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TOP LEFT The Preacher, the Rev. Andrew Halladay. BOTTOM LEFT David and Nathan are welcomed by regional dean, the Rev. John Sovereign and archdeacon, the Ven. Stephen Rowe. RIGHT Most folks seated in the "clergy area" seem to be enjoying the homily... others not as much. PHOTOS Randy Murray

Breathing in the Love of God

A Celebration of a New Ministry, the Reverend David Taylor

RANDY MURRAY

Diocesan Communications Officer & Topic Editor

There are thousands of compelling stories in the diocese of New Westminster. Many have been told, and many more have yet to be told, but for the past 20+ years the story of St. Dunstan's, located in the still primarily rural municipality of Aldergrove is without a doubt one of the most interesting and most significant.

There used to be two parishes in the area, St. Alban's and St. Dunstan's. In 1994, following the induction of the Rev. Beverly Stewart as rector, she challenged the two small parishes to look beyond their Sunday worship routine and led them through a process of visioning and planning which would culminate in a new church building and a new concept of what it meant to be a serving and worshipping community. Beverly was/is a *progressive* Christian in every sense of the word. In 1996, the two parishes amalgamated into the one faith family of St. Dunstan's. The St. Alban's building was sold and a financial plan, capital campaign, diocesan loan and a private donation were put in place to move things forward. In 2000, a Molotov cocktail started a fire that burned down the old church and a four year journey began. This "time in the wilderness" culminated in the dedication by Bishop Michael Ingham of the new building on May 19, St. Dunstan's Day in 2004. Nine years later in 2013, also on May 19, the building was consecrated by Bishop Ingham, as all of the construction and property purchase debts had been paid off. It is a beautiful building; bright, modern, utilitarian but attractive and reflects what the community learned during their years of setting up Sunday worship in school gyms and other locations, which

is that church is not about buildings but about people. That realization inspired the design of the current church and the mission and ministry of the community residing there.

In 2008, the Ven. Beverly Stewart (she was collated Archdeacon of Fraser in 2001) retired and the new rector, the Rev. Paul Guiton was chosen by the St. Dunstan's community and appointed by the bishop. The parish continued to develop and during Paul's incumbency became a place that was known to offer hospitality to the rest of the diocese for conferences and liturgies as well as compassionate service in many forms to the Aldergrove area. In the words of the current Archdeacon of Fraser, the Ven. Stephen Rowe, who preached at the 2013 Service of Consecration, "(St. Dunstan's) is a jewel in the crown of our diocese and a place of safety and welcome for the community... this is a building for God's use, not just a place that taps everyone's energy keeping it clean and tidy." For the 18 months following the January 30, 2014 retirement of the Rev. Paul Guiton, the parish flourished under the loving care of interim priest-in-charge, the Rev. Helen Tervo.

Bishop Melissa Skelton; Executive Archdeacon of the diocese, the Ven. Douglas Fenton; and the Archdeacon of Fraser, the Ven. Stephen Rowe worked closely with the parish on the development of their parish profile and the rector's job posting. The profile and posting were twice circulated all over the Anglican Communion, however it was a priest of the diocese, the Rev. David Taylor who was offered the ministry opportunity. Ordained on July 21, 2009, David served as curate and as assistant priest at St.

Mary's, Kerrisdale. An excellent student, David was at the top of his Vancouver School of Theology (VST) grad class and gave the address at commencement. During his time at St. Mary's he became an important part of pastoral and worship ministry particularly in his role as pastor to children, youth and young families. A skilled and creative musician/composer, David released his first recorded collection of music, *Awaken Love*, earlier this year. He is married to a priest of the diocese, the Rev. Andrew Halladay, currently vicar of St. Augustine's, Marpole and as of this writing in late August 2015, they are in the final stages of adopting a boy who has been their foster child for the past two years. (For more about their son and church see Andrew's article on the back page of this issue of Topic.)

So this is the context that brought everyone together for a Celebration of a New Ministry, the Induction of the Rev. David Taylor by Bishop Melissa Skelton as rector of St. Dunstan's, Aldergrove on the evening of August 26, 2015.

It was a great night. The sanctuary was full, with a large contingent of the parish present, more than 40 clergy attended and two-dozen plus members of the Parish of St. Mary's, Kerrisdale arrived in a chartered bus. Bishop Melissa Skelton who had just returned from her honeymoon was relaxed and happy and remarked the next day that she was overjoyed by the fabulous energy that she'd experienced the night before. Andrew and David's son, Nathan was there and he circulated around the space, playing, visiting and alternating periods of time in the arms of his two

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LEFT The hug after Bishop Skelton introduces the Rev. David Taylor to the St. Dunstan's community as leader of their shared ministry. RIGHT Bishop Skelton leads the welcoming applause. PHOTOS Randy Murray



Breathing in the Love of God

CONTINUED FROM THE FRONT PAGE

dads. During the traditional welcome to the deanery and archdeaconry, the Ven. Stephen Rowe called Nathan to join his dad in the chancel area and gave him a wrapped gift of a toy car which not only delighted Nathan but the congregation as well.

The preacher, the Rev. Andrew Halladay, began by saying, "I am the rector's spouse." This was greeted by enthusiastic hoots and applause to which he quickly answered, "Nice to start these things (homilies) with applause." He went on to say that at David's St. Mary's farewell party a long time parishioner gushed, "David is perfect." After the laughter died down, Andrew said that he could list the reasons why David isn't perfect, but that might say more about him than about David. Andrew gave some brief history of the development of Christian faith following and because of the protestant reformation; how the reformation had made faith "more personal." The development of one's faith particularly for an ordained person can easily turn into "clericalism," which is when a priest's personal beliefs and desires inform and overly influence the congregation they serve. This runs the risk of the rector becoming either a saint or despised. Andrew cautioned that this is what happens when ministry and even something as specific as the induction liturgy becomes all about the priest, for "the service tonight is about everyone, not just about David. It's about the entire community who: live together, worship together, serve together." Andrew spoke about the upcoming Symbols of Ministry section of the liturgy and pointed out that they really aren't symbols but "tools of ministry... they are real." Andrew asked the congregation to consider themselves not just symbolically the Body of Christ but actually the real breathing Body of Christ. In a dramatic illustration of this concept he taught the congregation one of David's spiritual breathing exercises, instructing all those present to breath in the Love of God, breath out fear; breath in the Love of God, breath out frustration; breath in the Love of God, breath out pain; continuing this pattern until you breath in the Love of God and breath out the Love of God.

After the homily, the liturgy progressed through the series of events to where the newly installed rector stands before the community and begins the Eucharist with arms extended saying, "The peace of God be always with you." Bishop Skelton celebrated the Eucharist and the capacity congregation formed two long lines in front of their bishop

and their new rector both offering the bread of Holy Communion, the Body of Christ.

The current mission statement of the Parish of St. Dunstan reads:

Listening to God's call and walking humbly with Jesus, we are seeking justice and loving kindness for all God's Creation. Acting on the faith that we were born with a meaning and purpose, we build relationships with each other, our community and our world and offer this facility and ourselves, a warm welcoming resource for the community.

With the ordained leadership of their new priest, the Rev. David Taylor, the Parish of St. Dunstan's is going to discover new and inspiring ways to live into their mission statement as disciples of Jesus Christ, glorifying God in the community of Aldergrove and beyond. Please keep them in your prayers. ✠

LEFT The two Communion lines. RIGHT The bishop and new rector pose for some shots after the worship. PHOTOS Randy Murray



The bus and driver waiting to return St. Mary's folks to the city. PHOTO Randy Murray



"The peace of God be always with you." PHOTO Randy Murray



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 and on the Sunshine Coast of British Columbia, located on the unceded territory of the Coast Salish First Nations, consisting of 68 parishes.



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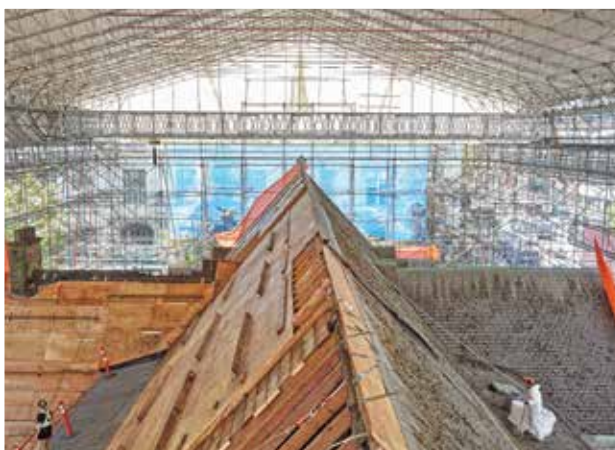
Thank you!

Under the Tarps at Christ Church Cathedral

JOAN SEIDL

Christ Church Cathedral, Raise the Roof Cathedral Capital Campaign PR Representative

LEFT Facing south prior to the removal of the west facing shingles. MIDDLE On the top of the roof looking south. RIGHT Work on the west side of the roof. PHOTOS Martin Knowles, MKPhotomedia.com



Passersby in downtown Vancouver cannot help but notice Christ Church Cathedral these days. The modest 1890s Gothic Revival-style church has almost doubled its footprint, as the building is surrounded on all sides by enormous scaffolding. It has inflated skyward as well with a huge canopy of tarps creating a temporary roof suspended above the actual church roof. All of this is to enable workers to re-roof and seismically stabilize the building, enlarge the kitchen, and install a bell spire—in ways that are safe for workers and the heritage building.

Compare this scene with an image from the *Vancouver Sun* that Cathedral parishioner Lesley Godwin found in her personal archives. In August 1980, *Sun* photographer George Diack snapped a photo of the workers in action the last time the Cathedral was re-roofed. Simple scaffolding barely reached the eaves, a loose tarp flopped over part of the roof, and workers perched on the roof unsecured by safety harnesses. Nevertheless, they got that roof on, and it lasted 35 years.

This raises the question of whether today's expensive and time-consuming precautions are really necessary. The Cathedral's project team and WorkSafe BC believe that the answer is clearly "yes."

The current elaborate scaffolding is essentially a means of keeping water out of the Cathedral when the old roof is removed. Given the parish's deep investment in earlier renovations of the interior, this is a high priority for the Cathedral's project team, led by Cathedral architect-in-residence, Allen Aubert; project co-chair for construction, Ian Birtwell; project co-chair for finance, Gary Kenwood; and team members, Graham Rawlings, John Ross, and Dean Peter Elliott.

Scaffold company, *Matakana* installed its proprietary system that allows the span of very long distances. The scaffolding wall height, to above the roof peak, is necessary to permit use of a travelling gantry crane for moving materials to all areas of the roof, as loading access is limited to one location in the lane. For the scaffold canopy, 34 metre long lattice girders meet in the middle as rafters to create a roof-like structure above the actual roof. Then the structure was covered with tarp material made into a kind of reverse Roman blinds. Workers on one side of the Cathedral fed 10 foot wide sections of tarp into channels while workers on the other side of the Cathedral slowly "drew the blinds," pulling the 35 foot long tarp sections snugly into place. They did this 19 times to cover the entire Cathedral. The rain barrier was extended by shrink-wrapping on the sides of the scaffolding from the top down to below the eaves.

If the weather turns extremely bad with winds above 70 kilometres per hour, the tarp-and-scaffold structure can turn into a giant sail and become a hazard in itself. If that happens, the tarp "blinds" will have to be pulled back,

The 1980 roofers. PHOTO George Diack, Courtesy of the Vancouver Sun



and Scott Construction project manager Simon Down says "secondary controls" will be put in place—old-fashioned tarps like those used in 1980.

Unlike the work in 1980, which was limited to re-roofing only, the current project is committed to improving the seismic stability of the Cathedral and installing fire sprinklers in the Chancel area, both which can be done most efficiently when the roof is already off.

The drive to create greater earthquake resistance required workers to undertake the riskiest, dirtiest part of re-roofing the Cathedral: they connected the new roof to the existing walls, locking in place the new plywood and steel roof structure to create greater earthquake resistance. To do this, *MacLeod Masonry* of Sechelt brought in a specialist driller (he is currently working on the Parliament Hill buildings) who placed a proprietary drilling rig on the roof and drilled down into the Cathedral's walls in nine locations.

The walls are made of two layers of stone sandwiching rubble (a mixture of stones and mortar) in between. The driller used a hollow pipe with a diamond drill bit to drill through the rubble stone layer. To avoid water leak problems inside the Cathedral's old walls, he drilled dry, without the advantage of water to lubricate and cool the bit. The master driller turned the handle on the drill by hand, sensing changes in the rubble mixture as he went, and therefore when to apply more pressure and when to go slow. The driller worked in two-foot increments, adding two-foot lengths to the drill until it eventually penetrated from the top of the walls down about 30 feet into the Cathedral's foundation. Then he inserted a *dywidag* anchor rod down the hollow drill stem. The rod is a steel anchor inside a fabric sock. Once the rod was in place and the drill stem removed, grout was pumped into and through the sock to expand it, fill any cracks in the rubble, and hold the rod securely, tying the new roof to the foundation and walls.

In the course of the project, workers have encountered hazardous materials, reminders that Vancouver used to be a dirtier, more dangerous place. The previous roof tiles and the felt layers underneath both contained asbestos, so the roofers donned full HazMat gear while removing and disposing of them. The layer of plywood underneath was dirty

and contaminated by lead dust. The lead dust was thickest near the eaves where small openings allow for ventilation under the roof, and the contaminants diminished farther away from the ventilation openings. The surmise is that it is dirt from street traffic and lead from leaded gasoline, phased out from the 1970s to about 1990. Following WorkSafe BC guidelines, the roofers are removing the lead-contaminated wood layers and lead dust. Wearing HazMat gear, they will hepa-vacuum the plywood to remove loose dirt and dust. Then they will spray the plywood with a glue-like coating to seal in any remaining contaminants.

Some paint on the Cathedral was also found to contain unacceptable levels of lead, including the main exterior doors. Unexpectedly, the paint on the Park Room's (the gathering space located on the lower level, north facing with many windows looking out on the neighbouring Park Place property) door frames also registered above the acceptable lead limit—albeit just barely above. The Park Room woodwork was last painted only 15 years ago, and even in that short time paint standards have become much more stringent. The expense and time to safely clean these surfaces was added to the project's to-do list.

Committed to being good stewards of its heritage building, the project team has adjusted the schedule to allow for safe, thorough work. Roof work will continue through March/April 2016, and only then will workers be able to work on installing the bell spire, with final assembly likely in June 2016. The kitchen expansion is generally on schedule with completion planned for mid-September.

Staff can return to the building and the parish can return to using the sanctuary on Sundays when high dust levels are no longer a problem, which, at press time, seemed likely by early November. Meanwhile the Century Plaza Hotel's Burrard Ballroom has been booked as alternate worship space. All are welcome to join the parish for worship there during this pilgrim season away from its Cathedral home.

To find out more about the *Raise the Roof, Ring the Bells, Feed the Hungry* campaign and project, please visit www.raisetheroofthecathedral.ca or contact Emily Pritchard, Director of Stewardship and Capital Development at Christ Church Cathedral by telephone at 604.682.6545. ♦

THIS MONTH IN HISTORY

compiled by Anglican Archivist Melanie Delva

35 years • 1980 Dalai Lama visits Christ Church Cathedral.

20 years • 1995 The diocese creates new technology committee to help Anglicans "find their way along the electronic superhighway."

10 years • 2005 After 15 years, the Diocesan Stewards in Action (SIA) program is discontinued.

5 years • 2010 Archbishop Desmond Tutu retires.

Pride Sunday 2015 at St. Paul's

RANDY MURRAY
Diocesan Communications Officer & Topic Editor

2015 was a different kind of year for Pride participation in the diocese of New Westminster. For almost a decade Christ Church, the Cathedral Church of the diocese has been the home of the Anglican Pride festivities with a Celebration of the Eucharist at 8 am. This liturgy featured the Service of Light, a moving ceremony when and where the two Altar candles and six additional candles in a rainbow candle holder situated on the altar are lit, representing: fear, violence, AIDS, hope, healing, community, courage and resurrection. The worship was traditionally followed by breakfast and then there was some organizing of a contingent to participate in the parade following the community meal. However, this year the Cathedral was unavailable as the building is closed for renovations and due to some new regulations regarding the registration of groups and organizations as parade participants, the diocese

and in fact parishes were unable to participate. It is hoped that a resolution successfully presented to and carried by Diocesan Council in an upcoming meeting will enable a return to full participation in the parade by a diocesan group or groups for 2016.

Even though Anglican participation in Vancouver Pride 2015, didn't go as smoothly as hoped, the Parish of St. Paul's in Vancouver's West End neighbourhood located on Jervis Street, a block north of Davie, was glad to host the 2015 service. The event began with a sumptuous breakfast buffet served in the St. Paul's hall at 8:30 am. The granola, yogurts, pastries, and lots of seasonal fruit were all fresh and delicious but the feature of the table were the plentiful slices of rainbow bread baked by long time parishioner and current Church Committee member-at-large, John Wilson.

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The community and guests gather in the hall for breakfast. PHOTO Randy Murray



The Pride Day breakfast spread before the Eucharist. PHOTO Randy Murray



The star of the show, John Wilson's Rainbow Bread. PHOTO Randy Murray



New Annual Vocations Day To Be Held

Have you ever wondered if you might be called to be a priest or a deacon? How do priests and deacons discern that call? What kind of training do you need? What kind of work would you do if you were ordained?



These questions and more will be explored at the first annual Vocations Day to be held on Saturday, November 7, 2015. Bishop Melissa Skelton has said "In the diocese of New Westminster we want to bring new energy in encouraging gifted, capable people to explore whether priesthood or the diaconate might be their calling." This day is being designed in order to open up the possibility of ordination to those who have not yet considered it and to assist those who are already considering it to take the next steps.

The Book of Alternative Service (BAS, page 631) reminds us that, "The Holy Scriptures and ancient Christian writers make it clear that from the apostles' time there have been different ministries within the Church"

including the laity, deacons, priests, and bishops. All Christians are called to embrace our baptismal vows and participate in the mission of God. Some are called to additional vows and distinct roles within church communities. A Church that is self-renewing is attentive to leadership development, including developing ordained leaders.

At the day, there will be a chance to hear what the bishop is looking for: strong leaders who might be called to ordination; a panel discussion with priests and deacons discussing their own processes of discernment time in small groups; and the opportunity to ask questions. Additionally, practical information on the steps to ordination will be provided.

WHO Anyone discerning a call to ordination, at any stage in the process from "just curious" to "postulant"

WHEN Saturday, November 7, 2015
Gathering at 9 am
Begins at 9:30 am until 3 pm
Lunch provided

WHERE The Synod Offices
at 1410 Nanton, Vancouver

LEFT Rose was the first of the three homilists. MIDDLE Leslie was the second of the three with his offering, *Pride and Prejudice*. RIGHT Rector of St. Paul's, the Rev. Jessica Schaap, "The Peace of God be always with you." PHOTOS Randy Murray



William's address competed the homiletic presentation.
PHOTO Randy Murray



Pride Sunday 2015 at St. Paul's

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St. Paul's warden, Tim Conklin. PHOTO Randy Murray



At 10 am the Eucharist began in the sanctuary presided over by St. Paul's incumbent, the Rev. Jessica Schaap. On a Sunday morning St. Paul's offers three different liturgies at 8 am, 9:30 am and 11 am but for Pride there was just the one Celebration of the Eucharist. The service was well attended with many members of the St. Paul's community present but also a fair number of visitors who were made to feel very welcome. In the Pride Prayers and Announcements publication for the Ninth Sunday after Pentecost, page 4 served as a dedicated welcome page and read:

Welcome to our Parish on this Vancouver Pride Celebration

We are honoured by your presence among us
And greet you as part of our family and
as members of the Body of Christ

On this Pride Day Breakfast and Celebration of the Holy Eucharist, we offer a special welcome to all Gay, Lesbian, Bisexual, Transgender, Genderqueer and Two-Spirit people.

All God's fabulous children, regardless of gender identity or gender expression are welcome here — **always!**

At St. Paul's, appropriate attire means
that people dress as they feel most comfortable.

Do feel free to introduce yourself
and let others know your preferred pronoun.

The liturgy was the Choral Eucharist Celebration from the Book of Alternative Services. The homily consisted of

three reflections from members of the parish who had been asked to speak briefly to the congregation about times in their lives when they had felt the presence of God. Rose was the first to speak and she positioned her reflection within the metaphor of dance and dancing. In a reflection that he titled *Pride and Prejudice*, Leslie spoke of his 21 years at St. Paul's and how he has arrived at a deeper and divinely inspired understanding of diversity based on the extraordinary people that have come into his life through St. Paul's. William said that for him God is always present so there hasn't been a specific event or period when and where God has been more present than at other times. He shared his view that, "worry is a terrible thing" and that "living life with God as part of that life makes me happy."

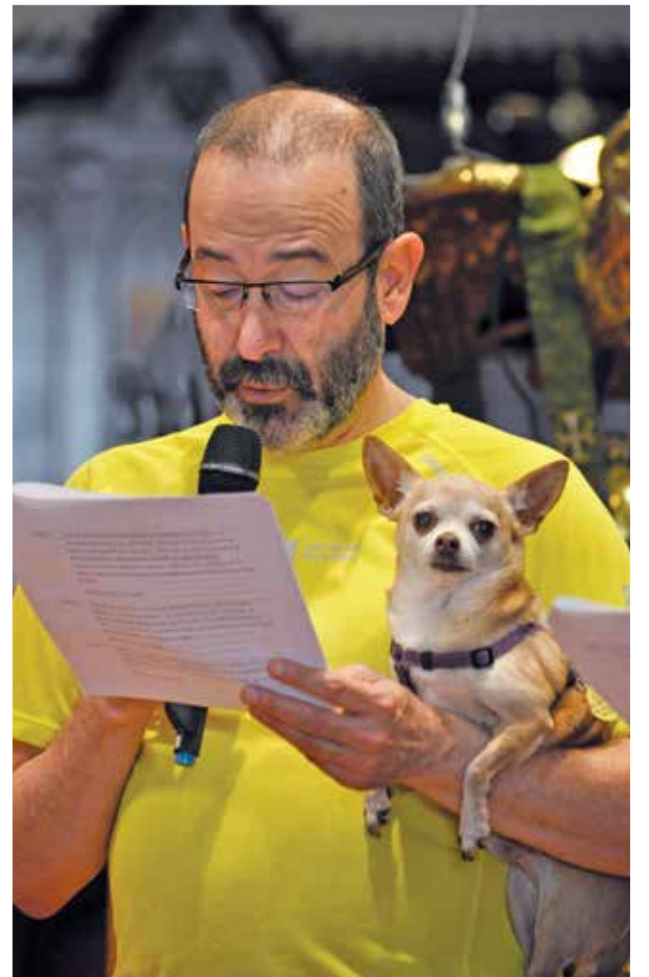
Five human members of St. Paul's faith community and a canine member offered the intercession.

A vocal quintet and organist, Michael Blais led the music of the Choral Eucharist. The hymns, acclamations and Communion music were sung enthusiastically by the Pride service congregation.

Just prior to the Dismissal, warden Tim Conklin resplendent in rainbow knee socks went up to the lectern, welcomed the congregation and thanked everyone for gathering to worship on Pride Sunday.

Many thanks to Tim, Jessica and the Parish of St. Paul's for hosting this year's Pride service, helping continue the tradition of inviting and welcoming **all** into "our family and as members of the Body of Christ." ✠

LEFT The community exchanges the Peace. RIGHT One of the intercessors seems to have noticed the camera. PHOTOS Randy Murray



The intercession. PHOTO Randy Murray



Archive Pallor

LYNDON GROVE

Christ Church Cathedral, Former Topic Editor & Author of Pacific Pilgrims

Sometime in 1978, as the diocese of New Westminster approached its 100th year, it was decided there should be suitable celebrations. And so, the Diocesan Centennial Committee was formed, with the ruthless punster Conrad Guelke as chairman.

A central project for the committee was the publication of a diocesan history. It was thought retired Archbishop and Metropolitan Godfrey Gower would write it. It turned out, however, that Archbishop Gower (Godfrey New Westminster from 1951 to 1971) had a concept for the book, and some historical notes, which he was prepared to share with someone who would actually put the words on paper. Suddenly I felt all eyes, not least Gower's and Guelke's, fastened on me.

This was not the best time to take on an assignment of this size. I was then attached to a communications company that had just opened an office in Edmonton, and while I would be flying to Vancouver occasionally, it was expected that I would spend most of the year within walking distance of Jasper Avenue.

But I liked and admired Archbishop Gower, and could imagine spending rewarding time with him; besides, I have always had trouble saying no, and anyway, there was Guelke staring forcefully at me from the head of the boardroom table.

Archbishop Gower's concept was simple: he said, "The history of the diocese can be told best through its bishops and deans." Sounded good to me.

We made arrangements to meet on those times when I would be in Vancouver for a day or two. I had shoved my *Topic* editorial duties onto Cynthia Ashton, who cheerfully swore at me, but I still had some Vancouver responsibilities; so, our meetings would be squeezed in along with reports to the public relations firm that was paying me, visits to my parents in the West End, and a check on our house to make sure it was still standing while occupied by our sons and a friend who would later achieve renown as body coach for Madonna.

In Edmonton, I unloaded my Smith-Corona portable at an apartment complex on Bellamy Hill ("Bellamy Hill," mused Ray Torresan, the PR legend who was my boss. "Sounds like the title of a soap opera.").

The building was Edmonton House, and it was the lodging of choice for traveling sports teams, opera companies, and theatre troupes. Residents there, at varying times that year, included Glynis Johns, Ron Moody, Barry Morse, Richard Ouzounian, and a young English thespian named Christopher Gaze.

Back in Vancouver, on my quick in-and-out trips, Archbishop Gower and I met, usually in a room on the lower level of Christ Church Cathedral, where the Synod office was then located. I would carry in a small tape recorder, and begin asking His Grace questions. At the next meeting, I would show him what I had written, based on these interviews. The Archbishop was often surprised, if not horrified, to find quotes from him that he had not intended to appear in print. Finally, he demanded, "Shut that thing off!"

While he was uneasy with some of what I had written, he never demanded I remove anything, and he told some funny stories on himself. Example: After *I Heard the Owl Call My Name* was filmed, with Dean Jagger playing a bishop based on him, a White Rock neighbor asked, "Were those your cope and mitre that Hollywood actor was wearing?"

"Yes," said the Archbishop, "they were."

"Well," said the neighbor, "he looked much better in them than you do."

There were other interviews, with figures who stand large, or deserve to, in diocesan lore, among them Archbishop Ted Scott, Dr. Hilda Hellaby, May Gutteridge, and the wonderful missionary duo Grace Tucker and Margaret Foster; but much more of my time was spent in the dark and dusty Anglican Archives at the Vancouver School of Theology (VST).

The presiding archivist was the Rev. Cyril Williams, an estimable man indeed, but a horrendous automobile accident had left him afflicted with aphasia, which made communicating tricky. Still, I spent many hours in his company, poring through boxes of parish records reaching back to 1879 and earlier. While the sun was beaming down on the University of BC (UBC) campus, I was indoors, developing archive pallor.

From time to time, Guelke would inquire about progress on the project. One day he asked me, "How are we doing on our book?"

I said, "I have some good material from Lambeth Palace on the first bishop of New Westminster, Acton Sillitoe."

The author with Archbishop Godfrey Gower and in the leather case, the dreaded tape recorder. PHOTO Ronald Harrison



November 1, 1979 Holy Trinity Cathedral, New Westminster, 100th Anniversary of Bishop Sillitoe's Consecration. Shown at altar from left to right: Archdeacon Charles Wilkins, Archbishop Godfrey Gower, Rector Louis Rivers, retired Rector Tom Allen, and retired Archdeacon Stuart Foulks. PHOTO Ronald Harrison



"Well," said Guelke, "Acton speaks louder than words."

Back in Edmonton, working the PR scene with newsworthy people from Madame Benoit to Warren Moon, I occasionally skipped out to catch a play at the Citadel Theatre or jazz at The Palms or an Eskimos game at Commonwealth Stadium (Tom Wilkinson, their number one quarterback, liked to read the Bible in his steam bath — which may have helped the team set a world record at the time of 53,000 season's ticket sales for a professional sport's franchise). And around the corner from Edmonton House was All Saints Cathedral, Wayne Gretzky's church when he played for the Oilers.

But the deadline and Guelke were bearing down. The book had to be ready for the launch of Centennial celebrations in November, and it was already late summer. I gathered my scribbled notes and taped interviews and began assembling the story in places from the Clift Hotel in San Francisco to the Matador Motor Inn in Moose Jaw. Torresan, a robust Roman Catholic, said, "It amuses me to see you working so hard on that when we're the ones who are going to Heaven."

The manuscript finally approved, and a title chosen (Guelke liked *Pacific Pilgrims*) we started looking for a publisher. Scott McIntyre was interested, but there was no possibility of the book being printed by Douglas & McIntyre in time to meet the diocese's schedule. Tudor Ommaney, the committee treasurer, began working out costing and pricing that would allow us to print the book privately and break even, or possibly bring in a dollar or two.

Then, with calendar pages rapidly turning, a cooperative arrangement was made with publisher Peter Zebroff

The Diocesan Story, Strangers and Pilgrims, Keith Gilbert and Lesley Godwin as Bishop and Violet Sillitoe (Orpheum Theatre November 29, 1979). PHOTO Ronald Harrison



(his earlier success had been with a series of books on yoga, which is why his house's colophon, appearing on *Pacific Pilgrims*, is a silhouette of a yoga practitioner in the lotus

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Order of the Diocese of New Westminster Nominees for 2015

The Seventh Investiture of New Members

Here are the two lists of folks in the diocese of New Westminster who have accepted the nomination to be invested into the Order of the Diocese of New Westminster (ODNW), at 4 pm on November 1, 2015, at the Massey Theatre (735 8th Avenue) in New Westminster.

LEFT Christ Church Cathedral server, Vincent Carey and executive archdeacon of the diocese, the Ven. Douglas Fenton prepare the ODNW medal and ribbons for the investiture in 2013. PHOTO Randy Murray RIGHT The Medals are laid out in 2011. PHOTO Wayne Chose



Members of the 2012 class prepare for the official group photo. PHOTO Randy Murray



Parish Nominees

- Mrs. Carreen Adams • *St. Thomas, Vancouver*
Mr. James Baldo • *St. Michael, Vancouver*
Mrs. Celia Barone • *St. Timothy, Burnaby*
Ms. Judy Barteluk • *St. Mary the Virgin, Sapperton*
Mrs. Jackie Betts • *St. Dunstan, Aldergrove*
Mrs. Julie Boardman • *St. Clement, North Vancouver*
Mrs. Diana Bragg • *St. Philip, Dunbar*
Mrs. Marion Burnett • *All Saints, Ladner*
Ms. Kathy Campbell • *St. Agnes, North Vancouver*
Mrs. Jennifer Cheung • *St. Matthias—St. Luke, Vancouver*
Mr. Jim Claydon • *St. Alban, Burnaby*
Ms. Pat Dempsey • *St. David, Delta*
Ms. Flo Ferguson • *St. Barnabas, New Westminster*
Mr. Lee Foulds • *St. Helen, Surrey*
Mr. Chris Funston • *St. Stephen, West Vancouver*
Mr. Bryan Haas • *St. John the Baptist, Sardis*
Ms. Heather Hamilton • *St. Faith, Vancouver*
Mrs. Joan Harris • *Church of the Epiphany, Surrey*
Mrs. Dorina Hjorleifson • *Holy Spirit Anglican Church, Whonnock*
Ms. Carolyn Iker • *St. John the Evangelist, North Vancouver*
Mrs. Maggie Kerr-Wilson • *St. Catherine, Capilano*

- Mr. Gerry Kozol • *St. George, Maple Ridge*
Mr. Alf Lam • *St. Helen, Vancouver*
Mrs. Sylvia Laughlin • *All Saints, Agassiz*
Mrs. Letta Lewis • *Holy Trinity, White Rock*
Ms. Pam Martin • *St. Mark, Vancouver*
Mrs. Mary McIntyre • *All Saints, Mission*
Mr. Doug McRae • *Holy Trinity Cathedral, New Westminster*
Ms. Moira Morgan • *Christ Church Cathedral*
Mrs. Theresa Odishaw • *St. Francis-in-the-Wood, West Vancouver*
Ms. Kerri Onken • *St. Matthew, Abbotsford*
Mrs. Brita Owen • *St. John, Shaughnessy*
Mrs. Nancy Paulin • *St. George, Fort Langley*
Mrs. Janet Pavalkovic • *St. Stephen the Martyr, Burnaby*
Mrs. Doreen Pewsey • *St. Christopher, West Vancouver*
Mrs. Olive Pociwuschek • *St. Mark, Ocean Park*
Mr. Jim Riley • *St. Anne, Steveston*
Mrs. Alberta Rudolf • *St. Michael, Surrey*
Mr. Larry Scherban • *St. Alban, Richmond*
Ms. Cathryn Schultz • *St. Paul, Vancouver*
Mrs. Beth Scott • *St. John the Divine, Maple Ridge*
Mr. George Shimizu • *Holy Cross, Vancouver*

- Ms. Shelagh Smith • *St. Anselm, Vancouver*
Ms. Norma Stephenson • *All Saints, Burnaby*
Mr. Keith Stevens • *St. Hilda, Sechelt*
Mr. Peter Symons • *St. James, Vancouver*
Ms. Mary Tassell • *St. Martin, North Vancouver*
Mr. Ken Thomson • *St. Laurence, Coquitlam*
Mr. Ted Tisdale • *St. Thomas, Chilliwack*
Dr. Priscilla Turner • *Holy Trinity, Vancouver*
Mr. Terry Walton • *St. John the Apostle, Port Moody*
Mr. Barry Whaites • *St. Andrew, Langley*

Bishop’s Nominees

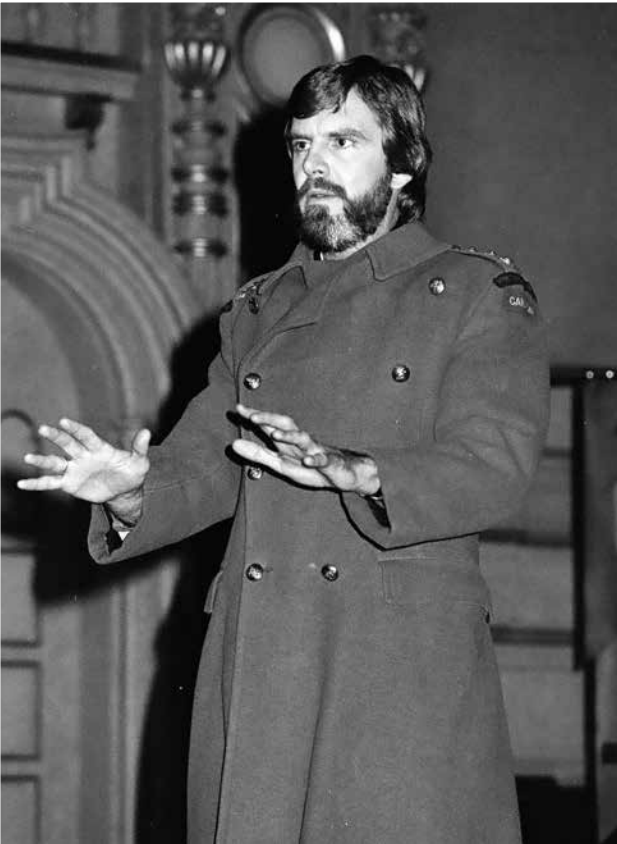
- Mr. Bill Betts • *St. Dunstan, Aldergrove*
Mr. Peter Goodwin • *St. James, Vancouver*
Mrs. Denise Hambidge • *All Saints, Ladner*
Mrs. Karol Henrotte • *All Saints, Agassiz*
Mr. Doug Ibbott • *St. James, Vancouver*
Mr. Gary Kenwood • *Christ Church Cathedral*
Mrs. Dorothy Mash • *St. Mark, Ocean Park*
Miss Elizabeth Murray • *St. James, Vancouver (St. David’s, Delta)*
Mr. Tony Sauder • *St. Catherine of Alexandria, Port Coquitlam*

Archive Pallor

CONTINUED FROM PAGE 6

position).
A print run was put in place, an order for a quantity of books that Archbishop Somerville viewed with trepidation. “I hope,” he said, “that I’m not going to spend my retirement years pushing a wheelbarrow full of books from parish to parish.” *Pacific Pilgrims* arrived to modest success—a few good notices, some shelf space at Duthie Books (Archbishop David and I were longtime habitués of the Robson Street store, and Bill Duthie was a generous man), and a nomination for a BC Books Award (it didn’t win).
There was also a stage version of the history, directed by Brian Haigh and presented at the Orpheum Theatre. Keith Gilbert and Lesley Godwin played Acton and Violet Sillitoe, Keith squeezing a concertina, Lesley singing, *I’m Only a Bird in a Gilded Cage*.
Meanwhile, I was delegated to appear at rummage sales and strawberry teas throughout the diocese, occasionally giving short readings—not the most glamorous of book tours. A memorable moment came one Sunday at St. Margaret of Scotland. The Rev. Derrick Spilman, unaware that I was in a back pew, held up the book and said something like, “Well, I suppose it’s all right, but overpriced. Two forty-nine would be more like it.”
The diocese of New Westminster is now 14 years away from celebrating 150 years of service. It is 36 years since *Pacific Pilgrims* was published, and no one would deny that these have been an interesting 36 years. It seems time to begin preparing a new history of the diocese. But don’t call me. I’ve just gotten over my archive pallor. ✦

LEFT The Rev. Keith Gilbert as Sillitoe doin’ a little “acton.” RIGHT Lesley Godwin as Violet Sillitoe sings, *I’m Only a Bird in a Gilded Cage*. PHOTO Ronald Harrison



Welcome the Refugee Among Us, Sorrento Centre

MARGARET MARQUARDT
Chair, Eco-Justice Unit of the Diocese of New Westminster

Families tell us that they couldn't have imagined such a place as Sorrento Centre.

They absolutely love the gifts of: a week of care for their children, wonderful food, time to reflect with other adults, casual conversations with others over meals and watching their children play freely in the Shuswap. The session held July 26 to August 1, 2015, marked the fourth year the diocese of New Westminster has funded this program, inviting four families to Sorrento.

Dr. Mambo Masinda (who arrived as a refugee from the Democratic Republic of the Congo in the 1980s) and I co-led this program. Mambo is presently a Settlement Worker with the Burnaby School Division and I'm working with Burnaby Neighbourhood House as an Outreach Worker to isolated families with young children.

This year we welcomed two Muslim families: one Iranian, and the other Bosnian/Albanian. The other two families were from Togo and Eritrea, Africa.

Mambo was able to bring a niece and nephew who had lived in a refugee camp in Uganda, but for the past two years have been living in BC. All together we had 7 adults and 12 children (6 teenagers). The children and youth soon bonded as they went off to their morning and evening programs and hangout afternoons at the beach. We also took a trip to Margaret Falls nearby Sorrento. Hanif, a father from Iran immersed himself in the waters of the falls. It was a sacred moment watching him.

Mambo and I gathered each morning with the adults and welcomed them into a safe place, building trust and inviting the sharing of stories. We have found over the past four years that this is truly a healing circle as the participants speak of their homeland and the experiences that brought them to Canada. At these sessions we looked at the values we grew up with in the lands and in the families we had been formed by, and the values we live by today. We created a sacred space in the room as we gathered each morning, and lit a candle surrounded by symbols of our faith and creation. When each person chose to speak, they were invited to take one of the symbols, signaling their opportunity to speak without interruption. Offering the gift of their story, listening, receiving and giving trust and confidentiality was a mainstay of our time together. We lived and practiced the hope within us. As well as singing together in the African languages of Mena and Swahili, we created a prayer which we recited as we gathered and concluded each day:

"God, give us the courage, guiding us with our families, to create a world of peace, as we listen to the voices coming from the wider community."

Mambo and I are in conversation with Sorrento Centre, looking at connecting with refugee families who live in the interior of British Columbia and are connected to faith communities. It would be a delight to see how this model of welcoming the stranger among us could be spread. ✦

At the beach. PHOTO Margaret Marquardt



LEFT Mambo Masinda with Alu at Margaret Falls near Sorrento Centre. RIGHT Hanif immersed in the waters of Margaret Falls. PHOTO Margaret Marquardt



LEFT Families singing in Mena and Swahili at the Sorrento Centre skit night. Left to right: Dorianne, Maryam, Muzit, Margaret Marquardt, Mambo Masinda and Hanif. PHOTO Denis RIGHT Honey with Yasina and Albi. PHOTO Margaret Marquardt



Margaret, Muzit, Maryam and Hanif. PHOTO Denis



Maryam, Muzit, Honey holding Yasina, and Albi. PHOTO Margaret Marquardt



Families enjoying a Sorrento Meal. PHOTO Margaret Marquardt



LEFT Anderson Creek salmon stream at Hi-Knoll Park in Surrey (a gift to the Ecclesiastical Province from the late Doris Skelton). RIGHT The Eucharist on the stone altar at St. Anselm's in Pacific Spirit Park. PHOTOS Laurel Dykstra



“First Nations, have a holistic worldview being part of land and relationship to Mother Earth in a real, familial and animate way. Our values and beliefs tell us to take care of our own Mother on whom we depend for sustainable living.”

Brander McDonald,
Indigenous Justice Ministries Coordinator,
diocese of New Westminster

Salal & Cedar Watershed Discipleship Community

LAUREL DYKSTRA

Salal and Cedar Watershed Discipleship Community is a new ministry of the diocese of New Westminster to help Anglicans and others live out the Fifth Mark of Mission: “To strive to safeguard the integrity of creation and sustain and renew the life of the earth.”

This new project, under the leadership of the Rev. Laurel Dykstra, includes outdoor Eucharist, education, advocacy, activism and a liturgy team who visit congregations with a service and activities tailored to each community as well as integrating the symbols and species of the Fraser River—Salish Sea watershed.

Therefore with angels and ancestors, orca and salmon, salal and cedar, bear and raven we join our voices with all creation in their unending honour song: *Holy, holy, holy...*

Since our start date of July 1 we have been busy. Individuals from different parishes and denominations have met

in various configurations to celebrate the Eucharist, share a meal, learn about our drinking water supply, support Indigenous people who oppose pipelines on their territory, visit farms and wilderness areas, and renew our baptismal vows. In our adventures we have encountered mosquitoes, eagles, raccoons, and an aggressively friendly duck. We have learned about many native and cultivated plants, and in the recent windstorm a falling tree narrowly missed members of our group.

Our plan for the first year includes short-term partnerships with different groups and organizations to see what we learn and what relationships grow. Our first ministry partnership is with St. Anselm parish with their community garden and unique location in Pacific Spirit Park. St. Anselm is providing office space and we are helping them to explore and deepen their relationship to place. Possible future partners and projects include, water and salmon, and support of agricultural guest workers.

We try to make our community accessible to as many bodies as possible, all ages, attention spans, genders, budgets, families and abilities are welcome. We post information about transit, terrain and toilets but if you have other accommodation needs or concerns please contact us to see if what we are doing is a good match for you.

Upcoming events include: making sacramental wine from local grapes, an anti-oppression workshop called *Compassionate Intervention*, and we have support from the national church for an environmental justice leadership camp for youth in the summer of 2016. Community members are working on: writing prayers, Godly Play-style curriculum, and organizing a film screening.

If you would like to join us for worship or other events, visit our website at www.salalandcedar.wordpress.com, like us on Facebook, join our mailing list or give us a call at 778.885.WILD or 778.885.9453. ☙

LEFT Lois Boxill and her son Jaden learn about our drinking water on the Lower Seymour Watershed Tour. PHOTO Laurel Dykstra RIGHT Laurel Dykstra at a rally to support the Unist'ot'en Camp, a Wet'suwet'en traditional house, garden and healing centre built on proposed Enbridge and Chevron pipeline routes. PHOTO Marion Allaart



“There’s something good and right about being outside, as opposed to being inside which is actually quite exclusive, being outside you’ve opened your circle of prayer to anyone who wants to come in.”

Aaron White, 614 Community



“It was a privileged feeling to be there in the forest on Saturday morning, peaceful, and blessed.”

Dora Harvey, St. Catherine

Lini Hutchings, Ben Hutchings, Pat McSherry, Laurel Dykstra, Myriam Dykstra, Sarah Bjorknas and Jason Wood. PHOTO Laurel Dykstra



Takuji Yamada samples produce from the Faith House garden. PHOTO Laurel Dykstra



“Congratulations on this wonderful and inspiring project!”

Ched Myers, Bartimaeus Institute

Margot Hutchings lays the altar at Rice Lake. PHOTO Laurel Dykstra



“I feel passionately and vibrantly that our environment is foundational, as I don’t have time and energy to do everything, this ministry is essential and we are putting our money into this program.”

Alecia Greenfield, St. Clements





Bishop Melissa & Eric's Wedding Album

Many of you know that the 9th Bishop of the diocese of New Westminster, the Rt. Rev. Melissa Skelton was married this past summer. Bishop Skelton married Eric Stroo, a deacon in the Episcopal Diocese of Olympia (in Washington State) who in his professional life is a family and relationships counselor.

The wedding took place at 3 pm on August 15, 2015, at St. Catherine's Episcopal Church in Nehalem Oregon located near Cannon Beach. The Rev. Ann Fontaine officiated. Invitees were family members and a handful of friends.

The reception dinner was outside under a tent on the church lawn right after the service. The Matron of Honour was Bishop Skelton's sister Pamela Bagnall and Eric's Best Man was John Pierce, a friend from Eric's days at Microsoft.

Bishop Melissa and Eric enjoyed a week's honeymoon on Vancouver Island compliments of her former parish in the Episcopal Diocese of Olympia, St. Paul's, Seattle

Many thanks to Bishop Skelton for sharing these photos with *Topic* readers.

Most of the photos were taken by Bishop Skelton's

- brother Jeff Skelton and mixed in are some cell phone shots and selfies. ✕
- 1. Eric and his daughter Sara at the Rehearsal Dinner.
 - 2. Eric's son Hans at the Rehearsal Dinner.
 - 3. Bishop Skelton on the beach Saturday morning, August 15.
 - 4. Cannon Beach, Oregon with Haystack Rock on the horizon.
 - 5. Emma and Bishop Skelton's daughter-in-law Emily Rundlett before the service.
 - 6. Emma with her great-uncle Jeff Skelton and her great-aunt Barbara Skelton before the service.
 - 7. Bishop Skelton's son and granddaughter, Evan and Emma Rundlett in the nave before the wedding liturgy.
 - 8. The witnesses, Pamela and John, process in.

- 9. The bride prepares to process.
- 10. The couple processes in.
- 11. The happy couple takes a pew.
- 12. The marriage ceremony.
- 13. The exchange of vows.
- 14. The Blessing.
- 15. The newly married couple processes out.
- 16. Sisters.

More photos on page 12...



Bishop Melissa & Eric's Wedding Album

- CONTINUED FROM PAGE 11
- 17. Barbara Skelton, Bishop Melissa, Eric Stroo and Jeff Skelton.
- 18. Emily, Bishop Melissa, Eric, Evan and Emma.
- 19. With daughter-in-law Emily Rundlett.
- 20. Emma at the reception.
- 21. Cake at the reception.
- 22. With Emma at the reception.
- 23. Newlyweds Selfie.



17.



20.



18.



19.



21.



22.



23.

GROWING COMMUNITIES OF FAITH

Growing Communities of Faith

RUTH MONETTE
Director for Mission & Ministry Development, diocese of New Westminster

Since I joined the diocesan staff, I have made an effort to attend our weekly Staff Eucharists. Back in seminary, I got the concept (but not really the practice) that sometimes half the “work” of worship was the discipline of showing up. Even when nothing about that particular style of worship was “my thing.” Also, my belief is that being the Body of Christ—as a diocese, in our parishes—is really what all my work, all our work, is about and especially on the crazy busy days I need to take in the Body of Christ so that I can be part of the Body of Christ.

Back at 401 West Georgia, we gathered for Eucharist around a small altar at one end of the Conference Room—in a semi-circle of chairs. The priest (either a member of staff or one of our Regional Deans or Archdeacons) would wear a stole over their street clothes and we’d pass the elements to one another. It was intimate and informal.

Among the changes we made when we moved to 1410 Nanton was shifting our worship time so we could join the Parish of St. John at their mid-week Eucharist (at 11

am on Wednesdays—you can come too if you’re in the neighbourhood). Their pattern is to use the side chapel in their beautiful church—a chapel with creaky pews and an east-facing altar up against the wall. From this altar, the priest (wearing alb, stole and chasuble) says the Eucharistic prayers with his or her back to the congregation and we take bread and wine from the altar rail. It is more formal and a little less intimate.

I’m writing this in late August (publishing deadlines) and because of my vacation I’m only two weeks in. Maybe by October when you read this, I’ll feel differently. But here’s what I’ve noticed in two weeks.

First, neither of our two celebrants had celebrated the Eucharist at a wall-facing altar before because in so many of our churches the practice and the altars to do it are gone. In fact, I would guess that many of us haven’t been participants in worship with an altar facing the wall, either. Watching my colleagues figure out this new-to-us space has been interesting. The first time I celebrated a Eucharist this way (years ago

and not at St. John), I felt weird—like I was turning my back on the people in some rude gesture. I kept wanting to turn around, to make eye contact. So far my colleagues are doing a better job resisting that temptation than I did.

The second thing I’ve noticed is that there’s something about all of us—priest and people—facing the same way that unites us. God isn’t really (or exclusively) at the altar, but it feels like we’re all engaged in the same action differently than when we stand in a circle. Maybe it is precisely because there’s no one to make eye contact with or maybe it is because facing the same direction takes away the temptation to feel as if the priest and people are praying responsively, almost to each other instead of to God.

I’m not saying this is the only way I want to participate in the Eucharist from now on. Not by a long shot. But what I am very aware of is that by doing something in worship that I, frankly, wouldn’t list as a favourite practice actually lets God work in

interesting ways. When I was asked about worshipping with St. John after the move, I’d not thought at all about the location of the altar. If I had, I might have raised it as a concern, assuming that I wouldn’t like it because it isn’t my usual style. And if I’d let the fact that worshipping this way was going to be different, I might have missed out on the opportunity to worship in this different way, to learn what I am learning about myself, about others, and about God.

This feels like such a simple, obvious lesson—yet one I feel like we have to learn and relearn throughout our spiritual lives. How is your parish’s next step (in liturgy or administration or justice or community building) going to ask you to take on something different, something unusual for you? What can we find to appreciate in a practice that we might not particularly love? ✠

Ruth Monette can be reached by email at rmonette@vancouver.anglican.ca

AROUND THE DIOCESE

• Former Church of the Epiphany Sunday School Member Wins Pan Am Gold •

SUBMISSION Heather Melder

What an achievement for Christabel Nettoy at the Toronto Pan American Games where she took gold for Canada in the Long Jump, soaring 6.90 metres on Friday, July 24, certainly a very memorable moment for her.

Christabel was born in Brampton, Ontario in 1991. In 1992, the family moved to Surrey, BC where Christabel attended Harold Bishop Elementary School and later Johnston Heights Secondary School. The same year Christabel's parents Eustace and Genevieve began attending the Anglican Parish of the Church of the Epiphany in Surrey along with Christabel and her older sister Sabrina, another very talented athlete. Eventually Christabel joined the Sunday School where she was an important part of the group. Always eager to participate, she was a wonderful addition for many years. When there were games she played to win. No surprise there!

Her interest and talent in the area of track and field did not surface early. Christabel simply went along with her sister for

practice. After about three years this began to change and Christabel's athletic ability started to emerge. The change meant a different future for her. Christabel was a focused individual, not just in track and field but also academically. It was important to give education the attention it required. That was a family rule. In her final high school year Christabel did not compete so that she could concentrate on graduating. Upon graduation the Arizona State University awarded her a scholarship. Christabel has competed all over the world, winning numerous medals.

Columnist Kerry Gillespie, a sports reporter for the *Toronto Star* referred to her in the article reporting on her gold medal performance as "the best Canadian long jumper there has ever been."

Her Epiphany family are pleased and proud of Christabel's success and all that she has accomplished. We wish Christabel continued success and many blessings. ✦

PHOTO Arum Sports Group



• St. Agnes Receives Canada 150 Grant •

It was announced on Tuesday, July 28 that St. Agnes' Anglican Church in North Vancouver's Grand Boulevard neighbourhood is the recipient of a \$25,000 *Canada 150* grant. The parish applied for the grant in order to continue the ambitious renovation and redevelopment of the kitchen in their parish hall. The kitchen is an important part of the parish's compassionate food service ministry. The funds will also allow the hall linoleum flooring to be replaced and the bathrooms upgraded for wheelchair accessibility. Earlier in the spring it was announced that St. Agnes' had been the recipients of a \$15,000 Anglican Foundation grant for the same project.

In anticipation of the 150th anniversary of Confederation in 2017, the Government of Canada created the *Canada 150* grant program to support community infrastructure projects.

St. Agnes is one of two North Vancouver recipients of a \$25,000 grant, announced by local MP Andrew Saxton. The other is the Royal Canadian Legion Branch 118 for a renovation of their kitchen.

Both facilities are used by *Sharing*

Abundance, the community food outreach ministry led by St. Agnes' deacon, the Rev. Lizz Lindsay.

In the photos, St. Agnes' incumbent, the Rev. Stephen Muir shaking hands with MP Andrew Saxton and Stephen with the Honourable MP and representatives of the Legion. The photos are courtesy of Lida Palar of the Saxton constituency office staff ✦



• Memorial Service for the Reverend Tess Meadows •

The Rev. Tess Meadows. PHOTO Courtesy of Jan Morris

The Rev. Tess Meadows, a deacon canonically resident in the diocese of New Westminster died in her hometown of Minnedosa, Manitoba on June 30, 2015. In mid-July leaders of St. John the Evangelist in North Vancouver contacted her family and they gave their blessing for the St. John's community to celebrate a memorial service for Tess and invite Tess's many friends from around the diocese to attend. The service will take place Saturday, October 10, 2015 at 2 pm at St. John's (220 West 8th Street) in North Vancouver, BC. ✦



• St. Alban, Burnaby Fire Update •

The summer of 2015—hot, dry and flammable—was heading into its final few weeks when diocesan communications paid a visit on August 21. For many of us in the diocese of New Westminster the blue sky and bright sunny days had flown by quickly and June 11 seemed like only yesterday when the report came into the Synod Office that a two alarm blaze had broken out in the rector's office of the 108 year old St. Alban's church building in Burnaby's Edmond's neighbourhood.

The initial concerns were for the team from the alarm company who were working in the building and for the children, instructors and caregivers in the St. Alban's Daycare facility located in the opposite end of the church building from where the fire started. Except for one of the workers being treated for mild smoke inhalation, all those at risk were moved safely from the burning building.

The fire was extinguished, the insurance

adjustor and Firstonsite Restoration were called and the work of renovation and restoration began on the building that had suffered close to a half a million dollars of damage.

As of this writing in late August, work is progressing very well. The south face of the church has been cleaned, stripped and a new plywood skin and new windows constructed and installed. Some of the flooring damaged by smoke and water has been replaced and the sanctuary ceiling boards have been painted white which really makes the room "pop." The chancel and rector's office have been re-framed and were finished in September.

If you've missed this summer's coverage of the St. Alban's fire and renovation it can be found on page 18 of the September 2015 issue of *Topic*. For much more current information about the St. Alban's restoration please visit the diocesan website at www.vancouver.anglican.ca. ✦

LEFT Firstonsite Restoration crew finishing off the plywood sheeting on the church's south face. RIGHT Measuring around the newly installed rector's office window. PHOTOS Randy Murray



Lincoln, the Firstonsite Restoration crew chief assesses the work. PHOTO Randy Murray



LEFT The state of the rebuilt chancel on August 21. RIGHT A view of the sanctuary facing north from the chancel displaying the new white ceiling boards. PHOTOS Randy Murray



AROUND THE DIOCESE

• The Hineni House at St. Margaret’s, Cedar Cottage •

SUBMISSION Anita Fonseca

There comes a time in our lives when space for vocational understanding, a deeper spiritual connection, and intentional service makes the difference between living and surviving. For many years the Parish of St. Margaret’s, Cedar Cottage had been praying and envisioning a program that would provide this space for young adults, and today that dream has come to life.

The Hineni House is an intentional community for young adults that will allow them the much-needed space to explore and grow in understanding of who they are in God’s world, and what they might do in it. For nine months, the five members will be able to be mentored, learn and engage discernment through the lens of their vocational and spiritual calling, use spiritual direction and counselling resources, strengthen interpersonal skills, discover and practice their rule of life, serve within the context of St. Margaret’s and/or the wider community, among many other wonderful opportunities and fascinating learning experiences.

Hineni (or הִנְנִי as seen in the Hebrew text) literally means, “I am here.” In the Old Testament it is understood in a spiritual sense that indicates disposition and readiness to serve. It was Moses’ response to God when he was called from the burning bush; it was Abraham’s response when he was divinely tested, as well as many others. There are at least eight Hineni accounts in the Old Testament. Hineni House hopes to be a refuge for those wanting to say the words, but needing the space and guidance to do so.

Early this August, the Hineni board hired Anita Fonseca as parttime Community Director, whose goal is to ensure that

Hineni is a sustainable part of the parish, as well as oversee and guide the systems in place for the program. Chilean-born, Anita is a 2015 graduate from Eastern Mennonite Seminary (Harrisonburg, Virginia) and has studied for many years the intersection between spiritual practices, emotional healing and neurobiology. She was the first graduate in the history of her Seminary to ever study these connections in depth, and is now a Master of Theology (ThM) student at the Vancouver School of Theology (VST), where she is deepening her knowledge in this unique field. She is passionate about helping others heal, facilitating their balance, allowing them to discover their rhythm and rule, and effectively guiding them with both spiritual and counselling tools and techniques. Anita is very excited to be a part of the team, and is looking forward to meeting the house members with whom she will be working.

Many authors have written about the importance of spaces to breathe, discern and share, and one such is renowned theologian Henri J. M. Nouwen who wrote in his book *Discernment* that, “Jesus was deeply connected to the earth on which he walked. He observed the forces of nature, learned from them, taught about them, and revealed that the God of Creation is the same God who sent him to give good news.” For that and many other reasons, the board and staff are excited about this program and they look forward to its starting date on November 1. Young adults (Christians and non-Christians) who are interested are encouraged to visit www.hinenihouse.org or email questions to hinenihouse@gmail.com. ✚

Hineni House at 3888 Dumfries in East Vancouver. PHOTO Randy Murray



Anita Fonseca. PHOTO Anita Fonseca



• God in a Post-Religious Time with Diana Butler Bass •

The headlines are clear: religion is on the decline in North America as many people leave behind traditional religious practices. On Monday, October 19, 2015, Diana Butler Bass will explore ways in which what appears to be a decline actually signals a major transformation in how people

understand and experience God, along with the ways churches can respond to and participate in this shift. Author of *Christianity After Religion*, Diana Butler Bass’ next book, *Grounded: Finding God in the World* will be released in October. ✚

Diana Butler Bass • God in a Post-Religious Time

DATE Monday, October 19, 2015

REGISTRATION Register now online at www.tinyurl.com/God-in-a-Post-Religious-Time
Online Registration Fee: \$20
Online Registration Deadline: Wednesday, October 12, 2015

LIMITED SEATING AVAILABLE
If space remains after online registration closes it may be possible to register in advance and pay at the door. If available, the at the door registration fee will be \$25. Check the registration page after October 14 for details.

PAYMENT By Cheque • Payable to the Diocese of New Westminster
Mailed to • God in a Post-Religious Time, 1410 Nanton Avenue, Vancouver BC V6H 2E2

By Credit Card (VISA or MasterCard only) • By phone only, by calling the Synod Office of the diocese of New Westminster at 604.684.6306 ext 228

SCHEDULE 9 am • Coffee and Hospitality
9:30 am to 12:30 pm • Addresses and Discussions

Please note that lunch is not provided at this event



SPONSORS Vancouver School of Theology, Christ Church Cathedral, St. Andrew’s-Wesley United Church, St. Andrew’s Hall, and the Anglican Diocese of New Westminster

For more information or registration by phone please contact Christ Church Cathedral at 604.682.3848

• Staff Check-In August 26 •

The staff of the Synod Office of the diocese of New Westminster gathers on Wednesday mornings (the day when almost always everybody is present) at 9:15 am for a brief check-in. Wednesday, August 26 was the first time since the move from 401 West Georgia to the newly renovated offices and gathering space at 1410 Nanton Avenue that more than 90% of the staff were pres-

ent. The Rev. Ruth Monette, Director for Mission and Ministry congratulated the staff on how efficiently the vacation time was managed in the summer of 2015 and announced that in recognition of that, and other milestones, there would be an ice cream sundae bar set up after the 11 am Eucharist. ✚

In the photo, we see the staff standing in a circle in the Trendell Lounge, a space shared by the Parish of St. John’s, Shaughnessy and the Synod Office. PHOTO Randy Murray



“The Hineni House is an intentional community for young adults that will allow them the much-needed space to explore and grow in understanding of who they are in God’s world, and what they might do in it.”

AROUND THE DIOCESE

• Smoke on the Mountain at Pacific Theatre •

SUBMISSION Andrea Loewen

Praise the Lord and pass the hymns—Pacific Theatre is bringing some good old-fashioned gospel back to Vancouver.

The city's only faith-based professional theatre company, Pacific Theatre located in the lower level of Holy Trinity, Vancouver (in the venerable Chalmer's Building) specializes in plays that explore the spiritual side of life—with a season that ranges from family fun to riskier work, *Smoke on the Mountain* falls in the first category.

Taking its name from *Psalms 104: 32*, "He who looks at the earth, and it trembles, who touches the mountains, and they smoke," the show takes place at the first-ever hymn sing service of Mount Pleasant Baptist Church in North Carolina in 1938.

A church with a membership of 63 (soon to be 64 after a baptism!) and a young upstart pastor desperate to push them into the modern era, the church has a newly acquired electric light and is skeptical of the concept of a hymn sing. They are visited by the Singing Sanders Family, who regales them with songs and personal testimony.

While the congregation of Mount Pleasant Baptist may be unsure of what they're getting themselves into, the play pokes fun at their old fashioned ways with charm and a clear appreciation for the roots of the story.

The production runs October 9 to November 1 at Pacific Theatre. For more information visit www.pacifictheatre.org. ☿

Damon Calderwood, Gordon Roberts, Matthew Simmons, Mack Gordon and Caitriona Murphy.

PHOTO Damon Calderwood



SONGS WITH FRIENDS
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October 18th, 2015
@ St. Philip's Anglican Church
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Admission by Donation
All proceeds to benefit
Vancouver Hospice Society

• Earth & Spirit at St. Anselm's •

SUBMISSION Harold Munn & Alex Wilson

WHEN Wednesday evenings in October

TIME 7:30 pm

WHERE St. Anselm's, 5210 University Blvd,
across from the UBC golf club

SPEAKERS Christine Boyle, *October 7*
Andrew Weaver, *October 14*
Guy Dauncey, *October 21*
Melina Laboucan-Massimo, *October 28*

Andrew Weaver is among four prominent Canadians who will speak at St. Anselm's this fall.

Justice for the earth and justice for First Nations is the focus of the four-evening series, *Earth and Spirit*, organized by St. Anselm's for October. "If we are serious about God's kingdom," says the Rev. Harold Munn the priest-in-charge, "that isn't just about our private lives. That's about God's whole world. In this series we team up with leaders from other communities. We've asked them to open our eyes, challenge, and encourage the church to prepare for the coming of God's kingdom."

The first speaker is Christine Boyle, who accompanied Naomi Klein on a recent trip to the Vatican. Christine is the director of Spirited Social Change, and a co-founder of Fossil Free Faith. Her talk is entitled, *Faith Responses to a World on Fire*. Andrew Weaver, the BC Green party MLA and a climate scientist, will speak about: *The Political challenges and opportunities for mitigation of climate change*. Dr. Weaver was lead author for the United Nations panel on climate change, is a major international scholar on climate and is a member of the Order of British Columbia. Guy Dauncey is a Victoria-based activist, speaker and prolific author on scenarios about how we can live well in a future without endangering the planet. He will speak on: *The Song of the Universe*. The final speaker is Melina Laboucan-Massimo, a Cree from northern Alberta who is a long-time Indigenous and environmental activist. Since 2009 Melina has been working as a tar sands campaigner for Greenpeace Canada and more recently, since the tragic death of her sister, has been active in the issue of missing women.

"In the church we believe the Holy Spirit is alive and well and challenging us to care as God cares for our world and for those most in need," says Rev. Munn. "That's why we called this series *Earth and Spirit*."

Each evening begins with a hymn related to the speaker's topic, the speaker will respond to questions following their talk, and the evening concludes with a social time when people can chat informally with the speaker. ☿

EARTH & SPIRIT

a speaker series
exploring the relationship
between justice & faith

4 Wednesdays
in October
at 7:30 pm

a speaker series
exploring the relationship
between justice & faith

october 7



Christine Boyle

community organizer,
activist, and
communicator

october 14



Andrew Weaver

climate scientist and
first Green Party MLA
in BC

october 21



Guy Dauncey

author and
climate activist

october 28



Melina Laboucan-Massimo

indigenous &
environmental activist



St. Anselm's
ANGLICAN CHURCH

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info: stanselms.ca/events



LEFT The Ven. John Stephens, Archdeacon of Vancouver welcomes Fr. Michael Fuller to the archdeaconry at his induction liturgy, September 12, 2012. RIGHT On July 30, 2015, Fr. Michael leads the Opening Prayer. PHOTOS Randy Murray

Thanksgiving for the Ministry of Father Michael

RANDY MURRAY
Diocesan Communications Officer & Topic Editor

September 12, 2012, a large congregation gathered in the nave of St. John’s, Shaughnessy (SJS) for a Celebration of a New Ministry liturgy. All were gathered to welcome the newly appointed rector, the Rev. Father Michael Fuller, recently arrived in Canada after serving for many years in the diocese of London. This was an important day in the life of the parish and in the life of the diocese of New Westminster, for after less than a year of interim ministry provided by the Ven. Andrew Pike and the Ven. John Stephens it was time for the parish to begin building a new ministry and a new future.

We now move forward, 35 months later to 7 pm on July 30, 2015, where 60+ people have gathered in the nave of St. John’s, Shaughnessy on a warm Thursday evening for a service of thanksgiving for the three years of Fr. Michael Fuller’s ordained servant-leadership. Many of the parish officers were present, along with: the parish staff; the retired bishop of the diocese, the Rt. Rev. Michael Ingham; the Executive Archdeacon of the diocese, the Ven. Douglas Fenton; a choral quintet; a trumpeter; and director of music/organist, Michael Dirk. This was not the final Eucharist celebrated by Fr. Fuller during his incumbency, as he would complete his ministry commitment at the two scheduled Sunday services, August 2.

The worship July 30 began with an organ prelude, Bach’s *Fugue in G Major*, which led in to the Opening Hymn, *Praise, my soul, the King of Heaven*, enthusiastically sung by the sanctuary party, choir and congregation and featuring the descant line in verse five played skillfully by the trumpeter. This rousing opening did a great deal to dispel some of the melancholy in the room and set the tone for what was truly a *Thanksgiving Service* and *Celebration* of the Eucharist.

Fr. Fuller presided and preached at the liturgy. Following the reading of the Gospel, *Luke 12: 22–31*, he climbed into the pulpit and began his sermon. He looked out at the congregation and asked quietly, “Where to start?” For the next few minutes he spoke to his community sharing things that were on his mind at a very personal level. He said that in his opinion “preaching is not my strong suit, I tend to drone on...” at which point someone in the nave cried out, “Not true!” He said that he feels that he has let St. John’s down and left the job “uncompleted.” He had not been able to do the amount of teaching that he would have liked to do and was not able to redirect the focus of the parish (and the diocese) from “pre-occupation with matters that don’t bring us closer to God.” He wanted to do more to communicate the importance of the sacramental approach to the Eucharist. The importance of the Eucharist then became the subject of his homily.

Fr. Fuller said that, “in consuming the Eucharist we become one with Christ literally... it is the central act of all liturgies...” Our commitment to Christ and to our faith “is sealed by the act of acceptance in taking Christ within us, and all that He is and what He represents... mystery and wonder that we all experience.”

He did share some satisfaction with what has transpired over the three years. “Out of the ashes of St. John’s has emerged a small but committed group of Christians who embrace doubt, celebrate diversity and don’t claim absolute knowledge of the Divine.” It was important to Father Michael to “concentrate on making Christ present in worship and dispense with the entertainment aspect.” In his conclusion he affirmed that the liturgy being celebrated

that summer evening was “truly a service of thanksgiving... God is with us... for Christ is triumphant.”

During the liturgy, people’s warden, Louise Hadley approached the lectern and shared with those gathered a letter addressed: “To the Wardens and People of St. John’s, Shaughnessy Anglican Church,” and written by the Rt. Rev. Melissa Skelton. This letter would also be read at Fr. Fuller’s last Eucharist as rector on August 2, it is as follows:

Dear Friends,

I am writing on the occasion of Father Michael Fuller’s final Sunday with you at St. John, Shaughnessy to express my appreciation and thanksgiving for him and his ministry.

Father Michael is a priest’s priest. His irresistible sense of humour and his gift for creating relationships have served your parish, our Diocese, and the broader community in an outstanding way. Given our recent history, his attempts at reconciliation with St. John Vancouver’s clergy were also important and notable.

In his time with us, Father Michael has shown tireless dedication to the development of the prayer and worship life of this Parish and its people. He has established daily prayer with lay leadership and weekly Bible study as features of parish life, while being attentive to a modern catholic liturgical style.

Fr. Michael Fuller preaching at the Thanksgiving Service. PHOTO Randy Murray



Music Director and Organist, Michael Dirk. PHOTO Randy Murray



Father Michael’s diocesan ministry has included the ongoing development of support for chaplaincy at Vancouver General Hospital. As chair of the Evangelism Unit he spearheaded *Back to Church Sunday*.

This week, as the Synod Office moves into 1410 Nanton Avenue, Father Michael’s contributions to development of the rental possibilities of that property are very much in our thoughts. Our new diocesan office owes much to his leadership and attention.

We will greatly miss Father Michael and his ministry with us. I know we all wish him the best for the future and his return to the UK.

In Christ
+Melissa

Following the Eucharist, Dismissal and Closing Hymn, (a stirring version of *Onward Christian Soldiers* complete with dramatic organ registrations, trumpet and tympani) there was a party held on the patio of the Trendell Lounge. As the sun set and the evening air cooled, members of the parish, clergy colleagues and friends of Fr. Michael gathered to toast his health, thank him for his service and wish him all the best in the next phase of his ministry.

CONTINUED ON PAGE 17

The SJS Choral Quintet assembled for the July 30 liturgy. PHOTO Randy Murray



Thanksgiving for the Ministry of Father Michael

CONTINUED FROM PAGE 16

Some Reflections

"I first met Fr. Fuller when I was asked to be Bishop's chaplain and deacon for the Induction service in September 2012. I was immediately struck by Fr. Michael's warm and welcoming personality and wonderful sense of humour (very British, so of course I related!!) Since I had just retired from ministry at St. David's, Delta I was looking for a new home in which to worship, and knew immediately that SJS was where I wanted to be. The music and choir under the direction of the very talented Michael Dirk, and the wonderful and reverent liturgy introduced by Fr. Michael enriched my soul and spirit every Sunday, as has his excellent teaching and, sometimes uncomfortable, sermons!

One of the most important things for me has been the very warm welcome my dog Summer received from the congregation and she is now a regular attendee on Sundays, and at the Parish Council

What will be your 2016 Lenten Journey?

Lent is a time of teaching and prayer as the Christian community reflects upon the life and death of Jesus. Successful Lenten programs take shape many months in advance. Deacon Steve Bailey and his spouse Pamela are working with recently retired Archdeacon John Bailey and his spouse Brenda to lead a 2016 Lenten tour of the Holy Land culminating in three days in Jerusalem just prior to Holy Week. A highlight will be walking the Stations of the Cross in Jerusalem following in the steps of Jesus.

Working with an experienced Lutheran firm, Rostad Tours of Calgary, this 14-day pilgrimage includes time in both Israel and Jordan. John is particularly excited to stay at a French convent in Nazareth, in close proximity to both the Anglican Church and the Basilica built over the ancient village where we believe Jesus spent his childhood. John first visited the convent while on a course at St. George's College in Jerusalem and knows some of its secrets, which he will be delighted to share.

For further information those interested in joining this pilgrimage can contact John by email at jb_bailey@telus.net or Steve at sbailey1047@shaw.ca ☛

meetings at which I serve the Parish as Vestry Clerk.

I became involved in scheduling the Sunday ministry teams under Fr. Michael, and have now handed this off to the Parish Administrator, but this gave me a wonderful opportunity to get to know the people of the congregation, and I welcomed them into my home at Christmas and in the summer time to enjoy some fellowship outside of church.

This is the parish, which Fr. Michael has fostered over his brief time with us and we are all very, very sad to see him leave, but I believe we have the will and enthusiasm to continue.

I so appreciate his time with us, and I shall miss his wonderful 'British-ness', warm and compassionate presence, and fondness for Marmite!! I have known him barely three years, and yet it feels like a lifetime and I shall miss him."
•The Reverend Karin Fulcher

The Rev. Karin Fulcher and Fr. Michael immediately following the Dismissal, September 12, 2012. PHOTO Randy Murray



.....
"Dear Father Michael,
Our parish family has been blessed by your leadership, care, love and grace.
We are grateful for all you have taught and shared with us theologically and socially — for introducing us to "seasonal libations."

Prayer over the Gifts. PHOTO Randy Murray



The Body of Christ. PHOTO Randy Murray



Your Bible Study sessions were no less than joyful!

On a personal note, I am thankful for the positive influence you have had on my life — for your belief in me and your friendship. You have enriched my life.
Your SJS family will keep you in our hearts and prayers and keep your enthusiasm, love and spirit alive in our holy place.
• Louise Hadley (people's warden)

.....
As we in the diocese of New Westminster turn the pages of the SJS story covering the three year incumbency of the Rev. Fr. Michael Fuller we will remember his legacy, of how he inspired a group of people to have the courage and commitment to form a new Christian community in a place that had experienced more than its share of sadness and discord.
Perhaps the mission statement displayed on the SJS parish website homepage circa 2013 conveys Fr. Fuller's vision for SJS best:

OUR MISSION IS JESUS CHRIST
St. John's, Shaughnessy is a small but flourishing congregation, living our calling as Christians by faithfully walking the Anglican path, our road is less travelled.
We do not claim absolute knowledge of the Divine.
We really welcome everyone and are enriched by the dynamic tension of differing beliefs
We embrace doubt. Pray hopefully. And celebrate diversity. We practice our faith in our everyday lives. Are strong committed to social justice. And believe in the power of the Gospel of Jesus Christ to transform lives
Come as you are. Leave uplifted.

Following Fr. Michael's resignation from his ministry position at SJS in the spring of 2015 a call went out from the Bishop's Office for interim ministry applications. As of this writing in August there is a full roster of Sunday Supply priests through September. The leaders of SJS and the Bishop's Office are continuing to seek interim ordained leadership for the parish. More information will be communicated as it becomes available. ☛

The Eucharist. PHOTO Randy Murray





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Adoption and Love

AN CARSON
St. John's, Sardis

When I think of adoption, I think of the miracle of being chosen, loved, and blessed. I think of the happiness, the hugs and kisses, the smiles and the joy of being intertwined with an eternal family. I think of this and the fullness of life that Jesus not only talked about in *John 10: 10*, but the fulfillment

of the dreams of every child who feels they are unwanted, unloved, uncared for and forgotten, but that one day they will feel loved and thrive in a forever family. Every child deserves a dream come true

In recent years, I've written articles and reflections about those children. In the

October 2013 issue of *Topic* there is an article about my experience working in a Chinese orphanage. I wrote about falling in love with one specific girl, Liu Yin. I wrote about the love and faithfulness that God shows all children, which is manifested in the reality of Liu Yin's (now Julia's) adoption. After a long search and years of waiting, a single woman from New Jersey was matched for an adoption, an adoption with that little girl I love very deeply. After trying to find every morsel of information about her now-soon-to-be daughter, this single mother found me and commented on an *Instagram* post of mine telling me that she was to be the mother of my little girl. This news created a mix of emotions, leaving me feeling broken and devastated but also happy and joyful. I truly believed that Julia would one day be my little sister, but God had other plans. Eventually I realized the blessing that this woman is to both Julia and me. Leading up to her pending adoption we started to talk and developed a wonderful relationship.

In June 2015, I met this new mother and a new story began, an amazing one where their pages meet and become a story in which they both know that no matter where the tale leads, it will always be about love.

The following month, I travelled to New Jersey to meet up with my special little girl and her new family. When I first arrived, it felt as if I was being reunited with loved ones, receiving hugs from Julia and her mother. I walked into their home and there were pictures of me with Julia framed on the wall and toys everywhere, indicating the joy of her new life. We shared photos and I told the woman stories of her daughter. Julia was surprised to see me in her home and kept presenting me with her new toys.

They took me sightseeing and introduced me to Julia's new grandparents who opened their hearts and arms to me, treating me like part of the family. It has been an incredible experience and I am more thankful than I could ever explain for this gift from God, allowing me to witness the little girl that that changed my life, Julia, growing up with the woman who has changed and will continue to change hers.

Here is my message to that little girl:

"Julia, biology does not make a mother. Two separate lives have shaped yours, one gave you life and the other will teach you how to live it. You will come to know that you were never unloved, rather that you were loved by someone who was willing to sacrifice their greatest accomplishment so that you could have more than just their love. By adopting you, your mother is helping you reach your fullest potential, but you're also helping her reach hers. An adopted child is not an unwanted child, to the contrary, they are children who were searched for, prayed for, cried for, begged for and received by arms that ached, making empty hearts full. Your mother may not know what it's like to look at you and catch a glimpse of herself as a child, but what she sees in you is far more beautiful than that. She sees the hand of God in her life. She sees heaven's window and you, sweet angel, the one that I would call "my butterfly" are by her side every single day because the entire universe converged for the two of you to be together and that is infinitely greater than anything that you could ask for or imagine."

Adoption is costly, exhausting, expensive, but things that are meaningful and worthwhile are seldom easy, so if you're questioning an adoption, forget all the reasons why it won't work and believe the one reason why it will. It's hard, but don't be afraid of something because it looks impossible. ✦

Simple Gifts

LESLIE BUCK
St. Paul's, Vancouver

Fifteen years ago our parish decided to do work on its premises. We wanted to improve our lighting and sound systems, provide wheelchair access to the church, and install an accessible washroom. We knew that the work would be very expensive and so we hired a professional fundraising consultant to assist us run a capital campaign. The very competent consultant gave us very good advice. He told us how we should go about raising the money and gave a remarkably accurate prediction of how much we would raise. We found the money and we made the improvements. Everyone was very pleased with the result.

However, there was one aspect of his advice that bothered me. The consultant always referred to the donations that we received from our parishioners as gifts. Why, I wondered, would he do that? What's more, he's not alone in doing that. Much of the advice we receive about raising revenues for parish work gives the impression that the donors will be donating out of generosity. Well yes, no one wants to discount generosity, but who is being generous to whom?

Generosity certainly comes into the picture when making a gift, such as a donation to the Primates World Relief and Development Fund (PWRDF), let's say. But when we send a donation to PWRDF we are, in effect, saying goodbye to our money. We cannot decide how the money will be spent. We put our trust into the hands of

those who decide for us. This is not the case when we, as parishioners, give money to our parish church.

As parishioners we all have a voice in deciding how revenues will be raised and how they will be spent once they are raised. For the most part, of course, they will be spent for our benefit. We are the ones who benefit from having a church to attend, from the services that are offered at that church, and from the various other activities associated with it. This is still the case, even, when some of the money is used for activities directed principally at people outside the parish.

Consider, for example, the case of St. Paul's Advocacy Office. Very few of its clients are parishioners, but when I make my modest contribution to help keep it operating I do so because in helping it to help its clients I am helping our Lord's brothers and sisters and thus helping our Lord, just as St. Matthew points out in his Gospel. In this way the Advocacy Office offers me another means of encountering God. This is to my benefit, not to the benefit of the clients even if at the same time they receive a benefit of a different kind.

In short, I do not make a gift when I contribute to parish funds because I have influence on how the funds will be spent and by and large they will be spent for my benefit. Generosity does not come into it. So what does? We are talking, I sug-

gest, about two things: responsibility and commitment.

When I contribute to parish funds I'm doing what I do when I pay a membership fee to, let's say, a bowling club or some other social or civic organisation. If I want to receive the membership benefits of a bowling club I have to pay the fee. In the case of a social club, the club sets the membership fee. My parish church, on the other hand, does not set the fee but allows me to set it myself, and rightly so. No one should be refused membership because they cannot afford a pre-determined fee.

This is where stewardship comes in, helping me decide how I am going to distribute my assets and how much of my distributed assets I am going to assign to my parish church. It all comes down to a matter of acting responsibly. We can even say that accepting the responsibility is more important than how much I donate.

But there is more to it than that. By thinking about how much I want to donate, and then making a pledge to donate it, I am committing myself to the parish community. This is important not only because the community needs my support but also because the commitment itself becomes another encounter with God.

It seems to me that we are much too coy when it comes to addressing how we raise our parish revenues. We dress it up with euphemisms, such as pretending that we are

making gifts, when the matter is really only too straightforward. If we are unwilling to make our contributions then we have no right to expect that the parish church will continue to serve our needs. On the other hand, if we *are* willing then it provides one more way in which we can encounter God. This is not a question of how much we donate, but of how willingly we do it.

In our parish churches we encounter God. That encounter is a simple gift from God to us. It is God who is generous, not us. ✦

Leslie Buck. PHOTO Randy Murray



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Leslie Buck can be reached by email at elbuck@axion.net
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OPINION

Skilled to Retire • John Milton

DAVID G. HAWKINS
Retired priest of the diocese of New Westminster

Previously published online by Our Sunday Visitor (OSV) Newsweekly on May 1, 2015 (www.oursundayvisitor.com).

Bishop Skelton renewed my license to officiate in the diocese. Furthermore “we command him to the kind consideration of our common faith.” These words affirm my ministry of word and sacrament and define my *working life* now concluded. These words are of value because retired clergy are prone to disregard the prophet’s advice “retire, stay not” (*Jeremiah 4: 6 King James Version*). We, retired clergy, are known to hang around and intrude, to reap where we’re no longer licensed to sow. In so doing, we forfeit colleagues’ “kind consideration.”

On a Sunday morning, the robed *Sherman tank* that is St. Swithin’s senior pastor,

unaccountably climbs into the pulpit following the processional hymn. He bids all to be seated. His manifesto (for that is what is delivered), is concise:

- At years end I shall retire
- But I will make myself available to conduct your worship
- I shall convene a succession search committee of which I shall be an *ex officio* member
- Its mandate shall be to identify my successor, someone as yet known only to God, one who shall continue my preaching ministry
- I shall remain for one year as an experienced advisor and mentor to my successor

I wager that for some present, worship is

put to flight by the thought, “Why does he have to go?” The prayer and praise of others is ousted by, “Why doesn’t he just go?” Some may be deeply touched by their pastor’s sensitivity to their pastoral needs with his transparent dedication. Personally, I sit and fume, outraged at the overblown ego, appalled by the imperativeness, dismayed at the covetous desires on altar and pulpit. Yet, most of all, I am stunned by how he has crafted a way to stay on.

There are, I believe, two interpretations of retirement open to the minister of religion. One originates from the idea that ordination implies a working relationship as a servant-leader within a faith community. “So being a priest is transitive,” says Philip Welsh, “like one of those words that has to have an object. You cannot be a priest if

you are not a priest for somebody. You are more of a verb than a noun.” And, Edward Schillebeeckx (Belgian Roman Catholic Theologian and member of the Dominican Order, 1914–2009) wrote, “Another consequence of the Council of Chalcedon was that a minister who, for any personal reason, ceased to be resident of a community *ipso facto* returned to being a layman in the full meaning of the word” (*Canon 6*).

I conclude from these sources and others, that upon retirement, I rejoin that order of ministry into which I was baptized. I am to rediscover my vocation to be a “lay” Christian. This predates my vocation to be a priest. I hand back the keys. Now I need to worship anew without designs upon servant-leadership. As I reposition myself, I am to behave responsibly.

I have in mind a cleric, let’s call him “Ian,” who now retired will bury anyone at the drop of a hat (as long as they are dead), trades in closet baptisms, performs marriages without a license, engages in snide remarks concerning his rector or priest-in-charge and fails to support those in positions of trust. “Ian” will not return to being a layperson. Rabindranth Tagore (Bengali poet and philosopher, 1861–1957), points up the dilemma, “We are not trained to recognize the inevitable as normal, so cannot give up gracefully that which has to go.”

Yet, note Richard Hooker (influential English priest of the early days of the Church of England 1554–1600), who wrote, “They that have once received this power may not think to put it off and on... let them know which put their hands unto this plough that once consecrated unto God they are made his peculiar inheritance forever. Suspensions may stop and degradations may utterly cut off the use of exercise of power before given; but voluntarily it is not in the power of man to separate and pull asunder what God by his authority couplet” (*Ecclesiastical Polity, Book 5*). In other words, I relinquish the status of parish priest, but I retain the function.

That way, it seems to me, retired clergy live towards ownership of the psalmists’ testimonies, “The boundary lines are fallen in pleasant places; surely I have a delightful inheritance” (*Psalms 16: 6, New International Version*). “My times are in thy hand” (*Psalms 31: 15, King James Version*). ✠

Marching for Jesus in the Pride Parade

HOWIE ADAN
Priest with Permission to Officiate (PtO) in the diocese of New Westminster

The Pride Walk around Mill Lake on July 17, 2015.



The three flags flying in Abbotsford.



In mid-July whilst walking to Safeway to do a bit of grocery shopping, I passed Abbotsford City Hall and noticed a rainbow flag flying alongside those of British Columbia and Canada.

“Oh yeah, when is that Pride event anyway?” I had read something about it on the website of the local newspaper, but not taken proper note.

Google and a bit of searching led me to various online sources of general information about the Fraser Valley Pride Celebration 2015 but the little detail of date, time and starting point of the celebratory walk was another matter. The event organizers—*Fraser Valley Youth Society* and *Out in the Valley*—had failed to mention it anywhere in their material, so I ended up sending an email. The reply—thankfully—was swift: Saturday, 1:30 pm at Tretheway House in Mill Lake Park.

What I envisaged was a group of perhaps 200 colourfully clad people of all ages and shapes, waving rainbow flags, making their way around Mill Lake accompanied by appropriately festive music. Freddy Mercury was belting out *Don’t Stop Me Now*; Elton John doing *Rocket Man*; or the stereotypical *YMCA* by the Village People.

Next year I’ll have to make the playlist and bring the boom box.

There was no music, no 200 people, and

no broad support of all ages and shapes from our city. Renata and I were indisputably the oldest people in the group of nearly 30 participants (and one cop) who made the two kilometre trek around the lake. But yes, our few fellow marchers were colourfully clad, waving flags, and appropriately proud to be *out* in the Fraser Valley.

We passed a wedding party setting up for a photo session. A cheer went up and congratulations were exchanged back and forth. We passed a large group of teens at a picnic hut that, eyeing the cop, seemed suddenly intent on holding their bottles and joints behind their backs. Another cheer, more greetings, and onward we went. We passed a larger area of picnic tables, families gathered for reunions, who watched us silently, saying their “Jesus, what has happened to Abbotsford?” prayers, and who did not return our well-wishes.

Renata and I chatted as we walked, thinking back on the different times we have marched in parades and protests. Had we ever done one of those “March for Jesus” parades? Yes, we had, now that we thought about it. It was in Randers, Denmark, in 1985 with crazy old Arthur Blessitt leading the way, towing the giant cross that he has carried around the world.

Today, I’m marching for Jesus too, I thought. Marching for Jesus in a Pride

Parade.

If you are among those Christians who believe homosexuals are living in sin then let me ask: Wasn’t the one you call Saviour known as a “friend of sinners?” Didn’t he hang out with prostitutes and robbers, with the ostracized and the marginalized? Why not consider joining with Jesus in showing yourself to be a friend of the LGBTQ community?

And if, like me, you don’t have a problem with the variety of sexual orientations within creation, then this is an opportunity for you. Will you consider supporting this group of people as they celebrate who they are and pursue greater freedom from discrimination?

Next year: Join in!

This I know: I went for a walk with Jesus around Mill Lake last Saturday, and we had fun. ✠

.....
Howie Adan can be reached by email at howie.adan@gmail.com
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Diocesan Youth Movement

YOUTH CONNECTIONS

News & Events for Youth in the Diocese of New Westminster

youth groups •

For Parish Youth Groups go to <http://tinyurl.com/DNW-Youth>

contact • Caitlin Reilley Beck,
Diocesan Coordinator for Children & Youth Ministry
cbeck@vancouver.anglican.ca
604.684.6306 ext. 225

*“Let the little children come to me;
do not stop them;
for it is to such as these
that kingdom of God belongs”*

Mark 10: 14

Hiding inside Daddy's chasuble during the Liturgy of the Palms.
PHOTO Caitlin Reilley Beck



I am the vicar at a small church in Vancouver. One of the characteristics of small churches is that they don't necessarily have fulltime staff. I work two-thirds time, which works out to be between 25 and 30 hours per week. Otherwise, we have a secretary who works 16 hours per week, a music director who works 12, and a Sunday School Leader—*Godly Play* trained, of course—who works six. Our Sunday School runs most Sundays between September and June, though for the last few months my son has been the only attendee. My husband has recently become the rector of a church and is living into some of these same realities, though he works fulltime and his church has a few more children regularly attending than mine. I wonder about the words of Jesus from Matthew, “Whoever becomes humble like this child is the greatest in the kingdom of heaven” (*Matthew 18: 4*).

A few times during the year, and more regularly in the summer, we don't have anyone particularly assigned to be with my son when he comes to church. This means that I am the person he comes to when he needs assistance or attention. Sometimes this means that I am holding him in my arms while I am presiding. Sometimes this means that he is standing at the altar with me singing a little song while I am reciting the Eucharistic prayer. Sometimes this means he is pulling at my microphone or stole while I am trying to serve communion. Sometimes it means he is running down the aisle carrying the small children's cross. Sometimes it means he is singing the hymns using only the word “Alleluia” or his own made up word “Happy-luia.” Sometimes it means he takes an extra piece of bread so that he can hand it to someone else on his way back to his pew. He knows enough to say, “Body of Christ.” One thing I know is that he likes to be in the church when church is going on. I wonder about the words of Jesus again, “Let the little children come to me; do not stop them; for it is to such as these that kingdom of God belongs” (*Mark 10: 14*).

I spend a lot of time wondering if his presence is good or bad, appropriate or distracting, right or wrong, inevitable or avoidable. I wonder which parts of the service he gets, which parts of the service he likes, which parts of the service he really doesn't care for. I wonder if the other people who attend our services enjoy his presence, or tolerate his presence, or notice his presence, or resent his presence. I receive a mixed bag of feedback—people do enjoy, don't tolerate, don't notice, do resent—and so I continue to wonder about their collective response. I wonder about the words from the first letter to the Corinthians, “When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways” (*1 Corinthians 13: 11*).

Since our church committee meets Sundays after church, my son has come to that as well. He is usually very well behaved at church committee when he comes (sometimes better than the committee members!), partly because he's tired from an exciting morning and partly because he understands what's going on. Sometimes I wonder what it would be like to have more children on church committee, or maybe a church committee made up entirely of children. What kinds of decisions would we make then? I suspect there would be more toys in church and probably more singing—definitely more action songs—and probably apple juice instead of wine for communion. I wonder what we would do about Stewardship with only children on the committee. Would we sell cookies, or Christmas tree ornaments, or chocolate covered almonds? I wonder if this is what Isaiah means when he says that, “a little child shall lead them” (*Isaiah 11:6*).

My son loves gathering together with other people. This is something we do well in the church. My son loves listening to other people tell stories. This is something we do well in the church. My son loves sharing food with other people. This is something we do well in the church. My son loves talking to people he meets about what happens in church. This is good because with two daddies who are both priests, God knows he spends enough time in church. I wonder how much we as Anglicans love talking about what happens in church, and I wonder how much longer my son will love it. I wonder when the burden of having two gay priest daddies will become too much to bear. I wonder about the words of Zechariah in Luke, “And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways” (*Luke 1: 76*).

There is a prayer on page 613 in the Book of Alternate Services (BAS)—a part of the liturgy of *Thanksgiving for a*

O God, creator of us all, we give you thanks for the life of this child

ANDREW HALLADAY
Vicar, St. Augustine, Marpole

Child—specified as a prayer for a child born handicapped that I find very encouraging when my wondering about my child's role and place in the church overwhelms me. It's actually not a prayer for a child, handicapped or otherwise. It is a prayer for all of us:

“O God, creator of us all, we give you thanks for the life of this child. Grant us understanding, compassionate, and accepting hearts, and the gifts of courage and patience to face the challenge of caring for him/her; let your love for us show forth in our lives, that we may create an atmosphere in which he/she will live a life full of dignity and worth. We ask this in the name of Jesus Christ the Lord. Amen” ♦

Nathan making Palm Crosses. PHOTO Caitlin Reilley Beck



Asleep at the Church Committee Meeting. PHOTO Caitlin Reilley Beck

