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Bishop Melissa Skelton's 2018 Easter Message

Finding a Voice • Completing the Story

As I write this, snow is on the ground covering the many crocuses and snowdrops that were just popping up last week to remind us that spring is indeed on the way. Also as I write this, almost two weeks have passed since the deadly shooting at a school in Florida in which young people and teachers lost their lives.

It's hard to know sometimes how much news from the US affects us here in Canada, and given the fact that I was born in the US, I don't always trust my instincts on such

things. But as the news about the shootings in Florida spread, once again, Canadian after Canadian wanted to talk with me about it, about their perplexity at a society where access to guns, especially assault weapons, is so easy. And they wanted to talk to me about their amazement and awe at the young survivors of the shooting who overnight began speaking up and demanding stricter gun laws.

In Mark's account of the Easter story the women who

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Saint Hildegard's Sanctuary • All Are Welcome

SANDRA VANDER SCHAAF.

Artist in Residence, St. Hildegard's Sanctuary

You hardly knew
how hungry you were
to be gathered in,
to receive the welcome
that invited you to enter
entirely—
nothing of you
found foreign or strange,
nothing of your life
that you were asked
to leave behind
or to carry in silence
or in shame.

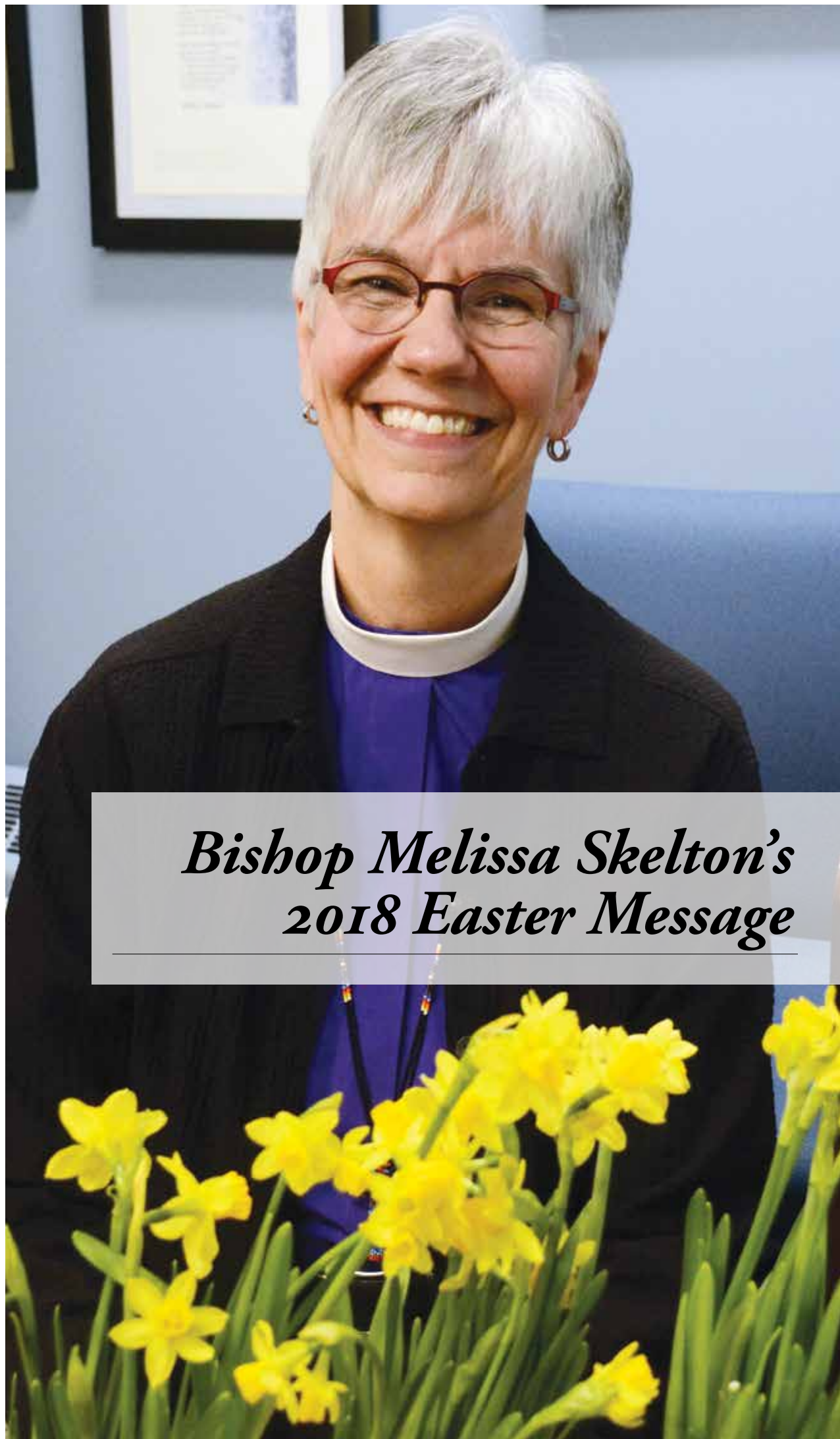
So begins *A Blessing Called Sanctuary* by Jan Richardson* — words that describe, quite perfectly, my experience of St. Hildegard's Sanctuary.

For this is how I came to St. Hildegard's Sanctuary when it first opened its doors in 2016 — hungry and having lost my taste for church, which seemed to have no place for me. Liturgies that had comforted me in the past had begun to provoke anxiety. Practices I'd once embraced now felt like strictures. My attempts to bring creativity into church life had been repeatedly constrained by rules of culture and tradition, and sitting in the pew on any given Sunday chafed my soul. I loved my church family deeply, my love for God had both roots and wings, and the church was suffocating me. These are things I can put into words now; at the time I just felt displaced and in grief. It was at this time that a friend invited me to a service at St. Hildegard's Sanctuary.

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St. Hildegard's Sanctuary: A community committed to savouring and extending the invitational love of God. PHOTO © Sandra Vander Schaaf



Bishop Melissa Skelton's 2018 Easter Message

CONTINUED FROM THE FRONT PAGE

come to care for Jesus' body are confronted with an astonishing experience. Rather than finding the tomb to be a quiet place to mourn and to tend to the body of their dead friend, a young man in a white robe tells them that Jesus is risen and is going before them to Galilee. He also tells them to go and tell others that Jesus is risen. Mark then tells us that in response to these words, the women are seized by two things: *tromos* (trauma) and *ecstasis* (ecstasy), and that, full of fear, they run from the empty tomb, not telling anything to anyone.

Scholars have been puzzled for many years about Mark's ending, finding it, on the one hand, unsatisfying and, on the other hand, inexplicable given that the other Gospel accounts have more definitive affirmations or appearances of the risen Christ.

But, for me, Mark's ending seems particularly appropriate for us today. For how many of us in the face of the trauma of the shooting in Florida would have had much to say about new life rising up out of it? Likewise, how many of us have much to claim about new life rising up from death as we continue the quest for answers about missing and murdered Indigenous women in Canada and as we hear the stories of women across the world in the *#MeToo* movement?

And so it seems to me, the silence of the women in Mark is understandable and real, given what they had witnessed, and given the very real silence that comes upon us all in the face of tragic and brutal circumstances.

And yet, look, some do find their speech in the place of fearful silence.

At the February 14 Women's March, mourning the loss of missing and murdered Indigenous women, elders and family members and friends carried photographs and in between the silences spoke the names of those loved and lost in the hope that we will not forget them. In the *#MeToo* movement, women who have been afraid to tell what has happened to them, have been speaking up in the

Finding a Voice • Completing the Story

hope that the world can change in its treatment of women. And in Florida, we watch as young people, still fresh from their trauma, call out for changes that they hope will bring new life, all with a kind of ecstatic energy that comes when the silenced and the fearful give voice to the truth and the hope that is in them.

It may be that the women at the end of Mark's Gospel were so traumatized and astonished that they could not find the voices they needed to spread the word that Christ had risen from the dead. But when *we* give voice to the truth that is in us, a voice that is seeking, however imperfectly, to claim new life in the face of death, we have a chance to complete Mark's story. We have a chance to complete the story of a God who identifies with the totality of human life and who has walked the darkest and most traumatic of paths into new life. We have a chance to complete that story. ✠

*In Christ,
+ Melissa*

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



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Thank you!

Saint Hildegard's Sanctuary • All Are Welcome

CONTINUED FROM THE FRONT PAGE

I'd never experienced anything like it in a lifetime of church attendance. There was quiet, space, and time enough for extended, artful contemplation. There was beauty—colour, texture, candlelight, song—and an inexplicable warmth. The liturgy was like a dance of words and silence, beautifully expressing the shared desire of God and humanity to know and be known, to love and be loved. Everything in the service was offered by invitation; nothing was compelled. I felt able to enter into communal worship with my whole self for the first time in years. There was still a place for me in the church.

This gentle, generous, gracious worship service came into being because of the vision and commitment of the Reverend Melanie Calabrigo. Her calling to this ministry is best described in the words of theologian and author Frederick Buechner who speaks of calling as “where your deepest gladness meets the world's deepest need.” This truth bears out in her work as St. Hildegard's gathering priest. In her words, “There is a deep need for safe space. There is a deep need for unconditional welcome. There is a deep need to know that we are beloved. And there is a deep gladness in sharing it.”

At the invitation of Bishop Skelton, Melanie launched St. Hildegard's Sanctuary as a six-week Lenten pilot project in 2016. Now, two years later, the community has grown in both numbers and in the sureness of its calling. Some come for a contemplative experience that complements their engagement in more traditional services elsewhere. For others, it is a place of recovery from past experiences that have left them burnt out, disillusioned, or displaced. Still others come out of curiosity, to see what a Christian community claiming to be “inclusive, arts-based, and contemplative” looks like. All are welcome.

In addition to Sunday evening services, the community gathers for potluck meals, special events like our annual *Be Loved* chocolate-making night, monthly Open Sanctuary studio sessions—designed to expand our range of contemplative art practices—and seasonal Quiet Days. We participated in the 2017 Walk for Reconciliation by walking and adding our hand-painted prayer rocks to the art installation, we hosted a cedar-weaving workshop with a Haida weaver and an Indigenous Plant Walk with an Indigenous herbalist, and continually seek ways to build relationships in keeping with the call to reconciliation.

Encouragement for the ministry has come from many corners. Space for the pilot project, in 2016, was generously offered by St. Faith's Anglican Church, and has gone on to solidify its commitment to the ministry with funding for 2017 and 2018. More recently, the diocese of New Westminster awarded a Parish Development Grant to increase the ministry's capacity for growth in 2018. Also for 2018, the Anglican Foundation awarded a grant to fund *All Are Welcome: Liturgical Resources for Trauma-Sensitive Congregations*, a project to develop and distribute resources that take seriously the pastoral care imperative to offer solace and support to trauma survivors in every congregation.

The greatest encouragement to persist in this ministry, though, comes from what happens when we gather. This weekly practice of attentiveness, listening, embodied contemplation—it's getting under our skin. We've come to see how the rhythms of this practice sustain us in the world beyond the sanctuary. We trust this practice, these people, this place, and it is with gladness that we extend its welcome to all.



*“There is a deep need for safe space.
There is a deep need for unconditional welcome.
There is a deep need to know that we are beloved.
And there is a deep gladness in sharing it.”*

Borrowing again from Richardson's
A Blessing Called Sanctuary.*

Tentative steps
became settling in,
leaning into the blessing
that enfolded you,
taking your place
in the circle
that stunned you
with its unimagined grace. ✦

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This month's issue of the Anglican Journal contains a full feature article on page 6 about St. Hildegard's Sanctuary, written by Joelle Kidd and geared toward a national audience.
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* From *Circle of Grace*, Wanton Gospeller Press, 2015. © Jan Richardson. janrichardson.com
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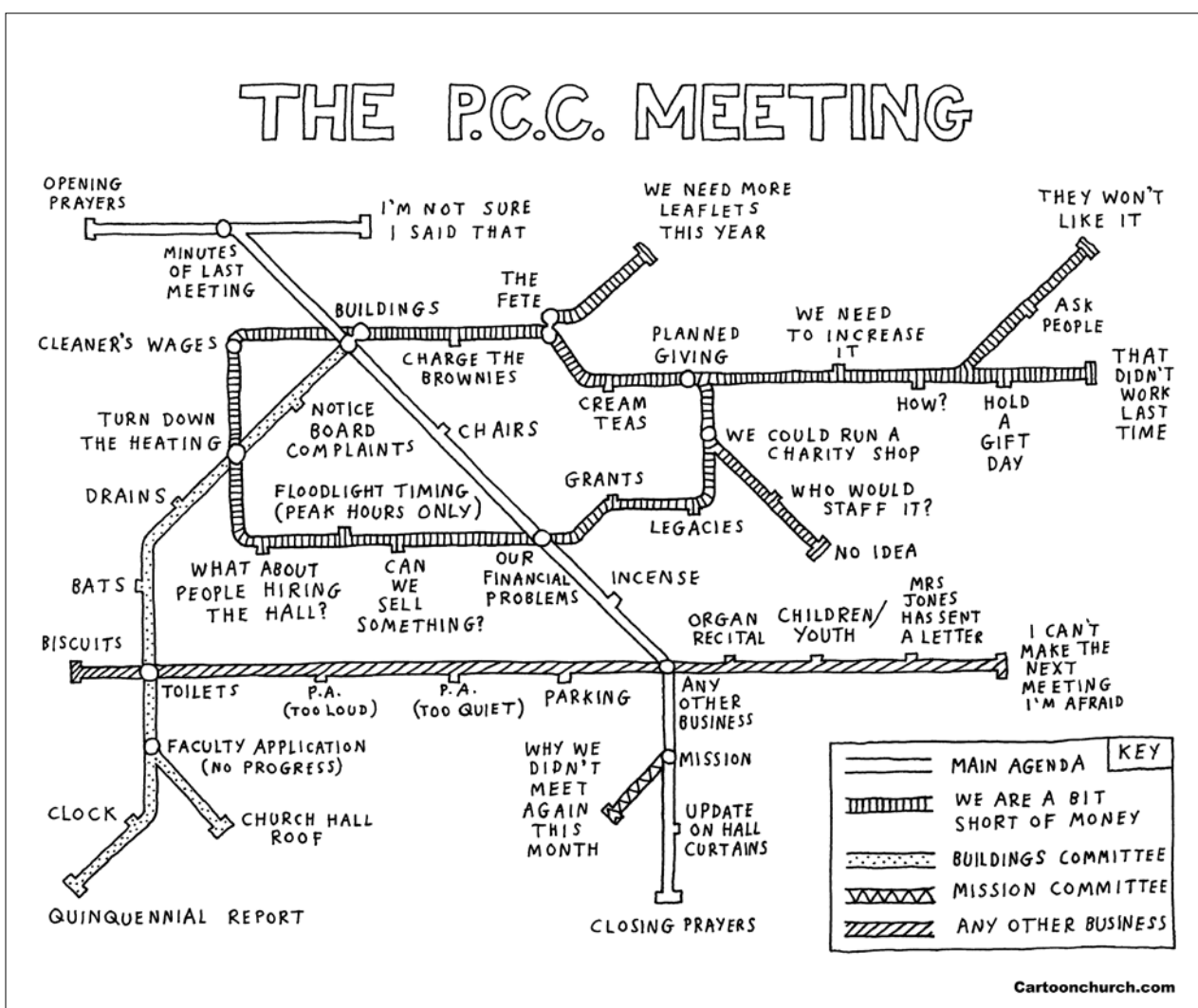
THIS MONTH IN TOPIC HISTORY

From the Diocesan Archives

30 years • 1988 Despite a statement from the House of Bishops, stating that there was no evidence to suggest that the AIDS virus could be transmitted by saliva, many Anglicans still express fear of using the common cup.

45 years • 1973 Primate Ted Scott spends Passion Week in Vancouver and speaks on various issues from Clergy salaries to his opinion on Rock Masses.

50 years • 1968 The diocesan newspaper, then called *The Anglican News*, runs a full page Open Letter to young people and parents on the dangers of LSD.





Anne Kessler and Bishop Melissa Skelton.



Gerry Adam and the Rev. Vivian Seegers.

Annual Women’s Memorial March 2018

NII K’AN KWSDINS (AKA JERRY ADAMS)
Interim Indigenous Justice Coordinator; St. James’

On Valentine’s Day, 2018, the Downtown Eastside community held another successful Women’s Memorial March. The March has become a much larger gathering than the first one in 1992. Many Elders, friends and community leaders marched to support families that have had no answers as to where their daughters, mothers, aunties and sisters have disappeared. On a beautiful sunny day, and with eagles flying above us, it was truly a blessing to all of us attending the march. It was a very peaceful walk, as the organizers asked us to respect the intent of the March and to honour the women who are still missing.

It was great to see Mayor Gregor Robertson and Coun-

cillor Andrea Reimer on the March, as well as Chief Constable Adam Palmer from the Vancouver Police Department, and to have them walk with us through the community. I was especially proud to see Bishop Melissa Skelton walking with us. There were members of Anglican Churches present on the walk, and many Indigenous organizations, along with their friends—many of whom have attended every year since the March began in 1992. The March also received a lot of media attention, and it was encouraging to see that our missing sisters have not been forgotten.

Although there are still painful memories for families, it was a peaceful March and an inclusive gathering of our

people, government, police, churches, Elders, children, and parents. This kind of truly peaceful gathering of all peoples needs to happen to help overcome the painful and sad history of Canada. It was an example of the remarkable healing that can occur when we come together in a compassionate and respectful way.

Many thanks to the Rev. Laurel Dykstra, gathering priest of Salal + Cedar Watershed Discipleship for supplying these moving photos—including an eagle flying overhead—of the 26th Annual Vancouver March to remember murdered and missing indigenous women. ✦



The eagle overhead.



Melissa Adams and the author.





Adele Finney & Peter Goodwin Receive Honorary Associate Citations Primate's World Relief & Development Fund

RANDY MURRAY
Communications Officer & Topic Editor

On February 18, Lent I prior to the Peace being exchanged at the 10:30 am Eucharist at Christ Church Cathedral (CCC) retired PWRDF Executive Director and CCC parishioner, Adele Finney and current diocesan PWRDF Unit Chair, Peter Goodwin, ODNW were presented with citations by Bishop Melissa Skelton making them lifetime Honorary Associates of Primate's World Relief and Development Fund (PWRDF).

Dean and rector of CCC, the Very Rev. Peter Elliott read the citations and presented the two new Honorary Associates to Bishop Skelton and the congregation.

Each year PWRDF seeks nominations from dioceses for both new board members and honorary associates, the latter being for individuals who have served as ambassadors for and made a notable contribution to PWRDF over a long period of time in varying capacities as staff or volunteers.

Adele Finney retired in 2016 following five and a half years as Executive Director of the Canadian Anglican agency for emergency relief, refugees, development and justice. In retirement Adele has made the Vancouver area her home and is now a parishioner at Christ Church Cathedral. In addition to her staff position as Executive Director Adele was involved in PWRDF at a number of levels and in a number of roles for many years.

Peter Goodwin, a parishioner at St. James' was invested into the Order of the Diocese of New Westminster (ODNW) in 2015 and is being recognized by PWRDF for his 12 years as chair of the diocesan PWRDF Unit and for his role in undertaking such international PWRDF initiatives as fundraising for the Cuban Greenhouses project in 2016.

Denise Hambidge, a long-standing member of the diocesan unit and former president of the PWRDF board,



LEFT Adele Finney offers some words following the receipt of the certificate. RIGHT Peter Goodwin spoke of the support he has received from his parish of St. James' and the members of the diocesan PWRDF Unit. PHOTOS Randy Murray



nominated Adele and Peter for this honour last year. Peter Goodwin remarked, "It was a tremendous honour for me to be nominated and then to have the nomination accepted at the PWRDF AGM last year. I received a letter informing and congratulating me from Lillian Newbury of the PWRDF Board."

The certificates (citations) are presented by the diocesan bishop at a time of their choosing and are signed by the executive director and president of the board. Will Postma the current PWRDF Executive Director had initially hoped

that the presentation would take place during his visit to our diocese last October, however, Bishop Skelton was attending the House of Bishops meeting in Niagara at the time. The bishop's scheduled episcopal visit to CCC was later determined to be a suitable occasion for making the presentations as both Adele and Peter could be present.

Both recipients offered a few heartfelt words about receiving the honour, sharing with the CCC congregation the importance that their involvement with PWRDF has brought and still brings to their lives. ✦

Pastoral Care Givers Learning Day Benedictine Spirituality

NEALE ADAMS
Topic Editor Emeritus, Christ Church Cathedral

St. Benedict had a good handle on how to foster spirituality within community, and after 1,500 years the 6th century monk's insights are still valid today. This was the message that Bishop Melissa Skelton conveyed to a group of pastoral care givers at Christ Church Cathedral on February 17.

The bishop led a one-day retreat in the Cathedral's lovely Park Room for 35 of the Cathedral parish's healing prayer, healing touch, and mental health ministry members on Benedictine spirituality.

Benedict, considered the father of Western monasticism, was the author of a 73-point "Rule" that has been used by monks throughout the world. Bishop Skelton told the group that what he prescribed for lay people living in community was neither self-denial nor asceticism, but living a normal life well.

"The rule recommends that monks get half a bottle of wine a day," she said. Mortification of the flesh certainly wasn't Benedict's method for helping monks find the love of Christ.

The three important principles of Benedict's Rule are Stability, Obedience, and Conversion of Life, the bishop said. Most of the day, with a series of exercises, the bishop and the group examined what each principle meant in practice.

Stability means commitment to a location (not necessarily a place on a map), to norms, to people, to inner stability, to the belief that "God is right here," not in some imagined future.

"That doesn't mean one stays in an unhealthy situation," she said, "just the recognition that no one will be the perfect friend or mother or father."

Obedience, a term that comes from the same root as the word auditory, means listening: listening to sources of authority like Christian leaders and Scripture, to each other, to the tone and feel of one's community.

In Benedictine communities the Abbot had final authority, but the Benedict's Rule decrees that important decisions are to be made by him only after he consults with the whole community, old and new. "The Rule states that sometimes God give the word of truth to the youngest member."

Obedience isn't to be slavish or unquestioned, Bishop

Skelton said. "We don't swallow things whole in the Anglican Church," she said. Still, to determine whether the community and its members are headed in a spiritual direction people must listen to each other. "Listen, or your tongue will make you deaf."

The third element, **Conversion of Life**, involves turning to God in Christ. It means after listening deeply a person must "get off the fence" and act. Bishop Skelton likened conversion to the way some animals might shed a new skin. Conversion may be gradual yet continual, so that one will be fresh and new always.

Stability is not stasis, the bishop said. Obedience is not slavish. Conversion is not change for its own sake. Stability enables Obedience, which leads to Conversion. The process works over time not overnight, she said.

The retreat concluded with ministry groups discussing how Benedictine spiritual practice might help them in their tasks: offering healing prayer and touch and ministering to people with mental health challenges. Bishop Skelton recommended a number of resources including a BBC series *The Monastery*, which is available on YouTube. ✦



Bishop Skelton presenting in the Park Room on February 17. PHOTO Neale Adams

Hineni House 2018 Update

CLARE MORGAN
Hineni House Community Director; Priest of the diocese of New Westminster

In June 2017, St. Margaret’s faith community and Hineni House residents said goodbye to Anita Fonseca-Quezada and welcomed the Rev. Clare Morgan as the new community director—that’s me! I’m thrilled to help Hineni House through their second year as an intentional community for spiritually inclined singles to deepen their relationship with the divine in the former rectory of St. Margaret’s, Cedar Cottage.

This year we welcomed five residents to Hineni House! We have extended the residency period from nine months to 18, so two residents stayed on from last year, and three new “Hinenites” arrived. There are currently three women and two men living in the house, from a wide variety of faith traditions, backgrounds, educational levels, and three different countries!

On Monday nights, we sit down to a communal meal and then head into the living room to check in on how the community is functioning and discuss a topic related

to spirituality. We occasionally welcome guest speakers and have hosted Bishop Melissa, who talked about Benedictine spirituality; the Rev. Harold Munn, who talked about science and what Christianity might look like in a post-Christendom world; and the Rev. Sharon Smith, who talked about mental health and how those in faith communities can walk alongside those who live with mental illness. As of this writing in late February we can’t wait to welcome Dr. David Kuhl, one of the world’s leading experts on “End of Life” as our guest speaker for March.

In October we enjoyed a retreat at Consolation House in Gibson’s Landing on the Sunshine Coast where we shared our spiritual autobiographies and explored the Gospel of Thomas. As of the writing of this article we are also signed up to participate in the *Prayer Beyond Words* pilot program, and the residents are excited to experience it.

Hineni House is a truly prophetic ministry of St. Margaret’s, and I am honoured to be a part of it.

To learn more, go to hinenihouse.org or contact me at hinenihouse@gmail.com! ✦



Jen and Clare were distributing waffles-on-a-stick on Shrove Tuesday to Food Bank clients and volunteers at St. Margaret’s. Jen is executing the selfie and Clare is wearing the Mardi Gras beads. PHOTO Jen Wilson



The current Hineni House residents: (left to right) Louise Cooper, Joel Stephanson, Jason Brown, Jen Wilson and Haley Christie. PHOTO Clare Morgan



Every Monday evening the community gathers around this table and a conversation begins about a chosen topic. The discussion ends with Evening Prayer. PHOTO Anita Fonseca-Quezada

IN MEMORIAM

Laurelle Ellene Findler, ODNW April 2, 1936 – January 28, 2018

Laurelle Ellene Findler, ODNW, died peacefully, after a long battle with cancer, on January 28, 2018, at 9 am in the Sechelt Hospital with her loved ones by her side. Laurelle was raised in Campbell River by her father William (Bill) Law and subsequently moved to Vancouver where she attended the University of British Columbia and graduated with a Degree in Education and later went on to complete a Teacher-Librarianship diploma. During this time she married John (Jack) Findler and they raised their family on the lower mainland. Laurelle was an avid gardener, she loved to knit, cook and read, and she had a passion for her sewing machine. She never missed a BC Lions game.

Laurelle was deeply involved with the Anglican Church and served various lay leadership roles at St. Stephen the Martyr, Burnaby and St. Hilda’s, Sechelt. From her 2016 Order of the Diocese of New Westminster citation:

“...Jumping into parish life as Secretary of the Church Committee and the Anglican Church Women (ACW) and then as People’s Warden in 1992. She deftly guided the parish through many upheavals including two new priests. As President of the ACW for nine years she oversaw innumerable fundraisers and projects. Her ‘swan song’ was financing a new kitchen which is now available for community meals.”

loving grandmother and a friend to many, she will be dearly missed. Laurelle is survived by her loving husband Jack, her son Jeffery Findler (Jori), her daughter Sandra Findler, her grandsons Nicholas and Daniel Findler, and her step-grandchildren. ✦



As a dedicated wife, a wonderful mother, a Laurelle, as she was invested into the Order of the Diocese of New Westminster, with Bishop Skelton in November 2016. PHOTO Wayne Chose



LEFT Paul Vasile. MIDDLE LEFT Hilary Donaldson. MIDDLE RIGHT Body movement and facial expression are a huge part of leading paperless singing. RIGHT The Reverends Karen Urquhart and Jessica Schaap speak to the Rev. Emilie Smith during a break at the Saturday workshop. PHOTOS Wayne Chose

Music That Makes Community Winter Weekend

RANDY MURRAY (WITH FILES FROM MUSIC THAT MAKES COMMUNITY & PAUL VASILE)
Communications Officer & Topic Editor

The snowfall that engulfed the Lower Mainland in late February included some pretty chilly temperatures to go with the cold white stuff and the slippery roads. However, that did not prevent the arrival of the Music That Makes Community (MMC) team: Lonnie Delisle, Vancouver, (Friday Night Community Sing); Hilary Donaldson, Toronto; co-founder, Donald Schell, San Francisco; Paul Vasile, New York City; and Scott Weidler, Toronto. The MMC folks were contracted by Vancouver School of Theology (VST) and the diocese of New Westminster for two events; the February 23 Community Sing and the all day February 24 workshop both held in the Conference Room at the Synod Office, 1410 Nanton Avenue in Shaughnessy. Admission to both events was free, but registration was required.

Despite the weather there were 30 participants in attendance at the Friday night Community Sing, much to the delight of the organizers and the MMC team.

Music That Makes Community is a non-profit organization that for over ten years continues to work with ecumenical communities all over North America to improve, liberate and empower the spiritual lives of faith communities through singing.

According to their literature:

"MMC develops and shares leadership practices grounded in a theology of welcome and generosity for the benefit of musicians, clergy, students and lay leaders.

MMC is exploring how everyday life and worship are equally (and synergistically) labs or seedbeds for living fully human lives. We make music to form a porous bond of solidarity. The bond is porous so that we can continue to welcome strangers and the bond is stronger for it. This work is essentially a practice of hospitality that welcomes all into a group collaborating in making music.

Whether our music is new, ancient, or World Music, our practice is committed to renewing

tradition and supporting a spirituality of singing, including singing from hymnals and screens. Our hope is that MMC offerings supplement and enhance what congregations already do, offering repertoire and leadership tools that support vibrant communal music making."

The main goal of MMC is to share techniques for implementing "paperless music" in worship. This is not new to people in the diocese of New Westminster, as there have been a number of leaders in our community who have included these techniques in their liturgical planning. In fact a number of those folks were present for the MMC events.

The Saturday workshop was attended by 40 registered participants some who had travelled to Vancouver from: Calgary, BC's Interior, Vancouver Island and Washington State. The largest representative group was from the diocese of New Westminster. St. Christopher's, West Vancouver had a group of four at the workshop. The workshop had

reached its full subscription number of 60 two weeks previously, however the inclement weather did indeed affect the turn out.

There was a great deal of information to share and the MMC team approached the day well-organized and brimming with enthusiasm. Each of the leaders took responsibility for at least one of the more than half a dozen learning sessions.

MMC leaders demonstrated the variety of song forms and asked their fellow team members to model those forms followed by an invitation to the plenary to reflect on what happens when we learn sung music in this way.

Hilary presented the section on directing paperless music and shared information about the toolbox of techniques included in MMC's printed materials. There was a great deal of "hands on" learning with those in attendance encouraged to come to the middle of the circle and lead some

CONTINUED ON PAGE 9



Pam Martin, ODNW has done or said something to amuse diocesan Director of Finance and Property and parishioner at St. Christopher's, Rob Dickson. PHOTO Wayne Chose



The Rev. Emilie Smith leads the group with a sample from the Toolbox of Techniques. PHOTO Wayne Chose

National Worship Conference

Responding to Disaster

Prayer, Song, Presence

July 16–19, 2018

Inn at Laurel Point, Victoria, BC

SPEAKER

Lizette Larson-Miller: Theologian, musician and liturgical writer exploring rites for use with the sick and dying, considerations of sacred space, popular religiosity and contemporary ritual issues.



LEAD MUSICIAN

Chad Fothergill: Organist, composer, writer and doctoral musicology student, researching the Lutheran Cantor tradition in both its Reformation-era and present-day contexts.



Early Bird Registration March 1-April 30 \$375
Regular (closes June 15) \$450



For more information visit www.nationalworshipconference.org or contact your parish office.

There is Something We Can Do

Anglican Holy Orders Companion & Intern Opportunities

Companions on an Ancient Path – Sisters of St. John the Divine, Toronto, Ontario

SUBMISSION Marg Henderson

Since the 6th century, St. Benedict's Rule has guided individuals and communities to live prayerful lives of loving service. Today many Christians are seeking fresh ways to express ancient truths. The Sisters of St. John the Divine (SSJD), an Anglican order based in Toronto, is planting new seeds of community life and mission, renewing the monastic life both in the church and for the church.

Companions on an Ancient Path, an initiative of SSJD begun in 2016, invites women of any denomination, age 21 and up, to spend a year in spiritual formation, learning to pray, serve others and study while living alongside the Sisters in intentional community.

Those who become Companions will access “a unique expression of new monasticism within a traditional community that speaks to the next generation of Christians in North America in an innovative way, and is critical for the life of the ‘Ancient Future Church’ we are called to renew,” says Sr. Connie

Gefvert, SSJD.

The 2018–2019 cohort begins in September. A woman interested in exploring the Companions' program may request a Program Description, application and further information from the Companions' Coordinator, Sister Constance Joanna, by emailing cj@ssjd.ca or phoning 416.226.2201, ext. 316. Applications will be considered anytime before June 15.

The Sisterhood of Saint John the Divine is a contemporary expression of religious life within the Anglican Church of Canada, founded in 1884. The SSJD is a prayer and gospel-centred monastic community bound together by the call to live out the baptismal covenant through the vows of poverty, chastity, and obedience.

For more information about being a Companion, visit www.ssjdcompanions.org and their social media sites: Facebook, SSJDCanada; Twitter, SSJDCanada; Youtube, SSJDCanada; and Flickr, SSJD. ✦



Monastic Immersion Program – Society of St. John the Evangelist, Cambridge, Massachusetts

SUBMISSION Brother Keith Nelson, Interns Director, SSJE

Each autumn, the Society of St. John the Evangelist (SSJE) community welcomes a small group of young men and women to live alongside us as monastic interns for a period of nine months. They participate fully in the daily rhythm of prayer and worship and receive formation and guidance as they discern the shape of their Christian vocation. The gifts they bring—personal talents, diverse perspectives, burning questions, unique passions, and gifts of the Holy Spirit—enrich our life together immeasurably. Their hard work alongside us, day-by-day, also helps make our ministry possible.

If nine months of full and balanced life in a monastic community is an experience that you or someone you know would find worthwhile, we invite you to find out more.

Internships

Interns are single men and women (age 22–30), who desire a time of vocational discernment, spiritual reflection, or a period of sustained service that is slightly off the beaten path. Interns live in our Monastery Guesthouse in Cambridge, join the Brothers in daily worship, and assist with various aspects of the community's ministry of hospitality. Interns also engage in robust theological and personal reflection guided by Brothers and meet regularly with spiritual



TOP & BOTTOM The Companions: Christine Alice and Maria participating in a class and learning some music. PHOTOS Constance Gefvert

directors from the SSJE community.

Inquiries are welcome at any time. Please email internsdirector@ssje.org.

In addition SSJE offers two further Monastic

Immersion Programs for men and women of all ages:

- Summer Seminarists' Experience
- Emery House Residents ✦

Music That Makes Community Winter Weekend

CONTINUED FROM PAGE 8

singing including quickly demonstrating pitches and dynamics. Some of the demonstrations involved recitation of text. The group learned a song together under the leadership of Paul where a simple melody from the MMC repertoire was selected and learned as a group. He demonstrated the song sections and then the group practiced it as both leaders and followers, focusing on body awareness and basic skill development. Next the plenary broke up into four small groups to practice the simple song and everyone was given an opportunity to lead. The workshop concluded with *Paperless Singing in Liturgy*, the group led by the MMC team reflected on specific contexts in which paperless music has served liturgy (there is a large and diverse history of this in many faith traditions) and then all were encouraged to “sing and show rather than explain... feeling free to model creative use of the space.” Body movement and facial expression is as much a part of communi-

cating this music, as is the voice.

When asked to comment on the MMC team's experience, Paul Vasile wrote, “We were delighted to be in Vancouver for the

first time and amazed at the energy and spirit we experienced in our work together. Plans are underway to gather a group of

leaders again, and look forward to supporting a community of paperless singers in the area.” ✦



LEFT Hilary Donaldson follows up on Emilie's demonstration with some tips. RIGHT The Rev. Sharon Smith, assistant curate at St. Agnes' conducts the group. PHOTOS Wayne Chose





LEFT The Praise Team that includes the Edgertons on guitar/vocals and drums offer some music as the sanctuary fills up prior to worship. RIGHT Those about to be confirmed, reaffirmed and their sponsors reaffirm their baptismal vows. PHOTOS Randy Murray



Bishop Skelton gathers the community with the Collect for Purity. PHOTO Randy Murray



LEFT Bishop Skelton examines the confirmands and sponsors. RIGHT Lars is now confirmed. PHOTOS Randy Murray



Becki Kozol sings the Offertory Hymn, *Mighty to Save* while continue to operate the various digital systems. PHOTO Randy Murray



Michael is confirmed. PHOTO Randy Murray



Norma is reaffirmed. PHOTO Randy Murray



Applause is invited for the newly confirmed and reaffirmed. PHOTO Randy Murray



LEFT The Eucharist. MIDDLE The Eucharistic prayer with Bishop Skelton and Deacon Melody Pearson. RIGHT Some St. George's folks with some diocesan visitors: The Rev. David Edgerton; Kim Hodge, ODNW, chair of the Mission and Ministry Committee of the diocese; Bishop Skelton; Vera Morgan, St. George's treasurer; Shailene Caparas, comptroller, diocese of New Westminster; Mary-Lou White, St. George's parish secretary; and... a younger member of the parish. PHOTOS Randy Murray

Bishop's Episcopal Visitation

Bishop Skelton was very busy with episcopal visitations in the month of February. Here are some photos and captions from two of those visits: February 4 at St. George, Maple Ridge and February 18 at Christ Church Cathedral.

St. George, Maple Ridge

St. George, Maple Ridge is one of the fastest growing congregations in the diocese. Since the arrival of rector, the Rev. David Edgerton, spouse Bridget and their children in early 2016, there has been a lot happening in the parish. Average Sunday attendance has nearly doubled and giving has increased 50%.

David has worked with the leaders of the parish and others to institute a wide range of programs: Alpha, Youth Alpha, Baby Café (for mothers with young children) and Lifegroups meeting in people's homes. The sound and communications systems have been replaced and/or updated and the implementation of the church management software *Breeze* in August of 2017 manages the parish database, records giving, allows scheduling of volunteers for services and events, and sends automatic reminders to people who have signed-up.

On February 4 at the principal 10 am Celebration of Holy Communion, Bishop Skelton confirmed five and reaffirmed four members of the parish. Bishop Skelton also preached and presided at the Eucharist. A video of her sermon on number four of the Five Marks of Mission is available online at <https://tinyurl.com/y7pj2gvj>. ☩



LEFT Dean Peter Elliott welcomes the SRO crowd to the Park Room at 9:10 am for the Lenten study session while Bishop Skelton takes a photo for her Instagram feed. MIDDLE In her brief address, Bishop Skelton provided some reasons why she enthusiastically supports *Meeting Jesus in the Gospel of John* and why she commended it to every parish as part of a diocesan-wide Lenten study and prayer practice. She said, "It is in the prologue to the Gospel of John that the Anglican interpretation of Christianity is defined." RIGHT Year of the Dog display in the parish hall. PHOTOS Randy Murray

visitations

Christ Church Cathedral

February 18, 2018, was a very busy Sunday at the cathedral church of the diocese of New Westminster, Christ's Church. Bishop Melissa Skelton was paying a scheduled episcopal visit to her Cathedral and was the preacher and presider. It was the First Sunday in Lent, it was the first Sunday for the between morning services six week Lenten study of *Meeting Jesus in the Gospel of John* and also... Lunar New Year.

The Multicultural Committee at the Cathedral put together an amazing spread of treats to be enjoyed between the two morning services and after the principal 10:30 am Celebration of the Eucharist. Donations for the delicacies were encouraged with the proceeds being directed to The 127 Society for Housing.

Following the 8 am Celebration of Holy Communion from the *Book of Common Prayer*, the Park Room meeting space filled up quickly for the first of the six weeks of study sessions inviting folks to deepen their spirituality, studying John's Gospel using a course designed by the Society of St. John the Evangelist (SSJE).

The 10:30 am Sung Eucharist for the First Sunday in Lent began with Cathedral Choir and the sanctuary party gathering in the chancel and around the altar for the Great Litany. Bishop Skelton was the preacher and she chose the Gospel for her text, *Mark 1: 9-15, The Baptism and Temptation of Jesus*.

Prior to the Eucharist there was a special presentation to Peter Goodwin, ODNW and Adele Finney bestowing upon them the honour of Lifetime Honorary Associates of Primates World Relief and Development Fund (PWRDF). See the story on page 6 of this issue of *Topic*. ✠

An audio recording of Bishop Skelton's sermon is available on the diocesan website at <https://tinyurl.com/ybfezqql>.



Members of the Multicultural Committee prepare sweets and fruit for the coffee hour held prior to the 10:30 am liturgy. PHOTO Randy Murray



The savoury items prepared in the new cathedral kitchen are ready for the post-worship lunch. PHOTO Randy Murray



The Great Litany began with cantors at the front of the chancel platform offering the Prayer of Approach prior to beginning the procession. PHOTO Randy Murray



Bishop's Chaplain, Kerry Baisley, ODNW (lower right) and Bishop Skelton complete the procession. PHOTO Randy Murray



Choir and sanctuary party are in place for the Great Litany. PHOTO Randy Murray



The Gospel procession. PHOTO Randy Murray



Bishop Skelton preaching. PHOTO Randy Murray

Students Engage with the Homeless through Neighbourhood Ministry

VICKI POTTER, ODNW
Westside Anglicans Neighbourhood Ministry

The Westside Anglicans Neighbourhood Ministry (NM) is a collaborative ministry offered by the Anglican parishes of St. Anselm's, St. Helen's, St. John's (Shaughnessy) and St. Philip's on Vancouver's Westside. The NM is a



LEFT Social Work Student Paris Gerow assists a client with an application at a Mobile Care Unit site. RIGHT Social Work practicum student Charlotte Konken (left), with the Mobile Care Unit, discusses a client matter with a volunteer. PHOTOS Beth Vondette

2018–2019 *care + share* recipient, and contributions from *care + share* support our newest initiative, the Mobile Care Unit (MCU). The MCU is a travelling team providing basic medical care and social services to homeless and low-income populations in our neighbourhood who may face barriers to care. The team is comprised of doctors, medical students, social work students, and NM volunteers.

“A key focus of the MCU has been to build partnerships in the community with health professionals,” says NM clergy leader the Rev. Dr. Pitman Potter. In the past two years, the NM has worked closely with the University of BC (UBC) Schools of Medicine and Social Work to develop an



integrated model of care to serve the homeless. Training the next generation of health care providers is a key focus, and the NM is pleased to offer practicum and field placement opportunities to medical and social work students.

This article focuses on two students from the UBC School of Social Work who are doing their third year practicum with us this year, under the supervision of NM volunteer Kathleen Potter, (MSW). Beth Vondette, the Administrative and Communications Coordinator for the Neighbourhood Ministry, sat down with the two social work students, Charlotte and Paris, to get their unique perspectives about the NM as a program and the work they do.

Question: What drew you to social work?

Charlotte: My first degree is in Agriculture. I started working at therapeutic farms with vulnerable populations. It was there that I discovered most barriers to food security are social in nature. I also discovered I prefer working with people rather than carrots!

Paris: In high school, I went to “career fairs” and couldn’t find my purpose. I knew I “should” go to university. I was really only interested in Sociology. I had one friend who was interested in Social Work, and she showed me the pamphlets she’d collected. I realized “This is who I am!”

Question: What do you want people to know about the work you do?

Charlotte: We offer medical and social service support. I am especially proud of the inter-professional aspect of our work. There is no conflict or hierarchy. We work collaboratively. I also want to emphasize the uniqueness of the ability to build relationships with our clients, which is rare for a homeless program. We are really able to get to know individuals.

Paris: We serve vulnerably housed or homeless people. At community meals, we offer resources and assistance. In an agency setting, it is difficult to build relationships and trust with our clients, and it’s hard to have consistency. With the NM, we can go to the people we serve.

Question: What are you learning through work with the MCU?

Charlotte: I have a clearer perspective of barriers to care and the supports that people are entitled to. Even though they are available, they might not be accessible to the most vulnerable.

Paris: The technical stuff, such as how to fill out forms. I am learning actual applicable skills, such as how to ask empowering questions. I have also learned the importance of building relationships and trust. There is a difference between lectures and real life.

Question: What has been the biggest surprise about working with the Mobile Care Unit?

Charlotte: How many hours church volunteers spend to get these clients supports, and how “broken” the system is in regard to functionality and bureaucracy. The amount of effort it takes to get a client on income assistance is huge.

Paris: Coming from out-of-Province, I didn’t know the number of homeless and extent of need on the Westside of Vancouver. The rest of Canada thinks the homeless live on East Hastings and the Downtown Eastside. I was surprised by how many clients we have. Income Assistance doesn’t address the root causes of homelessness or poverty. It’s a band-aid, treating the symptom, but not the cause.

Question: Can you tell me one recollection/story that has stayed with you, or that was particularly poignant?

Charlotte: When I go out on with the street teams, I am recognized and given a hug. I am privileged to be let in to their lives. Vicki (Potter) has built up trust in the homeless community that if they hear you know Vicki, you’re cool, and trustworthy, by association.

Paris: A client was lent a phone in order to call “home” overseas. The client had not been able to speak to their family in years. The client was able to speak to their mother. It was emotional for everyone, as neither side knew if the other were alive or safe.

It has been a great experience to work with the Neighbourhood Ministry volunteers. To learn more about the Neighbourhood Ministry, visit www.neighbourhoodministry.com.



care share

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

Ministries included in *care + share* do not receive “funding,” instead they receive voluntary contributions made by parishes and individual Anglicans, sent to the Synod Office which forwards funds several times a year to the *care + share* ministry groups.

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

Donations may be directed to both ministries or to individual societies in any combination or amount. You may give to *care + share* via your parish stewardship program or as an individual. Together we as a diocese decide which ministries to support with voluntary dollars. New recipients of *care + share* contributions as of January 1, 2018 and continuing through until December 31, 2019 are:

The Westside Anglicans Neighbourhood Ministry – Mobile Care Unit
Salal + Cedar Watershed Discipleship

Please prayerfully consider your support of *care + share* and give generously.

To make a gift, please email rtaylor@vancouver.anglican.ca or
telephone 604.684.6306, ext. 220.

AROUND THE DIOCESE

• Happy Anniversary Padi Arvin •



Somewhat reluctantly and after some “nudging” by a parishioner, Padi Arvin agreed to hold up the sign. PHOTO Randy Murray

Following the Sunday Eucharist, February 4, 2018, the St. Mary's, Sapperton faith community held a joyful celebration in the parish hall. The milestone being celebrated was the late January birthday of St. Mary's vicar, the Rev. Arvin Amayag AND the first anniversary of his appointment by Bishop Skelton as vicar of the parish.

Initially this event was promoted as a pig roast, however it seems the pig's sentence was commuted.

There were however, a number of pork dishes included in the sumptuous luncheon that was provided for the party.

Dancing to gong music is always a part of celebrations involving the growing Filipino community in the diocese of New Westminster and this party was no exception.

Synod staff members: comptroller, Shailene Caparas and communications officer, Randy Murray stopped by on their way back to Vancouver after attending the Eucharist at St. George, Maple Ridge.

They received a warm welcome, delicious meat and fish dishes and the opportunity to be in a few photos. Thanks to all at St. Mary's, Sapperton. ✚



LEFT Bob, a long time St. Mary the Virgin parishioner joyfully joins in the dancing. RIGHT Brother Bart busts a move or two. PHOTOS Randy Murray



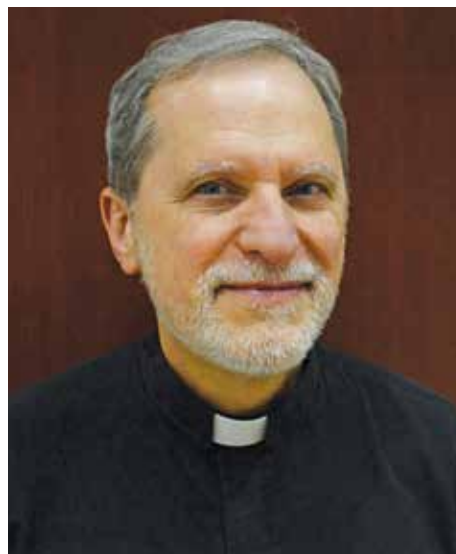
LEFT Joseph Gawek's great performance of *Let it Be Me*, the 1955 French standard popularized by the Everly Brothers in 1958 closed the event. Joseph and his family are among the many new members at St. Mary's, Sapperton. RIGHT Comptroller for the diocese of New Westminster, Shailene Caparas poses for a shot with Padi Arvin. PHOTOS Randy Murray



The Group Shot. PHOTOS Randy Murray

• Interim VGH Chaplain Appointed •

Bishop Skelton has appointed the Rev. Bryan Rivers as interim Anglican Chaplain to Vancouver General Hospital (VGH) effective February 5, 2018. Bryan retired as a professor from the University of St. Boniface College, Winnipeg and as a priest in the diocese of Rupert's Land before moving to Burnaby. He has been associated with St. Alban the Martyr, Burnaby since arriving in this diocese. ✚



The Rev. Bryan Rivers. PHOTO Randy Murray

• February Synod Staff Meeting •

The February 7 Synod Staff meeting was particularly memorable for two reasons:

It was the first (we hope of many) staff meeting attended by the Rev. Tellison Glover, Director for Mission and Ministry Development who had begun his ministry post three weeks earlier, and it was an opportunity to celebrate the January 29 birthday of Synod Office building caretaker Amy Thorogood. ✚



Amy displaying her clown card. PHOTO Randy Murray



The Rev. Glover listens intently to Archdeacon Fenton. PHOTO Randy Murray

• Anglican Journal Appeal Results •

Many thanks to the generous folks of the diocese of New Westminster for helping make the 2017 *Anglican Journal* fundraising appeal a success.

It is with the support of you, the readers, that the Anglican Journal and the diocesan publications, of which *Topic* is one, can continue to communicate news and information about—in the words of the primate, the Most Rev. Fred Hiltz—“Our beloved church.”

The total amount raised was \$479,957 of which *Topic* has received \$9,709.13,

which is our portion of the aggregate diocesan share of \$158,183.

The support that you gave the *Anglican Journal Appeal* last year and in years previous allows our national and regional conversations to continue sharing stories, opinions and ideas all of which paint a picture of this large, diverse tent we know as the Anglican Church. Those of us involved in the ministry that is *Topic*/diocesan communications are privileged to serve and we continue in our vocations with gratitude and appreciation. ✚



There's no cake, but here's a “Thank You Squirrel.” PHOTO Hardeko

AROUND THE DIOCESE

• Ash Wednesday 'Day' Around the Diocese •

The last time that St. Valentine's Day and Ash Wednesday landed on the same day was 1945, prompting the Bishop of the Episcopal Diocese of Kentucky, the Rt. Rev. Terry White to post this on his Facebook status update February 14, 2018:

"In response to several inquiries: *The Book of Common Prayer* does not define what imposed ashes must look like on the forehead of a penitent, though most commonly the ashes form a cross or a smudge. And while the prayer book does not forbid ashes being imposed in the shape of a heart, I respectfully counsel giving that option a great deal of thought and prayer. A Great Deal. (sic)."

Diocesan communications visited two liturgies during the day this past Ash Wednesday and both parishes are dedicated to a St. John: the Eucharist with Imposition of Ashes at St. John's, Shaughnessy at 9:30 am and the Eucharist with Imposition of Ashes at St. John the Evangelist, North Vancouver at 12 noon.

Both of these liturgies took place prior to the news coverage of the school shootings in Parkland, Florida becoming widely known. A horrific and senseless waste of

human life on a day when Christians all over the planet focus on their mortality through the lens of Scripture and their faith.

February 14, 2018, was also one of those bright, sunny mid-winter days that happen frequently at this time of year, usually just prior to a cold snap and snowstorm which did indeed occur as the days February came and went.

At the morning worship, Bishop Skelton was the preacher and presider. Her homily is available on the diocesan website at www.vancouver.anglican.ca/media/2018-02-14-ash-wednesday-2018.

At the 12 noon worship, St. John's rector, the Rev. Patrick Blaney was preacher and presider. This is the sixth year that the Anglican and Lutheran churches of the North Vancouver Region have combined their worship at three locations for morning, noon and evening. The morning Eucharist with Imposition of Ashes took place at St. Clement's, Lynn Valley at 7:30 am, the 12 noon at St. John's in the mid-Lonsdale/old town/Moodyville area and the 7 pm evening liturgy was celebrated at Gloria Dei Lutheran Church, north of the Upper Levels highway. ✠



LEFT Bishop Skelton blesses the ashes. MIDDLE Remember that you are dust, and to dust you shall return. RIGHT Bishop Skelton receives the Imposition of Ashes from sacristan and MC, Paul Bunnell. PHOTOS Randy Murray



LEFT Imposition of Ashes at St. John's, North Vancouver. RIGHT The Eucharist. PHOTOS Randy Murray

• 'Epiphany' Welcomes Tellison Glover •

SUBMISSION Stephen Rowe

The Church of the Epiphany located in the Guildford neighbourhood of Surrey was delighted to offer a warm welcome to the Rev. Dr. Tellison Glover, the new diocesan Director for Mission and Ministry Development on the first Sunday of Lent (February 18). This was his first preaching opportunity in a parish since arriving in the diocese in mid-January.

Overnight the lower mainland was hit by the fourth snow event in recent days and in North Vancouver there was at least 10 centimetres of snow. The rector called Tellison to ask if he had snow tires, and also if he wanted a ride. Tellison said he wasn't sure what snow tires were and he was happy to make his own way to Epiphany. For someone arriving from the Turks and Caicos Islands, and having spent his early years in the Bahamas, this wasn't perhaps the weather he had hoped for. After all (as Tellison commented in his sermon) how do you get snow off your car when it is parked outside overnight?

The congregation gathered for the 10:30 am Eucharist and in relative terms getting to church was relatively easy, although the side roads were icy at least the parking lot

had been ploughed and Tellison was there in good time. He immediately began making himself known to the congregation.

The congregation was slightly smaller than usual due to absences and the weather. However 70 people gathered to listen to Tellison's engaging sermon on change.

Following worship, Tellison met and chatted with the congregation at the door and later at the coffee hour.

As a parting gift Tellison was presented with a deluxe ice scrapper with blue glove as the weather forecast suggested he may need it in the coming days as many of you will remember an arctic front that visited the lower mainland during the third week of February.

Welcome Tellison, we look forward to getting to know you better and working with you in a whole variety of ways in the coming years. May God bless your ministry amongst us. ✠

The Rev. Glover's sermon notes are available online at www.vancouver.anglican.ca/media/2018-02-18-why-change-on-the-diocesan-website.

• The Choir of Royal Holloway at St. James' •

Wednesday, April 11 @ 7:30 pm

"Choral singing at its most elegantly fashioned... stunningly delivered in terms of tonal quality and technical brilliance under Rupert Gough's unobtrusive direction."

The Birmingham Post



The Choir of Royal Holloway. PHOTO Submitted

In a rare Vancouver appearance, respected Director of Music, Rupert Gough, will lead The Choir of Royal Holloway (University of London) in a mixed programme of repertoire from across the centuries.

The Choir of Royal Holloway, is one of the finest mixed-voice collegiate choirs in Britain, and their recordings have attracted top reviews from all major music publications. Their most recent album, *Winter Songs*, released in November 2017, was named the Album of the Week by UK's radio station ClassicFM, commenting, "Ethereal yet tangible, this is music with wide appeal; music of purity and beauty; music at once restful and uplifting."

The Choir of Royal Holloway has toured most European countries, appeared in Beijing, and has broadcast on radio and television all over the world. During 2016 the

choir toured the US and Canada, including performances in the cathedrals of Toronto and Chicago, Cornell University and Grace Church, New York City.

For their performance at St. James' Anglican Church, the choir will perform works by European composers spanning four centuries, including William Byrd, Orlando Gibbons, as well as René Clausen, Stephen Paulus, and Ola Gjeilo.

Tickets are required for this performance and are available online at ukchoir.stjames.bc.ca.

Please contact the St. James' office at 604.685.2532 about purchasing a ticket if you are unable to make an online purchase.

St. James' is located at 303 East Cordova Street in Vancouver's Downtown Eastside (DTES). ✠

DIOCESAN SCHOOL FOR PARISH DEVELOPMENT



Registration is now open for the Week-long Program

The Week-long Program will return to the Vancouver School of Theology with accommodation in Walter Gage Tower at the University of BC. The 2018 dates for this program are June 10 – 16.

Tuition is \$800 for participants from our diocese. Lay participants can apply for bursaries of up to half of the tuition costs.

The 2019 Weekend Program dates will be circulated as they become available.

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



Diocese of New Westminster
ANGLICAN CHURCH OF CANADA

AROUND THE DIOCESE

• Confirmation Eucharist & Preparation Day •

The diocesan Confirmation Eucharist for 2018 will be celebrated at Christ Church Cathedral on Saturday, April 21, 2018, at 10:30 am. Bishop Melissa Skelton will preach and preside.

Confirmation forms need to be into the Bishop's Office no later than Friday, April 13, 2018.

The Confirmation Preparation Day is scheduled for Saturday, April 14 at St. John's, Shaughnessy and the Synod Office (1490 and 1410 Nanton Avenue).

As of this writing in late February, details about the prep day are still to be made available. If you need more information please visit the diocesan website at www.vancouver.anglican.ca or contact your

parish office.

For direct contact please get in touch with Bill Siksay at 604.684.6306, ext. 228 or bsiksay@vancouver.anglican.ca. ☙



PHOTO Randy Murray

• Thy Kingdom Come 2018 •

Parishes of the diocese of New Westminster are encouraged by Bishop Skelton to participate in *Thy Kingdom Come* 2018.

Thy Kingdom Come is the Ascension to Pentecost worldwide Anglican prayer movement supported by the Archbishop of Canterbury, Justin Welby.

In 85 countries individuals, prayer groups and parishes will be praying two prayers: *Thy Kingdom Come* and *Come*

Holy Spirit.

Please visit the website www.thykingdomcome.global and urge your parish lay and ordained leaders to participate in *Thy Kingdom Come* this spring.

Visit this video link on the worldwide web of Archbishop Justin Welby reflecting on the success of the 2017 version of *Thy Kingdom Come* at www.vimeo.com/221257778. ☙

• Worship & All that Jazz •

On Sunday, April 29 at 4 pm, St. Stephen's, West Vancouver will host the Henry Young Quartet for the monthly Jazz Vespers liturgy. Veteran guitarist, Henry Young is one of the most respected jazz musicians in Vancouver. He will be supported by: Jaye Krebs, piano; Paul Blaney, bass; and John Nolan, drums.

All are welcome! ☙



Henry Young. PHOTO Submitted

• ODNW Information & Nomination Forms for 2018 Now Available •

In May 2016, Diocesan Council passed a motion amending Canon 22, the Canon relating to the Order of the Diocese of New Westminster (ODNW). Beginning in 2016, new members to the ODNW will be nominated and invested every two years. The next Investiture of New Members to the Order of the Diocese of New Westminster will take place Saturday, November 3, 2018, at 10:30 am at the Massey Theatre in New Westminster.

The *Parish Nomination Information for 2018* document and the *ODNW Parish Nomination Form for 2018* are now available on the diocesan website at www.vancouver.anglican.ca/diocesan-ministries/the-odnw.

Details regarding eligibility criteria are available in the documents and nominations may be made by any member in good standing of a parish to the rector or priest-in-charge. All nominations are reviewed and approved by the rector or priest-in-charge who, in consultation with the wardens, will choose *not more than one nominee*, and forward that name to the Bishop. The nomination form must be completed in full, and must be accompanied by the \$35 processing fee and a photograph of the nominee. The completed form, fee and photo must be received in the Bishop's Office not later than



• Faith, Mental Health, and Caring for One Another •

Christ Church Cathedral Mental Health Ministry invites you to an educational day on mental health in faith communities.

DATE Saturday, May 5, 2018

TIME 9 am – 3 pm

LOCATION Synod Office,
1410 Nanton Avenue, Vancouver

COST \$30 fee includes lunch
(vegetarian & gluten free options available)

Overview of the Day

Two keynote speakers will share their experiences of living well with and/or supporting a person with a mental illness diagnosis.

In the afternoon, you will choose from these workshops:

- Further discussion with either of the two keynote speakers
- Learning and coaching in listening and communications skills while responding to people who are different from us
- A presentation about the similarities and differences between depression and spiritual lassitude (acedia)
- An opportunity to explore starting a mental health ministry in your faith community

Registration is required.

Go to www.eventbrite.ca/e/faith-mental-health-caring-for-one-another-tickets-42369075044

If you are unable to use *Eventbrite*, please register in person at the Christ Church Cathedral office, 690 Burrard Street with your payment in cash or cheque.

Because of our commitment to offer this event, no refund will be offered after April 28. Registration is limited to 125 people and closes May 1, 2018.

Please direct inquiries to mentalhealth@thecathedral.ca.

We look forward to welcoming you to this informative and thought-provoking day. ☙

• New! Mystery Worshipers •

SUBMISSION Tasha Carrothers

Ever wonder how a newcomer actually experiences your church? Every church I've worked with thinks of themselves as a friendly place, but it's hard to know what it's actually like for a visitor. Now you can find out, thanks to the Diocesan Consulting Group's new Mystery Worshiper program. Mystery Worshipers provide feedback on what it is like to find the church using the website, their impressions of the building, how they were greeted and welcomed, and how they felt about the worship. Parishes get a short written report and the Mystery Worshiper meets with parish council. Mystery Worshipers make a point of noting what's working as well as areas that can be improved. There is a fee for this service. Interested? Contact Tasha Car-

rothers, Missioner for Parish Development at tcarrothers@vancouver.anglican.ca or 604.684.6306, ext. 227. ☙

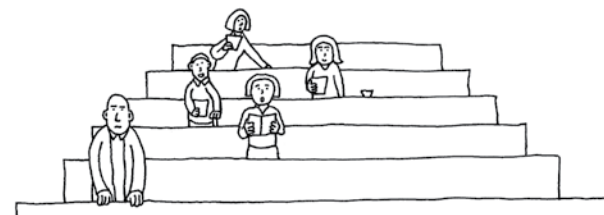


PHOTO Randy Murray

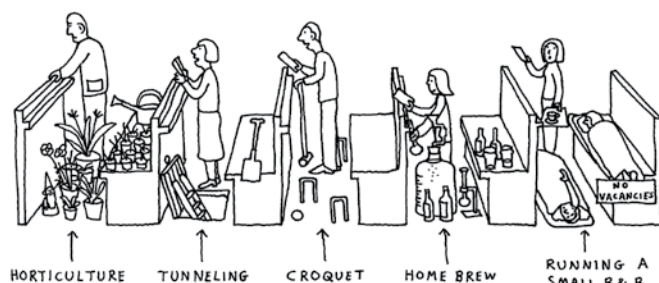
IN THE PEWS

WHAT IS GOING ON?

WHAT THE VICAR SEES



ACTUAL ACTIVITIES



Cartoonchurch.com



A gathering song of welcome is offered. PHOTO Randy Murray



Jerry and daughter, Melissa Adams. PHOTO Randy Murray

Jerry Adams Honoured at VPD Luncheon

RANDY MURRAY (WITH FILES FROM LINDA ADAMS & ADAM PALMER)
Communications Officer & Topic Editor

At 11:30 am on Friday, February 23 the most intense snowfall of the 2017–2018 winter season brought travel in the Lower Mainland to a slippery halt. However, that did not prevent the 100 or more people from packing the gathering room (theatre) at the Carnegie Centre located at Main and Hastings in the Downtown Eastside to have *Lunch with the Chief*.

The Chief referred to is Vancouver Police Department (VPD) Chief Constable Adam Palmer and the special guest being honoured at the lunch, long time St. James’ parishioner and current Interim Indigenous Justice Coordinator for the diocese of New Westminster, Jerry Adams.

Jerry was honoured for his more than 40 years of mentoring, teaching and caring for the most vulnerable young people in the community, primarily the Downtown Eastside of Vancouver. Prior to the presentation of the plaque emblazoned with the VPD crest, Chief Constable Palmer shared a biography of Jerry Adams that included the details of his long career in social services.

In his opening unscripted remarks it was apparent that the focus of Chief Palmer’s appreciation for the guest of honour was really about Jerry Adams the leader, how through his leadership he changed the lives of so many of the young people he came in contact with, inspiring them to redirect their lives and in many cases inspiring them to vocations in compassionate service working toward social justice for First Nations, Métis and Inuit young people.

Prior to reading the bio Chief Palmer began by saying, “Jerry exhibits a quiet, confident leadership style which captivates people.”

Here is the Chief Constable’s address:

“Jerry is a member of the Nisga’a Nation from New Aiyansh, BC — a community along the Nass River, north of Terrace, BC. He has been married to his wife, Linda, for 43 years and has three adult children.



Adam Palmer and Jerry Adams during lunch. PHOTO Randy Murray



LEFT Jeff Duncan CEO of MeetingMax Planning funded the lunch. These community events are outside the allocated VPD funding stream. Mr. Duncan attended the lunch with his spouse and two sons. MIDDLE Inspector Suzanne Muir, head of the Diversity and Indigenous Relations section of the VPD. RIGHT Constable Rick Lavallee and Chief Constable Adam Palmer. Constable Lavallee is a member of the Diversity and Indigenous Relations section and he said that he “couldn’t have done the job I do without Jerry’s influence . . . Jerry instilled me with the dignity and pride that I did not have growing up.” PHOTOS Randy Murray



LEFT Adam and Jerry hug. RIGHT Jerry spoke very briefly. His message was about gratitude and healing. PHOTOS Randy Murray



Jerry was one of the first two First Nations people to receive a Bachelor of Arts in Child and Youth Care from the University of Victoria. Jerry went on to graduate from University of BC (UBC) with a Bachelor of Social Work.

Jerry has had a long career in social services. His first job was in Nanaimo at Brannan Lake Treatment Center, back in the 1970s, where he worked with adolescent boys who were coming into conflict with the law in their home communities.

Jerry moved to Vancouver in 1977, where he worked as a Child Care Counselor at Outreach Alternate School. Subsequently he was a Social Worker for several years, serving first in Child Protection, and then at the Adolescent Street Unit, which dealt specifically with youth at risk. He was appointed as a Tribunal member of the BC Children’s Commission, which was an independent watchdog for child welfare concerns.

Jerry went on to work at the Downtown Eastside Youth Activities Society (DEYAS), founded by John Turvey. He soon became manager of the Street Outreach program and helped pioneer outreach services to youth on the streets of Vancouver’s Downtown Eastside

After six years at DEYAS, Jerry left to become Executive Director of Urban Native Youth Association (UNYA). He built the Society up from two programs to 18, offering a whole spectrum of programs and services to Aboriginal youth in greater Vancouver. At UNYA Jerry was able to use his vision and creativity to implement ideas that empowered both his staff and the youth they served. He created a Board of Directors made up largely of young people, offering them the chance to become leaders. Jerry has also made it a point to encourage clients of UNYA to pursue their dreams and goals, and many young people formerly connected to UNYA returned as staff members. Jerry has always believed that the purpose of leadership is not to create more followers, but to create more leaders.

Jerry received the Crazy Horse Award from Reclaiming Youth International. This award recognizes individuals whose distinguished contributions in practice, policy or research have helped reclaim our most vulnerable children.

After turning the leadership of UNYA over to a young woman whom he had counseled many years ago when he was a Child Care Counselor and she was a student at Outreach Alternate School, Jerry went on to work for the Aboriginal Friendship Centre where he helped set up the Aboriginal Homeless Shelter.

He then became Executive Director of *Circle of Eagles Lodge Society*, running two halfway houses for men and women coming out of federal prisons. Jerry recently retired from *Circle of Eagles* at the end of December.

In addition to his work with youth, and in corrections, Jerry has served on the boards of many community organizations and has furthered the development of other services in the aboriginal and the wider community. He has served on the boards of the Aboriginal Friendship Centre, Vancouver Native Health Society, St. James Community Service Society, the Coming Home Society, and ACCESS, which sponsors Aboriginal employment training programs. In 2006 Jerry was appointed to the Vancouver Police Board for a two-year term, where he was able to speak to policing issues that affect the aboriginal community. Jerry also was a founding member of what is now the Metro Vancouver Aboriginal Council which pulls together all of the agencies working with aboriginal people in Vancouver.

Jerry has also honored the Anglican Church, in which he was brought up, by being an active member of St. James’ Anglican Church located in the Downtown Eastside at Gore and Cordova Streets. He is currently serving as Interim Indigenous Justice Coordinator for the Anglican diocese of New Westminster, building relationships between the church and the Aboriginal community.

To quote a man named Lance Secretan, a world-renowned expert in leadership theory and practice:

‘Leadership is not so much about technique as it is about opening the heart . . . Leadership is not a formula or a program, it is a human activity that comes from the heart and considers the hearts of others. It is an attitude, not a routine . . . If there is one thing a leader can do to connect with followers at a human, or better still, a spiritual level, it is to become engaged with them fully, to share experiences and emotions, and to set aside the processes of leadership we have learned by rote.’

That’s Jerry. More than anything Jerry is a leader, not because he set out to be, but because he has ‘heart.’ And for that I know many people are grateful to him!”

As Chief Palmer completed his last sentence, a woman jumped up and walked toward him and he respectfully handed her the mic. She looked out at Jerry and admitted

CONTINUED ON PAGE 17

Inside Out Church • Mission Conference is Taking Shape

THE MISSION CONFERENCE DESIGN TEAM

Inside Out Church, our Diocesan Mission Conference, is set for May 2018. Our design team has met several times since December, putting together plans and ideas for our second

bi-annual Mission Conference. Through the leadership of Archdeacon Douglas Fenton, our design team is composed of several individuals, both clergy and lay, who have been



INSIDE OUT CHURCH
 BURNABY MOUNTAIN SECONDARY
 8800 EASTLAKE DRIVE
 Saturday May 26th
 8am – 4pm
 Lunch & Refreshments included
 GUEST SPEAKER: LILLIAN DANIEL

LILLIAN DANIEL IS A PREACHER, TEACHER AND WRITER IN IOWA. HER BOOK, "TIRED OF APOLOGIZING FOR A CHURCH I DON'T BELONG TO" IS GENERATING INTERNATIONAL CONVERSATION ABOUT THE CHANGING RELIGIOUS LANDSCAPE. IT CONTINUES THE THEME OF HER 2015 BOOK WHEN "SPIRITUAL BUT NOT RELIGIOUS" IS NOT ENOUGH ABOUT THE GROWING NUMBER OF PEOPLE WHO CLAIM "NONE" AS THEIR RELIGIOUS PREFERENCE.

 **Diocese of New Westminster**
 ANGLICAN CHURCH OF CANADA

COST \$20



Executive Archdeacon Douglas Fenton and Lauren Pinkney at the February 23 conference design meeting. PHOTO Randy Murray

working away to produce and facilitate this conference.

Inside Out Church comes from the idea of "Mission" beginning with ourselves first in our church communities, exploring what a healthy and flourishing church looks like and taking that mission out of our churches and into the wider community, locally, nationally and internationally. This conference has been designed to educate and inspire, as well as creating space for dialogue and empowerment through exploration. The conference is designed to be participative and aimed at all ages, open to all. Anyone who is interested in Mission and what that looks like in the Anglican Church and in our daily lives, learning from outreach initiatives in the diocese as well as anything from working professionals and efforts with marginalized people.

Dr. Lillian Daniel is our guest speaker; her knowledge and down to earth humour bring a new attitude to exploring what it is like being a Christian today. Lillian Daniel has written many books including *When Being Spiritual But Not Religious Is Not Enough*. At the end of the day we hope that participants will be renewed and inspired to engage in their parish work, ministries inside and outside of the church and in the diocese as a whole.

Our venue for the conference will be Burnaby Mountain Secondary (8800 Eastlake Drive, Burnaby). It a great venue that will certainly suit our needs. The school is accessible by all means of transportation; both bus and SkyTrain are nearby. It is a ten-minute walk from the nearest SkyTrain station, or a short bus ride, and a three-minute walk from the bus stop. The venue has a large parking lot (Free Parking!) and the facilities are accessible to all. Lunch and refreshments are included in the registration fee and there will be plenty of time to catch up with friends and meet new people from across the diocese. The space at Burnaby Mountain Secondary has a gym, and multiple classrooms for our conference as well as inside and outside space for having those after session conversations with peers over coffee.

The conference will take place May 26 from 8 am to 4 pm. Registrstion is now open at www.tinyurl.com/insideoutchurch The conference will begin at 9 am with the traditional Territorial Welcome from the Musqueam First Nation. We will of course have worship, in the morning and at the end of the conference, which will aim to display creative new ways to worship and explore mission and diversity in our parishes. Our keynote from Lillian Daniels will start at 10 am, with sessions at 11 am and 3:30 pm from a variety of different speakers and panels, with multiple topics and discussions around Mission, Inside and Out of our Churches. ✚

Jerry Adams Honoured at VPD Luncheon

CONTINUED FROM PAGE 16

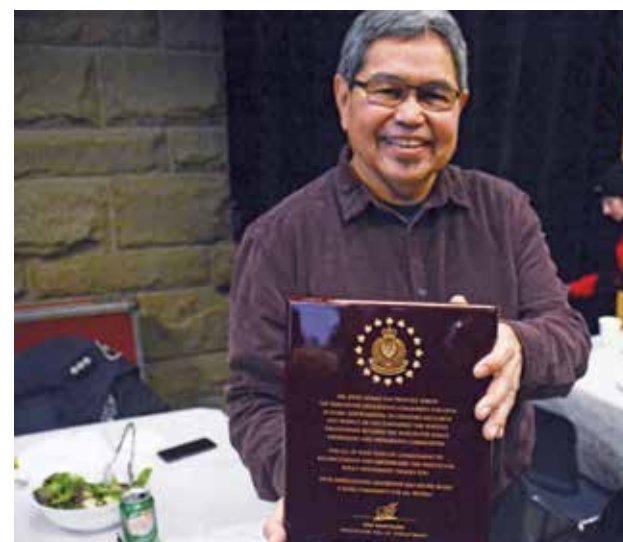
that she did not know that the focus of that day's *Lunch with the Chief* was to honour Jerry Adams, adding that as a young woman she had been helped and guided by Jerry. She said that Linda and Jerry Adams were "safe" people that she could go to in the community. It was a moment of genuine honesty and sincerity.

After these impromptu words, Chief Palmer called upon Ian Bee to honour Jerry with a song. Ian was immediately joined by his father and brother and several others moved up to the front of the room including Jerry and his daughter Melissa to join in the singing.

After the song, Jerry spoke. He did not speak about himself but instead offered thanks to everyone in the room for being there and for breaking bread together in friendship, enjoying each other's company, something that ten years previous would've been beyond anyone's imaginings. He thanked Vancouver technology executive, and CEO of MeetingMax Planning Jeff Duncan for funding *Lunch with the Chief*. Jeff attended the lunch with his spouse and

two sons.

Jerry spoke very calmly but directly about the continued abuses and injustices suffered by Indigenous people in Canada. Although he did not mention any specific events one could feel that everyone in the room was thinking about the Colten Boushie and Tina Fontaine cases and the disturbing verdicts that had come down just days earlier. But Jerry did not dwell on these feelings because for him real change is beginning to happen. He looked out at the crowd, which consisted of: police officers of every rank, Indigenous leaders, activists, allies, friend and relations. He said that he was "humbled" to be honoured in this way and referred back to 1977 when he began his work through the Outreach Alternative School at First United. He thanked the younger people who have made it a priority "to learn their languages and their songs." He said, "I believe that reconciliation is happening in this room... reconciliation is about being human, it's about being ourselves... and healing ourselves, together." ✚



Jerry with the award. PHOTO Randy Murray

Gardening for the Body & For the Soul

ART TURNBULL

Retired Priest of the diocese of Ontario; Priest with Permission to Officiate, diocese of New Westminster

Gardening is a hobby that I pursue as an amateur. I have space at our home for a few flowering plants, and some bulbs in a wee bed. My gardening past-time is augmented by my tending a bit of the flower garden up at the churchyard.

I've always thought that working with soil, weeding the garden, deadheading flowers, and pruning the shrubs was a good thing for my body and soul. Physically I find an hour in the garden patch quite tiring, in a satisfying way. By talking to the plants or just forming thoughts as seed is planted is quite a pleasant. Often I come in from a horticultural session exclaiming, "The soil sucks the energy right out of my bones." I say that fondly.

Recently I found evidence of how physically active gardening can be. Just over a year ago, my spouse Gordi gave me a *Fitbit*. What a marvelous instrument. It measures my walking paces, records my heartbeat, tells me how many calories I've burned, and the number of stairs I've climbed. It reminds me when I am idle. It lets me know if I am sleeping enough hours. Every day it does all that. I try to do the quota of 10,000 paces a day, which I often exceed.

What I've discovered with my *Fitbit* while out gardening, is that all that bending, lifting, moving, carrying, hoeing, raking, and thinking, equates to aerobic exercise levels. Thirty minutes fussing in the garden gives me the same count as the same

*The kiss of the Sun for Pardon,
the song of the bird for mirth,
One is nearer to God's heart in a garden
than anywhere else on earth.*

Dorothy Frances Gurney, 1858–1932



PHOTO Shapechange

amount of time rapid walking. That has got to be good for body and soul.

Gardening in the Bible is not just a pleasant descriptive way of wording a passage. No, it is my opinion (now that I have evidence), that gardening is part of the purpose of being a human being living on our island home, planet Earth. Fundamental to understanding who we are as people has to be set in context of the creation stories in the Book of Genesis. There is something really down to earth about Adam and Eve when they are having a good time running about in the Garden. Of course the snake appears and changes are made. Our task is to get back to the good times. Out of these stories comes some insight as to what it means to be created in the image of God.

If we do not as a species on Earth look after our bodies and souls, if we do not look out for one another as neighbours. If we do not look to the care of planet Earth, we will lose the sense of humility that allows us to acknowledge that God is found in humus. When we forget, then we will cease being able to enjoy gardening as creatures made in God's image.

Take time to get your hands dirty, your sweat tickling down your neck, and your soul satisfied with what is right. And you will know, whether you have a garden plot or not, that you are God's tiller of the soil of your soul. ☙

Easter Sunday & April Fool's Day

PEGGY TRENDELL-JENSEN

Postulant for Ordination, diocese of New Westminster

Liar or leader? Sitting in a theatre watching the WWII movie, *Darkest Hour*, I speculated about Churchill's decision to withhold news of heavy losses suffered by British troops and to publically deny the extreme vulnerability of the Allied position. Viewed in retrospect, his statements could be seen as "fake news" or, alternately, necessary for morale boosting. Given that the Allies were victorious, history has favoured the latter explanation.

Had they been defeated, however, Churchill may instead have been castigated—as were the American government officials who suppressed information attesting to the hopelessness of ever winning the Vietnam War. That story was dramatized in *The Post*, a movie about the Pentagon Papers publication released soon after *Darkest Hour*.

We live in a time of fascination with "fake news," "alternative facts," and whose version of events gets to define "the truth." In the wake of political speeches, facts are avidly checked and discrepancies published—but it seems that accuracy matters less to people than one might suppose. Our perspective of what is true, it appears, depends less on fact and more on the (sometimes blind) faith that we place in the speaker.

In the midst of all this, we have the concurrence of Easter Sunday and April Fool's Day; a pairing that hasn't taken place since 1956. On that morning, Christians awake to proclaim an empty tomb and Christ's resurrection, with countless benign mischief-makers simultaneously making it their task to deceive, trick and otherwise obscure the truth. I imagine plenty of people who are not members of a faith community find the church's Easter morning proclamation the most ludicrous trick of all—a sleight of hand designed to fool the credulous into

*"Imagine conversations shifting from a game of 'gotcha!'
in which one person's facts are made to triumph over another's,
to an experience of 'got it!'
in which one person's faith lights a divine spark in another."*

retranslating a mortal man into an expression of God.

How might we engage with that argument—within ourselves, with fellow Christians, and with the unchurched, or de-churched? How do we define "truth" as it pertains to the Easter message, and how might we express that truth to a world that can be both cynical and naïve—often at the same time?

We might start, perhaps, by relieving ourselves of the burden of "proving" historical truth; of seeking anxiously for hard evidence by which to demonstrate incontrovertibly the fact of a bodily resurrection. From the earliest scriptures onwards, there have been a variety of faith-filled interpretations as to what occurred in the days following Jesus's death on the cross. The concept of "resurrection" was not a uniform one, due, in part, to differences between Greek and Jewish understandings of immortality. But the critical points of agreement, shared by the earliest followers of The Way and Christians ever since, seem to be these: the tomb

was empty, and Jesus's friends continued to experience his healing, life-giving presence.

In acknowledging and embracing the *wonder-full* ambiguities of the Easter story, we can shift the focus from over-concern with historical fact to the liberating truth of the resurrection. In a beautifully written article in the *Toronto Star* (December 2017), Michael Coren spoke about what really matters at Christmas. His message is equally resonant at Easter, so I'm quoting him in altered form here: "So what do I say now about [Easter], that holy mystery...? That it's less about remembering the [resurrection] of Christ than living as if that [resurrection] changed us and changed the world."

How do we live as a changed people? Perhaps by taking to heart Anton Chekhov's advice to writers: "Don't tell me the moon is shining; show me the glint of light on broken glass." People, both within and without the church, can—and will—cross swords over points of theological dogma. So show, don't tell. Instead of trying to be more

convincing, let's work harder at being more contagious. Let each of us be so energized by our own faith journey—epiphanies, questions, doubts and all—that those around us "catch" the desire to pay more attention to their own soul's yearnings.

Being "convincing" implies a conscious agenda to change another person's mindset. When we are "contagious," however, we are often unconscious of those we may have "infected." It might be someone we brushed by but briefly; it might be someone under our own roof. Nurturing the vitality of our own faith is surely the best means of provoking a divine curiosity in others, wherever they may be encountered.

Above all, let us be trustworthy. Let us be attentive to the last and lost, those whom God remembers when society forgets. Let us be reliable in our relationships, in welcoming the stranger, and in tending Creation. And let us frankly acknowledge those (many) times our actions fall far short of our ideals. It is only by means such as these that people will trust us enough to "hear" the truth of the Easter message, quite regardless of any doctrinal statements we make along the way.

Imagine conversations shifting from a game of "gotcha!" in which one person's facts are made to triumph over another's, to an experience of "got it!" in which one person's faith lights a divine spark in another. Imagine a society in which people outside our churches hear about Easter's open tomb and see it as an open door to further exploration. Who don't shrug it off as an April Fool's oddity, but trust us enough to ask us questions about what we imagine happened that day... and why it matters to us, still.

What would *you* tell them? Let this be the Truth that continues to shine through your life. Alleluia! ☙

*"Imagine a society in which people outside our churches
hear about Easter's open tomb
and see it as an open door to further exploration."*

OPINION

A Letter from the AEA

The following is a letter from the executive of the Anglican Editors Association (AEA) sharing some information and asking for feedback. *Topic* is one of the two dozen

diocesan publications. If you would like to respond please do so by sending Randy Murray an email at rmurray@vancouver.anglican.ca.



The Council of General Synod (COGS) has created the *Anglican Journal & Communications Joint Working Group* tasked with examining the issue of how we communicate across the Church, at both the national and diocesan levels.

An important part of the work being conducted by that working group is to consider options and to make recommendations regarding the future of print publications in the Anglican Church of Canada, at both the national and diocesan levels.

There has been an initial report from the working group made to COGS and there are to be some surveys done by the working group to gather reaction from the wider Anglican Church membership in Canada.

What has not been made clear to those at COGS or to those asked to fill in a survey is that if the Anglican Journal no longer is produced in print form then most if not all of the diocesan papers will no longer be produced. The reason is that the cost of the distribution of the *Anglican Journal* and your diocesan paper is shared by the two, reducing the costs of both. In addition, all the papers are printed at the same printer and the size of that contract results in a lower price than any diocesan paper or the *Anglican Journal* could obtain on its own.

The Anglican Editors Association asked last June to be a part of the working group but was refused. It is our opinion that the *Anglican Journal* is widely viewed as an instrument of unity for the Canadian church and helping to fulfill the first Mark of

Mission in proclaiming the Good News. It is vital that it continues to provide Anglicans across the country with inspiration and information from and about both General Synod and the dioceses. Members of the Canadian church need to remain connected to the life of the national church and activities happening throughout the country. This exchange of information inspires both parishes and dioceses with ideas from outside, as well as helping to overcome the isolation and congregational nature of some parishes and regions. The *Anglican Journal* also provides an important vehicle for the distribution of the Primate's World Relief and Development Fund (PWRDF) tri-annual paper *Under the Sun* and the *Christmas Gift Guide*.

The diocesan papers link parishes across their dioceses, and provide a vehicle for spreading news and information into each household.

The Anglican Editors Association is seriously concerned that the readership of our diocesan papers will not get a chance to voice their opinion on the importance of their diocesan paper and the *Anglican Journal* to them. The editors are not in a position to hold a national survey of our readership however we are inviting you, our readers, to send letters to the editor of your diocesan papers regarding the future of the print editions of your diocesan paper and the *Anglican Journal*.

Looking forward to hearing from you. ✦

The People on the Hill

Scripture for Reflection • John 19: 25 – 20: 10

HERBERT O'DRISCOLL

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

It is a little after three in the afternoon on the hilltop. It is now some time since the last of the crucified figures has stirred. At this point the centurion in charge of the execution moves towards the small squad who have worked this shift with him. The time has come to carry out what was considered to be a small act of mercy. It will at least bring the obscene process to an end.

In the case of the middle prisoner, long experience of these executions tells the centurion that he has been dead for some time. He signals for the legs of the two others to be broken.

Because the centurion is well aware that this is not an ordinary criminal execution, but that it also involves an element of politics, its possible he may at this stage have taken the opportunity to look around to see who had remained throughout the whole dreadful process. If he did so he would first become aware of a group of four, three of them women. He had noticed them there from the very beginning, three women and a young man. They were preparing to go, at least the three younger people were obviously trying to persuade the older woman to come away. It was obvious that she was exhausted almost to the point of collapse.

If the centurion had looked further down the slope he would have seen a large group of women. If he had looked even further something unusual might have sparked his interest. Standing together, aloof from all others, were two men who, at least by the quality of their dress and the confidence of their bearing, were in some way official.

Some distance apart from the pair were other men moving about restlessly. They were obviously rural and rather unkempt. From his various periods of army service around the country the centurion mentally pegged them as Galilean. The inter-

esting thing he noticed was that, while they paced about restlessly, they seemed reluctant to gather as a group, as if they did not want to be noticed as such. He made a mental note to report this to his superior when he made his overall report on the executions of the afternoon.

He gave his men the signal to begin clearing the hill. At this point one of the two official looking spectators came towards him, handed him a document that gave official permission for the body of the prisoner on the middle cross for cleansing and burial. The centurion offered his men to help but the Jewish official said that others who had not yet left the hill would respond to his request for assistance. The centurion realized that the Galilean group he had noticed was already gathering to assist. As he watched them he could not help noting the care and tenderness with which they went about the task. Obviously this had been carefully planned.

The two officials gave directions, the Galilean group of men did the actual removal, then the women were called to the body, which they swiftly wrapped before returning it to be carried away.

The centurion looked again at the sheet giving permission from the Procurator for all this to take place. He noticed that one of the Jewish officials had arranged for the body to be placed in a private tomb on his estate. By now he and his men were alone on the hill. Glad that his day's duty was over, the centurion dismissed the men, walked to his waiting horse, and left to begin writing his report while it was still vivid in his mind.

What that long ago centurion would not report, because he was not even dimly aware of it, was that, while he had most certainly witnessed a death, he had also witnessed the birth of something that would in a



ILLUSTRATION Nastasic

comparatively short time not only affect the vast empire he served but would spread to lands and peoples of whom neither he nor any other living person at that time was even aware of. He had been present at the birth of christian faith.

When we as inheritors of a 2,000 year christian tradition come to consider the scene on that long ago hill, we can see that even in the very first hours after Jesus' death, even before anyone is thinking of resurrection as anything other than a desperate hope, a community of believers has already emerged! Why is this important?

For over that 2,000 years we Christians continue try to pierce the mystery we call Resurrection. As we do so, we can easily miss the fact that whatever it means to say that Jesus rose from the tomb, something else rose from the events of that long ago day, something we can instantly and clearly understand.

That something is who we are, the Christian community. We are the people on the hill. ✦

All are encouraged to submit letters, articles, reports on parish activities, opinion pieces, photos, 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

April 20 for the Summer issue.

Blessed are the Poor in Spirit

Diocesan Youth Movement February Retreat

ANNE KESSLER

Children, Youth & Families Ministry Coordinator, Christ Church Cathedral



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 • The Rev. Tellison Glover

Director of Mission & Ministry Development

tglover@vancouver.anglican.ca

604.684.6306 ext. 219



A clear, crisp morning at Sorrento Centre. PHOTO Anne Kessler

The Diocesan Youth Movement (DYM) retreat held February 16–19, 2018, was the 6th annual February Winter Retreat for youth from grades 8 to age 25 at Sorrento Centre. More than 40 youth and youth leaders gathered to reflect, play, eat, worship and spend time with friends new and old.

The Rev. Clarence Li, from St. Hilda's, Sechelt, was our theme speaker and spoke on the topic *Blessed are the Poor in Spirit*. Over the weekend we wondered together who are the poor in spirit, what we gain when we live into our own places of weakness, and what God reveals to us when we live in right relationship with those who are economically, socially or politically marginalized. For Clarence's last session, groups of youth performed skits on the various Beatitudes as a way to reflect further on the topic.

Clarence shared with us Sydney Carter's song *I Come as a Beggar*, which we sang in worship together. The chorus goes:

By the hungry I will feed you,
By the poor I make you rich,
By the broken I will mend you,
Tell me, which one is which?

Worship is of course one of the most important parts of our weekends together. We had Evening Prayer on Friday and Sunday nights, Morning Prayer on Saturday and Eucharist on Sunday morning. We were led by Lauren and Jonathan Pinkney, and a pick-up choir of those who wanted to join in and sing a wide variety of music.

Youth leaders from around the diocese offered workshops throughout the weekend, ranging from the Primate's World Relief and Development Fund (PWRDF) mapping exercise, which invites participants into a conversation about Indigenous Land Justice, to prayer stations, to a workshop on God and Gender.

Sunday offered us two Winter Retreat traditions: *Winter Olympics* and *Trivia Night*. Every year we do some form of Winter Olympics —playing games out in the kind of deep snow we rarely see in the Lower Mainland. This weekend was the coldest in the six years at Sorrento — hovering between -10°C and -15°C—so we played a very short, but very fun, game of *Capture the Flag*. The game helped get out some of the pent up energy from being mostly inside all weekend. Sunday night we played Trivia, led by two DYM Leaders, Anika and Jane. We competed about our knowledge on topics from pop music to video game history to sci-fi and fantasy.

Winter Retreat has always been intentionally a retreat—less scheduled than many youth weekends normally jam-packed with activities and games. Time to relax and meet other youth (and perhaps play some board games) was some of the most valuable time we spent together.

For me personally, my highlights of the weekend were Clarence's talks and Sunday Eucharist. Clarence's humour, his storytelling and his call to live out God's mission in the world through our relationships inspired me, and, more importantly, inspired the youth. Sunday morning Eucharist we celebrated in the round, one person passing the bread and the wine to the next. As we did this, I wondered about how many of the youth had ever had this experience of *serving* the bread and the wine to another—a perfect embodiment, a perfect living-out, of Clarence's message that we are blessed when we serve others. ✠



Youth play get-to-know you games on Friday Night. PHOTO Anne Kessler



The Rev. Clarence Li invites youth to wonder about the weekend's theme, *Blessed are the Poor in Spirit*. PHOTO Anne Kessler



Youth serve the Eucharist to each other on Sunday morning. PHOTO Anne Kessler



Youth perform a skit about *Blessed are the Poor in Spirit*. PHOTO Anne Kessler

“Clarence's humour, his storytelling and his call to live out God's mission in the world through our relationships inspired me, and, more importantly, inspired the youth.”



LEFT -15°C weather didn't stop the youth from a game of *Capture the Flag*! PHOTO Anne Kessler MIDDLE A workshop on social justice and living on the street. RIGHT A PowerPoint slide from the Blanket Exercise, which was led by Sheilagh McGlynn, the Youth Animator for the Anglican Church of Canada. PHOTOS Lauren Pinkney