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at St. James'**

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Happy Harvest Thanksgiving, October 9. The parishes of the diocese of New Westminster are fortunate to have access to so much of God's bounty at this time of year to decorate churches in thankfulness for so many BLESSINGS! PHOTO John Anderson Photography

A "Disturbance of Deacons" Visit Victoria for AADC Triennial Conference

CONNIE WILKS
Deacon, All Saints' Mission

The City of Victoria was in perfect form for the 70+ people who attended the Association of Anglican Deacons of Canada (AADC) conference, July 27–30. In attendance were deacons from across Canada and the US, along with delegates interested in the diaconate, social justice and outreach ministry. I couldn't possibly give you all of the details and impressions of this conference, so here are just some of my highlights!

MP and leader of the Green Party Elizabeth May was our opening speaker. She's a professional, and she did her research (she used lyrics from Leonard Cohen as her inspiration based on our theme, *The Light of Christ Shines*). She was very down to earth, and encouraged us to continue just what we are doing—making a disturbance! She was

delightful in person, well-informed, and genuinely grateful for the work of deacons in the world.

The topic of our first morning session was poverty and addiction, with particular reference to Victoria's tent city that grew for nearly a year. It was ended by court order in August 2016. Roughly 300 people were at least offered re-housing as a result of much hard work and negotiation by many groups and individuals. A panel of Victoria agencies that work to end poverty, and people with lived experience spoke to us about their challenges, with a focus on what had occurred at the tent city. One of the speakers forewarned that he would have things to say that we might find uncomfortable. He told us it was difficult for him to be in a room full of Christians given the effects of residential

school in his life. This was an important reminder to me that my perspective needs to be as broad as possible when I try to provide what I feel God has given me to offer to people whose lives are completely different from my own.

The afternoon of Day 1 was devoted to the *Iona Report*, a white paper developed to help establish some process and consistency in the formation of deacons across Canada. You may think this has been long resolved, but the formative progression for deacons has been—and still is—all over the map. Some deacons at the conference were very concerned about the content of the report, others less so. We aren't all "process people." The work continues!

Day 2 concerned reconciliation, and our panels and

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For more Diocesan news and events visit www.vancouver.anglican.ca

A “Disturbance of Deacons” Visit Victoria for AADC Triennial Conference

CONTINUED FROM THE FRONT PAGE

speakers were excellent, including the Bishop of the diocese of British Columbia the Rt. Rev. Logan McMenamie, who asked to “re-enter the land” by walking the length of Vancouver Island and meeting with as many First Nations as possible in the summer of 2016. In 2017, he went by car to meet other First Nations he had been unable to reach on foot the year before. Bishop Logan was joined on the panel by Dallas Smith, past president of the Nanwakolas Council, and Melanie Delva, former Archivist for our diocese and now Anglican Church of Canada Reconciliation Animator. Bishop Logan spoke about how reconciliation is about a new relationship, not about trying to change the old one. Dallas reminded us that we are “all in this canoe together,” and Melanie’s advice for deacons was to walk with those who have no one with whom to walk.

A real highlight for me was the Celebration of the Eucharist at the Cathedral on the last conference day. We vested and processed into the Cathedral on a perfect morning, along with the Christ Church congregation. Following a brief forum about the diaconate and its general functions in both Canada and the US, our service began. Bishop Logan presided, and we had a full choir and organ behind us!

The Order of Service included an extra column for noting the contribution that deacons make to the liturgy and to our faith community.

My daily prayers since that weekend are punctuated with memories of people, thoughts and ideas from the conference. I will remember the hospitality everywhere we went, the opportunity to listen and learn from others from across Canada (as far away as Moncton, New Brunswick) and the US about our similarities and differences in practice and in thought, and especially what I learned about myself through the lens of others who are making a real contribution to social justice and reconciliation, in both large and small ways. I was joined at the conference by diocese of New Westminster deacons: Ron Berezan, Paul Richards, Wally Shea and Alisdair Smith. Sharon Salomons attended in her role as Director of Diaconal Formation, and our Archdeacon for Deacons, Bruce Morris, allowed his name to stand as a director of AADC. Lastly, I’m grateful for the financial assistance provided by our diocese through the Murrin Fund.

For more information about AADC, visit www.anglicandeacons.ca. More photos of the Cathedral event are posted on *Flickr* at www.flickr.com/photos/154112608@N08/sets/72157684602513573. ✠



The Procession on July 30. The author is on the right (third from the front) just behind the Rev. Wally Shea of St. Laurence, Coquitlam who is on the left. PHOTO Courtesy of Christ Church Cathedral, Victoria



The group photo. PHOTO Courtesy of Christ Church Cathedral, Victoria

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



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The Bishop of New Westminster
The Rt. Rev. Melissa M. Skelton

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Thank you!

Acting General Secretary of the Canadian Council of Churches Appointed



Peter Noteboom. PHOTO Courtesy of the Canadian Council of Churches

The Executive Committee of the Canadian Council of Churches is excited to announce the appointment of Mr. Peter Noteboom as incoming Acting General Secretary, effective October 1, 2017.

Peter currently serves as Deputy General Secretary and brings to this role his big picture thinking about the Council and his familiarity with and commitment to the Council's values and principles.

Of the recent change, Mr. Noteboom has said, "Since this is a transition period for the Council, I intend to build on the stability and legacy of Karen Hamilton's 15 years of leadership. I will work to strengthen the cohesion, teamwork, governance, and effectiveness of the many areas of shared work carried out by our member churches: intercultural leadership and learning, peacebuilding and nuclear disarmament initiatives, the urgent need for universal access to palliative care, developments in genetics and life sciences, and joining with others to improve the situation for refugees in Canada, particularly those crossing the border from the United States, for example."

The Executive Committee will continue its processes of discernment and plans to bring the name of a permanent General Secretary to the Governing Board in May 2018. ✠

The preceding communiqué was written and distributed by the Rev. Canon Dr. Alyson Barnett-Cowan, President of the Canadian Council of Churches.

Deadline for *Topic* Submissions

October 20 for the December issue

THIS MONTH IN TOPIC HISTORY

From the Diocesan Archives

20 years • 1997 The diocese of New Westminster launches its first website.

35 years • 1982 "Clerical curlers" are called for by the Greater Vancouver Minister's Curling League — *Topic* references W. O. Mitchell's, *The Black Bonspiel of Wullie MacCrimmon* as possible inspiration — a "Faustian tale in which the hero has to face a rink skipped by Satan."

45 years • 1972 First Rock Mass is held at Christ Church Cathedral.

50 years • 1967 For the first time, laywomen are invited to the Annual Laymen's Conference held at *The Firs* in Bellingham, Washington.



ST. MARY'S KERRISDALE 2018 CRISTOSAL TRIP

San Salvador, El Salvador, Central America

- ~ Travel with a team to San Salvador, El Salvador, Central America
- ~ Attend the Cristosal Global School Program
 - Learn about forced migration, systemic violence, and more...
 - Gain credentials and training on how to be an election observer
- ~ Support El Salvador's electoral process by being an election observer
- ~ Interact and learn from the local people, experience the local culture
- ~ Visit and experience a variety of beautiful sites and attractions

MARCH 3-12, 2018

Register online by Nov. 1, 2017 - Trip costs ~\$2,200, due Dec. 31, 2017

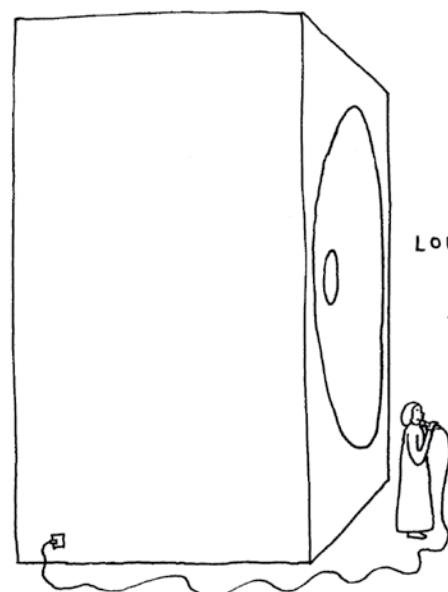
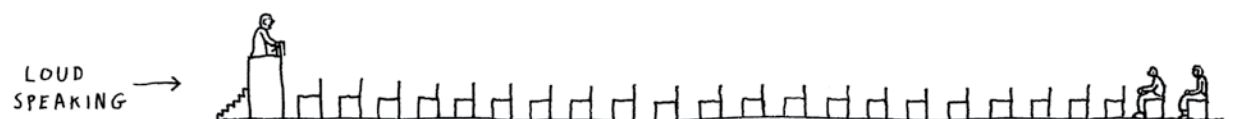


St. Mary's KERRISDALE

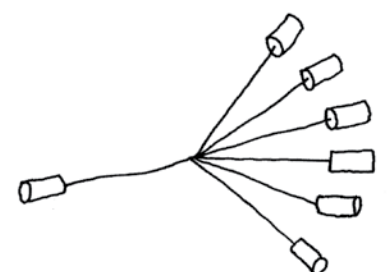
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METHODS USED



EAR TRUMPETS



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Molly and Emily in the swim tank. PHOTO Nancy Ferris



"Junior Junior" Camp kayaking. PHOTO Tanya Turner

Camp Artaban Summer 2017

NANCY FERRIS
Onsite Director, Camp Artaban

*Glory to God, whose power, working in us,
can do infinitely more than we can ask or imagine.
Glory to God from generation to generation,
in the Church and in Christ Jesus, forever and ever.
Amen.*

Glory to God indeed! The words from the Doxology certainly rang true at Camp Artaban this summer! Without a doubt, much glory was given to God throughout our summer camping sessions this year. Our second year back in service reinforced over and over that God's power is working in and through our amazing staff (both in-town and on Gambier Island) did more than we could have asked for or imagined. This year, we were able to provide an extra week of camp and our camper number doubled from 50 to over 100 campers! And, just when we couldn't imagine we would be able to find all the staff we needed, the perfect volunteers appeared and offered their services. We were provided with glorious days of sunshine, cooling ocean breezes, shady nooks beneath ancient cedars, laughter, singing, playing and praying, good health, good food, good times, great people and a multitude of other blessings day after day after day. Campers of all ages had the opportunity to swim, hike, rock climb, canoe, make crafts, engage in archery, sports and theme sessions, and relax. Wood chips became candle bearers and continued traditions held from generation to generation. Staff and campers blended into one big Arta-family, mixing first timers with third generationers. What a blessing it was to hear conversations that started, "When my grandma first came here..." And so, from generation to generation the summer of 2017 took place.

Our Junior Coed camp began our summer and everyone loved the Hawaiian BBQ held at the end of the wharf. Who knew hamburgers and Hawaiian leis would make such a fun combination? Our piggyback week followed with campers participating in one of three options offered: Fine Arts, Hiking and Outdoor Education or working towards a Bronze Medallion/Cross swimming certificate. Campers and staff alike vowed to return next year so they could do it all again, but wanted next time to be even longer! Family camp arrived next with a mix of new and returning families, including members from three generations of one family. Chatting over coffee on the deck or in the lounge, endless games of tag, card games, board games, sports games and dancing were enjoyed by all and with no meals to prepare or dishes to wash, there was plenty of time to engage in everything. Our youngest campers followed our Family week and although their time at camp was short, they still had a full camp experience including double sessions of waterfront, just because they wanted to. When our Senior campers arrived they were met with a twinge of sadness, as this would signal the beginning of our last summer session. However, any sad feelings quickly dissipated as we dove headlong into our week exploring some of the Super Heroes of the Bible. Bible stories focusing on Moses, David, Ruth, Esther and Jesus, became conversation starters and as questions arose, excellent discussions ensued. Lots of relaxing time intermingled with activity and we even managed to squeeze in a mini Leaders in Training session!

Then, as quickly as it started, our summer sessions ended

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Family Camp in the chapel. PHOTO Nancy Ferris



Harrison and Bethany in the dining hall. PHOTO Tanya Turner



Camper on the climbing wall. PHOTO Tanya Turner



The Diocese of the Arctic Anglican Church of Canada

August 24th, 2017

To all Diocesan Newspapers

Thank You!

The Diocese of the Arctic wishes to thank all who have and continue to support Christian ministry within the North West Territories, Nunavut and Nunavik. (Northern Quebec) Most recently so many helped rebuild our Cathedral and eliminate the debt. For financial and prayerful support, we are most grateful.

During a recent sabbatical, my wife Rita and I read the history of those who came north in response to God's call to go into the world with the good news of Jesus Christ. History reveals that the Southern Church was of one mind, heart and soul with Arctic missionaries. We held common Christian beliefs; beliefs that have strengthened and encouraged the Inuit and Indigenous people of the Arctic. We are so thankful to have our Cathedral rebuilt so that the message of hope continues to be proclaimed.

A Cathedral is the house of the bishop's chair. The bishop is not to stand on that chair to lord over the community, but reverently sit and ensure that the gospel truths, precepts and principles are faithfully and compassionately proclaimed. Interestingly enough although our Cathedral St. Jude's was destroyed by fire the Cathedra (bishop's chair) was not. Be assured that the Anglican Church of Canada's and the Anglican Communion's most northerly Cathedral, will be faithful to the gospel message that has been entrusted to us by our LORD Jesus Christ

God willing the new St. Jude's Cathedral will be consecrated on October the 1st. Please remember us in prayer and by God's grace continue to support us.

Faithfully yours in Christ's service,

Rt. Rev. David W. Parsons
Bishop of the Arctic



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www.arcticnet.org

Camp Artaban Summer 2017

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for another year. Many thanks are due to all those who have supported the camp this year through their contributions of time, talents and prayer. And we know that with God's power continuing to work through us, more than we can ask for or imagine will be given again for next year. From

generation-to-generation, Camp Artaban has continued to provide a place for rest, rejuvenation, friendship and renewal of faith. Finally, reflecting on "forever and ever," although Artaban is only 94 years young, there is clearly plenty of life left. Can I get an "Amen" to that? ✠



"Junior Junior" Camp cohort and Counsellors. PHOTO Tanya Turner



Talia and Nancy. PHOTO Melissa Plisic



Byron and friend. PHOTO Melissa Plisic

The Solemnity of St. James • Patronal Festival High Mass

RANDY MURRAY
Communications Officer & Topic Editor

The St. James' faith community, the City of Vancouver's first Anglican parish celebrated its patronal festival in grand style on Sunday, July 23, 2017.

The parish welcomed a special guest, the Rt. Rev. Stephen Conway, Bishop of Ely as preacher for the High Mass.

In the magazine section of the Order of Service entitled *The Thurible*, St. James' curate, the Rev. Lucy Price who presided at the Eucharist offered some informative background concerning St. James:

"Our church is named for St. James the Greater (apparently he was taller than the other James who followed Jesus). James was a fisherman with his brother John before becoming a disciple of Jesus. 'Is that where the scallop shell symbol comes from?' No. James was not fishing for scallops, as they were considered ritually unclean for Jews.

So, what's with all the scallop shells? Well, many of you will know that following his martyrdom in Jerusalem, James' remains were taken west to Spain to a region called Galicia. Santiago de Compostela (more commonly referred to as Santiago) is the capital and where the shrine of St. James can be found.

Are they famous for scallops there then? Well kind of. The scallop shell became the symbol of the Camino de Santiago (the way of St. James) because the many lines on the shell symbolize the many routes the pilgrims took to journey to the shrine.

There is one story that explains the scallop shell that goes like this: 'As the boat containing his (James') body approached the coast, a wedding was taking place with a bridegroom on horseback. Upon seeing the boat, the horse spooked and bolted into the sea.' Another variation of the tale has a knight falling from a cliff as the boat with the saint's body passed by. In either case, the saint intervened, saving the knight — or the bridegroom still on horseback — who emerged from the sea covered in scallop shells. *

Truth or myth, the shell is now commonly associated with St. James and you can find it in several places in our church building.

I hope that you will join us to celebrate St. James the Greater here at St. James' Anglican Church, where we gather and worship together the one whom James followed and proclaimed; Jesus the Christ who lived, died and rose again, the One that still brings us together here in Vancouver, more than 2,000 years later."

The worship began with music; an organ Prelude, followed by an Introit and then a Solemn Procession as the choir led the congregation in the singing of *For All the Saints*. During the procession the celebrant for the Mass, the Rev. Lucy Price with the thurifer, and sub-deacon censed the area around the Ikon of St. James that was placed against the pulpit on the north side of the chancel prior to proclaiming the Station Collect:

"Almighty God our heavenly Father, whose servant James the Apostle was obedient to the calling of thy Son and also drank of his cup of suffering: We beseech thee to keep us faithful to thee until life shall end; and grant us grace as those who have been baptized into Christ's death, to tread with him the path of service and sacrifice: for his holy name's sake, who liveth and reigneth with thee and the Holy Spirit, on God, world without end."

With the Station Collect completed, the Solemnity of St. James High Mass continued.

In his homily, Bishop Conway focused on the legacy of St. James. He said, "St. James the Greater was a prototype

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The Sanctuary Party in the chancel before the Solemn Procession. PHOTO Randy Murray



LEFT & RIGHT The Celebrant, the Rev. Lucy Price censing the St. James Ikon. PHOTO Randy Murray



Deacon of the Word, the Rev. Joyce Locht with the Gospel Acclamation prior to chanting the Gospel, *Matthew 20: 20 – 28*. PHOTO Randy Murray



LEFT Guest Preacher, the Rt. Rev. Stephen Conway, Bishop of Ely. RIGHT Intercessor for the High Mass, Dr. Paul Stanwood, ODNW. PHOTO Randy Murray



Organist and Director of Music Gerald Harder conducts from the bench. PHOTO Randy Murray

IN MEMORIAM

Donald McAuley Gordon, Priest
December 2, 1924 – August 9, 2017

The Rev. Donald McAuley Gordon died peacefully while his wife of 64 years, Carleen, held his hand. Born in Penticton, raised in Hedley, he served his country in the Navy during World War II, stationed in Halifax and working with new radar systems. With his practical experience in electronics he attended the UBC and after the receipt of a BASc in electrical engineering, Don Gordon worked as an Electrical Designer with International Power Consultants, Vancouver and the BC Electric Company later known as BC Hydro.

Answering the call to ministry, he enrolled in the Anglican Theological College (ATC) at UBC and after attaining undergraduate degrees he attended Trinity College, Toronto where he was awarded a Masters of Theology degree.

He was ordained to the Transitional Diaconate by Archbishop Godfrey Gower in May 1961 and served as deacon of the four point Parish of Maple Ridge. Don was ordained to the Priesthood by Archbishop Gower in May 1962 and continued his curacy in Maple Ridge until 1964, when he was appointed priest-in-charge of St. John, Maple Ridge with Pitt Meadows.

From 1967 to 1969, he relocated to the diocese of Toronto where he served as Assistant Priest at St. Cuthbert. Don then moved back to the West Coast where he was appointed Incumbent of St. John, Port Moody with All Saints', Ioco. In 1973, his ministry took a different turn and he was appointed Registrar, Dean of Students and



The Rev. Donald McAuley Gordon. PHOTO Elizabeth Northcott

Anglican Chaplain at Vancouver School of Theology (VST). In 1978, he was appointed Rector of All Saints', Ladner where he served until 1990.

He was a devoted husband and father who "always listened, never gave advice unless it was asked for, never judged you." He was also dedicated to his faith and to his vocation. Rev. Gordon was a scholar. He took courses every summer and spent many afternoons in the Anglican Bookshop. He learned to read Greek and Hebrew to better understand the scriptures and the works of the German and Hebrew philosophers whose writings helped to inform his own understanding of the Bible and his ministry.

Carleen and Don exemplified the cherishing part of their wedding vows. Their loving marriage has been an

example to their daughters, Heather, Christine and Muriel. Dad will be greatly missed by; his sons-in-law, Robert, David and Tom; grandchildren, Bruce (Jill), Michael (Robyn), Lauren (Dave), Nicole (Patrick), Tristan, Matthew and Emily; great-grandchildren, Lily, Myles, and Kaitlyn; and sister Gloria.

The family sends out thanks to West Shore Laylum, the Family Doctor, Dr. Tsia, and the doctors and the nurses at Delta Hospital for their superb care.

The Rev. Don Gordon's funeral took place Saturday, August 19, at All Saints, Ladner—the parish where he served as rector for a dozen years. ✠

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Prepared with files from Christine Sanders.

Andrew Wilhelm-Boyles, Deacon
December 30, 1943 – August 1, 2017

After a life rich in exploration, song and spirit, the Rev. Andrew Wilhelm-Boyles left us on August 1, 2017, to embark on his greatest adventure of all.

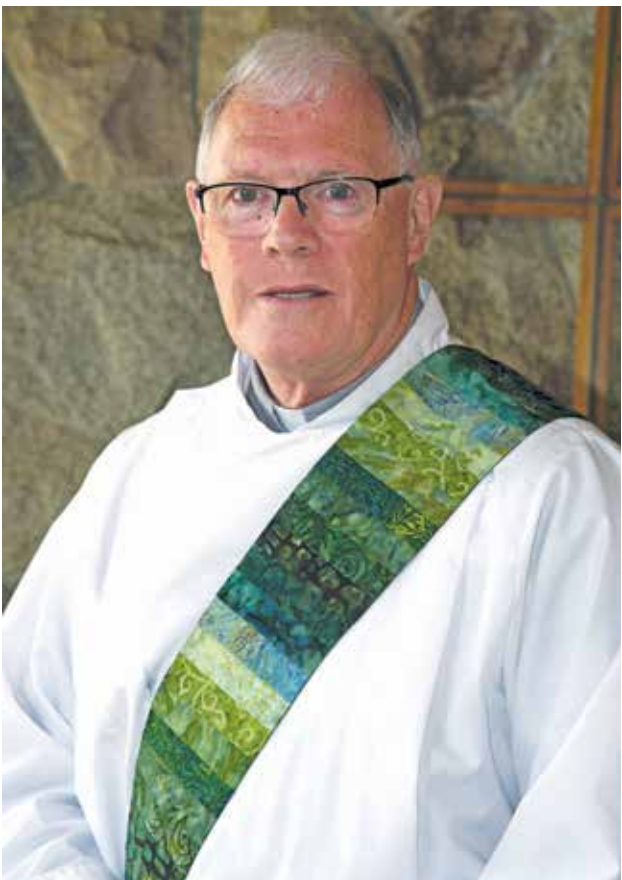
With his roots in Ireland and Scotland never forgotten, Andrew's life in Canada was one spent in the arts and in spiritual pursuits. Just some of his endeavours included teaching drama in Newfoundland, managing CBC stations in Churchill, Manitoba and the Northern Service, hosting national CBC radio shows from Winnipeg and Toronto, founding the Yukon Arts Centre and the Whitehorse Community Choir, directing the Royal Winnipeg Ballet and many other arts organizations, and, most recently, conducting the Maple Ridge Community Chorus with great pride. His heart was always stirred by the call of the pipes, and he was a great supporter of local pipe bands and Robbie Burns dinners.

In 2008, he was ordained by Bishop Michael Ingham as deacon in the Anglican Church and served in North Vancouver and Vancouver. He was known for his passionate advocacy for environmental causes, social justice issues, and an expansive Christianity that made loving space for all.

A Choral Eucharist and Celebration of Life were held on Saturday, August 12 in Christ Church Cathedral, Vancouver.

His wife, Carrie, sister Hazle (Stephen), and brother Alastair (Sally) offer great thanks to Andrew's healthcare team, the Vancouver Hospice, and all the friends who surrounded Andrew with love in his final weeks. ✠

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Submitted by Peggy Trendell-Jensen.



The Rev. Andrew Wilhelm-Boyles. PHOTO Phil Sunderland

The Solemnity of St. James • Patronal Festival High Mass

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of the martyr who did not back down from his faith... his profound desire was to pass on the news of the transformation and to share the light of Christ." James was the first of Christ's disciples to be martyred. For Bishop Stephen it was likely that James was "outspoken, demonstrative... full of energy, full of the urgency to communicate the love of God." He continued to discuss the martyrdom of James but cautioned that, "We are not defined just by one act." No question that the giving of one's life could certainly be described as defining however, "Jesus did not allow himself to be defined (by his sacrifice alone)... Jesus didn't come to turn the world upside down but to turn it right side up." Although the first, St. James was one of many who tell the world that, "Jesus gave us the Eucharist so that we may be his body, and that we may be his bread to feed the world."

The music in worship was plentiful and prayerful including some inspiring and innovative reharmonization by Assistant Organist, PJ Janson and an excellent interpretation of Jackson's *Communion Service in G* throughout the High Mass led by the Choir of St. James under the leadership of Organist and Choirmaster, Gerald Harder.

The High Mass was followed by a celebratory luncheon, fellowship and opportunities to chat with Bishop Stephen Conway. ✠

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* <https://www.followthecamino.com/blog/scallop-shell-camino-de-santiago/> Accessed July 19, 2017.



The Rev. Lucy Price shares the "Peace." PHOTO Randy Murray



Rick Pippen gets things going. PHOTO Ceasar Castro



Brother Renwyk Quino singing a song for the BSA. PHOTO Ceasar Castro

The BSA Karaoke Night

ARVIN AMAYAG
Vicar, St. Mary's, Sapperton

The Brotherhood of St. Andrew (BSA), St. Mary the Virgin, Sapperton Chapter sponsored a Karaoke Night on August 12, 2017.

The event was well attended by over 100 people. It was a diverse group and the majority were not members of St. Mary's,

however many of the attendees were friends and acquaintances of St. Mary's parishioners.

The evening began with prayer, followed by the introductory singing of a country tune by Mr. Benjie Kabluyen. This perfor-

mance was followed by dinner prepared by the brotherhood and was served by women connected to the organization. Judith Santiago, a volunteer from the Benguet Society of BC (medical professionals and caregivers) took charge of serving the wines

and beverages.

After the meal it was Karaoke time. The majority of songs chosen and sung were from the 1960s. Folks weren't shy; everyone wanted to sing. The microphone was kept in motion and the singing kept going and many of the participants were very good singers. Rick Pippen, a member of the St. Mary's choir cranked it up a notch by inviting everyone to dance while he sang. That idea caught on and the Karaoke Night evolved into a dance party. It was a great night and the reports from those in attendance were extremely positive.

One of the goals for the evening was to raise funds to install guardrails to secure the play area between the church and the parish hall. Any extra funds raised may be used for other concerns, specifically building maintenance. Here are two possible projects that the BSA would like to consider for funding at St. Mary's:

- Perimeter drainage project (installation of drain tiles around the rectory) to prevent water coming inside the basement of the building
- Ventilation installed in the church building. The air inside the church building has no outlet. It is too hot during summer. The furnace is beginning to show signs of serious wear.

On a personal note, I believe that the BSA would love to follow up on this success and organize more Karaoke Nights to fund the other needs of the building of the parish. However, the BSA has other disciplines

CONTINUED ON PAGE 9



Rick Pippen invites folks to dance. PHOTO Ceasar Castro



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Jumping up from tables to join in the dancing. PHOTO Ceasar Castro



Manang Emelia Kabluyen singing while her son enjoys the performance. PHOTO Ceasar Castro

CONTINUED FROM PAGE 8

to look into. Fundraising for buildings, scholarships, aid and other initiatives is *Service* and *Service* is a BSA discipline and a priority, but often the other disciplines such as *Prayer* and *Study* are overlooked or taken less seriously.

The BSA is an Episcopal and Anglican Church organization dedicated to the growing of Christ's kingdom through adherence to their motto and the three disciplines. The motto is, "Bringing others to Christ" which is why they choose St. Andrew as their patron Saint (*John 1: 39-42*), and they dedicate themselves to three disciplines: *Prayer*, *Study*, and *Service*. Undoubtedly they are strong in the discipline of *Service* but there is always a need to do more on the first two, which is why BSA activities should not only focus on raising funds.

The BSA began November 30, 1883, at St. James' Parish in Chicago, Illinois initiated by an active lay leader named James Haughtelling. There were two rules of life, *Prayer* and *Service*, but in 1965, they adopted *Study* of the Holy Scriptures and the teachings of the Church as the third discipline.

The BSA expanded quickly in the late

19th and early 20th centuries. That expansion included Canada with 12 chapters gathered in June 1890 in Toronto to form the BSA in Canada.

The BSA began in the Philippines with the arrival of the US armed forces. Some members of the US military and their chaplains were members. Although relatively inactive in the middle of the 20th century, a revival started in the early 1960s and Filipino members attended the US BSA annual convention in 1965. Not much growth took place until the 1990s. Beginning in early 2000 a number of clergy and lay committed to refocusing themselves on the disciplines and motto of the BSA. Intensive re-orientation and education was done resulting in growing numbers of committed members who want to participate in the shared mission of the brotherhood. The BSA in the Philippines is now organized at the national level.

I personally believe that the BSA with its members committed to the three disciplines (and not just one discipline) is a great help in the mission and life of the church. I hope that what has just begun at St. Mary's, Sapperton grow in ministry with the guidance

of the Holy Spirit.

Please remember the BSA and the BSA

St. Mary's, Sapperton Chapter in your prayers. ✠

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A feature article on the history of the BSA in the diocese of New Westminster is planned for the November 2017 issue of *Topic*. • Editor



Dorren, Evelyn and the author. PHOTO Ceasar Castro



Women's Group poses for a group shot at the conclusion of a great evening. PHOTO Ceasar Castro



LEFT The presiding bishop, the Most Rev. Michael Curry and interpreter, the Rev. Samuel Borbon from Portland. RIGHT (Left to right) The Rev. Bao Moua Thao, who's Hmong-American; the other co-Convener of EAM's Japanese Convocation, Dr. Gayle Kawahara; Michiko Tatchell; and Dr. Gayle's husband, John Tokeshi. PHOTOS Michiko Tatchell



A First Nations priest shares his story. PHOTO Michiko Tatchell



LEFT African Cultural/African-American dance group. RIGHT Michiko Tatchell, ODNW with the Rev. Irene Maliaman. Now working in Guam, Irene is from the same town in the Philippines as the Rev. Wilmer Toyoken, vicar of St. Michael's, Vancouver. PHOTOS Michiko Tatchell



New Community Conference

Affirming Life, Liberty, & Justice

MICHIKO TATCHELL, ODNW

Holy Cross Japanese-Canadian Anglican Church; co-convenor for Episcopal Asian Ministries Japanese Convocation

"Houston, we have a problem."

These well-known words that refer to the near disaster of the Apollo 13 space mission is one of the phrases on t-shirts sold at George Bush Airport in Houston, Texas. I went to Houston from July 19–22, to attend the *New Community Conference* held at Camp Allen in Navasota, Texas. Since I became co-Convener of Episcopal Asian Ministries (EAM) Japanese Convocation in June of 2016, I've been a regular participant in the Episcopal Church's (TEC) EAM conferences.

EAM consists of seven ethnic Convocations: Chinese, Filipino, Korean, Japanese, Southeast Asian, South Asian, and Pacific Islanders. I've now met the leaders, including a Hmong-American for the first time in my life. I didn't even know where Hmong was on the world map, so EAM has been (and I'm sure will continue to be) quite an eye-opener for me.

The trip to Houston and *New Community* introduced me to a much wider faith community.

This conference, sponsored by TEC's Ethnic Ministries Office included more diverse peoples than Asian/Pacific Islanders. There were African-American, Latino/Hispanic and Indigenous/Native clergy and lay leaders gathered together. The preacher for the Opening Eucharist was the Most Rev. Michael Curry, Presiding Bishop of the Episcopal Church. He was talking about *Good Yoke* and *Bad Yoke*. "Come to me," Jesus said, "For my yoke is easy, and my burden is light" (*Matthew 11: 27–30*). He speaks very quickly but with great passion. It must have been a big job for the young Latino priest assigned to interpret his sermon in Spanish. Some of the Hispanic participants were wearing earphones in order to listen to the translations during the conference.

The first guest speaker identified as gay and spoke about the challenges in his life being black and a member of the GLBTGQ2 community. Following years of struggle he found TEC, which he discovered was a safe environment for him to be himself. He said you're "just a shell until you decide to rebel."

The next speaker was a Native American priest who shared the story of his Lakota Tribe's rights to protect their clean water. People of the Standing Rock Reservation want to keep their water clean. Water is their lifeline. Those of us with easy access to clean water take this abundant resource for granted.

Another major topic addressed was human trafficking. I've never seen such passion as that possessed by the Filipino woman activist who attacked this issue. There were many female priests and lay leaders participating in this conference. I was happy to see that gender inequality in terms of representation is not as much of an issue as it once was. There were many more stories shared and many workshops to participate in and learn from during the

four-day conference.

A definite highlight was the Culture Celebration Night. Each group demonstrated their cultural dances, songs, story/history telling, etc. The Asian group performed a Korean song, Chinese Tai Chi and the Filipino Gong Dance. We invited other groups to join our dancing and they were happy to dance with us. When the African Cultural/African-American group asked us to join them to dance together at the end of the Culture Night, we were transformed by the Holy Spirit as if we were experiencing a "Pentecost Moment."

The day after the Culture Night experience was also the last day of the conference. During the Evaluation segment, many of us expressed gratitude at being able to attend this spirit-filled conference. One Chinese priest said she felt as if she was in Heaven. It was during this time when a Latino woman from Honduras came to a microphone with her interpreter and shared her significant life event story about the search for her sister who came to the US to work at a hotel. When she'd arrived, her passport was taken away from her and she was shipped off to Florida. The women's sister was not allowed to use the telephone for long time, but although the search was difficult with many challenges she was reunited with her sister. The story was a testimony; the woman was inspired and compelled to speak up and to share her amazing story.

On July 22, I flew back to Vancouver. Due to thunderstorms the plane was two hours late and it was nearly midnight when my husband picked me up at YVR, but I was still filled with *The Spirit* and explained all the highlights to him. The following day was Sunday, and it was a fortunate opportunity that I was able to meet our Bishop Melissa at a church to share information with her about my experiences at *New Community Conference*. The following day, I couldn't believe what I saw on the TV news. A trailer-truck filled with people was found at a Walmart parking lot in San Antonio, Texas. Human trafficking!! I know how hot it is in Texas, while I was there it was 36°C and I couldn't bear the heat without air conditioning.

I do feel a bit overwhelmed, and some of these issues are too big for me to deal with, but it's good to know that TEC is supporting minority ethnic groups. We're still struggling to establish our Anglican CanAsian Ministry (ACAM) in the diocese of New Westminster. But thanks to the Missioner for EAM, the Rev. Dr. Winfred B. Vergara, the EAM Japanese Convocation was held in Vancouver in 2016. And in August this year, the Filipino EAM Convocation was held in Vancouver (see the story on pages 11 and 13 of this issue of *Topic*). We have established our relationship with EAM now, and it is my hope that there will be other ethnic groups in our diocese who will join with the Episcopal groups in future. There is still much more work to do in the Anglican Church of Canada to support minority groups in Canada. ✠

"I do feel a bit overwhelmed, and some of these issues are too big for me to deal with, but it's good to know that TEC is supporting minority ethnic groups."



Michiko with Myra Garnes from Long Island. Myra is a friend of the Rev. Vivian Lam, rector of St. Matthias – St. Luke, Oakridge. PHOTO Michiko Tatchell



Hawaiian dancer. PHOTO Michiko Tatchell



The Concelebrants at the August 6 morning liturgy. All spouses of clergy can be seen in the photograph (a rare *Topic* photo of Bishop Skelton as a clergy spouse!). PHOTOS Caesar Castro & Michiko Tatchell

The Biggest & Best Convocation So Far

Filipino EAM/ACAM Convocation at St. Michael's, Multicultural in Vancouver

FRED VERGARA

Missioner for Episcopal Asiamerica Ministries, the Episcopal Church, New York City, New York

GREG TATCHELL, ODNW

St. Michael's, Vancouver



Fr. Fred Vergara and Bishop Skelton cutting the cake at the SMM Church Hall potluck, following the Sunday Eucharist that closed the Convocation. PHOTO Caesar Castro & Michiko Tatchell

Matago Tago FILCON

Long Live FILCON



The two Engnan brothers. PHOTOS Caesar Castro & Michiko Tatchell

Over the August 2017 long weekend, the Rev. Wilmer Toyoken and the faith community of St. Michael's Multicultural (SMM) Anglican Church hosted a three-day Anglican Communion event with 144 attendees. More than 70 were from the US and Philippines, 70+ were from BC and Alberta, and 23 of these were youth, from all points of the compass.

The presiding authority was the Rev. Dr. Fred Vergara, Missioner for Episcopal Asiamerica Ministries (EAM), who provided the title of this article, judging this Filipino Convocation (FILCON 2017) "the Biggest and the Best Convocation so far" (over a period of ten years). He also provided the keynote addresses on Saturday, and gave an inspiring Sunday homily. The theme of the Convocation was *On Board the Jesus Movement*, which is the current priority program of the Episcopal Church's Presiding Bishop, the Most Rev. Michael B. Curry.

Episcopal Asiamerica Ministry

The Episcopal Asiamerica Ministry (EAM) is the Episcopal Church's National Asian-American ministry body. It has been in existence since 1973, and has a three-fold ministry: to Asian-Americans; to Asian Immigrants; and the special focus of the time here in Vancouver, August 4–6, "a ministry of bridge-building to churches... belonging to the worldwide Anglican Communion and churches in concordat with the Episcopal Church." The nascent Canadian equivalent to EAM, the Anglican CanAsian Ministry (ACAM), is a child of EAM, inspired by their model, and formed north of the border in 2015.

Filipino Convocation in 2017

The Episcopal Filipino-American Convocation meets for two consecutive years. On the third, they join with the other six EAM Convocations in a pan-Asian Consultation (the last was in Seoul, the next in Hawaii). The Convocation held in Vancouver is the first time the *Filams* have met in Canada (EAM's historic first in Canada was the Japanese-American Convocation at Holy Cross in June 2016). Since 2013, six lay and two ordained members of the our diocesan Filipino Anglican community have attended Filipino-American EAM Convocations in San Francisco (2013), Los Angeles (2014 and 2016), and Seoul (2015). The Rev. Wilmer Toyoken has attended three of these. It was in Seoul that planning for Vancouver's FILCON 2017 began. What the eight participants consistently saw at those four events were four intertwined activities: *Worship*, *Cultural Celebrations*, *Renewing Relationships*, and *Planning & Educating*.

Worship

During the three days of FILCON 2017, the 144 participants worshipped together five times. The worship leaders of the five services were from all over the Anglican Communion: the Philippines, New York, Guam, Los Angeles, Vancouver, Surrey, and New Westminster.

Cultural Celebrations

As anyone who has visited SMM well knows, the Cordillera Filipino culture is very rich. Those in the diocese who have been lucky enough to visit the Philippines have discovered that the richness they see at St. Michael's is the same richness they see in the Philippines. The FILCON 2017 Cultural Evening was especially so and while it is hard to narrow it down, two photographs of the Cultural Evening included might suffice to give a sense of the cultural richness.

At St. Michael's 125th Anniversary celebrations in 2014, one of the special events was the blessing by Bishop Melissa of a traditional set of Cordillera gangsa/gongs. They received a heavy workout at the cultural event.

Renewing Relationships

For those of us who have been to reunions in our lives, we know the joy of re-engaging with people from our past. This aspect of FILCON 2017 was on abundant display.

The Rev. Louie Engnan, priest at St. Michael's, Surrey and officiant at the FILCON 2017 Noon Day Prayer on Saturday, was re-united with his older brother, Gerry who was a co-Convenor of FILCON 2017, and serves at St. Mark's Church in Van Nuys, California.

Jasmine Quines is the wife of the Rev. Brent Quines, co-Convenor of FILCON 2017, from Los Angeles. James Baldo, ODNW is People's Warden at SMM. Sandra Baldo, James' spouse is chair of the SMM Stewardship Committee. Grace Wandag, original Chair at the 2010 formation of the Anglican Church Women (ACW) at SMM, is the wife of Bishop Alex Wandag of the Episcopal Church of Philippines's diocese of Santiago (and also considered by the community of SMM as their other bishop). Jasmine and James were graduates of the same high school in Sagada, a year apart (1985 and 1986). And Grace? Well, Grace and Bishop Alex were Godparents at the marriage of Jasmine and Brent in the Philippines in 1994 and Brent, in turn, became a Godparent at the marriage of Grace and Bishop Alex's oldest son.

Post Convocation • Survey Results

Survey results from FILCON 2017 have been very encouraging. It was a matter of splitting hairs to determine what was most appreciated, as the average rating was 9.9! But, within that narrow range, some highlights emerged:

- There were tens across the board for both the FILCON 2017 event as a whole, and the Vancouver location.
- A two-way tie, for the Cultural Night and the Keynote Speaker.
- The Saturday Eucharist.

The overall effect of all of this best captured by a comment from one of the evaluations:

"I really enjoyed talking to the people, (it) really felt like home in the Philippines." ♦

More photos on Page 13...

All Shall Be Well

Interview with the Reverend David Taylor

RANDY MURRAY
Communications Officer & Topic Editor

We often forget that our clergy have often had lives prior to answering their vocational call to ordained ministry and many of those called are musicians. In our own diocese and province a number of names immediately come to mind: the newly priested, the Rev. Ross Bliss, curate at Christ Church Cathedral is a highly skilled guitarist specializing in the Gypsy Jazz made popular by Django Reinhardt; the Rev. Chris Harwood-Jones, rector of All Saints', Vernon is another guitar virtuoso specializing in original music patterned in the Jazz Fusion style of folks like John McLaughlin, Alan Holdsworth, and John Scofield; the Rev. Liz Hamel is an accomplished choral singer and award-winning choral music recording producer and there are many, many more (apologies to the dozens of ordained folks reading this who are skilled musicians and singers but not listed).

The Rev. David Taylor, rector of St. Dunstan, Aldergrove is one of our diocese's talented ordained musicians. He is also a composer and with his spouse the Rev. Andrew Halladay (an accomplished violinist and vocalist) they have recorded and released their second recording in the past two years, All Shall Be Well. This album of new liturgical music follows his 2015 release entitled, Awaken Love.

David was kind enough to participate in this interview last August.

Q. The phrase "All Shall Be Well" is a well-known phrase in Anglican theological circles, where does it come from and how does the title relate to this new music?

A. "All Shall be Well" is a phrase we adopted from the writings of St. Julian of Norwich. She is one of the most notable Anglican saints as her visions on the passion of Jesus were spread around the world after her death. In one passage of her writing she has a vision of a small hazelnut in the palm of a hand and she understands that that hazelnut is all that there is being held safely in the hands of God. The vision sparks an amazing statement of faith that "All shall be well, and all manner of things shall be well." Andrew crafted a tune to this phrase for a youth retreat at Sorrento Centre a few years ago. We named our album after this phrase because we think that all acts of praise to God stand on the faith that God creates, loves and supports us, and that in God all really shall be well.

Q. What was your vision for this collection?

A. I had written two sung prayer services for Sorrento Centre a number of years ago: *Prayer to Begin the Day* and *Prayer to Complete the Day*. I tried to be faithful to the ancient liturgies of Morning Prayer and Compline by paraphrasing some of the texts and writing new tunes. After workshopping them over successive summers at Sorrento Centre I felt ready to record them so that they could be offered to others for their communities or private prayer practice. Since prayer services such as these are often said or sung in community, I asked my producer, Philip Janz, to record the music live at the Parish of St. Dunstan. We used the live recording to give the album a communal sense.

Q. Did you compose this music as a holistic project or is this collection a compilation including earlier work?

A. There are five sections to this album. First there is *Prayer to Begin the Day* (tracks 1–7), which is meant to be a complete service and was written at the same time. Second there is an adaptation of the two greatest commandments (track 8), which I wrote for a youth retreat at Sorrento Centre. Third there is *Prayer to Complete the Day* (tracks 9–13), which was written at the same time. Fourth there is a dismissal song called *Go Now* (track 14), which I wrote for the Parish of St. Dunstan for Easter 2016. Finally there is the title track, *All Shall be Well* (track 15).

Q. Describe the recording process of *All Shall Be Well* and contrast and/or compare that to the recording process for *Awaken Love*?

A. *All Shall be Well* was recorded at a studio in Mission by producer Philip Janz. Philip

Janz is known for producing the music of Brian Doerkson and Cathy Hardy, two Lower Mainland recording artists. Philip has a background in recording both live music and music meant to be sung in community and was able to build soundscapes and arrange the songs beyond what I was able to do in my previous album. This new album also brought in musicians from the UK and Switzerland and includes the wonderful choir of the Parish of St. Dunstan. I also used choir members of the Parish of St. Mary's in Kerrisdale on the previous album. It is important to me that the music I write is singable. There is no greater test to ensure it is than by bringing in a choir.

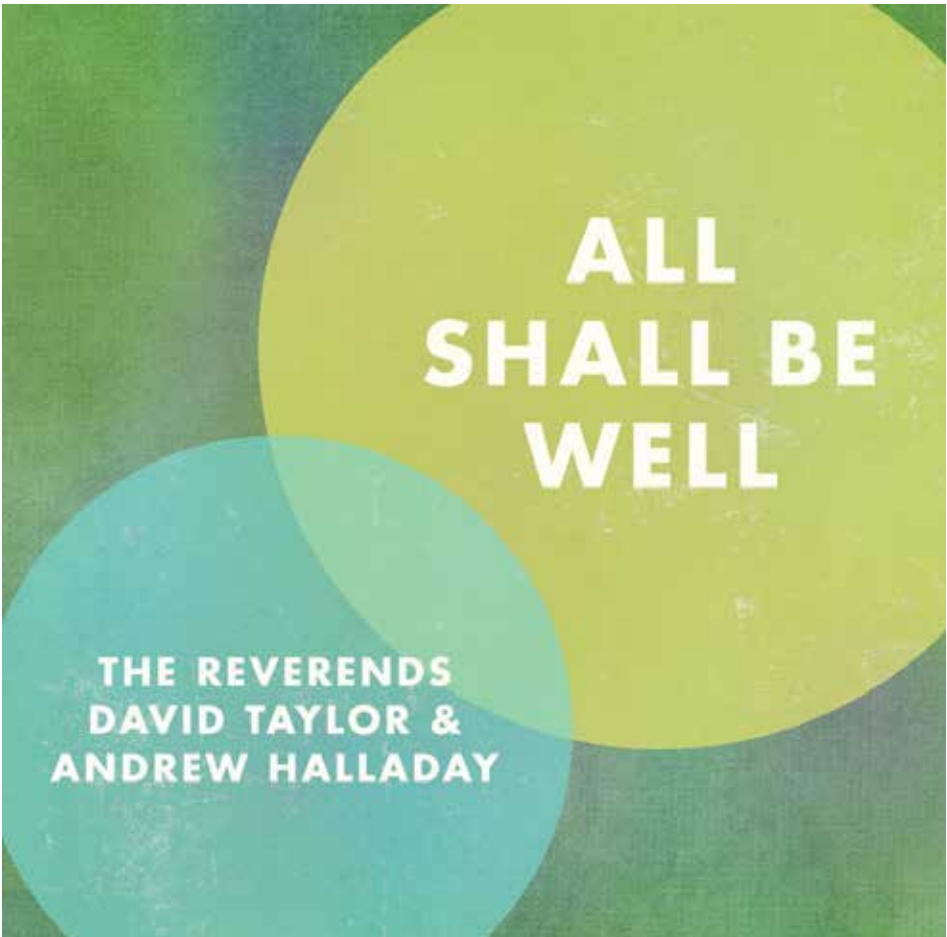
For *All Shall be Well*, I used the members of the choir at St. Dunstan's who were able and invited anyone who wanted to come to the live recording to ensure there were singers in place who could sing the music. A studio choir of eight singers was added to enhance the live choir. Andrew and I love working with others to create music. It is not as fun or fulfilling creating outside of a community.

Q. In the Anglican Church there has long been a tribal mentality about music in worship: classical music and Victorian hymns versus congregationally sung praise songs and more current pop styles with evangelical lyrics and then of course almost everyone likes Gospel music and Handel's *Messiah*. Where do you think worship music is headed?

A. I think worship music is moving toward a hybrid of old and new music, much like it always has. Songs are hopefully chosen for congregational singing that help articulate our faith in God, in Jesus and what God's Holy Spirit is doing through us in this world. Because God has done amazing things for us in the world in the past we still will sing the songs of history that tell of them. Because God continues to do wonderful things for us in the world we will be constantly inspired to write and sing new songs in the future. Music is a way for us to relay God's work with inspiring tunes and meditative lyrics. I hope it is more than just a nice break in a spoken liturgy, but part of all good liturgies.

Q. Do you think that a diocesan vision/guidance for music in worship would work? Or a national church program? If "no" why not and if "yes" what might it look like? Feel free to answer, "You are not sure."

A. I think there is good precedence for the institutional church to articulate vision and guidance in music. John Wesley famously wrote his opinion on the matter in his *Directions for Singing*. There is still much good in what he wrote, though it is written from one cultural perspective. I hope Anglicans (who maybe used to come from one cultural perspective) can find courage



All Shall be Well CD Cover. DESIGNER Alice Ko.

"Children need to have access to music in order to help them articulate the faith they're inheriting from us. Music needs to be accessible to them too. I try to write simple tunes that can be picked up by any ear, adult or child. I also sing to my children. It is one way I show them that I love them."



David and Nathan. PHOTO Phil Crozier, photophilcro

and inspiration in moving beyond Wesley's directions and a singular way to envision and guide the development of new music for congregations.

If there is to be a music program for the church, I would like to see it as a program that inspires and enables composers to write music rather than simply distribute "Directions for Singing" or critical opinions on current styles or songs.

Q. As the father of two young children how did that influence the worship music that you compose?

A. It is important to me that music is accessible. I think that the Anglican Church of Canada put together a beautiful hymnbook in *Common Praise*, especially if one reads music. If one does not read music,

The Biggest & Best Convocation So Far

Filipino EAM/ACAM Convocation at St. Michael's, Multicultural in Vancouver

CONTINUED FROM PAGE 11



LEFT SMM's People's Warden, James Baldo, ODNW and his group in traditional dress leading the gangsa (gong) dance. RIGHT The Rev. Dr. Fred Vergara preaching at the Closing Eucharist on Sunday, August 6. PHOTOS Caesar Castro & Michiko Tatchell



LEFT Schoolmates and Godparents: Jasmine Quines, James Baldo and Grace Wandag. RIGHT SMM women's group wearing the yellow t-shirts of FILCON 2017, and holding a banner that will have a permanent place of honor in SMM's Church Hall. On the banner are the Igorot words MATAGO TAGO FILCON when translated means LONG LIVE FILCON. The banner received an enthusiastically raucous reception from those gathered in the SMM Hall. PHOTOS Caesar Castro & Michiko Tatchell

All Shall Be Well

Interview with the Reverend David Taylor

CONTINUED FROM PAGE 12

or plays a different instrument than one with a keyboard (or only plays a keyboard using chords), then it is a very inaccessible hymnbook.

Children need to have access to music in order to help them articulate the faith they're inheriting from us. Music needs to be accessible to them too. I try to write simple tunes that can be picked up by any ear, adult or child. I also sing to my children. It is one way I show them that I love them.

Q. Could you share with us a music experience that truly uplifted and inspired you?

A. Music has inspired me in so many ways. It is tough to pinpoint one example. I grew up singing old evangelical hymns and the music of the Maranatha Singers. I have fond

memories of my mother giving me my first hymnbook, which I still have, and playing cassettes of worship music in the house. This was music of safety and love for me.

When I grew older I listened to contemporary worship music put out by Hosanna Integrity and Vineyard. This music was very personal to me and was a way I could intimately express my love for God. It was music of inspiration for me.

When I moved toward liturgical Christianity I listened to the organ at Westminster Abbey in Mission. It was music of majesty and transcendence.

When I became rooted in the Anglican Tradition I discovered the breadth of all that I experienced before in one place. It was music of unity.

Q. Where would you like to be in your ministry as a composer and performer in five years?

A. I have promised my family that I will not record any more music until we do some renovations on our house. But when that is done I have a number of new hymns and chants I would love to record using the Christian calendar as the template. If the music I have written is sung in people's homes or at churches that is amazing to me. If it inspires people to give thanks to God for the many wonderful things God has done for us in this world, then *All Shall be Well*.

Q. What else would you like *Topic* readers to know about the recording?

A. *All Shall be Well* is available on iTunes (\$10), Amazon music and most streaming platforms by searching: the Rev. David Tay-

lor. Hard copies of the CD are available for \$20 and I am happy to supply sheet music with chords to any who wish to use this music in their community. I can be contacted by email at dmatthew.taylor@gmail.com.

com and my website is www.awakenlove.ca.

The album is dedicated to the memory of the Rt. Rev. James Cruickshank for his love and support toward my family, my vocation and me. ✠

Donation cards were included in the September 2017 issue of the Anglican Journal and Topic

There are three ways to donate to the Anglican Journal Appeal

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Call 416.924.9199 ext. 259 to make your contribution by phone

Visit canadahelps.org and search for

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and select the Anglican Journal Fund

We can't share the Good News without you!

Even a \$10 contribution helps give voice to the stories that matter most to Anglicans here in the diocese of New Westminster and across the country

THANK YOU!



The Rev. David Taylor. PHOTO Phil Crozier, photophilcro

AROUND THE DIOCESE

• Blessing of the Renovated Rooms at St. Paul's •

On Sunday, July 23, following the Seventh Sunday after Pentecost Eucharist there was a special event in the lower levels of St. Paul's Church in Vancouver's West End.

The downstairs area—consisting of a chapel, columbarium and meeting room of the circa 1905 “Little Red Church on Jarvis”—has been renovated and it was time to dedicate the space with prayers of blessing and asperges (the sprinkling of Holy Water). The entrances to the chapel and meeting room and the rooms themselves have been totally renovated including the removal of some wood paneling that revealed a striking stone and mortar foundation wall which was part of the original 1905 construction. The finishing, furniture and overall designs are bright and stylishly contemporary.

The funding for the work came largely from a legacy gift from long time parishioner and altar guild member Betty De Glanville. The meeting room is now officially known as *The Elizabeth de Glanville Room*.

More than two-dozen members of the parish gathered downstairs for the Blessing.

The then-rector, the Rev. Jessica Schaap (Rev. Schaap had resigned her incumbency and this was her penultimate Sunday as rector) with the assistance of honorary assistant, the Rev. Alain-Michel Rocheleau officiated at the brief liturgy. Following opening prayers and a reading from Scripture (*1 Corinthians 3: 9–11*), the prayer of blessing was offered:

“Blessed are you, O Lord our God, Creator of the universe. Your gifts are many, and in wisdom you have made all things to give you glory. Be with us now and bless these rooms to your praise and honour. Give us joy in all your works, and grant that these rooms may always be a place where your will is done and your name is glorified; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen”

The prayer of blessing was followed by the sprinkling of the rooms with Holy Water. Congratulations to the Parish of St. Paul for the completion of this work, which will help to serve the mission and ministry of St. Paul's for decades to come. ✠



LEFT Linda highlights the newly revealed circa 1905 wall, a feature of the renovation. RIGHT The Rev. Jessica Schaap with the assistance of the Rev. Alain-Michel Rocheleau leads the brief liturgy of Blessing. PHOTOS Randy Murray



Asperges. PHOTO Randy Murray

• PWRDF Sponsors Hollywood Film •

The Primate's World Relief and Development Fund (PWRDF) was proud to support the release of a new Hollywood film called *All Saints*, released by Sony Pictures and starring John Corbett (*My Big Fat Greek Wedding*, *Northern Exposure*).

The film is based on a true story and follows Michael Spurlock (Corbett), a corporate salesman-turned Episcopal priest whose first charge is All Saints, a quaint country church in Tennessee with only a dozen members. His assignment is to close the doors of the struggling church for good and sell its prime real estate. But when the church begins welcoming Karen (kuh-REN) refugees from Burma—former farmers looking for a fresh start in America—Michael feels called to an improbable new mission. Working alongside the Karen people, the congregation attempts to turn their fertile land into a working farm to pay the church's bills and feed its newest people. View the trailer at www.allsaintsmovie.com.

PWRDF has been supporting Karen refugees living in camps along the Thai-Burmese border for 17 years through Drug Abuse Resistance Education (DARE), an addiction recovery program.

In 2009, members of the diocese of New Westminster were instrumental in sponsoring two Karen families, helping them begin their new lives in Canada and reuniting them with family in Surrey.

As many know, PWRDF supports refugees and displaced people around the world and in Canada through their network of Sponsorship Agreement Holders (SAHs). We are pleased to take part in sponsoring the film's Canadian release.

On August 13, PWRDF Unit members attended an advance screening of the film. Here is a brief review from the Rev. Margaret Marquardt:

“All Saints is based on the true story of a newly ordained Episcopal priest (the Rev. Michael Spurlock) played by John Corbett and it was filmed at the actual church of All Saints, Tennessee.



A still photograph from *All Saints* featuring John Corbett.

The Priest, sent to close down this small parish finds he can't turn away from the Karen community (from Myanmar South East Asia) of refugee families who've settled in the parish area. The deep faith and reality of the lives of the Karen people changes the Priest, the parish, the wider community and the diocese.

It's a story of hope and struggle, highlighting the leadership and courage of the Karen people, the Priest and the parish as they find a way forward. It's a film that doesn't sugarcoat the real struggles of a small parish and a diocese. Because of this, we see something powerful emerge as a community forms in the seeking of God's direction and living into it.

I came out of the film with hope for what a small group of people can do when they tackle difficulty, work together, take courage, trust God, and step out in faith using their gifts to make a difference in their community. It is surprising what transpires out of this!”

As this issue of *Topic* is online and in homes by September 29 at the earliest, the film may now be available *On Demand* and on DVD. ✠

• Welcome to the World Chester! •

Early in the morning of August 13 (and after a ten day wait from the scheduled due date), Carla and Phil welcomed an 8lb 8oz baby boy, Chester Daniel Rhodes Colvin.

Phil Colvin is the Administrative Assistant/Receptionist/Screening in Faith Administrator of the diocese of New Westminster.

At the time of the birth and continuing now through to this writing in late August, Phil reports that Carla and Chester are doing well and sends out “thanks for all your prayers and good wishes.” ✠



Chester with new parents, Carla and Phil.

• St. Stephen's, West Vancouver Continues Concert Programming •

SUBMISSION Hilary Clark

Harp playing angels from the Christian traditions would have rejoiced at the *Piano and Harp* concert at St. Stephen's Church in West Vancouver on Sunday, July 30. Sponsored as a fundraiser for Lions Gate Hospital's new Medical and Surgical Centre, a trio of visitors of Japanese origin, pianist Noriko Imai, and harpist sisters Kaori and Miya Otake presented a program ranging across four centuries of music. The harp selections seemed perfect for the nave of an Anglican church and featured the two sisters playing solo and then in duet format. The music included works by Cesar Franck, Claude Debussy, William Croft and two pieces by women composers: Deborah Henson-Conant and Henriette Renie.

The second part of the program was turned over to pianist Noriko Imai who played several Chopin works as well as Scarlatti and Schumann. As an encore she graciously shared the piano bench with St.

Stephen's Minister of Music, Dr. Annabelle Paetsch for a rousing *Marche Militaire* by

Schubert arranged for four hands. Refreshments in the sun-drenched courtyard were

hosted by St. Stephen's rector, the Rev. Jonathan LLOYD. ✠



LEFT Pianist Noriko Imai. RIGHT The three musicians — harpists Kaori and Miya Otake, and Pianist Noriko Imai — acknowledge the applause of the appreciative audience. PHOTOS Jonathan LLOYD



AROUND THE DIOCESE

• Michael & Kelly at Kelowna Pride •

Michael Kalmuk and Kelly Montford were the first couple to have their Union Blessed using the Same Sex Blessing Rite developed under the direction of retired-bishop, the Rt. Rev. Michael Ingham well over a decade ago. Their union was solemnized during the Eucharistic liturgy at St. Margaret's, Cedar Cottage in East Vancouver.

Last year, 2016, Michael and Kelly stepped forward and put together an excellent Vancouver Pride Parade entry on behalf of the diocese of New Westminster. Their

organizational skills and enthusiasm were missed in 2017 because they have moved to Kelowna. Michael sent diocesan communications an email the evening of Sunday, August 20, "the former trouble-makers from the diocese of New Westminster are at it again in the diocese of Kootenay" with this great photo attached.

The Kelowna Pride Parade took place August 20 and great to see Michael and Kelly present and continuing their ministry. ✠



The "troublemakers" are back row left holding the banner.

• Topic in Iona •

During the early afternoon of August 22, diocesan communications were delighted to receive an email with a high resolution photo attachment showing the Anglican Parish of the Church of the Epiphany (Epiphany), Surrey's pilgrim group on the small island of Iona off the coast of western Scotland.

According to the brief note from the Rev. Christine Rowe, Assistant Priest at St. Mary's, Kerrisdale and Regional Dean of Point Grey, the Epiphany pilgrims are just about to "go on pilgrimage around the island."

It looks like they are standing in front of the Iona Abbey with St. Martin's Cross on the right. And lo and behold one of the pilgrims is holding a copy of the Summer 2017 issue of *Topic*, the magazine of the diocese of New Westminster. It never hurts

to have some newsprint handy when you are at the seaside for you may catch a fish or two and be in need of some wrapping.

Hopefully, a future issue of *Topic* will contain some coverage of the Epiphany pilgrim's memorable trip and pilgrimage. ✠



PHOTOS Courtesy of Christine Rowe

• Cycling for Seafarers 2017 •

SUBMISSION Jane Dittrich

The annual fundraiser for the Mission to Seafarers (MtS) held on a beautiful sunny Saturday, August 26 was very successful. There were a couple of biking options for participants but the feature event remains the 40 kilometre ride.

After the ride a delicious lunch was served to the hungry riders at the Fly-

ing Angel Club, Port of Vancouver MtS location.

Senior Port Chaplain for MtS, the Rev. Peter Smyth was extremely appreciative of the support and was delighted to announce after the event that the fundraising goal of \$50,000 had been exceeded thanks to corporate donations and rider "pledges." ✠



Representing the diocese of New Westminster in the 2017 Cycling For Seafarers 40 kilometre ride are Rob Dickson (Director of Finance and Property for the diocese of New Westminster), Glen Mitchell (Director of Stewardship and Planned Giving for the diocese of New Westminster), and Jane Dittrich (Christ Church Cathedral). PHOTO Jane Dittrich



Before the start of the ride, Senior Port Chaplain at the Mission to Seafarers Rev. Peter Smyth thanks those participating in the ride and for collecting pledges. To his left is Don MacInnes, the Missions' Cycling Committee Vice Chair. PHOTO Jane Dittrich



Riders getting ready to commence the 40 kilometre bike route. PHOTO Jane Dittrich

AROUND THE DIOCESE

• Witness Blanket at Evered Hall •

You may be familiar with the Witness Blanket, which was presented for the first time at the publication of the Truth and Reconciliation Commission (TRC) 94 Calls to Action in 2014.

“Inspired by a woven blanket, we have created a large scale art installation, made out of hundreds of items reclaimed from Residential Schools, churches, government buildings and traditional and cultural structures including Friendship

Centres, band offices, treatment centres and universities, from across Canada. The Witness Blanket stands as a national monument to recognize the atrocities of the Indian Residential School era, honour the children, and symbolize ongoing reconciliation.”

The blanket is travelling across Canada to aid in building awareness and education.

It is open for individual visits, but it is also possible to arrange group tours.

SUBMISSION Paul Guiton

Specifically, the organizers have arranged to open the exhibit on Sunday afternoons in October, so that church groups can attend — hopefully after Sunday worship. *Langley Churches for Reconciliation* has already booked a session for Sunday, October 29. Langley/Cloverdale parishes are welcome to attend at that time.

For group bookings, please contact indigenizing@ufv.ca.

DATE September 13 – November 8
TIMES Monday to Thursday, 10–7 pm
Fridays, 11–5 pm
Saturdays, 11–3 pm
Sundays (only in October), 1–3 pm

LOCATION Evered Hall at the University of the Fraser Valley, Abbotsford campus, with guided interpretation ☙



Witness Blanket. PHOTO www.witnessblanket.ca

• Basic Indigenous World View Training •

FACILITATOR Brander Raven McDonald
DATE Saturday, October 21
TIME 9:30 am – 3:30 pm
LOCATION Pekw'xe:yles (St. Mary's) • 34110 Lougheed Highway, Mission, BC
SPONSOR Mennonite Church of BC
COST Free
FOOD Please bring your own lunch

For additional information and directions please visit the event post on the diocesan website at www.vancouver.anglican.ca/events/basic-indigenous-world-view-training. ☙

• Written on the Heart • One Performance Only •

One performance only!

Originally commissioned by the Royal Shakespeare Company to celebrate the 400th anniversary of the publication of the King James Bible, *Written on the Heart* ran for over a year in London's West End to rave reviews. Now it will celebrate Reformation Sunday in a partnership between Pacific Theatre, Vancouver's only faith-based professional theatre company, and Holy Trinity, Vancouver.

DATE October 29, 2017
TIME 2 pm
LOCATION Holy Trinity Vancouver, 1440 West 12th Avenue
COST Tickets \$20, order online

For more information and to purchase tickets online at www.pacifictheatre.org or by phone at 604.731.5518. ☙



Gathering — TRC Week in Vancouver in 2013. PHOTO Randy Murray

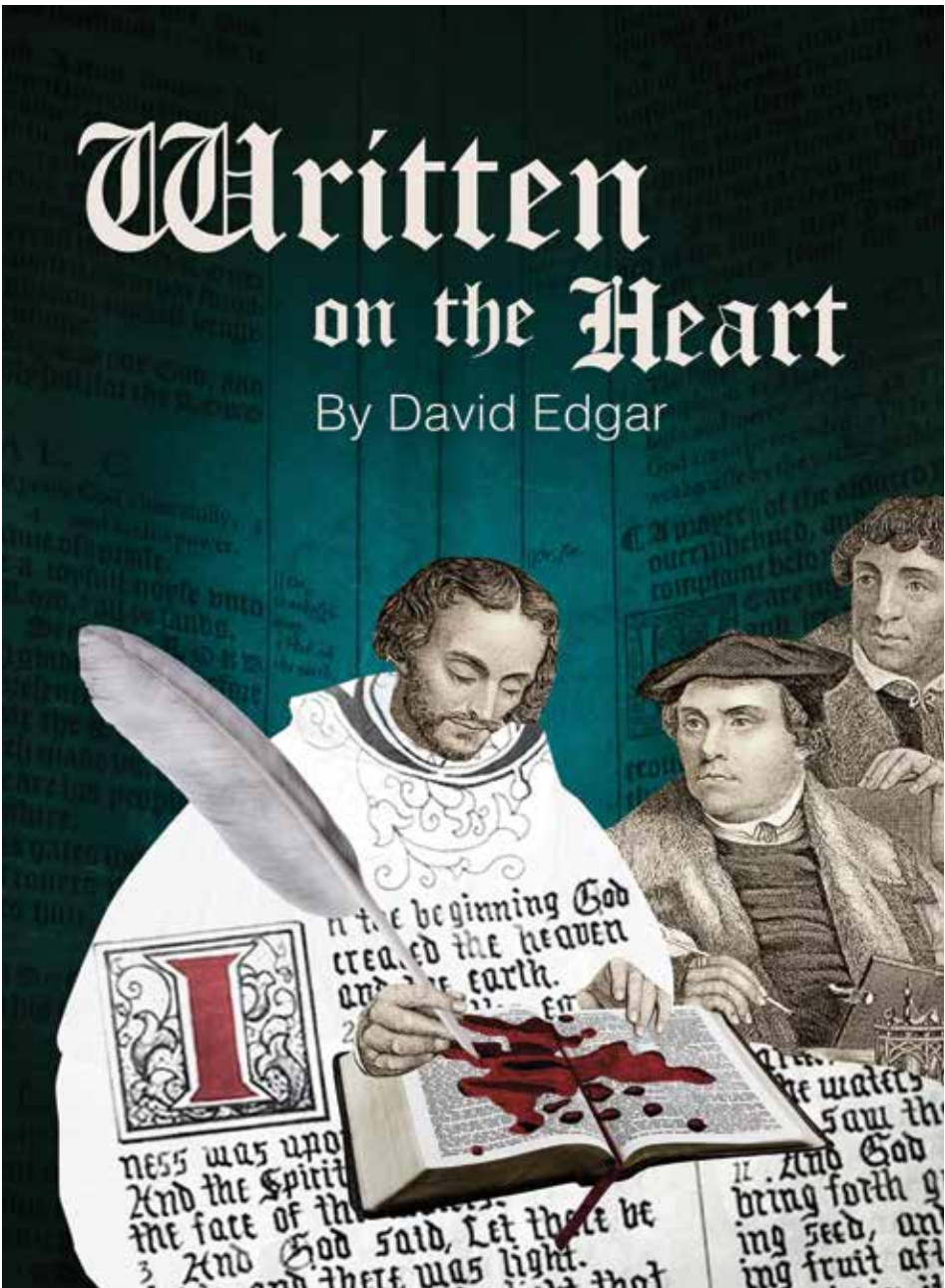
All are encouraged to submit letters, articles, reports on parish activities, opinion pieces, photos, drawings and more for consideration as content for Topic.

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

Deadline for Topic Submissions

October 20 for the December issue

November 24 for the January 2018 issue



POSTER ART Emily Cooper

OPINION

Acknowledging Traditional Territory in the Liturgy

CLARENCE LI
Rector, St. Hilda-by-the-Sea, Sechelt; Regional Dean of Sea-to-Sky Deanery

“As we gather on the unceded ancestral lands of the Coast Salish people, the traditional territory of the shíshálh First Nation, let us pray that Christ’s grace and peace will be with us...”

On June 18, the Sunday when my faith community, St. Hilda’s observed the National Aboriginal Day of Prayer, I introduced a set of liturgical greeting at the 10 am service incorporating an acknowledgement of traditional territory on where we worship. Some have asked me since:

“Why are we doing that?”
“What is the significance of that in our Common Prayer?”
“Are you mixing politics with worship?”

Let me begin with the significance of territory acknowledgment. In the recent CBC article: *What is the significance of acknowledging the Indigenous lands we are on?* (Article found online at <https://tinyurl.com/y7f8ntkp>), the author observed that “...many Indigenous people say [territory acknowledgement] marks a small but essential step toward reconciliation.”

Karyn Recollet, an urban Cree woman and an associate professor at the University of Toronto’s Women and Gender Studies



The Rev. Clarence Li. PHOTO Wayne Chose

Institute says, “To think about land activation and land acknowledgement is to remember that there are these rich Indigenous governances that still exist, that are ongoing and that will go into the future.”

If that is the case, one may argue that the rightful place of territory acknowledgement should be in civil and governmental gatherings. Why are we doing that in our worship?

The purpose of acknowledging the

traditional territory where we are worshipping on is twofold; to invoke a sense of gratitude, and to bring to the forefront the gospel’s call for reconciliation and to give context to what reconciliation means to us here and now.

First, imagine if you are visiting somebody’s home. Would you want to acknowledge how grateful you are being the guest? This simple gesture of remembering that we are worshipping on the traditional territory of the shíshálh people gives us the opportunity to begin worship from a place of gratitude as well as to consider the question:

“How am I benefitting by living on this land that is a traditional territory of Indigenous people?”

Second, the mission of God in any time and space is void unless the mission is embodied (isn’t Jesus the “Word of God became flesh?”). Anglican worship is rooted in the tradition of *Lex orandi, lex credendi*—the law of praying is the law of believing, or more commonly put, *as we pray, so we believe*. By acknowledging the indigenous lands we are on as we worship, we give substance to the

ministry of reconciliation in the way we pray together.

The liturgical greeting recently introduced was adapted from the recent Opening Eucharist at our Diocesan Synod. It was a significant step and a sincere effort to solidify the Anglican Church of Canada’s commitment to walk with our Indigenous brothers and sisters in the spirit of reconciliation in the way we gather together and pray each Sunday.

For Further Reading
Is acknowledging indigenous territory enough? A perspective by Lynn Gehl, an Algonquin Anishinaabe-kwe from what is now called the Ottawa River Valley. The following is an excerpt:

“Acknowledging Algonquin territory must be about more than protocol, rhetoric, and a lovely sentiment. Acknowledging traditional Indigenous territories means valuing that we are indeed Nations in concrete and real ways. It must mean valuing the stories Creator has, and we have, inscribed in our land and waterscapes as both marking our territory and as the beginning of our governance structures...”

Risking Everything
Scripture for Reflection • The Book of Esther

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

We are surrounded by dazzling power. The Persian Empire is at its height, one hundred and twenty seven provinces from Ethiopia to India. At the centre of power is Ahasuerus, king in his capital at Susa.

The empire is celebrating a royal marriage. The emperor has chosen a bride. Esther, niece of a prominent Jewish leader named Mordecai, has been elevated to a position of immense influence.

Precisely at this moment Esther’s life becomes complicated by a threat to the Jewish community. A dangerous and powerful member of the court named Haman is determined to institute a pogrom that will have tragic consequences. To read Haman’s words to the king is to hear the chilling patterns of anti-Semitism down the centuries.

“There are a certain people scattered and separated in all the provinces of your kingdom. Their laws are different from those of every other people. They do not keep the king’s laws, so it is not appropriate for the king to tolerate them.” Only after this careful and nuanced statement does Haman lay bare his real intention in plain and brutal language. “If it please the king,” he continues, “let a decree be issued for their destruction.”

The king agrees, opening the way to the deaths of tens of thousands of people.

Mordecai desperately contacts his niece. Only she can get the king to rescind his decree. The request deeply distresses her. She has not revealed to the king that she is Jewish. Now she must choose between losing everything or remain silent while her people are destroyed.



Persian Royalty. PHOTO swishippo

Through a messenger Esther contacts her uncle. He responds by sending her the documents that Haman has written that condemn all Jews to death. Esther responds. Her reply is full of anxiety and helplessness. She cannot go to the king unless he summons her. Again Mordecai replies. His note is stern and adamant. Its language is chillingly modern, echoing many voices that spoke before and during Hitler’s holocaust.

“Do not think that in the king’s palace

you will escape any more than all the other Jews. For if you keep silence at such a time as this, relief and deliverance will rise for the Jews from another quarter, but you and your father’s family will perish.” Then, with unerring precision Mordechai pinpoints the heart of the matter for Esther. “Who knows? Perhaps you have come to royal dignity for just such a time as this.”

This magnificent message with its implied reference to Esther’s own integrity has the desired effect. Esther agrees to go to the king. She makes it clear that she has no illusions about the possible consequences. “I will go to the king,” she writes to her uncle, “even though it is against the law. If I perish, I perish.”

Three days later Esther makes her move. Dressing in the grandeur of her royal robes, she waits in a gallery where the king is likely to see her. Her plan succeeds. Esther does not bring up the subject of the pogrom at this point. Instead she asks that the king invite Haman to a banquet that is being planned. During the banquet the king asks Esther the nature of her request. Without mentioning the king’s own decree she offers evidence for Haman’s hatred and treachery as the real reason for the threat to her people.

Hastily the king rescinds his decree, sending messages across the empire. Haman is summarily executed. Esther’s uncle Mordechai is given the royal signet ring that makes him a powerful figure at court.

In this long ago political struggle, scripture gives us a glimpse of a people struggling to survive. It also introduces us to a courageous and resourceful young woman who placed duty above personal gain, even above personal survival.

“Do not think that in the king’s palace you will escape any more than all the other Jews. For if you keep silence at such a time as this, relief and deliverance will rise for the Jews from another quarter, but you and your father’s family will perish.”

Religion, Faith & Inclusiveness • Reasons for Hope
Meaning, Healing, Belonging

PETER ELLIOTT
Dean of the diocese of New Westminster & Rector, Christ Church Cathedral

What follows are the introductory remarks (formatted as an op/ed) presented by the Very Rev. Peter Elliott, DD when he participated as part of an Interfaith Panel at Spirit Pride: an LGBT Spirituality Conference that took place at St. Andrew's-Wesley United Church from July 28–30, 2017. • Editor

The theme of this conference is *Celebrating Spirituality* and the theme of this workshop is *Reasons for Hope*. Thank you for the invitation to participate with the two other panelists and I want to take just a few minutes to say some things about the spirituality that has undergirded my life as an out gay man and an advocate for the full inclusion of all of God's beloved children in the life of the Christian community and to say a bit about why I have hope for the vision of full inclusion to be a reality.

First—*meaning*. As a young boy, growing up in a blue-collar hockey town in southern Ontario, it was the church that provided meaning in my life. The world of scripture and sacrament, of song and sermon was a powerful antidote to my experience of bullying and shaming that defined much of my early life in school and on the playground. I was a boy soprano, more interested in the worlds of theatre and fiction than in the rough and tumble of sports and competition. Growing up in an Anglican family whose idea of fun was singing hymns together, it was in the world of the church that meaning came into my life. Lighting candles, hearing the ancient stories, singing the sacred songs, learning the patterns of worship: for me, this world, a community gathered in worship was real life, everything else paled in comparison because it wasn't rooted in a sense of mystery and awe. Really good leaders of youth programs soon engaged me with how this world of meaning connected with causes of justice that in the late 1960s and 70s were emerging—causes like women's equality, racial justice, indigenous justice. And peeking out from the edges in those years was gay liberation too—but sadly, the shadow side of finding meaning in the life of the church was the unconscious incorporation of the institutional homophobia: so it took many years and much psychotherapy and spiritual direction to integrate, for myself, my identity as a gay man, and my life as a follower of Jesus. Which leads me to the second term defining spirituality—*healing*.

I regard the journey of the Anglican Communion towards full inclusion of the wide spectrum of all God's beloved children to be a healing journey. Hyriniuk defines healing as the process that overcomes the split between our true selves and our false selves. This was and continues to be at the heart of the seemingly endless debates within the councils of my church as the reality of who we are comes into consciousness. Of course, like any other human institution there are, to use a phrase from the Anglican Prayer Book, "all sorts and conditions of women and men" that make up the church. I could describe in mind numbing detail the sequence of events over the past 40 years in Canada and beyond that have marked the slow but steady path toward full inclusion. I could describe them in detail because I have been present at many, many of the debates, even, chairing some of them, but for today I think framing this as a painful but healing journey is what I want to focus on. And that is not in any way to say that this healing journey has been smooth, or that people haven't been deeply hurt along the way. Healing journeys never are without pain. Any of us who have done



The Very Rev. Peter Elliott, DD on May 13, 2017.
PHOTO Randy Murray

serious self-reflection including therapy or spiritual direction, know that tears as well as laughter mark moments when we uncover yet another layer of our own self doubt or self delusion and so it is with an institution. I will tell one story, though, to illustrate a bit of this. It was 2005; the Anglican Communion was in the midst of enormous conflict between advocates for full inclusion of GLBTQ+ folk and those whose understanding of scripture and the Christian life led them to regard same sex relationships as sinful. Awkwardly it was a conflict, in many cases, between the so-called "developed world" and the "two thirds world." The international Anglican Consultative Council met in Nottingham in England, with Canadian and American Anglicans not allowed to vote, but both churches asked to send delegations to explain why our churches were moving in the direction of full inclusion. It came to me to be the partnered gay priest from Canada to talk about my spiritual journey and why this is important in our country. So imagine the scene—you have the Archbishop of Canterbury, and Bishops, clergy and lay people from across the world, 38 different churches in 165 countries—a sea of faces before me—kind of like the image from the book of Revelation—"from every language and culture and nation"—and so I made my speech and our delegation completed its presentation. And then, being Canadian Anglicans we hosted an informal reception with wine and some food—inviting delegates to come. So they did, a huge number, way more than we expected. It was one of those evenings where not by design, I stood in one place and person after person from all around the world came up to me and said, "Thank you"—and then said, "We have gay lesbian people at home too—thank you for speaking about this." It was like in the gospel of John how Nicodemus came to Jesus by night. It was a sign of the false self-crumbling before the truth of our varied identities could be acknowledged and please God, be realized.

Finally *belonging*: it's defined as the recognition that human beings are in their essence social beings. We are social beings who need each other. At that same meeting in Nottingham, our American brothers and sisters presentation was on the South African concept of *Ubuntu*—which translated means, something like "I am because you are." It's opposite is the western notion of individualism which our post modern culture promotes endlessly and leads to the self-centredness that begins as freedom but ends in social isolation. The reality of the higher than average suicides amongst GLBTIQ+ youth demonstrates

how important it is to nurture a deep sense of belonging to one another: we are not isolated individuals having to make our own way—we deeply belong to each other, we are connected at the very core of our beings. The deep structure of the human experience is enhanced by creative ways to connect us one to another, and that's today my reason for hope. There are vibrant communities across the world that seek to honour and value the diversity of human life and provide ways for people to connect deeply and have an experience of belonging. This wonderful church here at Nelson and Burrard (St. Andrew's-Wesley

United) and so many other communities of faith are perhaps pioneers in making the experience of belonging not just a fond thought but a lived reality.

Hope Rising: Celebrating our Spirituality—as communities near and far live into the work of meaning, healing and belonging, the Spirit of God who does not even know what religion is, will move powerfully I believe, blessing all that is done to bring meaning to life, healing to individuals and communities and the deepest sense of belonging that reminds us that we are all connected to one another in the deep reality we call God. ✠

Treasures on the Pathway

BARBARA M. BROWN
Christ Church Cathedral

Dean Peter Elliott's sermon on July 30 moved me to tears. I believe it was the honesty, everything stripped from our usual perceptions, the mystery of Christianity, and truths, about the way things really are: God is manifest in all creation.

Out of God's treasure new and old things come to remind us who we most deeply are... how God might be speaking to you this day, inviting you to take the next step of your journey...¹

As a Christ Church Cathedral greeter on Tuesday afternoons I meet so many people from around the world. Sometimes I bump against language barriers; sometimes I experience great joy. Visitors speak about problems "back home," or the beauty of a rose window in some ancient European cathedral, about the view from the altar of the new Cathedral of St. Michael through to the fire-ravaged shell of the medieval church of St. Michael, the distress about the lack of a decision to replace the earthquake ruins of Christ Church Cathedral in New Zealand.

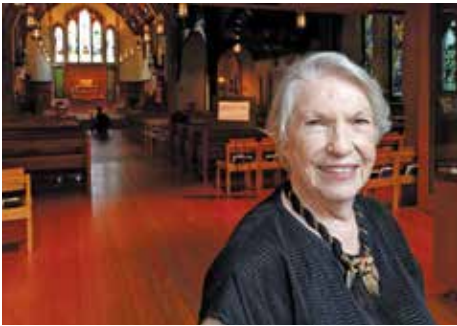
Dean Peter quoted from a prayer by John Philip Newell:

Your Presence
like treasure
hidden in a field.

On Tuesday afternoon a visitor asked me if she could sing. That was a first! At the time the Vancouver Early Music pianist was testing the tuning on the just-arrived early music piano. I couldn't say no. I couldn't say yes. I sent her to the gifted pianist with a request to accompany her. He couldn't help, but he encouraged the woman to sing—solo. So she stood in the chancel facing the Resurrection window and sang. After a few minutes she turned and faced the nave where visitors stood and sat, spell-bound. She sang for another few minutes, her voice echoing beautifully in the soaring space above the nave. When she left some time later, she threw me a kiss.

Your Glory
like gold
buried on the pathway of every moment.

A young blind man and his escort also visited on Tuesday. I could see the puzzle on the escort's face; how was she going to give her charge a meaningful experience? My nursing days are just a synapse away from any given moment of my life, so I approached them and stood close to the blind man, while looking at his escort. I did my best to describe the textures of the beautiful, West Coast interior—the woods



Barbara Brown in the narthex of Christ Church Cathedral, Vancouver preparing to greet visitors. PHOTO Taryl Guenter

used, the shape of the ceiling, the colours in the main stained glass windows. I stamped my foot on the 127-year-old floor. And our visitor did the same, laughing.

I searched my mind for something tactile, something he could touch and take away as a memory and I remembered our Cross of Nails. Pointing out a safe pathway to the Reredos for them, I briefly described the story of the London blitz—how 400-year-old Coventry Cathedral burned to ashes but rose anew as a centre for peace and reconciliation. And the symbol for the Community of the Cross of Nails at Coventry is a small, iron cross, made from square-headed nails extracted from the Cathedral's destroyed timbers. I urged them to gently touch the small cross and sense the dimples made when the nails were hand-forged by blacksmiths during the construction of the Cathedral in 14th century England. On the way out, our visitor, who had touched the nails, took my hand.

Your Wisdom
like the finest oil
waiting to be pressed from the human heart
from every nation,
from every people,
from every child,
Your Wisdom, O God,
to show us the way...³

Sometimes it takes a while for me to process a Tuesday afternoon. Yesterday was one of these. But I am forever thankful for the gold that I find on my Tuesday afternoon pathways. ✠

¹ Elliott, The Very Rev. Dr. Peter. *Hidden from the Foundation of the World*. Sermon. The Eighth Sunday after Pentecost—July 30, 2017.

² Midland Daily Telegraph, January 3, 1942.

³ Newell, John Philip. *Praying with the Earth: A Prayerbook for Peace*. Toronto: Novalis, 2011, *A Prayer for the Life of the World*, page 47.

Walk the Talk Summer Camp

VIVIAN LAM

Rector, St. Matthias & St. Luke, Oakridge



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



The worship band was led by Cecilia Misaho Pampanico (second from left on the keyboard), the Children's and Youth Ministry Architect at St. Michael's, Vancouver. PHOTO Elisha Sabling



Participants learn how to play traditional instruments from the Northern Philippines for the community dance. PHOTO Caitlin Reilley Beck



The dancers practice their steps under the leadership of Jocy Amayag, youth leader from St. Mary, Sapperton. PHOTO Caitlin Reilley Beck



Displaying the traditional Filipino gangsa. PHOTO Caitlin Reilley Beck



The Rev. Daebin Im lights a taper to light the Christ candle at the beginning of the day's worship. PHOTO Caitlin Reilley Beck



As the youth signed in for the day, they checked their cellphones at the door as a way of staying engaged with one another. PHOTO Caitlin Reilley Beck



Personal prayers and questions are placed in the basket. PHOTO Elisha Sabling

On Saturday, July 22, approximately 45 youth with 20 adult volunteers from five churches (Holy Cross; St. Mary, Sapperton; St. Mary, South Hill; St. Matthias & St. Luke; St. Michael, Vancouver) gathered for *Walk the Talk*—a one-day summer camp sponsored by Anglican Canadian-Asian Ministries (ACAM), a diocesan network of leaders and congregations that have ministries to and with people of various Asian heritages. Held at St. Matthias & St. Luke, this was the first year that multiple churches planned the camp together. *Walk the Talk* was envisioned as a space for youth to be nurtured and challenged to grow in their faith; to engage with and be inspired by peers and adult leaders sharing their ethnic/cultural/racial backgrounds; to wrestle with themes of identity shared by immigrants and the Canadian-born with immigrant roots; and to celebrate the many forms of diversity found in our churches.

As youth arrived, they were greeted with a hearty breakfast of eggs and sausage, a blank baseball cap, and a sheet of coloured paper. On their caps, they wrote the names by which they are known (for some, these included names in different languages), and on the paper, they wrote down a personal prayer concern. Opening worship included lively singing led by guitar and keyboard, offering up the papers in communal prayer, and some fun ice breakers encouraging youth to share about their caps and celebrate their personal identities.

The theme of identity continued into the first Bible study on the Parable of the Talents (*Matthew 25: 14–30*). Each youth received an envelope of various items with which to make a personal collage, a lesson in what beautiful pictures we make with the “envelope” of gifts and talents God has given us in life. Each small group role-played the scripture, and youth were asked to identify talents that God has given to them; these talents were added to the baseball caps.

Next followed some learning about and experimenting with cultural dancing, singing, and the playing of bamboo instruments and *gangsa* (traditional gongs) reflecting the Filipino culture of many of the participants. This was also a *nod* to our companion diocese, the Episcopal Diocese of Northern Philippines. After all that energetic exertion, the youth dug in to a pizza lunch.

After lunch, youth geared up for a neighbourhood clean-up service project. Through the city's *Keep Vancouver Spectacular!* program, they were outfitted with fashionable and safety-insuring fluorescent vests and long-handled garbage pickers, brooms, dustpans, and garbage bags. Momentarily deferred by rain, the youth discussed volunteer efforts of which they'd been part, and then considered together how God might use their talents to serve others in additional ways. With the rain continuing, the camp moved into the second Bible study on the Last Judgment (*Matthew 25: 31–46*). Groups broke into fun role-playing of this challenging passage about the separation of the sheep and goats, and considered how in their own lives they are demonstrating signs of being “sheep,” again adding to their caps. Finally, the weather cleared up enough to head out for the neighbourhood cleanup. They fanned out across the blocks surrounding the church and came back with roughly a dozen bags full of garbage. Afterward,

CONTINUED ON THE BACK PAGE



One of the five different handshakes from the handshake ice breaker game, this one involved milking a cow. PHOTO Caitlin Reilley Beck



Sharing the gangsa. PHOTO Bascom Guffin



Everyone joins in the community dance. PHOTO Caitlin Reilley Beck



Diocesan Youth Movement

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604.684.6306 ext. 225



Waiting for the weather to clear up. PHOTO Caitlin Reilley Beck



Acting out the story of the sheep and goats as part of the second Bible study of the day. PHOTO Caitlin Reilley Beck



The Reverends Vivian Lam and Marion Wong adjust the schedule to wait out the rain in the afternoon. PHOTO Caitlin Reilley Beck



LEFT The weather is clear and the clean-up crew is ready. PHOTO Courtesy of Daebin Im RIGHT The clean-up crew in action. PHOTO Bascom Guffin



Guitars and traditional instruments are combined for the final song. PHOTO Caitlin Reilley Beck

Walk the Talk Summer Camp

CONTINUED FROM PAGE 19

they reflected on how living out our faith includes selflessly serving and loving others, a natural outpouring of our loving and serving God.

Next up was a “Faith Q&A” time, with clergy answering questions on religion that had been collected earlier in the day. There were thoughtful questions on everything from why we pray, to the meaning of confirmation, to why other religions exist and how the Anglican Church compares. The youth were encouraged to continue to seek out not only clergy, but lay leaders and mentors in their lives as they continue to wrestle with faith questions in the future.

Finally the camp community moved outside for closing worship, forming a large circle surrounding a Ginkgo Biloba tree—a plant native to China, known for its healing properties. As part of the liturgy of living out our faith through being good stewards of creation, the youth were invited to take one of the prayer slips from the morning and tie it to the tree branches. This echoed aspects of the Japanese *tanabata* (star) festival, and symbolized the youth’s offering to God of their hopes, desires, and petitions. The tree will travel around from church to church over the next year as a reminder of the community formed at this camp and its continual growth in faith. Finally, after a group photo and filling out of evaluations, the youth set out, ready to go back out in the world and truly “walk the talk.”

We welcome all who would like to learn more about ACAM to contact co-chairs, the Reverends Daebin Im and Wilmer Toyoken. ✝



TOP As part of the closing worship, the Rev. Fr. Expedito Farinas prepares the Ginkgo Biloba tree. BOTTOM The tree with prayers written by the young people tied to it. The tree will spend time at each of the different parishes participating in *Walk the Talk*. PHOTOS Caitlin Reilley Beck



The group photo. PHOTO Caitlin Reilley Beck