply, in terms that a small boy could understand—and indeed would never forget—John told me the wonderful story. He told me of the day when Jesus chose a donkey to ride on as he entered Jerusalem, and how from that day Neddy and all his creaturely kind received those lines on their fur to remind us all that it was a humble donkey who carried our Saviour through the shouting crowd that filled Jerusalem, and who walked on a vast carpet of soft green olive branches. ✠

NEWS!!

This past February, Church Publishing Incorporated released Dr. O'Driscoll's latest book, *A Greening of Imaginations—Walking the Songlines of Holy Scripture*. He will be reading from his new book at Choral Evensong on Sunday, March 24, 3pm at Christ Church Cathedral, Vancouver. A book signing and reception will follow in the Cathedral's Parish Hall. Copies of the book will be available for purchase.

Herb's writings have this almost magic quality of putting the reader right into the heart of the biblical world. The chapters in this new book can be used for personal devotion or as discussion starters for groups.

To order your copy (delivery charges may apply) visit the website <https://www.churchpublishing.org/greeningofimagination> and order online. ✠



Literally!

ART TURNBULL

Retired Priest (Military Chaplain) of the diocese of Ontario with Permission to Officiate in the diocese of New Westminster.

English is a strange literal language. One has to carefully pick through the verbiage in order to get down to the basic meaning. If done in a literal sense, it can be fun.

The other day I was driving along a country road when I saw a sign, "Lots for Sale." I stopped to see if there were any bargains. I looked and looked but could see nothing but empty land. Not one trinket for sale.

Walking past a clothing store window I saw a beautiful skirt hanging on the lower part of a mannequin. It was small, perhaps intended for a manikin. The sign beside it said, "Half Off." Why anyone would want to buy something that was only partially available, I do not know.

In our neighbourhood there is a sign saying, "Slow Children Playing." The young people I see are running, and skipping and bicycling at a rapid pace, they are anything but slow.

And even the word literally has lost its meaning, the other day I heard someone say, "I literally laughed my head off!"

Words in English have literal meanings. People really do enjoy being literal. In the age of "fake news," promulgated by some political leaders, there are many people taking what is said at face value. There used to be an adage, "If you read it in the newspaper it had to be true." Careful! Words have changed in meaning over time, just like the world has changed.



Art Turnbull

The Book of Common Prayer (1959–1962 Canada) can be read on the surface using the meaning of words as understood in 2019. Take for example, the prayer on page 87 which begins, "Prevent us, O Lord, in all our doings..." Why do we ask God to stop us from getting on with what we ought to be doing for God? If we take time to look up the meaning in an older dictionary, we discover that prevent does not mean "to stop." It means to *open up*, to make a passage way, to have God go before us so that

we can do what God calls us to do.

We need to be careful about literal translations. The skill of putting on a thinking cap and learning to read deeper into the sentences, the passage could lead us into a deeper understanding and closer to what is intended. If we then understood one another more sincerely then perhaps the world can become healed, at peace, able to love and accept each person. Not literally, but truly.

Christianity receives a lot of bad press for broadcasting the absolute messages as literal gospel. The Creation story is an example. Evangelists on TV will have us know that Adam and Eve really lived in a nice garden playing hide and seek with God. The garden was planted in a world created by God out of nothing. That was just a few millennia ago. It took God six days to get everything into place, then God took a day off. Sounds simple enough. (see *Genesis* chapter 1 and 2)

Science tells another story. The Earth, the Universe, all that there is has taken billions of years to become what is today. Scientists tell us this is not finished.

Literal believers of the Bible's Creation story have been combatting scientists ever since some guy claimed the world was not flat. Today those Creation theorists of the Christian variety are a political force that are shaping many minds in the world. Yet, science is not the enemy of theology.

Careful thought needs to be applied to the meaning of what the scriptures are all about. Science is telling us that somehow, we humans on our "island home" really do need to be stewards of that which we can manage. Literal believers are saying it does not matter what we do since God has a date to end all things.

Jesus could not have meant for us to be so literal. If certain Gospels are taken literally, we would all need to be cutting off hands and removing one eye (*Matthew* 5:27-30).

What we need to do is to embrace the sincere and deep understanding, and in understanding, live fully the life God intends, that Jesus illustrates, and that the Spirit inspires us to be. Like the lawyer in conversation with Jesus, we need to be able to answer with the Summary of the Law (*Luke* 10:25-28). We too need to live into beings that love God and love our neighbour. Literally! ✠

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

Deadline for *Topic* Submissions
March 22 for the May issue

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

OPINION

Mental Health, Liturgy, & Common Prayer

CHARLES DEMERS
Christ Church Cathedral

When I was a child, several times every day, sole responsibility for the lives or deaths of everyone I knew rested on my shoulders.

Suffering from obsessive-compulsive disorder (OCD) that wouldn't be diagnosed for about a dozen years to come, any time my little ears picked up on the sound of an emergency vehicle's siren, I was compelled to pray, entreating God that the ambulance or firetruck or police cruiser not be heading for anyone I knew, or, for good measure, anybody that they knew, either. If the next day I learned that a friend, or a schoolmate's parent, or an acquaintance, had died despite the efforts of paramedics, it would be my fault.

After a long day of saving lives in this manner, before I laid down to sleep, I had to ask God again to care for those who *had* died—like my Mom, whom (purely coincidentally) paramedics hadn't been able to save, or any friends or family members who had passed on; soon, the list of lost souls on whose behalf I was personally responsible for petitioning the Lord grew to include strangers I read about in the news, and bed-time became an exercise in anxious dread and delayed rest. It never occurred to me to ask why the heavenly rewards of the eternal afterlife required nightly renewal, with the Creator of the universe waiting patiently for a preteen boy in suburban Vancouver to vouch for the souls of the departed.

Religious experience is often one of the first dimensions of human life invaded by mental illness. We tend usually to associate the problem of these worlds bleeding into each other with psychosis, schizophrenia—my colleagues in the world of stand-up comedy have often been keen to snickeringly point out what seems like the very fine line between, for instance, talking to God on one hand and yelling at demons on the other. Depression, too, can be identified by the layman (or lay minister) with the nihilism of godless desolation—one of the very last feelings without a representative emoji. (For the record: prayer alone can't cure depression any more easily than it can cure strep throat. Trust me when I tell you that God would want you to see a doctor.)

But in OCD, unhealthy attitudes, rituals, and compulsions can alloy so closely with genuine spiritual feeling that they can become nearly indistinguishable from

each other—with the consequence that instead of experiencing the love of God and the release of prayer, faith becomes an overwhelming burden. In the special subset of the disorder known as primary obsessions OCD, in which patients (like, *sigh*, me) suffer from repeated, unwanted, and intrusive thoughts, blasphemy is one of three major thematic groupings for distressing thought content (the other two being violence and inappropriate sexuality). So again, as a small child with no idea what was happening, I was beset by thoughts like "I hate you, God!" which would leave me panicking, trying desperately to come up with some way of showing God that, in fact, I loved Him (by now it should be clear that I'm not one of those guys who looks back upon childhood with any patina of warm nostalgia; to everything there is a season—*thank God*).

I was a cradle Anglican almost by literal definition: my baby car seat was placed in the manger in the middle of the Nativity pageant at All Saints', Burnaby in December 1980 (though I was almost six months old, my agent insisted that I could play much younger, even newborn). But like many young people unprepared to read Scripture as allegory or metaphor—and who therefore reject Christianity with the same Dawkins-style sophistication of someone who spurns the poetry of e.e. cummings because duh, the rain doesn't even *have* hands—I drifted from the church during adolescence. But part of what *kept* me out over the course of my adulthood was an inability to keep OCD and religion in separate mental columns.

When I would brush up against belief in God—like, say, in the handful of twelve-step meetings that I attended for other stuff—it would almost immediately get braided back in with the sort of magical thinking associated with my disorder. That's partly because, culturally, we don't really know anymore how to talk about God, or Faith. People at twelve-step meetings, for instance, often say seemingly-benign things like, "Oh, my Higher Power needed me to hear a Step Seven reading today," or, "I opened the Big Book at random and came across a passage my Higher Power knew I needed to read." This isn't God as the mystical and mysterious fount of sacred creation in a contingent existence; this is a



PHOTO Joshua Berson

Roomba god, a god-as-an-app-for-that. It's dangerously close to the kind of god you need to ask to rush to the site of a car crash ahead of the ambulance, to make sure it isn't anybody you know who got hurt.

Being born in 1980 means that I also grew up in the era of a fundamentalist return to dogmatic, infallible scriptures: particularly those of Milton Friedman and Friedrich Hayek. In the era of capital's exodus from the pharaohs of labour law, environmental regulation, and financial oversight, there was no unit more sacred than the individual, besides maybe the US dollar. Any sort of bureaucracy or intermediary between the individual and their immediate needs was suspect, a hangover from the bloated century of Soviets and social services—and this went for clericalism, too. Mainline, liturgically-focused churches hemorrhaged membership to more ecstatic consumer-friendly options that promised a personal relationship to God something like having Him in your cellular plan's free-five calling list, or like those girls in high school who told you that their moms were their best friends. In this new context, common prayer—praying with other people; using words that someone else chose and ordered—seemed suspect. So you spoke to God in your own words, on your own time. And if the distinction between prayer as contemplation and prayer as calling in a request wasn't always clear, even less was the distinction between serene meditation and compulsive, unhealthy obsession.

Around the world, in the wake of financial collapse and ecological catastrophe, countless millions of people are re-evaluating that individualist model of society. On a note perhaps related, perhaps unrelated,

Charles Demers is a comedian, author, screenwriter, and voice actor. A regular on CBC radio's The Debaters', his most recent book is the satirical crime novel Property Values. He is a parishioner at Christ Church Cathedral in downtown Vancouver, and lives in East Vancouver with his wife and daughter. For anyone suffering from OCD, he would recommend contacting the Vancouver CBT Centre, visiting the Anxiety Canada website, and/or reading the book Overcoming Obsessive Thoughts: How To Gain Control of Your OCD by Dr. David A. Clark and Dr. Christine Purdon.

this past year, I've finally made a successful bid to re-enter a life of faith and worship in the Anglican Church. And while a number of things have changed this time—I understand Christianity on a different conceptual plane; I've had treatment for my OCD; the damage done to my hearing by earbud-style headphones makes it harder to pick up on ambulances; etc.—the main difference is that I have been able, for the first time in my life, to separate prayer from pathology. And I've done it by letting other people pick the words.

The Anglican emphasis on liturgy and the language of common prayer has given me a chance to break out of the confines of my own head—it has been sacramental for me in a way that says I'm not alone, that people have been here before me, are here now with me, and that part of God knowing the numbers of the hairs on my head means that I don't have to worry about them myself.

This doesn't mean that I've abandoned personal prayer—far from it. I have a more consistent and intimate prayer practice than I've ever had, in no small part because prayer no longer feels like a compulsive, crushing hardship. But for the most part, rather than holding forth extemporaneously with God, I find the irreducibly personal, idiosyncratic dimension of prayer in the specific inflections I give to, and fresh discoveries I find in, pre-written, pre-existing devotions. I sing the same notes as everybody else holding the song sheet, but the silence of the rests reverberates in a way that only God and I can hear.

It's so much more numinous than a siren. ✦

The Missing Three

JEVON ANONBY
Church of the Epiphany, Surrey

Many years ago, British author, Douglas Adams proclaimed that the answer to the ultimate question was 42. A great many people read this and laughed and thought that he was a right clever old chap.

As a good Anglican (some would say this is an oxymoron) with a healthy regard for trivia and books about nothing in general, I recently discovered in one of my overly fluffy reference books that *The Thirty-Nine Articles of Faith* that are the back bone of the Church of England, used to number in fact: 42. Coincidence? Read on, and you decide. The articles originally appeared in 1551 and were used to anchor the Church's path for many years. Then in 1563 (after a mere 12 years—just long enough to make a good Scotch—the Anglican beverage of choice by the way) they dropped three articles and became 39. Which three got lopped off and why?

The only reason I can think of is that things were too laid out for people with 42 rules. After all, more is better. If people are

having trouble following only ten solid rules what do you do? Why give them more! An additional 32 rules! Wow what a bargain!

It must have worked too. Suddenly hordes of miserable sinners were living happy and spiritually fulfilled lives. The clergy became afraid for their jobs. So, they took out three rules (three very clear and concise rules too I'd wager), and people soon lost their way and once again turned to a waiting church and clergy for guidance.

In fact, things have gotten so bad that in modern times only the most learned of theological scholars even know the remaining 39. What of us lowly laity? All we know for sure are the ten tough rules. If only we could find the missing three... life would be easier. It would be nice to prove that nasty Thomas Hobbes* wrong, and live nice decent lives rather than just live for the pursuit of personal gain. Hobbesian-Schmoberian, says I.

Douglas may have even known what the missing three were, heck he may have

"Many years ago, British author, Douglas Adams proclaimed that the answer to the ultimate question was 42."

even written them down. Have you tried reading any of his later work? He'll never tell us now either as he's passed on, taking man's potential redemption to the grave.

So, here we are. We know the answer, but the question will forever elude us. 42–39–10. Hmm, that almost looks like a combination, I wonder what it opens... ✦



Jevon with *The Hitchhiker's Guide to the Galaxy* large print edition. PHOTO Holly Anonby

**Thomas Hobbes was an English Philosopher from the 16th century. He's been called the father of materialism. He insisted that philosophy and theology be completely separate.*

First Notions

NII K'AN KWSDINS (AKA JERRY ADAMS)

Indigenous Justice Ministry Coordinator, diocese of New Westminster; Parishioner, St. James'

A Reflection on

Hereditary Versus Elected Chiefs

This past January, I looked back to the previous year to see what has changed in the relationship between the Indigenous community and the Anglican churches in the past year. I began my ministry as Indigenous Justice Coordinator for the diocese on Ash Wednesday in 2018, which was the same day as the *Women's Memorial March* in the Downtown Eastside community to remember the missing and murdered Indigenous women. Many things have happened, and I am fortunate to have participated in them during the past year. I have written some blogs that informed our diocesan community about how pains in life still exist for Indigenous people in our community. I have also watched successes in our community.

I have witnessed some wonderful shared gatherings of people from the Anglican Church community and our Indigenous community. We had the summer *Gathering* at the Synod office in July, and *Talking Circles* in October, and I have observed the relationship building between the churches and our people. It was wonderful to see the re-opening of St. Hilda's, Sechelt situated on the unceded traditional territory of the shíshálh First Nation and the inclusion of the local First Nations People in that joyful celebration. Many other churches are making efforts to be sensitive to our current issues that will impact the future of the next generations. Many congregations in our diocese are making efforts to work with local Indigenous communities.

In contrast with this new spirit of learning and sharing, and like many of you, I have been watching the less-than-successful attempts of the government to work with Indigenous communities around the issue of the pipeline across Wet'suwet'en territory. We have all grown up with our modern way of understanding how government and electoral systems and business work. But if we are to resolve environmental issues, we may have to open our minds to the possibility that there could be other systems in place for governance in Aboriginal communities which traditionally worked for them.



"Only now as an adult do I truly understand the meaning and the vital roles of Hereditary Chiefs and Matriarchs, and the impact of how we are damaged by the rules and legislation that were imposed on our people. The federal government was effective in destroying our system and imposing a foreign governance model that we could not understand."

And these are coming into conflict with the governance systems that were imposed upon them.

I do not profess to be an expert on this issue, but I can say what comes from my heart and personal experiences. As a young fella growing up in old Aiyansh, I remember Elders coming to our house and discussing important historical information. One Elder in particular was always welcome into our house and I am assuming from the way he was treated that he was important to my grandfather and grandmother. He was not a well-dressed man, but he was an important man to my family. The importance in this story is that he was rich in traditions, and that information was important to our family and community. Later on, in my life I met another Elder in our Eagle House and he was also a man of distinction and admiration in our House. He was what

the current society would call a Hereditary Chief. Again he was not a man of monetary wealth, but was a very important man with his knowledge of our family history, and knowledge about the land—which families had the right to hunt and fish on which parts of the Nisga'a ancestral territory; how to use the land in a way that would continue to sustain us; where our sacred sites were located; and what historical events happened and where. All this information was very important to the survival of our way of life, our knowledge of our family origins, and our language.

Only now as an adult do I truly understand the meaning and the vital roles of Hereditary Chiefs and Matriarchs, and the impact of how we are damaged by the rules and legislation that were imposed on our people. The federal government was effective in destroying our system and imposing

a foreign governance model that we could not understand. It had everything to do with how our reserves were fiscally managed, and nothing to do with respecting the hereditary chiefs who taught us how to live in harmony with the land.

We as churches need to support our Indigenous brothers and sisters by writing letters to both levels of government, and also to the Hereditary Chiefs and Matriarchs to support them in preserving their knowledge of the country of Canada.

One article on this issue can be found at <https://theenergymix.com/2019/01/13/pipeline-investment-goes-palliative-in-wake-of-unistoten-blockade/>. It comes to the following conclusion:

"Until this country is willing to listen to their own Supreme Court and recognize hereditary rights and title, these unresolved issues will continue to end in confrontation. The only way forward is for government and industry to follow the principles of UNDRIP (the UN Declaration on the Rights of Indigenous Peoples) and to work with both hereditary and elected leadership. But as long as they are willing to resort to force instead of diplomacy, we haven't even begun to engage in meaningful reconciliation."

Bob Joseph, Jr. has a training site at <https://www.ictinc.ca/> that has a lot of information about the Indian Act, and about training programs to help people learn about working with Indigenous People. Please check this site out because it has so much useful information and it lists books that you can buy as well. ☙



DIOCESAN SCHOOL FOR PARISH DEVELOPMENT

The Week-long Program dates are:

June 16–22, 2019

at the Vancouver School of Theology at the University of BC

Visit the school's pages on the diocesan website at www.vancouver.anglican.ca/parish-development/school-for-parish-development for current program, registration and contact information.



Diocese of New Westminster
ANGELICAN CHURCH OF CANADA