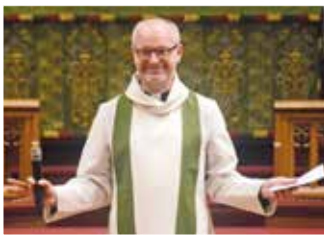




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Celebrating Generous Congregations

ROBERTA FRASER

Priest of the diocese of New Westminster, 2019 Stewardship Event Planning Team



Doug Williams of Epiphany, Surrey presents to the plenary. PHOTO Wayne Chose



LEFT Dianne Stebbing of Epiphany.



LEFT MIDDLE Doug Williams of Epiphany.



RIGHT MIDDLE Some positive energy from a St. Michael's team member.



RIGHT Bernie of St. Mark's, Ocean Park asks a question of the St. Faith's team. PHOTOS Wayne Chose



The Rev. Glover presenting at a breakout session in the Trendell Lounge. PHOTO Wayne Chose

On Saturday, March 16, more than 90 people from 30 parishes gathered at the Synod Office building to focus on Stewardship. The theme this year was *Celebrating Generous Congregations* and the focus of all the various plenary talks and workshops focused on sharing tools, practices and suggestions to help parishes grow in generosity and sharing. Members from four parishes led plenary sessions or workshops on various aspects of stewardship in their parish.

After the introduction and worship, Doug Williams and Dianne Stebbing from the Anglican Parish of the Church of the Epiphany, Surrey (Epiphany) shared details of their Capital Campaign to raise money to replace their buildings. This multi-year project has resulted in pledges from more than 90% of the parish membership. They reached their initial pledge goal of over \$500,000 just a few months into the initial campaign in 2013, and more has come since then. Currently there is \$600,000 being held by the diocese in the Consolidated Trust Fund for Epiphany. The planning and campaign included significant consultations with the parish membership, hiring a paid consultant and regular communication with the appropriate Synod staff. Their presentation was followed by a question and answer session.

Next, the Stewardship Team from St. Faith's, Vancouver (Rev. Christine Wilson, Heather Hamilton and John Wheeler) shared resources and ideas from their year-round stewardship program (time/talent as well as donations for parish operations). Following a PowerPoint presentation on different aspects of their stewardship program including their annual schedule of stewardship focused activities, picking annual themes, resources used in the fall financial focus as well as a spring time/talent focus, and lots of humorous cartoons they opened the floor to questions. Other parishes were invited to share their own successes and ideas from their stewardship program with the whole group and lots of good ideas and suggestions were shared.

After a delicious lunch, five members of St. Michael's Multicultural (East Broadway), Vancouver gave short presentations on ten aspects of stewardship in their multicultural parish. These included "strategic" facets like ensuring their stewardship team reflects diversity; linking the stewardship team to the other teams and plans of the parish; ensuring there are regular stewardship homilies throughout the year; and doing ongoing parish education on ministry. They also covered some "tactical" facets of their program including promoting Pre-Authorised Donations (PAD); sending a team to the annual diocesan stewardship workshops; and being accurate and timely in issuing tax receipts.

Then the participants were invited to pick one of two workshops being offered — either *Creating a Culture of Generosity*, led by the Reverends Tellison Glover and Roberta Fraser, or *Preparing a Narrative Budget* led by Dawn Parrott of St. George's, Maple Ridge. The workshop on *Creating a Culture of Generosity* focused on the need to have a clear and explicit understanding in the parish of the link between our faith and our parish ministry so that people can feel "ownership" of the ministry. This includes ministry that focuses on the needs (spiritual, emotional and/or physical) of people other than just those who are already members, since generosity is about more than giving to keep our own needs met. It also included suggestions for actions to support and promote the ministry focus as it develops.

In the *Narrative Budget* workshop, Dawn's team from St.

CONTINUED ON PAGE 2

Celebrating Generous Congregations

CONTINUED FROM THE FRONT PAGE



LEFT The St. Faith's team: The Rev. Christine Wilson, John Wheeler, and Heather Hamilton, ODNW. MIDDLE The Rev. Wilmer Toyoken, Rector of St. Michael's. RIGHT Dawn Parrott of St. George, Maple Ridge. PHOTOS Wayne Chose

George's spoke about using *Breeze ChMS* to help prepare a narrative budget to show the details of the parish budget in a story that is meaningful to parish members. While the prospect of producing a narrative budget appeared daunting at the beginning, they did not get bogged down in details and started by using the information they had. Fine tuning can occur as the budget is updated and more information gathered. The team shared that the production of the narrative budget is just one of a number of changes made recently at St. George's which together has helped their average Sunday attendance grow from about 45 two years ago to more than 100 today.

Finally, everyone regathered in small groups (sometimes from one parish and sometimes from several parishes) to use the resources and ideas from the day (as well as some resources prepared for this workshop) to prepare a draft plan for their own parish stewardship program for the year. They were invited to look at whatever it is that they are currently doing for stewardship and see what the "next steps" would be to enhance it.

Members of the Planning Team for the day circulated to help answer questions and provide suggestions.

A closing prayer was said at 3:30pm and the participants dispersed back to their homes with new plans and helpful resources in hand. ✦



The Reverends Roberta Fraser and Tellison Glover during their presentation. PHOTO Wayne Chose

In His Steps

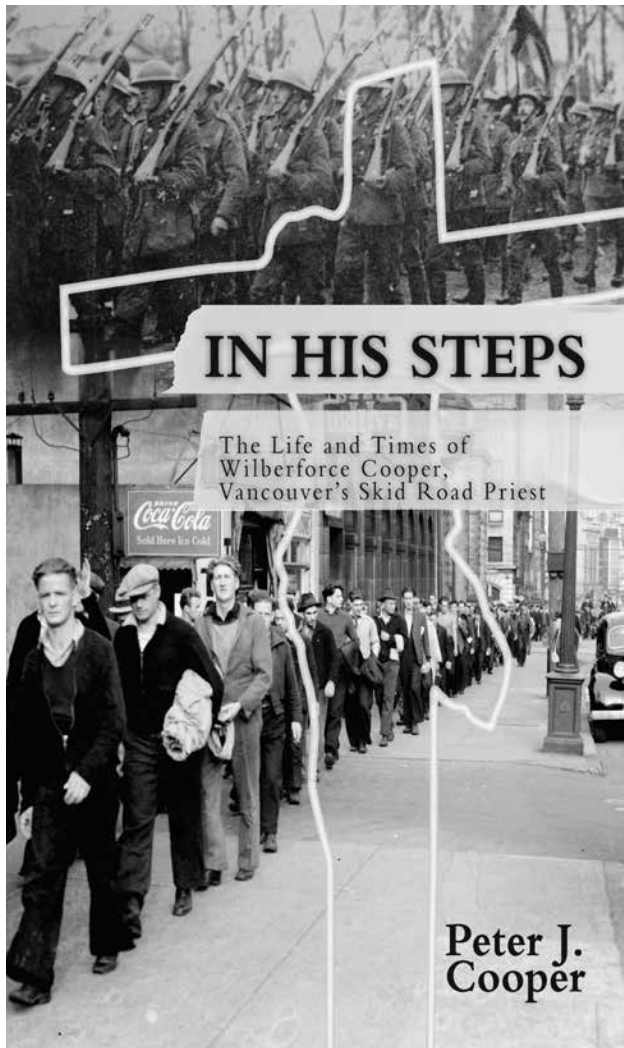
The Life & Times of Wilberforce Cooper, Vancouver's Skid Road Priest

A new book about the Rev. Fr. Wilberforce Cooper of St. James', who ministered to the people of Vancouver's Downtown Eastside from 1921 – 1952 has been written by his great-nephew Peter J. Cooper and published by Friesen Press, and will soon be available on Amazon.ca and in your local bookstore.

The Rev. Cooper began his ecclesiastical calling in the slums of London and then as a British Army chaplain in the hospitals and trenches of WWI before moving to Canada—first to the BC Cariboo and then to be the rector of St. James' Church in Vancouver. During the early-mid 1900s the east end of Vancouver was home to most of the city's poor, homeless, addicted and unemployed, and was a magnet for illegal intoxicants, disreputable venues and prostitution. In addition, the east side was where Chinese and Japanese immigrants had settled and their presence attracted the continuing attention of white racists. All this vice and prejudice was enabled by a corrupt Civic Administration that depended upon graft. This was the parish that Father Cooper presided over and where he became well known and loved as someone who cared and fought for the physical as well as the spiritual wellbeing of each individual resident. The author has made use of unpublished memoirs as well as stories in newspapers and other writings to document his great-uncle's life and times. While a number of references to Rev. Cooper's religious thought and outreach can be found in the literature, this is the first book to address his work and actions solidly within the context of the social and political milieu of the Lower Mainland during his tenure.

The Author

Peter Cooper is a retired engineer with a background in research, who has had a life-long interest in history. His first book of historical research documented the life of his great, great-uncle titled *Samuel's Story: A Journey from Yorkshire to New Hampshire through the American Civil War*. His next book *Bombs and Babies: A War Bride's Diary* described his mother's day-to-day life in WWII Britain. Both books were published by Friesen Press, in 2015 and 2017 respectively. Both received good reviews from the Writer's Digest Self-Published Book Awards and the Whistler Independent Book Awards. Peter resides in Sidney, British Columbia.



This first edition includes a foreword written by *Topic* Editor Emeritus and current *Topic* columnist and diocesan communications consultant, Lyndon Grove, ODNW. ✦

.....
Here is the link to the book on the Friesen Press website <https://books.friesenpress.com/store/title/119734000081077856/>
Peter J.-Cooper-In-His-Steps

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



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



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Thank you!

Diocesan Council Approves Re-Configuration of Some Capital Funds at March Meeting

RANDY MURRAY (PREPARED WITH FILES FROM ROB DICKSON, DIRECTOR OF FINANCE & PROPERTY & BOB HARDY, ODNW, TREASURER OF THE DIOCESE OF NEW WESTMINSTER)

Communications Officer & Topic Editor

Diocesan Council, the governing body of the diocese of New Westminster met for the first time in 2019, the evening of March 20 in the Trendell Lounge, the space shared by the Synod Office and St. John's, Shaughnessy. Council had not met since November 14, 2018, however there had been a number of email polls to continue the business of the diocese in the time between meetings. The email poll process continues to work very well.

Following dinner, Archbishop Skelton called the meeting to order promptly at 6:30pm, and expressed her view (shared by many) that it seemed like a very long time since Council gathered. The meeting began with a Celebration of Evening Prayer.

There was a very full agenda, but the primary focus of the meeting was financial. Treasurer, Bob Hardy, ODNW, took centre stage for most of the meeting. He began by guiding Council through the Budget and Audited Financial Statements documents. In a clear, measured and comprehensive presentation, the treasurer highlighted a number of items in both sets of documents. His presentation prompted a number of questions and comments from Council members and concluded with approval of the 2019 Revised Budget, and the recommendation to Synod of the 2020 and 2021 Vision Budgets. Council also approved the Audited Financial Statements for the year ending December 31, 2018. These items put before Council were all met with unanimous approval. The 119th Synod of the diocese will be held May 24 and 25 at the Italian Cultural Centre.

The next item on the agenda was titled, *A Plan to re-Configure some of the Capital Funds of the Diocese of New Westminster* and the first two paragraphs of the Precis are as follows:

The Diocesan capital funds increased significantly over the past year due to the sale of property. Diocesan Council has had the practice over time to review and implement specific transparent directions as parameters when the diocese has been the beneficiary of significant sums of financial capital.

The Management, Finance and Property Committee (MFP) together with the Mission and Ministry Development Committee (MMD) wish to see the same care and due diligence be directed toward the significant financial asset realized with the recent sale of four diocesan properties. The present Mission and Ministry Fund is the depository of the sale proceeds of those four properties. It is of such size now that it is felt that the diocese would benefit from segmenting the funds into specific areas with specific criteria for each area/sub-fund.

The plan involves initiating three funds, funded from the existing Mission and Ministry Fund, and two other funds.

1. MISSION & MINISTRY FUND

This fund will become two sub-funds:

- I. Diocesan Ministry Support Fund which will include a capital restricted section with the investment income from \$15,000,000 being used to support the ongoing mission of the diocese. And an un-restricted section of \$1,800,000 which includes the \$600,000 committed by the diocese to the support of the new buildings planned for the Anglican Parish of the Church of the Epiphany, Surrey.
- II. Diocesan Mission Endowment Fund, restricted capital: the income from this Fund should stay in the fund to build the future, unless otherwise directed by Diocesan Council upon annual review. This fund would contain an asset of \$10,000,000.

2. PARISH LOAN FUND

This fund will be initiated by joining all the currently outstanding loans to parishes with the addition of an almost equal amount of cash to continue to allow funding of loans to parishes. Much like the system that has proven successful in the diocese of New Westminster's companion diocese of Episcopal Diocese of Northern Philippines (EDNP) the total amount available from the fund will be finite, but it is expected that it will rotate as parishes currently owing money to the diocese repay these loans which then will add to the cash available for other parishes to borrow in the future. *Paying it forward.*

Currently, the outstanding parish loan amounts add up to \$3,252,260. With the addition of the existing Property Fund of \$1,403,884 and the transfer from the Mission and Ministry Fund of \$1,443,856 the new Parish Loan Fund will have a total of \$6,100,000. Currently that will leave net cash available of \$2,847,740 less \$200,000 that has been committed to St. Thomas, Vancouver to help finish their current renovation.

3. PARISH CAPITAL GRANT FUND

This fund will fund capital grants to parishes in the future. It is a limited fund that Diocesan Council will monitor and decide how and when to add new cash. To initiate the fund, monies will come from the Development Fund Income Fund, \$679,317 and a transfer from the Mission and Ministry Fund of \$783,517 for a total of \$1,462,834.

Council members were then presented with a seven-part motion to approve this financial plan of segregation of funds. The first five parts of the motion involved the actual movement of the capital to the new financial entities. The sixth part was to establish that the amounts used in the

Precis and the motion were as of December 31, 2018, with the re-configured funds initiated on January 1, 2019. The seventh part of the motion tasks the two standing committees of the diocese, MFP and MMD to work together to bring to the May 8, 2019 Diocesan Council meeting "a firm recommendation of criteria for the described funds."

This plan was thoroughly discussed in a positive manner by members of Council with the result being that the motion was passed unanimously.

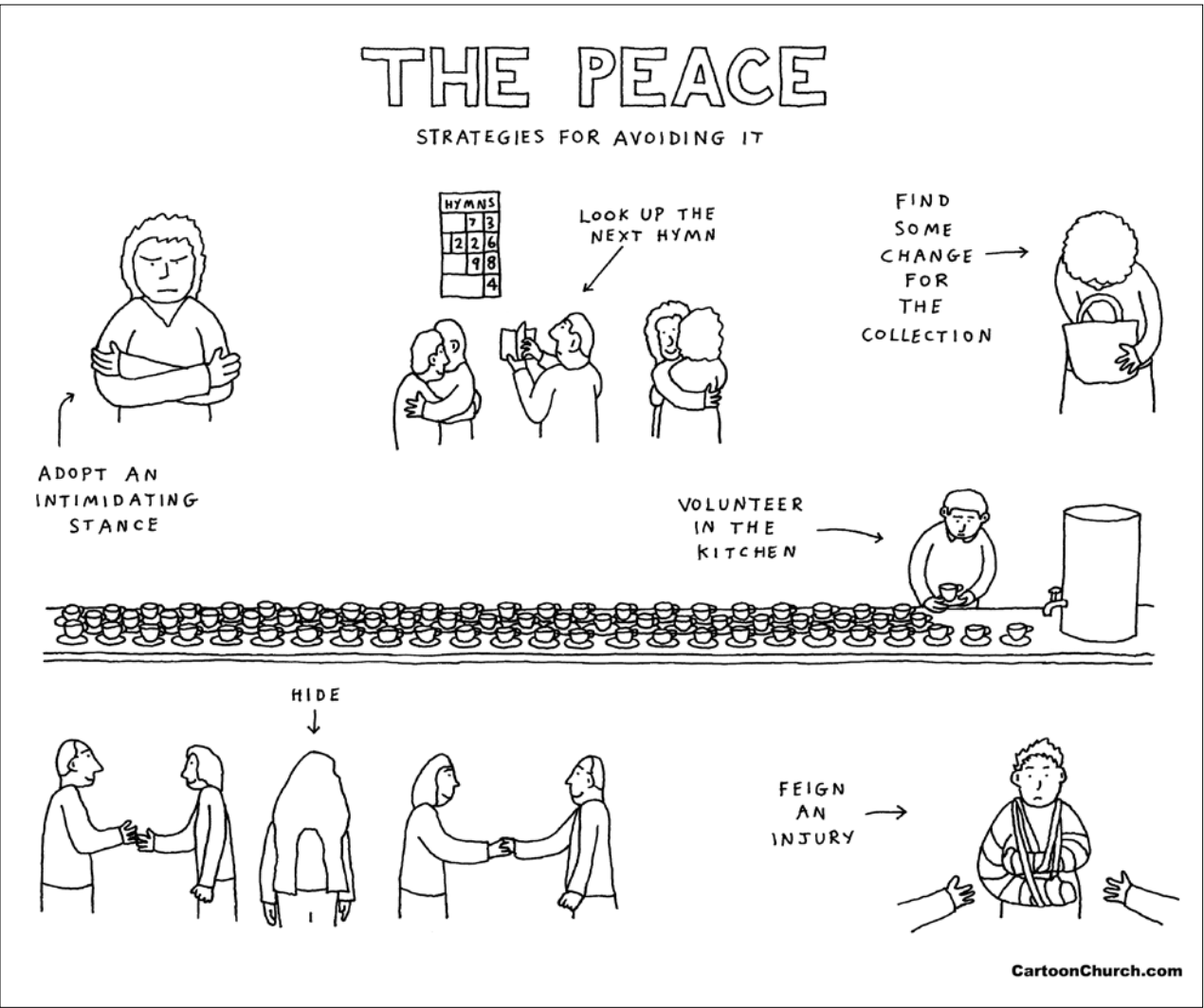
Topic and Diocesan Communications will follow up with the results of the May 8 meeting and distribute that information as it becomes available. ✦



LEFT Treasurer, Bob Hardy, ODNW reviews the Budgets. Archbishop Skelton, Chancellor, George Cadman, QC, ODNW and Registrar, Donald Paul, ODNW are seated on the right. MIDDLE Bob Hardy proposes the re-configuration of some diocesan funds. RIGHT Archbishop Skelton studies the documents. PHOTOS Randy Murray



LEFT George Cadman and Valerie Casselton (Capilano Archdeaconry lay representative to Council) go over some numbers during the coffee break. RIGHT Archdeaconry of Vancouver lay representative to Council, Sharon Grove and Archdeaconry of Burrard clergy representative to Council, Rev. Lucy Price sharing ideas during the break. PHOTOS Randy Murray





The new rector reads the "Oath" during the Covenant in Ministry.
PHOTO Randy Murray



Rev. Cochrane consults with canonical committee member, Margaret Trim prior to worship. PHOTO Randy Murray



Singing the Opening Hymn, *Love Divine, All Love Excelling* during the procession with the wardens and the preacher. PHOTO Randy Murray

A 21st Century Evangelist for Vancouver's West End

The Induction of the Reverend Philip Cochrane as Rector of St. Paul's

RANDY MURRAY
Communications Officer & Topic Editor

The "Little Red Church on Jervis" also known as St. Paul's was rocking with joy on the evening of March 4, 2019, celebrating the Induction of the Rev. Philip Cochrane as the 16th Rector of the parish located in Vancouver's West End.

Since the departure of the Rev. Jessica Schaap who was the rector of the parish from August 1, 2013 until July 31, 2017, the parish has been well-served by Honorary Assistant, the Rev. Dr. Alain-Michel Rocheleau, Sunday Supply priests and the interim ministry of priest-in-charge, and now Rector of St. Timothy, Brentwood, the Rev. James Duckett who served from October 1, 2017 to November 30, 2018.

St. Paul's is a resilient community and a parish where the members are engaged, active and able to fend for themselves. There is strong lay and ordained leadership, however, it was clear on the evening of March 4 that they were and are delighted to welcome the incumbent, a rector, an ordained leader of their shared ministry together.

The new rector, the Rev. Philip Cochrane most recently served as Vicar of St. Mary's, Banbury in the diocese of

Oxford, Church of England. Rev. Cochrane had concurrent careers in finance and politics prior to his ordination to the transitional diaconate in 2007 and his priesting in 2008 in the diocese of Portsmouth.

When asked about his knowledge of Canada, Vancouver and the West Coast and also to reflect upon his decision to move to a new country he replied:

"I fell in love with the idea of Canada, British Columbia and Vancouver in particular after reading about them as a nine-year-old child. The image of this modern city with the mountains and the sea just captivated me. Also, I am a geek on church matters and so was well aware, and followed closely, the developments in the diocese of New Westminster over the last couple of decades.

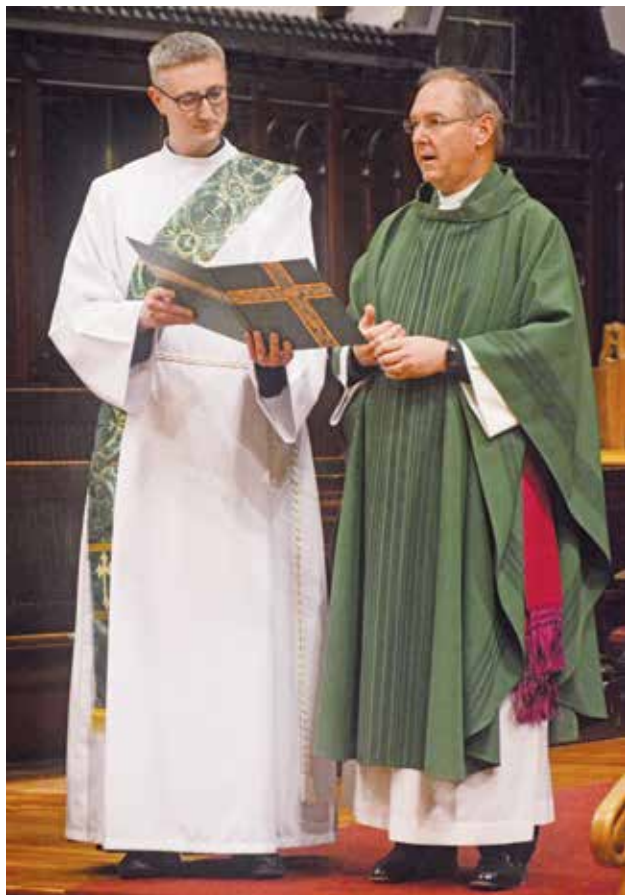
It is scary coming to a new country all on your own... and it feels odd my moving further away from my grown-up sons (it is usually the other way round). It is a step of faith and I am glad to be taking it.

What has been so nice, is not having to negotiate my sexuality in my day to day life — that is such a wonderful liberating experience and allows me to get on with the job in hand."

When asked about his liturgical style and his current thoughts on shared ministry at St. Paul's he said:

"No one would ask me to lead a High Mass (though happy to preach!) but I actually have a broad range. I am happy leading a *Book of Common Prayer* (BCP) service, classic parish Eucharists (said and sung) and also informal / charismatic worship in a variety of settings. Each is important and nurturing. I suspect most people would say I inhabit the liturgy in a distinctive way — people use words like 'energy', 'joy', 'passion' or 'joy'. I am just me!

(As far as current plans in ministry at St. Paul's) Honestly, to see what God is going to do! This is a risky adventure for both St. Paul's, myself and possibly the diocese — I am excited about the potential that we have to transform lives both inside and outside of the church. I am really excited to learn how to develop Christian formation in this context for all ages and stages and grappling with the challenges and excitement of spiritual and numerical growth. I am expectant that St. Paul's will continue to be renewed and I am delighted to be in a place where I am affirmed as the person I am. I don't know how that will feel, quite honestly, it is hard to get used to!"



The Ven. Douglas Fenton, DD greets the community with Rev. Jeffrey Preiss, Deacon of the Word and Table for the Eucharist. PHOTO Randy Murray



LEFT Tsileil-Waututh Nation Elder, Margaret George offers the welcome and the acknowledgement that the worship is taking place on Indigenous territory. RIGHT Rev. Preiss processes with the acolytes to the crossing to proclaim the Gospel, *Luke 10:17-20, 23-24*. PHOTOS Randy Murray



LEFT As the Covenant in Ministry begins, Archdeacon Fenton explains the process that resulted in the selection and appointment of the new rector, the Rev. Philip Cochrane. RIGHT Members of the parish participating in the Presentation of the Symbols of Ministry of the Whole People of God wait in the narthex. PHOTOS Randy Murray



Director of Music, Michael Molnar at the piano.
PHOTO Randy Murray



Some laughs were had during Fr. Wilmer Toyoken's (right) brief "welcome to the deanery" presentation. PHOTO Randy Murray

Prior to his arrival all of the material about Philip that came from the archbishop's and the executive archdeacon's office featured the post nominal FRSA (Fellow of the Royal Society of Arts). When asked about that, this was his response:

"The mission of the RSA (Royal Society for the encouragement of Arts, Manufactures and Commerce) is to enrich society through ideas and action.

We believe that all human beings have creative capacities that, when understood and supported, can be mobilized to deliver a 21st century enlightenment.

Supported by our 29,000 *Fellows*, we share powerful ideas, carry out cutting-edge research and build networks and opportunities for people to collaborate, helping to create fulfilling lives and a flourishing society."

One of the unusual twists of this particular induction was the absence of Archbishop Skelton. Following her trip to the Episcopal Diocese of Northern Philippines February 17–27, the Archbishop contracted the rotten cold and flu circulating at the time and was unable to attend. The officiant and celebrant was the Executive Archdeacon of the diocese of New Westminster, the Ven. Douglas Fenton.

The First Nations' welcome and territorial acknowledgment was offered by Tseil-Waututh Elder, Margaret George.

Preacher for the Eucharist was the Ven. Fr. Kevin Hunt, Rector of St. James' and Archdeacon of Burrard. In his homily, Fr. Kevin focused on the enthusiastic evangelism of the two people (brothers) whose

ministries are commemorated on March 3, John and Charles Wesley, and how the ministry of the Wesley's can serve as a model for a modern evangelist like the new rector, the Rev. Philip Cochrane. The archdeacon went on to say that evangelism in Vancouver's West End as "we approach the beginning of the third decade of this century" will require that all of those involved in the shared ministry of St. Paul's "will seek to serve, to engage, in a language that people can understand and in a way that is relevant to this time and place. It may not be easy, the Lord didn't promise us that, and it will be a challenge. It will involve listening to one another and to the wider community. It will mean going out to meet others as well as opening our doors wide in welcome."

There was an excellent turnout of parishioners for the Eucharist including a full choir under the direction of organist and director of music, Michael Molnar. Leading the music in worship with a full range of congregational hymns, the choir also contributed two anthems during Communion: *Let My Prayer* by John Blow and *If Ye Love Me* by Thomas Tallis. The choir did an excellent job of interpreting the music of these two well-known composers of the English Baroque.

Following worship, it was downstairs to the parish hall for some snacks, wine, a sumptuously rich chocolate cake and some conversation.

Please keep the Rev. Philip Cochrane and Parish of St. Paul's in your prayers as they begin this new stage of ministry together. ✠



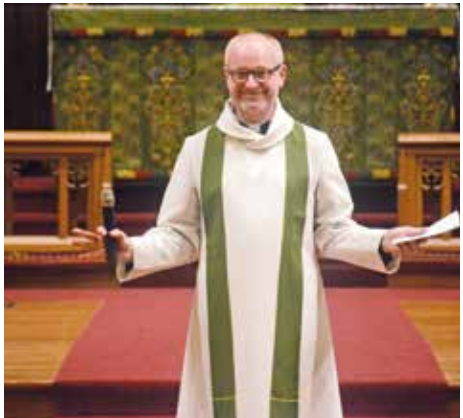
Fr. Kevin Hunt, Archdeacon of Burrard offers words of welcome and some advice for the new rector. PHOTO Randy Murray



The Eucharistic Prayer. PHOTO Randy Murray



The parish at prayer. Professor Nigel Kennell leads the litany. PHOTO Randy Murray



LEFT For the first "official" time as rector, Philip says, "The peace of the Lord be always with you." RIGHT The new rector administers the "Body of Christ" during Holy Communion. PHOTOS Randy Murray



Crucifer John Wilson and acolytes, Guy Cribdon and Gail Evans lead the procession during the Closing Hymn, *Day is Done, But Love Unfailing*. PHOTO Randy Murray



The Lenten Rose on the vestments. PHOTO Jane Dittrich

Canon Douglas Williams Memorial Vestments for Lent

JANE DITTRICH
Christ Church Cathedral

The First Sunday in Lent of 2019 (March 10), was a special time for the members of Christ Church Cathedral in Vancouver. During the 10:30am Eucharist, Lenten Vestments in memory of Canon Douglas E. Williams were blessed for use at the Cathedral.

Canon Williams died December 19, 2017. He was a vital part of the Cathedral community, and as a lover of liturgy, the family decided that the commissioning of these vestments was an appropriate memorial.

Cathedral parishioners wrote prayers, contributed lines of hymns and psalms to adorn the purple silk, and made financial donations to help make these vestments a reality. The Cathedral's artist-in-residence Thomas Roach, ODNW, envisioned and created the Eucharistic vestments, altar frontal, burse and veil. His design incorporates motifs inspired by original Cathedral stencil patterns visible in the east entrance vestibule, including the Lenten Rose stencil.

Williams' widow, Helen Williams, was joined by her daughter Catherine Hall of Greenwich, Connecticut, and her son Ian Williams of Kirkland, Washington and Ian's

fiancée Kristen Elliott. The family spent time in the narthex prior to worship speaking with people about the liturgical textiles, as did Thomas Roach.

To begin the Lenten I worship, Cathedral Choir, clergy and servers along with Thomas Roach and the Williams family processed into the nave together from the narthex. The Williams family processed in holding the memorial vestments.

Cathedral deacon, the Rev. Jeffrey Preiss swung the incense thurible, while the Ven. Philippa Segrave-Pride began reading the blessing and dedication of the vestments at the altar.

"We remember this day our beloved brother Douglas Williams, priest, now at rest and we thank you for his ministry among us here. We pray your continued blessing upon his family and friends who have given these new vestments and ornaments to the Glory of God and in loving memory of Douglas, priest, husband, father and friend. Accept our offering of this Altar Frontal, Burse and Veil and grant that they may adorn this sanctuary and show forth your glory. We ask you to bless and consecrate these garments that they may be set apart for the celebration of your holy mysteries."

Dean and Rector of Christ Church Cathedral, the Very Rev. Peter Elliott DD offered the following words about the event and the vestments:

"The receiving and blessing of new vestments is a moment for the Cathedral community to be aware of the ways that the Eucharist is at the centre of our common life. Canon Douglas Williams, in whose memory these vestments have been given, was a priest whose ministry was grounded in the Eucharist. Whether it was in his commitment to scholarship, social justice, pastoral care, or in his love of family, Douglas perceived everything as proceeding from the presence of Christ in the sacrament of the bread and wine. That it is a set of vestments for Lent is particularly appropriate since Douglas's faithful life of prayer commended to many the practices of this season of penitence and renewal.

Thomas Roach has created vestments that are literally covered with prayers from the tradition, written in hand by Douglas's family and friends. Taking inspiration from historic stenciling on the Cathedral walls, the vestments represent the life of Eucharist at the heart of Douglas' life and the life of the community of Christ Church Cathedral."

When asked to share her thoughts, Helen Williams said:

"The family chose liturgical vestments for Douglas' memorial because liturgy was Douglas' 'thing'. When Douglas retired, he was the Canon Precentor of Trinity Episcopal Cathedral in San José, California in the diocese of El Camino Real. Douglas was responsible for all diocesan services whether in the Cathedral or in a field!"

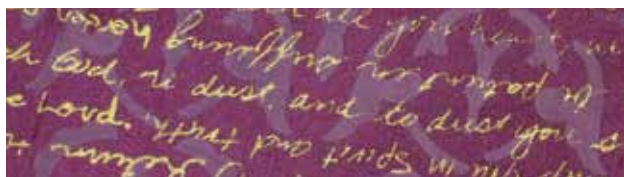
Thomas Roach shared some information about the inspiration for the design and the process of creating these beautiful works of liturgical textile art:

"The process began with an invitation to friends and family of Canon Douglas Williams and to the Cathedral community to handwrite favourite Lenten prayers, collects, psalms, or hymn verses. These familiar texts take on the unique character and individuality of each person's hand. I used many of the texts submitted to create silk-screens which I used to print purple text on the background of the silk — evoking a damask-like colour-on-colour visual texture. The orphreys or decorative bands are gold text printed on top of subtle stenciled pattern in the background. The central medallion of a Lenten rose along with the orphrey stenciling are inspired by the original stenciling that once decorated the whole of the Cathedral interior."

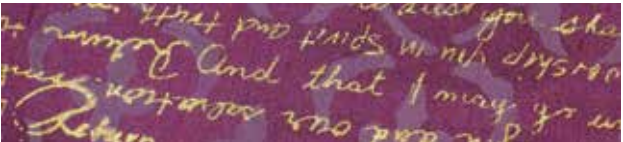
CONTINUED ON PAGE 7



The Williams family with the vestments prior to processing in for worship. PHOTO Jane Dittrich



LEFT Close-up view of the handwritten texts on the vestments. RIGHT Archdeacon Philippa Segrave-Pride censes the altar frontal. PHOTOS Jane Dittrich



LEFT Archdeacon Philippa Segrave-Pride leads the prayers of dedication and Helen Williams holds one of the Vestments. RIGHT The Eucharistic Prayer with the Rev. Dixie Black, Dean Peter Elliott and Vincent Carey. PHOTOS Jane Dittrich



Canon Douglas Williams Memorial Vestments for Lent

CONTINUED FROM PAGE 6



The Group: Kristen Elliott, Helen Williams, the Rev. Dixie Black, Dean Peter Elliott, Catherine Hall, Vincent Carey, Ian Williams, and Thomas Roach, ODNW. PHOTO Jane Dittrich



Stenciling from the original 1894 church interior. PHOTO Jane Dittrich



The original Lenten Rose stencil. PHOTO Jane Dittrich

Lenten Evensong at Christ Church Cathedral... And a Special Guest

RANDY MURRAY
Communications Officer & Topic Editor

Sunday afternoon, March 24 at 3pm, approximately 150 people gathered in the nave of Christ Church Cathedral to “lighten their darkness” and worship in the context of Choral Evensong, arguably the most traditionally Anglican of liturgies.

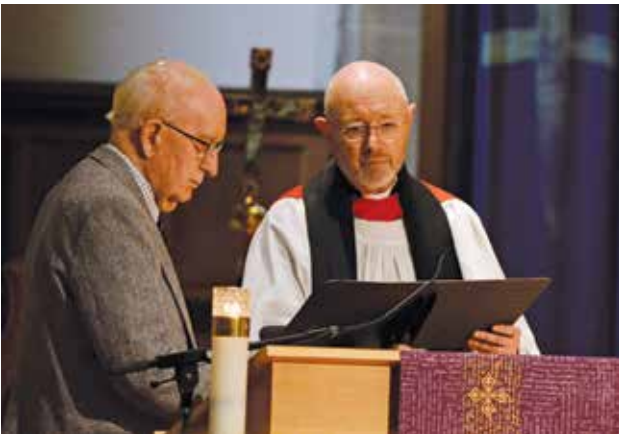
Cathedral Choir under the direction of organist and director of music Rupert Lang, never sounded better as they led the music in worship featuring repertoire that included: Paul Halley’s *Responses* (commissioned by Trinity Cathedral Choir, Sacramento, California; copyright 2001); Herbert Howells’ *Magnificat* and *Nunc Dimittis* (*Collegium Regale*); a beautiful setting of *Psalm 119* by Rupert Lang; and the challenging *O Lorde, the Maker of All Thing*, text by King Henry VIII set to music by British Composer of South African descent, John Pierre Herman Joubert. Joubert died at the age of 92 this past January.

Dean of the Cathedral, the Very Rev. Peter Elliott, DD welcomed the congregation, Cathedral Vicar, the Rev. Helen Dunn led the prayers and the Cantor for the liturgy was tenor soloist, Byron Hanson.

As beautiful as the music was, many were in attendance to hear the homilist who had travelled to the Cathedral from his Vancouver Island home, the Rev. Canon Dr. Herbert O’Driscoll. Herb or “Herbie” as he is fondly known has recently had a new book published called, *A Greening of Imaginations—Walking the Songlines of Holy Scripture*. The book is a collection of stories and reflections inspired by scripture. It is not a collection of sermons nor is it an examination of scripture. Many of the pieces that have been published in the diocesan publication *Topic* over the past three years are in this book. Canon O’Driscoll was Dean of the diocese of New Westminster and Rector of Christ Church Cathedral from 1968 to 1982.

In the pew bulletin, Canon O’Driscoll’s presentation was titled *The Third Lesson* and took place following the Collects and before the Anthem, Closing Prayers and the Closing Hymn of the liturgy, *O God, Beyond All Face and Form*. Dean Elliott prepared the ambo for the reading and Canon O’Driscoll now at age 90, paused for a while, changed his glasses and greeted the congregation. He asked that they indulge him five minutes of context and began by saying that the phrase “a greening of imaginations” which he had remembered from a poem is a phrase he would use at clergy conferences to suggest an environment where clergy move away from just communicating information during their Sunday sermons to “evoking a response.”

He said that for him his “ah-ha” moment happened in 1988, while visiting a friend in Memphis, Tennessee. He



LEFT Dean Elliott adjusts the stand on the ambo for Canon O’Driscoll. RIGHT The Rev. Canon Herbert O’Driscoll. PHOTOS Randy Murray



had a close relationship with a large Episcopal parish in that city and with the rector of the parish. One day the rector asked if he would like to go and see the Lorraine Motel, and experience the place where Martin Luther King was assassinated April 4, 1968. Of course, the motel had been closed for many years (it is now a US National Monument) but was still being guarded. They were able to drive into the parking area, but they were not allowed to leave the vehicle. While in the car, the rector pointed out where Martin Luther King had been hit and where he had fallen 20 years before, however, he also added that there were conflicting opinions about where Dr. King had fallen, directing his guest’s attention to another spot. Next, the rector pointed out another location outside the boundaries of the motel property to a building down the street and told Canon O’Driscoll that it was generally understood to be the place where James Earl Ray fired the shots. And again, he admitted that others thought that Ray had stood in another spot and pointed out that secondary location. That is when the “ah-ha” happened. If the basic facts of an event as significant as the Martin Luther King assassination could change within 20 years, what does that say about stories that originated as oral tradition and have been subsequently been “talked about and preached about for 2,500 years.” The real “ah-ha” is that this “doesn’t diminish the event but expands the story into many stories that get richer and richer.” And this is the context of the stories in the book. Canon O’Driscoll chose a piece to read aloud called *The Choice*, a reflection on Maundy Thursday.

Following the conclusion of worship, the large majority of the congregation gathered in the parish hall for a reception featuring Yorkshire tea and sweets. A table was set



LEFT The line of folks wanting an autographed copy forms at the reception. RIGHT Canon O’Driscoll writing a personal message for Phyllis Barlow, ODNW. PHOTOS Randy Murray

up and boxes containing the book where opened inviting people to pick up a copy, purchase it and then wait in line for a personal message and a signature from the author. Canon O’Driscoll was ably assisted by Jane Dittrich. The books quickly sold out and after about an hour the last person in line brought their book forward to be signed.✦

For more information and to purchase the Rev. Canon Dr. Herbert O’Driscoll’s book, *A Greening of Imaginations—Walking the Songlines of Holy Scripture* please go online to www.church-publishing.org/greeningofimaginations. Exchange and shipping charges will apply. Alternatively you can contact Ian Alexander at ianalexan@gmail.com. If you choose this option the cost of the book and mailing is \$22.50 CAD.

Mission to Seafarers Open House

Photo Feature



LEFT Mission to Seafarers Staffer, Sandi Conway looks like she is about to be attacked but, just a trick of the lens. MIDDLE Two Peters, Goodwin and Smyth. RIGHT A guided tour of some memorabilia. PHOTOS Randy Murray



LEFT Many thanks to Flynn Ritchie for dropping by. MIDDLE LEFT The Reverends Karl Przywala and Gary Roosma. MIDDLE RIGHT Pianist Beverly Neville. RIGHT Some seafarers playing pool. PHOTOS Randy Murray



On Tuesday, February 26, the Port of Vancouver’s *Mission to Seafarer’s Centre* (AKA *The Flying Angel Club*), presented an Open House from 4 to 8pm. When asked about the occasion, Senior Port Chaplain, the Rev. Peter Smyth replied that there hadn’t been an Open House for a number of years and a neighbouring business had donated a generous amount of fresh Pacific Salmon, perfect for grilling.

The Open House drew a crowd of more than 50, keen to learn more about the work of Mission to Seafarers (MtS) and hear the story of the seafarers.

Volunteers, including folks from St. Michael’s Multicultural Church in Vancouver cooked the salmon and prepared salads and fruit plates.

Well known Christian Communicator, Flynn Ritchie and spouse Margaret were present. Flynn was covering the

event for *Church in Vancouver* online magazine. Rector of Holy Trinity, Vancouver, Karl Przywala dropped by as did Gregory and Michiko Tatchell, of St. Michael’s who are both ODNW’s. Priest of the diocese of New Westminster, the Rev. Fr. Ayoob Adwar was on site, as was the Rev. Fr. Wilmer Toyoken, Rector of St. Michael’s. Long-time supporter of MtS, Peter Goodwin, ODNW was present, meeting and greeting the guests and enjoying the meal. And of course, Rev. Smyth was joined by his colleagues in chaplaincy; Deacon Dileep Athaide of the Roman Catholic Church, and the Rev. Gary Roosma of the Christian Reformed Church.

Pianist, Beverly Neville, performed a selection of standards and everyone very much enjoyed her playing. People commented favourably on the new art work decorating the

interior of the Centre using photographs from the local area and put together by Carolyn Edy.

The decorated tables were a real highlight of the decorations for the event.

In the words of Rev. Smyth:

“The centres (Vancouver and Roberts Bank, Delta) are an open house every day of the year for the seafarers and neither is it limited to one day a year that others can visit. Give us a call, drop by and we would be glad to see and talk with you.

After all, a stranger is someone who can soon become a friend.

May the Lord continue to give each of us open doors and open hearts for it is his will that is to be done not ours.”



A group of friends from St. John’s, Shaughnessy pose for a photo by the display boards. PHOTO Randy Murray



The Rev. Ayoob Adwar and Deacon Dileep Athaide. PHOTO Randy Murray



Real seafarers shopping. PHOTO Randy Murray



Decorated tables. PHOTO Randy Murray



LEFT Some merchandise for the folks back home. RIGHT A seafarer makes a purchase. PHOTOS Randy Murray





Prior to the Call to Prayer, prayer leader, Cathy Nelson shares information with the congregation about Slovenia. PHOTO Randy Murray



One of the readers, Birgit Petersen at the lectern. PHOTO Randy Murray

Come — Everything is Ready

RANDY MURRAY
Communications Officer & Topic Editor

On Friday, March 1 at 1pm, an ecumenical World Day of Prayer 2019 liturgy in our region was celebrated at Holy Trinity Cathedral, New Westminster.

The World Day of Prayer is an international ecumenical initiative begun in 1887. The founder was Mary Ellen Fairchild James, a Methodist living in Brooklyn, New York. Initially it was a day of prayer for local missions but quickly increased to a week of self-denial and prayer for foreign missions. Two years later, the Day of Prayer expanded to Canada. Praying for foreign missions is likely the root of the established aims of the initiative which is to encourage women to awareness of other countries, cultures and to take up and experience the burdens of other people, to work to understand the problems of other countries and to pray with and for them. The World Day of Prayer services began to take place annually in multiple locations in the 1920s and 1930s.

On the website of the Women's Inter-Church Council of Canada the World Day of Prayer is described thus:

"Informed Prayer. Prayerful Action. Imagine Christians from over 170 countries coming together in spirit, uniting on a common day to pray for relevant issues affecting women and children. This is a reality: the movement has been active for nearly 100 years. Each year, a different country writes the service materials. The World Day of Prayer is generally celebrated on the first Friday of March. This year, the writing country is Slovenia: *Come — Everything is Ready.*"

The hour-long service consisted of prayer, song, scripture, reflection, and principally, readings written to highlight the voices of women in the country tasked with writing this year's worship.

The organizers for the 2019 worship were the Women's Prayer Group of Holy Trinity which included the Rev. Carole Neilson (Deacon), Raphaella Meyerhoff and Cathy Nelson. Participating in leading the liturgy were 13 readers, three clergy and the Choir of Holy Trinity Cathedral

under the direction of the organist and director of music, George Ryan, ODNW.

Although the readings specifically written for the liturgy were the focal points of prayer and reflection, the Gospel, *Luke 14:15-24* was also proclaimed by Rev. Neilson and that was followed by a homily shared by the Rev. Laurie Deacon of St. Aidan's Presbyterian Church in New Westminster.

Rev. Deacon asked the question: "Are you willing to come to the banquet?" She built on the metaphor of the Wedding Banquet in Luke's Gospel saying that there are many reasons to say, "no" to an invitation mostly because of the unknowns involved but by saying "yes" we open ourselves to possibilities. The Wedding Banquet scripture is an "invitation to say, 'yes.'"

The music in worship was plentiful and was led by a good-sized cohort of the choir accompanied by George Ryan on the piano and organ. The music included responses and songs written by Barbara Wohinz and Diana Novak, a Slovenian folk song, *Celebration (Let's All Go to the Banquet)*, a song credited to the Medical Mission Sisters titled, *The Wedding Banquet* and the worship concluded with *The Day Thou Gavest, Lord is Ended.*

Vicar of Holy Trinity, the Ven. Dr. Richard Leggett was present, and he dismissed and blessed the congregation prior to the singing of the Closing Hymn.

As the congregation departed from the nave, members of the organizing committee distributed red carnations, the official flower of Slovenia.

Next year, the World Day of Prayer 2020 will be written by women of Zimbabwe and the host church will be Holy Eucharist Ukrainian Catholic Cathedral (501 West 4th Avenue) in New Westminster. ✠

For more information about Women's Inter-Church Council of Canada and on the World Day of Prayer please go online to www.wicc.org/world-day-of-prayer/what-is-wdp.



LEFT Linda Gravlin calls for a response to prayer. RIGHT Members of the choir. PHOTOS Randy Murray



Deacon, the Rev. Carole Neilson. PHOTO Randy Murray



The preacher, the Rev. Laurie Deacon. PHOTO Randy Murray



Archdeacon Leggett blesses the congregation. PHOTO Randy Murray



Deacon Carole receives a red carnation, the official flower of Slovenia.



Topic 50th Anniversary

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

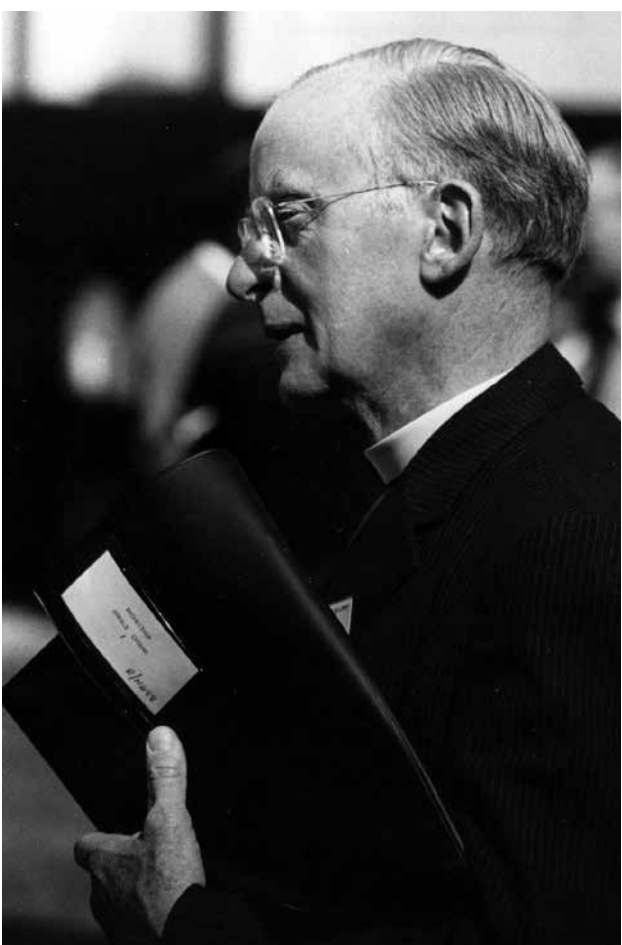
In order to assist with the costs connected to publication and distribution, a fund has been established and we invite you to consider making a gift to help with the project. Financial gifts can be made online using credit cards via the diocesan website by clicking on one of the “GIVE” buttons found in the header and footer of each page of the site, www.vancouver.anglican.ca and selecting *Topic 50th Anniversary*, or send a cheque by mail made out to the *Diocese of New Westminster* with the words “Topic 50th Anniversary” in the memo line. The address is 1410 Nanton Avenue, Vancouver, BC, V6H 2E2

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

These two photos are from Archdeacon Harrison’s trip to the Lambeth Bishop’s Conference in 1978. In 1978, the *Topic* photographer got to go to Lambeth, what about 2020? Just kidding of course. Archdeacon Harrison had other equally and more important duties to perform as part of the diocese of New Westminster’s Lambeth cohort. ✚

LEFT Lord Ramsey of Canterbury, Michael Ramsey attending Festal Evensong at Westminster Abbey on August 1, 1978. Lord Ramsey was Archbishop of Canterbury from 1961 – 1974.

RIGHT Lord Coggan, Donald Coggan, Archbishop of Canterbury 1974 – 1980.



DO YOU WANT TO KEEP RECEIVING YOUR SUBSCRIPTION TO TOPIC?
See page 19 to confirm your subscription today!

How to find a Spiritual Director

LEAH POSTMAN
St. James, Vancouver

This is Part 2 in a two-part series on Spiritual Direction. The first part, What is Spiritual Direction was published in the April 2019 issue of Topic and is also available on the website in the Adult Formation section.

- 1. Start with prayer.**
As with anything else in life, bring both your heart and mind to your quest for a spiritual director but let it begin with prayer. As you long to know God more deeply, God is longing to be invited along! As a favorite verse from Ephesians says, “[God’s] power working in us can do infinitely more than we can ask or imagine.” (3:20). Trust this.
- 2. Start where you are and with who you know.**
You don’t exactly have to know *why* you are looking for spiritual direction, only *that* you want spiritual direction! Talk to your parish priest. It may be that your priest offers spiritual direction, and if not, they can certainly make referrals. Ask friends or fellow parishioners if they are in spiritual direction and take recommendations from them.
- 3. Go online.**
Spiritual Directors International (www.sdiworld.org) has an online referral service, as well as lots of information about the practice of Spiritual Direction. Know, however, that they are multi-faith so be aware if you are looking for specifically Christian practitioners. Many theology schools offer spiritual direction programs (Vancouver School of Theology and Regent are local examples) and may be good places to initially investigate. You can also contact the Rev. Jessica Schaap (jschaap@vancouver.anglican.ca), Missioner for Christian Formation, for more information about spiritual directors in the diocese.



“Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.”

Matthew 7:7

Connecting with a spiritual director is much like establishing a relationship with a doctor or therapist. There are general guidelines that are helpful in finding a good fit, but there are also the intangibles. Some good questions to ask are:

- Where were they trained?
- What is their approach to spiritual direction?
- Do they have their own spiritual director and supervisor/supervision group?
- How often are you required to meet?
- What is their fee?

Of course, someone may “check all the boxes” but not be the right director for you. (Absolute necessities for me are

irreverence and a sense of humour!) Generally, you want a director who is honest, direct, and respectful of boundaries. But trust your gut, and your heart. A mutual trial period is always a good thing (check in to see how things are going after three meetings, six weeks, six months, etc.) and is a no-fault way to move on if things don’t seem to be working.

Remember, too, that a relationship of this sort is not (necessarily) for life! Depending on where we are in life and how we may change, we may be companioned by a certain person for only a certain season. Good spiritual direction—on the part of both the director and the directee—pays attention to the movement of the Holy Spirit. God is the definitive spiritual director, and we must rely on God, in the end, to forge our particular spiritual journey. ✚

**Deadline for
Topic Submissions**
July 26 for the September issue

The Fifth Anniversary of Archbishop Skelton's Ordination & Consecration as Bishop of the Diocese of New Westminster

March 1, 2019, marked the fifth anniversary of Archbishop Skelton's ordination and consecration as Bishop of the diocese of New Westminster. A five-minute film was made and distributed electronically around the diocese and beyond on February

28, 2019. For those Topic readers who may not have had access to the video or for those who would like to read a transcription of the archbishop's message, here it is in its entirety:

Dear Friends and Colleagues of the Diocese of New Westminster

I want to take this opportunity to connect with as many people in the diocese of New Westminster as possible as we approach March 1, 2019, the fifth anniversary of my consecration and installation as your bishop. A video message seems to me to be the best vehicle for what I'd like to say... and what I'd like to say is, Thank-You! I love being your bishop. For me this has been the most transforming experience in my ministry. I am humbled by your affection, your support and your confidence in our ability to work together as we live our vision, "Growing communities of faith in Jesus Christ to serve God's mission in the world."

It seems it was only a short time ago that many of us gathered in Vancouver on a damp Saturday, St. David's Day in 2014, to begin this chapter in our history together. It was a day that saw the presence of the Holy Spirit in many different manifestations. The territorial acknowledgment and welcome prior to the Eucharist at the Vancouver Convention Centre by Indigenous leader Debra Sparrow of the Musqueam First Nation, the joyful drumming and dancing by members of Kwhlil Gibaygum Nisga'a Dancers leading the procession from the Convention Centre on Burrard Street to Christ Church Cathedral, the glorious music of the diocesan choristers and musicians, the beauty and pageantry of the processions and those gorgeous banners by Thomas Roach, the thousands of daffodils beautifully arranged by Belinda Kishimoto and her team, the presence of more than a dozen bishops including our Primate, the Most Reverend Fred Hiltz, Archbishop John Privett, and Bishop Greg Rickel of the Episcopal Diocese of Olympia who offered the homily and assisted me in vesting following my ordination... and of course the Eucharist, the focal point of our spiritual lives together.

Arriving at Christ Church Cathedral following the procession up Burrard Street and knocking on the door and being welcomed into the narthex by Dean Peter Elliott, hearing the words read by Chancellor George Cadman confirming the legitimacy of my installation, receiving the Diocesan Crozier from the Bishop Michael Ingham, and then after the liturgy spending time with many of you expressing your good wishes—these are memories that will remain with

me for the rest of my life.

And... as wonderful as our beginning was, it's our present that delights me more and more every day as we continue to focus on our diocesan priorities together:

First, our grounding in a relational God who enables us to foster relationships with one another in all we do in diocesan, parish and community circles.

Second, focusing diocesan energy and resources on parish development in that we believe that it's through local Anglican congregations that Christ is present to us and to the world in a unique and valuable way.

Third, in that our God is a justice-seeking God, committing ourselves to deepen relationships with and to pursue justice for Canada's Inuit, First Nations and Métis peoples, especially in advancing the *Calls to Action* of the Truth and Reconciliation Commission.

Fourth, focusing on increasing the diversity of the leadership in our diocese and strengthening the ability of our parishes to engage the diversity of the people in our parishes, in our neighbourhoods and in our region.

And finally, fifth, committing ourselves to the stewardship of our lives and our communities. Working on the overall sustainability of our diocese in the areas of finance, property, relationships in our neighbourhoods, leadership development and the development of our parish and diocesan cultures, seeking to be more transparent, collaborative, consultative, and courageous in the decisions we make.

These priorities are *ministry in progress*. The combined effort that we make to maintain the focus on these priorities will have a lasting effect long after I cease to be your bishop.

We still have two years together, and I want to reassure you that during that time I will remain energized, committed and hopeful as we continue to move forward in our ministry together.

I love you all and continue to feel honoured to serve as your bishop. ✠



PHOTOS Wayne Chose



LEFT New roughed in kitchen with pass-through area for serving. RIGHT Space framed and ready for new storage cupboards. PHOTOS Mike Roberts



LEFT The metal doors lead to the room containing the new electrical room. The photo also shows the repair to the damage to the roof caused by a continuous leak that went unchecked for many years. RIGHT Between the buildings, preparations for new electrical power for the building. PHOTOS Mike Roberts

St. Thomas' Renovation Update

PREPARED WITH FILES FROM MIKE ROBERTS, ODNW
St. Thomas', Vancouver

As of this writing in late March the renovation and accessibility project continued at St. Thomas', Vancouver as the work moved toward the one-year mark on April 1. The project got off to a great start for the first few months, and in July 2018, things were moving ahead quickly. However, following numerous "findings" in the 100+ year old building many challenges emerged that required visits from engineers and other building professionals. BC Hydro required that the parish upgrade the electrical which contributed greatly to the delay and added considerable costs.

The parish hopes to be back in the building sometime in June 2019.

Components of the extensive renovation and upgrade includes:

tion and upgrade includes:

- The installation of an elevator that will reach all three levels of the building
- Construction of fully accessible washroom facilities in the basement
- Upgrading to a full kitchen in hopes of making the facility more attractive to user groups, specifically user groups in the neighbourhood and also as a potential source of rental revenue for the parish.

The photos posted with this article were taken on Friday, March 22 as contractors were waiting on cabling from many different vendors. When that is completed the boarding up begins. ✠



LEFT Upstairs landing where the elevator door will open to the sanctuary. A stained-glass window from the closed parish of St. John's, Central Park will be installed in the open space on the right side (partially in the frame). RIGHT The doorway to the rear of the photo leads to the sacristy. PHOTOS Mike Roberts

Pilgrimage to the Episcopal Diocese of Northern Philippines

ERIC STOO

Deacon, St. Michael's, Vancouver

The Halsema Highway snakes north and east among the spiny ridges of the Cordillera (mountain range) from Baguio City to Bontoc. As the road coils and recoils from one blind curve to another, our white van overtakes tour buses, trucks, and jeepneys. Lloyd, our driver, maneuvers with confident familiarity on this road, his friend and constant challenger, navigating fallen rocks and sleeping dogs, and finessing the frequent lane closures on this writhing, narrow, shoulder-less roadway.

Our objective is to reach All Saints' Cathedral in Bontoc on Tuesday, February 19 in time to join the 2:30pm opening procession for the 48th Diocesan Convention of the Episcopal Diocese of Northern Philippines (EDNP). For more than three years, this has been the companion diocese to our diocese, the diocese of New Westminster. EDNP is a remote but vital center of Anglican presence in the Philippines. As our van approaches the cathedral, right on time, we pass under a banner that spans the main street of Bontoc: "Welcome Archbishop Melissa Skelton and Party." Feels like we made the local news!

We pass through the gate of the cathedral compound, a city block near the centre of downtown, and the van comes to a very welcome stop. Immediately we are met by Bishop Brent Alawas and a posse of priests; each of us is given a convention name tag by the priest of our partner parish—a first meeting for most of us. For the upcoming Sunday Eucharist, we (Archbishop Melissa and Party) will fan out to these same parishes to offer a homily or presentation. It will be a wonderful opportunity to gather firsthand impressions of our partner parishes; likewise, it will fall to us to give a first impression to those assembled faithful, a prospect that we have pondered in the past days and weeks with some mixture of excitement and worry.

Our "Party," I should by now explain, is a cross-section of our own outpost of the Anglican Church, selected for the trip to plant this project of companionship more securely in the soil of both dioceses. The team comprises three newly ordained clergy, a youthful lay person, a Filipino priest, an ordained member of the Synod staff, and me, a deacon and returning visitor. Along with the Archbishop

herself. The roster is as follows: transitional deacons the Rev. Tasha Carrothers (Missioner for Congregational Development) and the Rev. Cameron Gutjahr (third-year seminarian at Huron College), the (recently priested) Rev. Vivian Seegers (Assistant Curate at St. Clement, Lynn Valley and ordained leader of Urban Aboriginal Ministries), Jade Martin-Seedhouse (member of Diocesan Council), the Rev. Arvin Amayag (vicar of St. Mary the Virgin, Sapperton), the Rev. Tellison Glover (Director of Mission and Ministry Development), and yours truly (deacon at St. Michael's Multicultural Church, Vancouver). Plus, of course, in the Party but not of the Party, Her Grace, the Most Rev. Melissa Skelton. EDNP Convention

Some 350 delegates, grouped into a half dozen deaneries, process through several blocks of the city, a seemingly strong statement about the position of the church in this community. Our place in the parade is toward the back just ahead of the marching clergy, all in albs and heartily singing hymns. We join in the singing as we pass through the streets to occasional applause from bystanders. Five hymns later, we finish at the main doors of the cathedral, which we enter, passing under still more welcoming banners.

Once the convention is under way, Bishop Brent addresses the assembly, recognizing each member of our group, and then introducing the theme of the convention: *Intentional Discipleship*. This theme will be developed in several ways, including a pair of bible study sessions, one of them to be led by Archbishop Skelton on the third day of convention. Spoiler alert: that presentation, which explored disciple making on the road to Emmaus, was a significant success. As a consequence, a reprise was requested in Manila on the last day of our trip, for the students and faculty at St. Andrew's Seminary.

The Episcopal Church in the Philippines (ECP) has shown a history of growth over the last century, from one diocese (1937) to three (1971) to currently seven dioceses. The leadership points with pride to the evidence of this growth: many new and expanded church buildings, numbers of congregations that have emerged as fully self-supporting parishes. At the national level, this ambitious

growth allowed the Philippine church to end its financial dependence on the Episcopal Church USA in 2003, three years ahead of plan.

In the last decade, a couple of programs have contributed to that sustained movement from dependence to mutual interdependence. One of these, *Receivers to Givers*, reflects a philosophy of financial support whereby a grant to a parish is first used constructively, after which that parish generates funds to pass the grant along to another parish, effectively repaying the money forward. A related program that assists in this process is called ABCD, Asset-Based Congregational Development. This program leverages the collective entrepreneurship of the parishes to seed a variety of productive activities, from hog-raising to earth block manufacture.

Describing ABCD in a 2013 blog, Mark Harris (former Canon of ECP) praised it as "a fine example of melding development concerns with traditional values of stewardship and congregational health... In looking again at the assets a congregation has, not only the funds, property, community standing, etc., but talents and time of its members, congregations often find new courage for congregational life and action."

In one instance, a parish rebuilt its church using compressed earth blocks—large building blocks which offer several advantages over concrete blocks. Having acquired a machine for manufacturing the compressed earth blocks via a grant, members of the congregation (chiefly women) became proficient in its use. They supplied several thousand blocks for their own project, and then went on to produce blocks for sale, amassing funds that they could, in turn, pay forward. *Receivers to givers*, with a boost from ABCD.

Sagada

The mountain town of Sagada, 45 minutes from Bontoc, is a destination for many tourists, both foreign and Filipino. The attractions are many—its natural beauty, set in a forest of tall pines; local artisans, who produce woven goods and pottery; and its cultural treasures, to include the limestone caves whose openings have been traditional burial sites for above ground coffins.

Our visit to Sagada was primarily focused on its development as a missionary hub. Sagada is home to the oldest church building in Mountain Province, the Episcopal Church of St. Mary the Virgin (rebuilt after being partially destroyed by allied bombing in World War II). Alongside the church is St. Theodore of Tarsus Hospital, and down the road is St. Mary's School. Each has developed from the efforts of American missionaries of the early 20th century, who recognized the value of providing not only church buildings, but schools and clinics as well. One might think of it as a holistic community development approach, one that succeeded in establishing a strong and still growing presence for the Anglican Church in the northern Philippines.

Missionaries from the Episcopal Church chose the mountainous north as a primary locus for their evangelism because it was a region that had historically refused the efforts of the Roman Catholic Church during the time of Spanish domination. From 1901–1918, under the leadership of Charles Henry Brent (a Canadian who was ordained in the Episcopal Church in upstate New York at a time when clergy posts in Southern Ontario were scarce), the first Missionary Bishop of the Episcopal Church in the Philippines, the emphasis was on introducing the faith via a social gospel to non-Christian populations in areas such as the Cordillero and Mindanao (primarily Muslim). He was famously opposed to proselytizing Roman Catholics, seeing little value in "setting up one altar against another."

More than avoiding confrontation, however, the legacy (and current influence) of the EDNP has been to defuse existing strife. Again, and again, the stories related to us by Bishop Brent and others provide a portrait of church leaders past and present who placed themselves in perilous positions to mediate conflicts, some of them bloody. From the clashes between the national government and the rebellious People's Army, to the strife that has erupted between tribes in recent decades (and for centuries), and even to municipal struggles over the use of valuable public space for a multi-level parking lot, church leaders have been resolute in their advocacy for peace, unity, and the embrace of traditional culture.

Butbut (Botbot)

Perhaps the greatest contrast that we encountered between our North American circumstances and those of our hosts



ines Report

was our homestay in the remote mountain village of Butbut. Our arrival was planned for 1pm, but after a lengthy lunch break, our little convoy of three road-hardy vehicles reached Butbut at 2:30pm, after a steep 90-minute ascent on rough, partially paved roads. Roughly 40 people stood gathered at the village boundary to greet us. They had been waiting, they said, since 1pm, ready with cups of water and a song of welcome (written for the occasion). Our accepting the water “put us under their protection,” we learned. It was about as alien a place as I could imagine, and yet it felt like a homecoming.

We were paired up with host families and settled into the best rooms and best beds the village had to offer. Toilets were floor level, flushed from a bucket. We bathed with cold water. Much of the cooking occurred over a wood fire. Furnishings were sparse. Outside and among all the other houses, livestock roamed freely: chickens, pigs, dogs. Yes, dogs are livestock. Our host’s family dog faithfully trailed after her when she led us through the village to the church. “Does the dog have a name?” I asked. “No.” One doesn’t get too attached. Beyond the village were the rice fields, terraced into the mountainsides. It was on that crop, planted twice a year, that the people subsisted. “What do you do for work?” I asked a shy young man who was nonetheless eager to practice speaking English. “I grow rice,” he said. “I am a farmer. We are all farmers.”

I could go on at length about our time in Butbut — the packed and energetic worship, the exorcism of a malevolent spirit that lurked behind the church, the dinner of cooked snails. But for me, one moment from the evening’s entertainment speaks for the encounter. In the series of songs, tributes, inspirational speeches, and traditional dance, an elder was brought forward. As he began to recite, a doorway fell open into an ancestral past. In the staccato cadences of his chanting, in his gestures, and in the flashing of his glance from face to face, one felt oneself in the presence of an ancient invocation — of greeting, of blessing, perhaps even of warning. Vivian Seegers also commented on that moment with fascination and reverence. It was a strand of

unbroken tradition, revealed to us, entrusted to us.

Parish Visits

Another highlight of the trip was our dispersal late Saturday into a handful of outlying areas, in preparation for our participation in Sunday services at our partner parishes. Participation ranged from preaching (for most of us) to presenting a profile of our home church and its activities (Jade’s particular task) to celebrating the mass (Fr. Arvin, who accompanied the Rev. Seegers). In my case, participation involved traveling with Archbishop Skelton to the town of Tadian, home to St. Michael and All Angels (partner to my home parish of St. Michael’s, Vancouver). From there I was shuttled on Sunday morning to St. Philip’s, a small preaching station of St. Michael’s, perched on the next ridge in the village of Tue.

Accompanying me was itinerant priest Lawig Ngaya-an, who would introduce me to the congregation and celebrate the Eucharist. Together we would enact the Seventh Sunday after the Epiphany, much of it in a language (Kankanae) that I did not comprehend. My well-rehearsed homily seemed to find its way into the assembly. And afterward we stood out in front of the church, between the palm-draped pillars, under the banner that welcomed me by name. We joined in a meal of mint tea and rice with coconut milk. Before the church were 12 stones arranged in a semicircle around one large stone. “This represents the Last Supper,” Fr. Lawig told me. Once again, I felt myself a world away, and yet home.

Homeward, Onward

Our extrication from Mountain Province felt sudden but not swift. After a lavish breakfast in the residence of Bishop Alawas and his gracious and accomplished wife Shirley, we began what turned into a 15-hour descent to Manila. Our route took us back through Baguio and then on into the lowlands, joining a throng of vehicles returning from a holiday weekend. February 25, as fate would have it, marks the anniversary of the People Power Revolution, which is celebrated as an official holiday each year since the

overthrow of President Ferdinand Marcos in 1986. Suffice it to say that the additional holiday travelers added four or five hours to our drive time, most of it spent at a near standstill as we wound our way down out of the Cordillera, staggering bleary eyed into the futuristic lobby of the Novitel Manila at 2:30am.

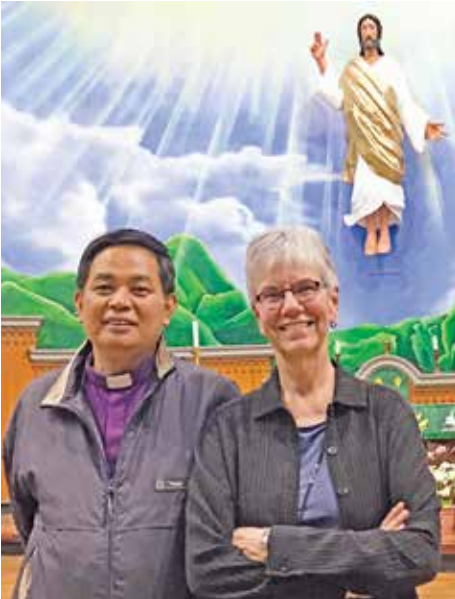
The last full day was spent debriefing as a group, shopping, swimming, and then dining in a nearby Chinese restaurant as guests of the ECP Provincial Secretary and National Development Officer, Floyd Lawlet and his wife, Marcie. Attorney Floyd is widely acknowledged as a strategist and national leader in the transformative growth of the Philippine Church, and we were honored to join him and his wife, a professor of biology at Trinity University.

The following morning found us packed, checked out, and transported to St. Andrew’s Seminary for our last official act. Archbishop Skelton repeated the bible study on Intentional Discipleship to a gathering of 70 or 80 students and faculty assembled in a large room that was both nave and lecture hall. Above our heads, suspended from the ceiling, was a fishing boat with its nets draped on either side, ready for a catch. On the wall behind the altar was a large carved crucifix, with the figure of Jesus in traditional costume of the mountain tribes. Such a blending of the sea and the mountains; the familiar Christian images along with the assertion of a vigorous and abiding Indigenous identity. Our past and our present. Our future. ✦

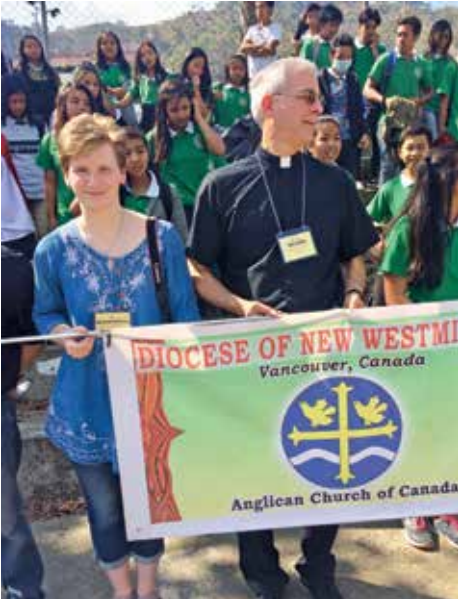
We at *Topic* have compiled five dozen plus photos, on the following pages (pages 14–18), that were sent from more than half a dozen sources in a variety of formats to assemble the image component of the *Pilgrimage to the Episcopal Diocese of Northern Philippines Report* skillfully written by the Rev. Eric Stroo. Many thanks to our diocesan ambassadors for sending photos! –Editor’s Note



The diocese of New Westminster Ambassadors paid visits to partner parishes on Sunday, February 24. Here we see Rev. Stroo being welcomed to the St. Philip Preaching Station (Church plant) associated with St. Michael’s, EDNP.



LEFT Archbishop Skelton on or about Day One with Bishop Nestor Poltic. RIGHT Jade Martin-Seedhouse and Rev. Stroo hold the diocese of New Westminster banner for the Convention procession.



Some ambassadors arriving in Manila.



LEFT Tellison facilitates a selfie. Bishop Brent Alawas is on the left. RIGHT The procession to All Saints’, Bontoc through the town for the Opening Eucharist of the Convention.

Pilgrimage to the Episcopal Diocese of Northern Philippines Report.....

CONTINUED FROM PAGES 12 & 13



Processing into All Saints’.



Clergy of EDNP process through the town.



Bishop Brent Alawas and acolytes prior to worship and the delivery of the Bishop’s Address.



Padi Elvie Tulingan who is well known to many in the diocese of New Westminster having visited in June 2017 and was also a student at the Diocesan School for Parish Development in June 2018.



LEFT Bishop Alawas’ address. RIGHT Bishop Brent and friends are eagerly awaiting some entertainment during the Convention.



Padi Arvin is drafted into the EDNP clergy choir.



LEFT Bishop Alawas directs the receivers to givers program “hand-off.” RIGHT Archbishop Skelton presents a cheque.



Archbishop Skelton and Padi Arvin in front of St. Paul’s, his former parish.



LEFT Evelyn and Arvin. Evelyn has also been a student at the Diocesan School for Parish Development. MIDDLE & RIGHT Traditional Dancing at St. Paul's



Colourful jeepneys.



Mountainside terraces, part of the agricultural footprint.



LEFT The Cable Cafe was a regular mealtime stop for the diocese of New Westminster ambassadors. RIGHT The ambassadors at The Church of St. Mary the Virgin, Segada.



St. Mary's, Segada school.



Bishop Alawas and Rev. Glover discuss church building.



Gas station and a view of a Roman Catholic church.



St. Benedict's, Besao.



The Crown of Thorns plant is indigenous to many lands south of the equator.



LEFT The interior of St. Benedict's. Rev. Stroo is looking at Padi Arvin with a mix of surprise and fear. RIGHT The ambassadors and friends strike a pose for a group photo in Besao.



More photos on the following pages...

Pilgrimage to the Episcopal Diocese of Northern Philippines Report.....

CONTINUED FROM PAGES 14 & 15



LEFT It was often slow going on the mountain roads to Butbut. RIGHT The Rev. Vivian Seegers in the lead on foot walking up the hillside path to the Church yet-to-be-named..



LEFT Tasha and a friend at the site of the Church. . RIGHT A “stile” in Butbut to keep the pigs in and the people able to get through the fencing.



A view of the Chico River and Sleeping Beauty Mountain in Kalinga.



Tapestry banner.



Butbut road.



Livestock Butbut style.



Reverends Amayag and Glover at a gathering of the Brotherhood of St. Andrew.



Bishop Alawas blesses the bell at St. Luke the Evangelist Mission in Butbut as part of the tree planting ceremony.



LEFT Joy, a school teacher was the billet host for the Rev. Tasha Carrothers during her Butbut stay. Here we see Joy shelling beans. MIDDLE Fresh organic snails for dinner. RIGHT Cooking pots on an indoor fire.



The route from Joy's house to the church in Butbut.



Exterior of St. Simon Peter, Demang.



Demang rice fields.



Jade with the folks of St. John's Mission Church, Balugan.



The ambassadors visited three weaving and textile businesses during the trip. Here is a sample of one of the products.



Jade with the St. Simon Peter parishioners.

More photos on the following page...

Pilgrimage to the Episcopal Diocese of Northern Philippines Report.....

CONTINUED FROM PAGES 16 & 17



Tasha receives some impromptu dance instruction during her partner visit to St. Gabriel. The women are members of the Episcopal Church Women (ECW) of EDNP.



Vivian with women and girls at St. Luke's Mission, Butbut



Tasha is part of the group photo with Padi Moises Estma and ECW members at St. Gabriel, Tadian.



LEFT Vivian with Elders. The man on the right is the oldest retired priest in EDNP, and an early advocate of the ordination of women. MIDDLE Last dinner in Quezon with the Lawlet's, Marcie and Floyd. RIGHT An iconic figure all over the planet.



The "Easter" weaving company in Quezon City.



Deacon, the Rev. Eric Stroo with parishioners at St. Philip, the church plant of St. Michael and All Angels, Poblacion.



LEFT Archbishop Skelton and Marcie Lawlet. RIGHT Archbishop Skelton presenting the Intentional Discipleship Bible study at St. Andrew's Seminary.



The Rev. Cameron Gutjahr and Jade Martin-Seedhouse pose for a photo with seminarian Sunshine Dulnuan.



The diocese of New Westminster ambassadors celebrate Evening Prayer at the Manila Airport.

AROUND THE DIOCESE

• St. David's, Tsawwassen Marks Patronal Festival •
SUBMISSION Elizabeth Murray, ODNW

On Sunday, March 3, it was choral music of Wales, daffodils, leek soup and Welsh cakes that marked the Feast Day of St. David's, Tsawwassen. Members of a pop-up choir each held a daffodil and a humble leek leaf (one of two emblems of Wales) leaving no doubt that the parish was celebrating its Patronal Festival. St. David's Day is March 1. Guest Celebrant and preacher, the Rev. Arthur Nash, paid tribute to the 6th century Celtic monk, abbot, bishop and archbishop who became patron saint of Wales and namesake of Tsawwassen's Anglican parish. Director of Music Sara Ciantar accompanied her nine singers whose selections reflected the Welsh nation's love of music. The day's two services ended with the congregational singing of the familiar hymn *Guide Me, O Thou Great Redeemer*

(*Cwm Rhondda*). Going out on a high note, the gathering proceeded to the daffodil-decorated parish hall for a lunch of Cawl cennin (leek soup) and picau ar y maen (Welsh cakes). One of two symbols associated with St. David and Wales, the daffodil was introduced in the 19th century as an option to the humble leek—the vegetable that in the 7th century became the national emblem of Wales. The leek arises from an occasion when a troop of Welsh soldiers was ordered to wear a leek on their helmet to distinguish themselves in a battle against pagan Saxon invaders. The battle is said to have taken place in a field of leeks. Many Welsh people wear both of the national symbols of Wales to celebrate St. David; the daffodil or the leek on this day. ✚



Gayle McMynn was among the first to receive a daffodil from greeter Juliana Marks. PHOTO Mary Horton

• The Younger Members of St. Cuthbert's Sharing God's Love •
SUBMISSION Paul Woehrle



Every quarter the St. Cuthbert's Sunday School has a theme day when the format is shaken up, and there is an *all-together* teaching time. Pastor Paul Woehrle, Rector of St. Cuthbert's had the opportunity to join in with the Sunday School on the Sunday closest to St. Valentine's Day as they looked at the theme of *Sharing God's Love: Connecting Heart and Hand*. One of the crafts created was an altar frontal, with the children's and youth's hands outlining the heart assisted by an artist in the congregation who crafted the centre heart. It was a great time of fellowship, praise and learning. The light that shines through in the piece represents the baptismal exhortation: "Let your light so shine before others that they may see your good works and glorify your Father in heaven." ✚




Volunteers Kay Foord and Isobel Telford ladling out Leek Soup. PHOTO Mary Horton



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With every blessing,

Michael Thompson
General Secretary,
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AROUND THE DIOCESE

• **Congratulations to Chester Gould •**

(Prepared with files from Deborah Bianchi Bourienne)



PHOTO Courtesy of the Goh Ballet & Lukas Dong

Chester Gould (aged 17) is the older brother of Veronica and Phin, and the eldest son of Suzanne Morgan and the Rev. Scott Gould. Scott is the Rector of St. Helen's, West Point Grey.

A talented and skilled dancer, Chester achieved a top three win in the Youth America Grand Prix (YAGP) semi-finals in Toronto on March 10, 2019, which has secured him an invitation to the finals which took place April 12 to 20 in New York City.

Chester began his ballet training in 2004, in Langley, BC. He has been with Goh Ballet since 2010, where he has enjoyed a succession of solo and lead roles, notably in the Goh Ballet Company's annual staging of *The Nutcracker* first as Fritz and in recent years, the *Nutcracker Prince*.

Often described as "the Olympics" of amateur ballet, the YAGP is the world's largest ballet competition for young dancers, with approximately 10,000 dancers from all round the globe competing in the semi-finals in more than 25 locations. The New York City finals are attended by representatives of the world's major ballet companies and serve as an opportunity for placement in a professional company for many young dancers. ✦

More information about the Youth America Grand Prix can be found online at www.yagp.org.

• **St. Patrick's Day Themed Senior's Lunch •**

Many thanks to Peter Goodwin, ODNW for sending in this photo taken March 8 of the Rev. Patrick Blaney, Rector of St. John the Evangelist, North Vancouver.

St. John's hosts a regular monthly lunch for older folks in the community called *Hot Senior's Lunch* on the second Friday of the month. This is not to be confused with the similar *A Senior's Moment* lunch presented

by Sharing Abundance at St. Agnes, North Vancouver.

The lunches at St. John's, North Vancouver have a seasonal theme and this one was *St. Patrick's Day*.

I think most folks would rather have Guinness Stew than bedding plants but hey... a good source of roughage. ✦



The Rev. Patrick Blaney, Rector of St. John the Evangelist, North Vancouver. PHOTO Peter Goodwin, ODNW



Patrick and the team. PHOTO Peter Goodwin, ODNW

• **More St. Patrick's Day from St. John the Divine, Maple Ridge •**

Many thanks to Lisann Gurney for forwarding these photos from the St. Patrick's Day dinner at St. John the Divine, Maple Ridge held the evening of March 16, 2019.

A fabulous turnout of 80+ enjoyed some delicious Irish stew which inevitably led to singing and dancing.

Despite feeding the guests there was enough stew left over for many to enjoy some second helpings at home.

The parish would like to thank the amazing volunteers who put in many hours of work to make this a successful fundraising and fellowship event. ✦



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

• **Corpus Christi High Mass & Procession •**

This year St. James' will hold the Corpus Christi Mass with procession on June 20 at 6:30pm. All are welcomed and encouraged to attend. Visiting clergy wishing to vest should arrive 30 minutes prior. The liturgical colour is white. Local bus routes

that drop off near St. James' (303 East Cordova Street, Vancouver) are the 3, 4, 7, 8, 14, 16, 20 and 95. Accessible entrance for those using mobility devices is through the chapel walkway on Cordova Street. For more information phone 604.685.2532. ✦



AROUND THE DIOCESE

• David Rushton, ODNW •

Long time diocesan, national church & parish leader invested into the Order
SUBMISSION Elizabeth Murray

David Rushton, ODNW was unable to attend the 9th Investiture of New Members to the Order of the Diocese of New Westminster on Saturday, November 3, 2018, at the Massey Theatre in New Westminster, however, Archbishop Melissa Skelton was able to make the journey to St. David's, Delta in Tsawwassen on Wednesday, March 20 and invest David into the Order.

The investiture was attended by a number of ODNW members and was followed by a reception in the parish hall.

David was one of ten "Bishop's Nominees" in 2018, and his Citation reads as follows:

David's ministry in the broader church has been in stewardship. He was a pioneer of planned giving, being the first chair of the diocesan Planned Giving Unit in 1990. He served as Planned Giving Officer for the diocese, a Consultant in Stewardship and Planning Giving for General Synod, and one of the creators of the diocesan Anglican Initiatives Fund. David worked on stewardship with the Dioceses of British Columbia and Caledonia, was a Director of the Episcopal Network for Stewardship, and helped organize a major international stewardship conference in 2007.

Many thanks to Elizabeth Murray, ODNW for sending in these great photos taken by Mary Horton.

There was one more 2018 investiture to go and that saw Madeline May Cooper invested into the Order by Archbishop Skelton on April 14, Palm Sunday at St. John the Evangelist, North Vancouver. Coverage of Her Grace's Palm Sunday visit and the investiture are available on the news pages of the diocesan website and will be in a future issue of *Topic*. ✦



Archbishop Melissa Skelton and David Rushton, ODNW with the Certificate.



Deacon, the Rev. Karin Fulcher, Jeanmarie Rushton, Archbishop Melissa, and David Rushton at the reception in the hall.



Members of the Order in attendance at the March 20 investiture with Archbishop Skelton — Don Paul, Ian Robertson, Elizabeth Murray, Kay Foord, David Rushton, and Pat Dempsey.

• Volunteers Needed for the 42nd General Synod •



Anglican Church of Canada

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

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

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

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

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

• The 119th Synod of the Diocese of New Westminster •

SUBMISSION Frances Fagan, Synod Planning Committee Chair

The theme for Diocesan Synod 2019 (May 24 and 25 at the Italian Cultural Centre) is *Love One Another: Christ's Body, the Church (John 15:12)*. It is both the gospel lesson for the day and the beginning of the verses our Primate, Archbishop Fred Hiltz, uses as foundational scripture to his work, *The Heartbeat of the Church*. We are fortunate that our Primate will be with us at our 119th Synod, preaching at Morning Prayer and speaking to us about our church's ministry and witness nationally and globally.

Suzanne Rumsey, Public Engagement

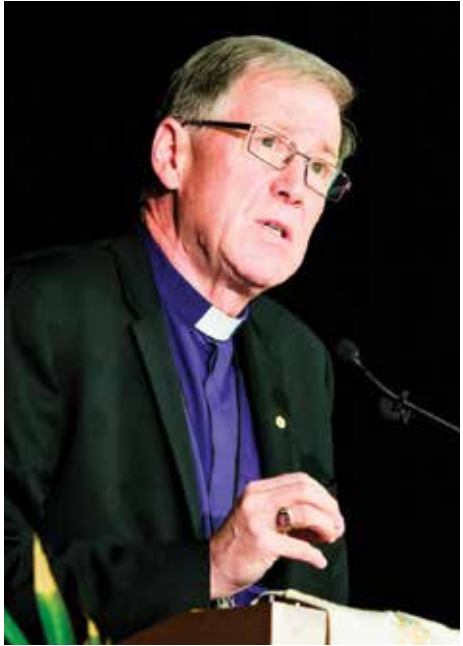
Coordinator for the Primate's World Relief Development Fund (PWRDF) will also be travelling to Vancouver from Toronto to share exciting information and opportunities regarding this Anglican initiative that does so much to help people around the world in times of crisis and want.

Synod will be considering the revised changes to the Diocesan Constitution and Canons. An adjunct member of the diocesan group who are working on these revisions is the Ven. Alan Parry, the Executive Archdeacon of the diocese of Edmonton. Archdeacon Parry is the consulting Canonist on the project, and he will be in attendance at the 119th Synod.

The theme, *Love One and Other: Christ's Body, the Church*, draws our attention to our Diocesan Vision Priority "Our God entrusts us with the stewardship of our lives and our communities."

One bread, one body
One Lord of all
One cup of blessing which we bless
And we, though many
Throughout the earth
We are one body in this one Lord
(Common Praise, 73)

As one faithful body we embrace the opportunity to learn about the remarkable work taking places in ministries around our diocese and the revision and updating of our Constitution and Canons. Interactive presentations, table discussions and feed-back will be used to encourage an atmosphere of learning, discovery and discussion. ✦



The Most Rev. Fred Hiltz preaching at Morning Prayer at the 117th Synod on May 27, 2017. PHOTO Wayne Chose



Archbishop Skelton preaching at the Opening Eucharist on May 26, 2017. PHOTO Wayne Chose



The leadership table at Synod 2017. PHOTO Randy Murray

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

AROUND THE DIOCESE

• News from St. Stephen's, West Vancouver Covering the First Quarter of 2019 •
SUBMISSION Hilary Clark

Over the last few months there has been great activity downstairs at St. Stephen's, West Vancouver. A new resident, Olive Grove West, has been moving in to provide child-minding services for the local community. As of this writing in mid-March they are scheduled to have opened their doors in early April. This group is offering another much-needed facility to parents on the North Shore.

St. Stephen's Community Singers reassembled after the Christmas break. Under the leadership of Dr. Annabelle Paetsch preparations were underway for an early St. Patrick's Day performance, and concerts that now traditionally follow the morning service at the end of each series. This one was enhanced by flutist, guest, Nancy Rieken, and by regular accompanist, Lorna Horwood.

Jazz was well represented in the music



Dr. Annabelle Paetsch, Minister of Music at St. Stephens leads the Community Choir in a celebration of Celtic Music.
PHOTO J. N. R. Ruddick

offerings of the church by two Jazz Vespers services, one led by Canon Don Lawton, and the other by St. Stephen's rector, Canon Jonathan LLoyd. The congregations for Jazz Vespers were composed of a mix of parishioners members and other music

fans. Featured artists were vocalist, Don Stewart with the Ron Johnson quartet, and mallet-percussionist, Nick Apivor and Double Vibes.

Ash Wednesday heralded the beginning of the Lenten study group pursuing Dr.

Paula Gooder's *The Joy of the Gospel*. This inter-disciplinary group of parishioners welcomed participants from other local churches. Canon LLoyd led the group in the readings from the Gospel, and in the discussion that followed. A short noon service followed in the sanctuary.

Also in March, St. Stephen's hosted a concert by the West Vancouver Youth Band to raise money for Hollyburn Family Services.

The Canadian Federation of University Women celebrating its 100th anniversary, presented a talk on women and peacekeeping for International Women's Day. Retired Lt. Colonel Shelagh Stevens recounted her experiences of service in the Canadian Army over 26 years mostly in Africa and emphasized the importance of women in peacekeeping to help marginalized women in many parts of the troubled world. ♦

OPINION

Running Out of Time

STEPHEN BLACK
Christ Church Cathedral

"This is what I mean, brothers [and sisters], the time has grown short; henceforth, let even those who have wives be as if they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions, and those who use with the world as though they do not use it. For the present form of this world is passing away." (1 Corinthians 7:29-31)

Paul says the time has "grown short." Is he saying that the time originally set but God has been changed? God set the date for 2:30pm next Friday, but for some reason changed his mind, and rescheduled it to tomorrow at noon? If so, a suitable response might be, "Damn! I thought we had more time." There is less time than there once was. Of course, isn't this always true of us? We always have less time than we used to. Time is always running out. At every moment we are closer to our end than we have ever been before. There is something relentless about this fact. While that is true, imagine hearing a fateful diagnosis that takes away years from your expectations. With one word, a doctor takes decades away from you. You are reduced to months. Perhaps Paul is saying something like this?

Time is our greatest and most valuable resource. Take it away, and no other resource will mean anything.

"Now, don't hang on, nothing lasts forever but the earth and sky. It slips away. And all your money won't another minute buy." (Dust in the Wind, by Kerry Livgren of Kansas)

Jesus says something similar in Matthew:

"What will it profit a person to gain the whole world but lose their own life?" (Matthew 16:26)

Who among us has the opportunity to gain the whole world? I might be able to gain a bit of it here or there—but the whole thing? Even the great emperors and kings (and presidents) who have gained vast empires never gained the *whole* world. Yet Jesus says, even if you could obtain total ownership and control—fame, fortune, wealth, the whole deal—it would all mean nothing if you lost yourself.

What does it mean to lose oneself? One way to lose ourselves is in death. What wealth or power or fame would ever be able to compensate for the absence of you? You would not be able to use the wealth,



PHOTO iStock

or exercise the power, or acknowledge the fame if you were not there/here. Armed with the idea of resurrection, sometimes we are a little too quick to deny the loss of self that is death. If we do not pause to deeply consider Good Friday, Easter runs the risk of being somewhat *Pollyanna*. Think about it—everyone you know, everyone—is destined to lose everything they have and everything they know. This is tragic. Sometimes Christians are too quick to deny the awfulness of death. Surely, we can say a word of kindness or perform an act of compassion for someone who is fated to lose everything? Matthew's Jesus would not leave us to despair in utter hopelessness. Just before saying that gaining the world means nothing if you lose yourself, he said:

"Those who want to save their life will lose it, and those who lose their life for my sake will find it." (Matthew 16:25)

This suggests that the total loss of self in death might not be the final word. There is a door of hope—as faint as it might seem—but that door is only found through loss (something we are too well acquainted with).

We were never meant to "gain" the world. Only God is its rightful "owner." When we seek to own the world—we lose ourselves. That is, we lose an appropriate and healthy perspective on what it means to be human. To possess the world includes

possessing other people in the world. When we seek to "possess" other people, we lose sight of our mutuality—our shared humanity. When I diminish someone else, I end up diminishing myself, probably without even realizing it.

So, Jesus in *Matthew 16:26* asks us to imagine gaining the whole world, in doing so turns us back on ourselves to ask what is of real importance. A true gaining of the self is what is all important—not a gaining of the world. So, we should all be on a treasure hunt, but the treasure we seek is not out there somewhere—it is behind our eyes! When we acknowledge that treasure, we are in a good place to acknowledge the treasure hidden behind all the other eyes out there—human and otherwise.

What are we to do with the whole idea of running out of time? Should we rage against the approaching night? Should we calmly embrace the impending doom? Paul's response is neither of these things.

Paul suggests that those in Corinth adopt an "as if" approach to life. This is curious. Paul says those who are married should be "as if" they weren't (1 Corinthians 7:29). We can get so lost in the way things are for us at present that we can forget that it is all passing away.

Paul continues with those who are sad should be "as if" they were not sad; those who are happy "as if" they were not happy (1 Corinthians 7:30). Mere happiness is not

the final goal. For Paul, neither sadness nor happiness were not to be taken particularly seriously. When sad, be *as if* you were not. When happy, be *as if* you were not. Don't take yourself and your moods too seriously.

To act "as if" is to act according to imagination—it is to pretend. Children are very good at this skill. A child takes a doll and animates it with imagination. The child acts towards that doll "as if" it was a real baby.

When children approach adulthood they often lose the ability to convincingly act "as if." Paul is suggesting to the Corinthians that they relearn this skill. In the name of the transitory nature of life on the planet, Paul suggests that we remind ourselves that whatever we are going through—be it good or bad—it will pass. Paul wants those at Corinth to be grounded not in their changing circumstances, but in God through Christ.

Paul does not say "let those who rejoice stop rejoicing!" Rather, "Let those who rejoice be *as if* they were not rejoicing." This means that they are still rejoicing! That does not cease. What Paul suggests is that in the midst of rejoicing they imagine themselves as if they were not rejoicing. The rejoicing continues, but now a realization is added, and that realization is that the rejoicing is subject to change and will pass. We were never meant to hold on to good feelings and not let them go. We couldn't do that even if we wanted to. Feelings come and go. Reminding ourselves of that can enable to maintain a greater perspective and awareness, not to mention emotional equilibrium.

Paul says those who buy should be "as if" they did not own, and that those who use the world be "as if" they did not use the world. Our identity should not be grounded in possessions or successful dealing in "the world." Again, Paul is not saying that those in Corinth not buy or that they not "use" the world, rather they should pretend that they do not do these things. At its worse this could become a form of deliberate delusion, but it can also become a means of regulating how we relate to our circumstances. Our success should not make us too full of ourselves, and our failures should not lead us to despair. ♦

Dr. Stephen Black is a Biblical Scholar and Parishioner at Christ Church Cathedral.

OPINION

Dulce et Decorum est

LESLIE BUCK

St. Paul's, Vancouver

Recently, the war memorial in St. Paul's church was moved from one location to another. The memorial records the names of 89 persons associated with the parish who lost their lives in the First and Second World Wars. They were the fathers, husbands, brothers and sons of parishioners and had been, themselves, parishioners. But St. Paul's has a transient membership and the personal connections with those so named are now all gone.

The same can be said of almost all of the other 42 memorials in the church; only three of them name persons who might be known to some current parishioners. They remain in the church as reminders of the past and of those who have been here before us, with little relationship to those who come to St. Paul's today. But if that can be

said of the war memorial too, why bother to move it? Is the war memorial too, just a historical artefact?

The St. Paul's war memorial, like war memorials everywhere, was long regarded with sentiments of nobility and nostalgia. The nobility was necessary in the face of the appalling slaughter associated with the two wars—with the First World War particularly so. Somehow, the slaughter had to be justified. To a great extent the justification was undoubtedly warranted, although motives for going to war are many and varied, and not all are noble.

The nostalgia was understandable, but less commendable. Recalling warm moments of comradeship and shared discomforts serve to disguise the reality of what was really going on. There is nothing good

about war, and nothing good about sending others to war. It is often said that war is, at least, the lesser of two evils, but even so that does not turn the lesser evil into good.

But if nobility and nostalgia cease to be valid sentiments with regard to a memorial of the two World Wars, is anything left? For some, something certainly remains, because war memorials memorialise war as such, and some individuals still recall personal experiences, as children, of the Second World War, and some of other wars since then. For them, war memorials hold significance not in sentiments of nobility or nostalgia for a past event, but in memories of horror and insanity.

To understand this experience, we need to go beyond simply reading the names of those who were killed. That gives an incorrect impression. Memorials of the two World Wars list more men killed in the First than in the Second World War, and yet the Second was the greater slaughter. Few civilians were killed in the earlier one while millions were killed in the later one, and that continues to be increasingly the case for all subsequent wars, but the names of dead civilians are not listed on war memorials.

The question which we, as a Christian community, now need to face is whether we wish to continue to reflect on the horror and insanity of war, and, more particularly, whether we wish to do so annually on Remembrance Day. If we do, then it is appropriate to keep our war memorials, and to place them in locations where they can be seen, and where they can provide a

focus for whatever ceremony we may wish to associate with them.

Those ceremonies need to reflect current reality. To do so, it is perhaps time to modify previous practices, and, for example, to set aside John McCrae's *In Flanders Fields* and to take up instead Wilfred Owen's *Dulce et decorum est*.

In his poem, McCrae moves directly from:

*"We lived, felt dawn, saw sunset glow,
Loved and were loved..."*

Directly into:

*"...and now we lie,
in Flanders fields."*

With no dying between life and death. Owen by contrast asks us to:

*"...watch the white eyes writhing in his face,
His hanging face, like a devil's sick of sin..."*

And to:

*"...hear, at every jolt, the blood
Come gargling from the froth-corrupted
lungs..."*

McCrae and Owen come also to different conclusions. McCrae pleads with us to:

"Take up our quarrel with the foe..."

Owen asks us not to repeat to our children:

"The old Lie..."

*Sweet it is and fitting
for Fatherland to die. ✠*

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

Deadline for Topic Submissions
July 26 for the September issue

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

Forgiven

A Reflection on John 21:1 – 2

HERBERT O'DRISCOLL

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

He would always remember the moment when the heavy doors leading from the High Priest's residence into the public courtyard swung open. He could see Jesus in the middle of the group of armed Temple police, his hands bound, his face marked by the signs of brutal interrogation.

As he looked, their eyes met for a moment. Even though he knew it wasn't possible, Peter couldn't help feeling that Jesus knew exactly how he had managed to avoid recognition when a young woman had challenged him earlier in the evening. For some reason she had singled him out as a northerner from Galilee, therefore suspect as a collaborator with the prisoner. There was only one way to survive the moment. He had coarsely and vehemently denied any knowledge of his friend, throwing in some obscenities to act the part of the rough countryman. It was the only possible way to prevent her identifying him to the guards, but that did not lessen his sense of shame at what he was doing.

The guards were escorting Jesus out of the gates of the courtyard. Some of the crowd followed, others began to scatter. Peter blended with them and moved down the slope towards the house where they had shared their last meal with Jesus only hours ago. Some member of the family might still be at home. Not without some risk to themselves, they had let Jesus use the upper room. When the door opened to the lighted hallway Peter almost cried with relief and exhaustion.

That awful night and the terrible events that had followed were now some weeks in the past. Those who had gone south to be with Jesus in those last days had left Jeru-



Peter Denying Jesus Before Rooster Crows fresco in the Sanctuary of Jesus in Atotonilco, Mexico. The sanctuary was built in the 1700s and because of its many murals it has become known as the Sistine Chapel of Mexico. The frescoes are credited to painter Miguel Antonio Martinez de Pocasangre and were created between 1740 and 1775. PHOTO bpperly

salem and returned home to their villages in Galilee. Traumatized by all that they had experienced, they at times even doubted their own experiences in a Jerusalem now far to the south. It sometimes seemed that it could all have been a nightmare of mingled terror and wonder. As the days passed it seemed, as all dreams, to be fading.

It was Peter who first announced that he was taking his boat out. Life had to go on. Families had to be supported. Others

agreed to do the same. Years later John, by then an old man, would recall the moment that changed their lives.

They were near a shore hidden by a thick morning mist. One of them noticed what might have been a fire lit on the shingle. Curious, they kept glancing at the flames. Suddenly a voice came across the shrouded glassy water. "Have you any fish?" Instinctively responding to the authority of the voice they gave a ragged shout, "No!"

A reply came immediately. "Cast the net on the right side of the boat." They did so without question as if under some kind of spell. The water began to splash around them, releasing them into frenzied activity.

It was John's voice that rang out: "It is the Lord!" For a moment they were held by fear, joy, disbelief, awe. A strangled sound came from Peter's throat, then he was over the side, up to his armpits in the water, wading frantically for the shore.

So in the dawn light they met their Lord. John recalls that he was quite certain he was in the presence of Jesus, yet in a way quite beyond description he also knew that it was no longer the same quality of presence. They were in the presence of something wondrous.

When they had shared the meal, Jesus gestured to Peter to walk apart with him. The rest stayed around the fire.

As he walked down the beach no word was spoken. Peter himself was conscious of only one thing, the last occasion on which he and Jesus had been together. All the guilt of the moment in the courtyard returned. He became aware that Jesus was speaking to him about their relationship, speaking insistently and urgently. No word was mentioned about any past betrayal. Three times Peter was asked for his complete loyalty and three times he gave it fervently. Each time he did so, Jesus looked towards the group along the beach and commended them to Peter's leadership and care.

To that task Peter would be faithful until his death. Here on the lakeshore, in spite of his humanity and vulnerability, he had been given back his integrity, his confidence, his self esteem. He had been forgiven. ✠



L'Arche Capital Campaign

TRUDI SHAW

Deacon of the diocese of New Westminster

It started out as an act of Christian compassion. Deeply concerned by society's treatment of people with developmental disabilities, Canadian humanitarian Jean Vanier bought a small house in France and invited two men with developmental disabilities to come live with him.

What he discovered was that, in spite of the barriers these individuals faced, they had much to give. Such were the humble beginnings of *L'Arche*—French for *The Ark*—the name Vanier gave that first home and to what has become a global network of 154 *L'Arche* communities in 38 countries.

L'Arche Greater Vancouver, one of two *L'Arche* communities in BC, is more than a place to live; it's a place where adults with developmental disabilities discover their gifts, surrounded by those who come to share their lives with them. At the heart of *L'Arche* is the understanding that every person has value and is blessed with unique gifts they can contribute to society.

Our society has come a long way in the 55 years since Jean Vanier founded *L'Arche*, but even today, people with developmental disabilities are marginalized. Children are included in our daycares and schools, but what happens when they become adults? For their parents, as they also get older, the challenge is having the emotional and physical strength to continue to support them at home.

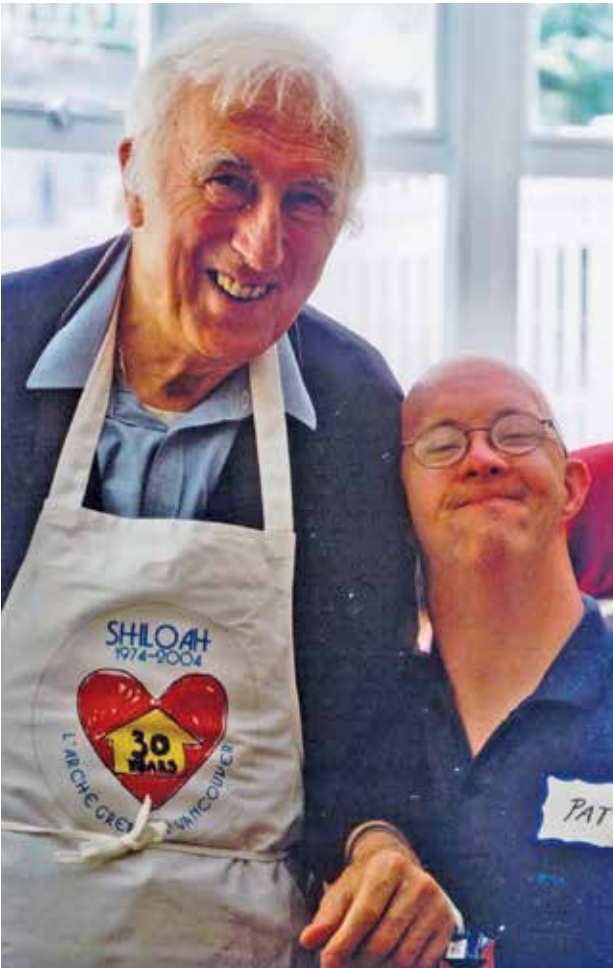
These younger adults may also seek more independence and want—or need—to leave the family home. Where do they go, and can they live in the lower mainland communities where safe, affordable housing is in short supply?

We know there's a gap in services for people with developmental disabilities who would like a semi-independent way to live their life. In fact, several years ago, Canada Mortgage and Housing Commission (CMHC) determined that over 25% of people with developmental disabilities in BC live in housing that fails standards of safety, stability and affordability.

Loneliness and social isolation are disabling conditions; individuals living in caring communities have better health, live longer, are safer, and become contributing citizens. Not surprising that CMHC identified the *L'Arche* home model



Christina and Fairy.



Jean Vanier and Patrick.



Sujit and Ken.

as a best practice.

The *L'Arche* model provides stable and secure homes where individuals with different abilities live in family-like relationships—a place where everyone belongs, with meaningful work and daytime activities that are essential to a person's dignity and self-worth.

By building a community of residents, volunteers, friends and supporters, *L'Arche* Greater Vancouver integrates individuals with developmental disabilities into a wide circle of caring people. Family members tell *L'Arche* that they are at peace knowing their loved one is well cared for, and grateful they are living a full and rich life.

For more information about *L'Arche* Greater Vancouver, please visit www.larchevancouver.org. ✚



DIOCESAN SCHOOL FOR PARISH DEVELOPMENT

The Week-long Program dates are:

June 16–22, 2019

at the Vancouver School of Theology at the University of BC

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



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