



IN THIS ISSUE

**Feather Dance Project**

PAGE 7



Congratulations
Susan Chortyk,
ODNW

PAGE 14



PWRDF
60th Anniversary
Dinner

PAGES 16 & 17

Lighter Living in Mission

RANDY MURRAY (PREPARED WITH FILES FROM JOY COX & MARGARET PEAKE)
Communications Officer & Topic Editor



LEFT Forum co-organizer/All Saints' parishioner Margaret Peake poses for a photo beside the All Saints' solar panels display board. PHOTO Randy Murray RIGHT The solar panels are in place on the All Saints' roof. PHOTO Margaret Peake



Installing the solar panels September 2018. PHOTO Margaret Peake

I remember the summer I worked in the warehouse and distribution centre of EM Plastics located on West 7th Avenue near Columbia Street in Vancouver's Mount Pleasant neighbourhood. It was 1976, between my second and third year at the University of BC. I learned to use a forklift and how to cut custom pieces of light plastic (1/8 – 1/4 inch) primarily for use as coverings over lighting in the ceilings of large commercial buildings. Handy skills indeed. Late that June we received a huge shipment from Germany of translucent double-sided corrugated plastic sheets that I was told were solar panels. Now these solar panels would be installed on rooftops of greenhouses, swimming pools and other applications now lost to the decades; the space between the two layers filled with water, the water would heat up and subsequently heat the building. Today's solar panels are a lot different.

Solar panels and green energy have been and continue to be a major part of the ministry of All Saints' Anglican Church in Mission. The parish were early adopters in the green energy field with the first solar panels installed on the roof of the church in 2007. Bishop Michael Ingham blessed the panels upon their arrival in February, and a few months later, then-rector, the Rev. Sharon Salomons gingerly perched in an aerial bucket provided by the Mission Fire Department blessed the installed panels on June 10. All Saints' became the first church in Canada to have photovoltaic solar panels on its roof and according to Rob Baxter of Vancouver Renewable Energy Co-operative (VREC), All Saints' was the first building in the Fraser Valley to have fully functional solar panels. Funding for

CONTINUED ON PAGE 2

Our 100th Issue of Topic

RANDY MURRAY
Communications Officer & Topic Editor

When I started my new job as Communications Officer and *Topic* Editor at the diocese of New Westminster on July 15, 2009, I had just completed seven years part time and later full time as Communications and Development Associate at Christ Church Cathedral. When my predecessor Neale Adams, ODNW, a bona fide journalist announced his retirement he spoke to me about applying for the job. Neale and I had become good friends and colleagues in the decade previous through our association on the Diocesan Communications Committee, and because we were both parishioners at Christ Church Cathedral, and, also through my years as the Producer of Diocesan Synod. My first response was... "no" because my perception of this position was that it was mostly an editing and desktop printing job. I have subscribed to *The New Yorker* for most of my adult life, but I've never been very interested in newspapers or local news per se. My biggest connection to local papers was that I got out of bed at 3:45am every morning through much of junior and senior high school (I still shudder and quake when I hear a buzzer that sounds like the bedside alarm clock that woke me during my adolescence) to deliver the *Vancouver Province*. In Grades 11 and 12 I was the sub-manager of the *Province's* distribution shack at Shell and Williams Road in Richmond, BC (I can hear many of you exclaiming, "That explains a lot!").

Anyway, enough "remember way back when." During that first summer at the diocese I realized I would need help

A newspaper is the centre of a community, it's one of the tent poles of the community, and that's not going to be replaced by Websites and blogs.

Michael Connelly

with InDesign, the Adobe graphics program that is used to assemble many of the world's publications, therefore I contacted freelance communications designer, Jennifer Ewing. I knew Jenn through Christ Church Cathedral as she would regularly do design work there relieving the full-time designer during vacations etc. We put out that first issue September 2009 using most of the same formatting and fonts that Neale had used and from there we moved towards creating a format that could be used long term. Jenn was driving the train on that track; I was along for the ride. What I did realize was that if Jenn did the designing nearer to the publication date in a fraction of the time an amateur might take, I could be more available and broaden the coverage of worship and events around the diocese directly done by the communications office, and expand the digital communications component of diocesan comms. Incidentally, Jenn was hired on a permanent part time basis by Christ Church Cathedral as their Communications

Design professional in early 2018. I'm sure her experience here at diocesan comms helped a bit. "Give someone a fish, feed them for a day, teach someone to fish, feed them for a lifetime," or a *knowledge of the Anglican Church* equivalent of that axiom.

The development and continued publication of *Topic* could not have been possible without the support and contributions of people from around the diocese, Synod staff members, and particularly the bishop and archbishop that I have been and currently am privileged to serve. And I reiterate, the smooth sailing of this part of diocesan comms (the publishing department) has much to do with Jenn and how Jenn and I communicate and then execute our content and design goals.

Although printed on newsprint, *Topic* is not a newspaper. I like to think of it as a magazine, many in the diocese refer to it as a newsletter which I will admit kind of hurts

CONTINUED ON PAGE 4

Lighter Living in Mission

CONTINUED FROM THE FRONT PAGE

the panels was obtained through a “Green Energy” grant from VanCity and the Real Estate Foundation of BC. These grants provided funding for five other environmental projects in the diocese of New Westminster. Another grant was directed toward the purchase and installation of solar panels directly connected to the water heating system at the former parish of St. David of Wales, Vancouver. Those panels were blessed shortly after installation in 2007, by the Rev. Michael Batten.

Fast forward to late 2016, almost a decade later the time had come to upgrade and replace the solar panels on the roof of the 100+ year old church. The existing panels were no longer providing any return, in short, they weren't collecting the energy of the sun and storing that energy in the large batteries located in a room off the parish hall and kitchen. The batteries also needed to be upgraded. By upgrading the system and increasing the array of the solar panels the parish would save a lot more money on its energy bills. Another motivation at that time was that All Saints' had been identified by the District of Mission as an Emergency Refuge Centre in the event of a disaster.

VREC installed the original solar panels so the parish approached VREC for a number of quotes on various sizes/grades of panels and battery options in late 2016. This proposed project was combined with other parish renos and approval was granted by All Saints' Parish Council in 2017. A committee was formed to oversee the project consisting of veterans of the 2007 initiative, Joy Cox and Margaret Peake with fellow parishioners Michael Knight and Sandy Cockroft as well as Myrna McGregor and Linda Bouchir from St. Andrew's United Church, the faith community that shares the All Saints' space. They were initially tasked with approaching possible funding sources: District of Mission, various foundations, VanCity and the diocese of New Westminster. Funding approval was in place by July 2018, implementation September 2018, and completion January 2019. Funds were received from members of the parish, grants from VanCity, the diocese and an in-kind donation from the contractor VREC.

The total cost of the project was \$12,228 with \$3,500 from VanCity. The updated panel system will generate about 2,400 kWh a year and as it is a “grid-tie” system the extra power created will go back on the grid saving the parish even more in energy costs. The project has been paid for in full and the parish does not owe any additional money. In all of the funding applications, the All Saints' team offered to *pay it forward* by putting together an education component for the community. VanCity was willing to work with All Saints' to make that happen and the *Lighter Living Environmental Forum* presented April 6 was that community education component. Working with the All Saints' team was VanCity's Jennifer McGrath, Mission Community Branch Concierge. Jennifer was part of the Forum planning/working group formed in late 2018. Planning for the April 6 Forum began soon after the installation of the panels started.

Information about the Lighter Living Environmental Forum was sent out to contacts that each member of the Planning Group knew were involved in innovative/sustainable concepts, inviting them to participate, set up displays and share information with others. For what may be the inaugural year the response was excellent, with 15 businesses, organizations and community groups setting up displays in the All Saints' hall staffed with knowledgeable resource people. Forum participants included: the aforementioned Rob Baxter of VREC; UBC Faculty of Forestry promoting the *Citizen's Coolkit*; Grapevine Food Share; The Blue

CONTINUED ON PAGE 3



LEFT Forum keynote speaker, Professor Stephen Sheppard of the UBC Faculty of Forestry. PHOTO Margaret Peake MIDDLE Mission City Farmer's Market. PHOTO Randy Murray RIGHT Jennifer McGrath of VanCity and on the right the Snack Pack display. PHOTO Randy Murray



The Blue Dot. PHOTO Randy Murray



Mission and Abbotsford Recycling. PHOTO Randy Murray



LEFT Mayor of Mission Pam Alexis. MIDDLE Promo booth for the VREC Sol Share credits program. RIGHT Rector of All Saints', Mission, the Rev. Paul Bowie. PHOTOS Randy Murray



Cycling tips from a representative of Mission Community Cycling Coalition. PHOTO Randy Murray



Rob Baxter of VREC presented a clear concise overview of solar energy and the multiple benefits of using solar panels. PHOTO Randy Murray

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



Published ten months a year as a section of the *Anglican Journal* by the Archbishop and Synod of the diocese of New Westminster.

Editor Randy Murray
rmurray@vancouver.anglican.ca

Designer Jennifer Ewing, BDes

Issue This is the 6th issue in the 50th year of publication

Deadline For Submissions July 26 for the September issue; August 23 for the October issue.

Subscriptions Following the June (Summer) 2019 issue of the *Anglican Journal* and *Topic* only those readers who have sent their names and addresses to the National Church will be subscribed.

Address changes in writing to:
Topic c/o Anglican Journal,
80 Hayden Street, Toronto, Ontario M4Y 3G2
or visit www.anglicanjournal.com/subscribe.

Printed & Mailed By Webnews Printing Inc., North York, Ontario

Circulation 4,877

The Anglican Church & The Anglican Communion
A global community of 80 million Anglicans in 64,000 congregations in 165 countries.

Website For the latest news and events go to www.vancouver.anglican.ca

The Anglican Church of Canada
A community of 640,000 members organized into four ecclesiastical provinces, including British Columbia and the Yukon.

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



The Archbishop of New Westminster
The Most Rev. Melissa M. Skelton
Address Diocese of New Westminster
1410 Nanton Avenue,
Vancouver, BC V6H 2E2
Phone 604.684.6306

Contributors & Helpers for this issue
Jerry Adams (Nii K'an Kwadwain), Linda Adams, Alicia Ambrosio, Michael Batten, Wayne Chose, Hilary Clark, Joy Cox, Douglas Fenton, Ron Harrison, Haggie Hogeterp, Martin Knowles, Jonathan LLOYD, Joy Manicelli, Margaret Marquardt, Pamela McElheran, Janet McKeown, Barbara Metcalf, Herbert O'Driscoll, Margaret Peake, Robin Ruder-Celiz, Jessica Schaap, Miranda Sutherland, John Taylor, Adela Torchia, Sandra Vander Schaaf, and Dave Walker.

Thank you!

Lighter Living in Mission

CONTINUED FROM PAGE 2

Dot Movement; Mission Community Cycling; Mission Environmental Stewardship Society; and Mission City Farmer's Market.

The two keynote speakers for the event were, Rob Baxter, MBA of VREC who had the morning slot and Dr. Stephen Sheppard, PhD, UBC Faculty of Forestry, Professor in Forest Resources Management who spoke after lunch.

The program part of the Forum began with a welcome from VanCity organizer Jennifer McGrath who then introduced Mission's Mayor, Pam Alexis. Mayor Alexis congratulated All Saints' and the organizers of the Forum for their achievements.

Next up was All Saints' rector, the Rev. Paul Bowie. He said that the Forum and All Saints' commitment to caring for God's creation is an intentional action taken by a Christian community to model for the rest of society "how things can be." He highlighted the importance of recognizing that we are part of a community and that "success will come from partnering and networking... positive change comes from the ground up."

In an absorbing 40-minute presentation using PowerPoint to show photographs, diagrams and graphs, Rob Baxter provided a synoptic but comprehensive overview of solar panels, their history both in the world and in the Greater Vancouver Area and the history of solar panels at All Saints', Mission. Rob's motivation to get involved in solar energy in the early 2000s was in response to the growing evidence around human created climate change. He pointed out that just that week a lead news story present across most media had contained the information that Canada is warming at twice the global rate. Throughout his presentation Rob stressed that solar energy is part of the solution not the only solution, but adding solar to the grid can cut greenhouse gasses in half and countries like Germany, Denmark and China are showing remarkable growth in their use of solar energy. Solar panels work well in cold weather and in areas with long winters the reflection off the snow increases the potential for power created.

He asked the audience a question, "Which of Albert Einstein's scientific advances was honoured with a Nobel prize?" The answer surprisingly for most was the *photovoltaic effect*. The *photovoltaic effect* is a process that generates voltage or electric current in a *photovoltaic cell* when it is exposed to sunlight. It is this *effect* that makes solar panels useful, as it is how the cells within the panel convert sunlight to electrical energy. Rob displayed a slide illustrating the effect. Although the photovoltaic effect has been around for decades, like most advances in technology it was the arrival of the silicon semi-conductor chip that moved solar energy forward.

There is no doubt that solar panels as a widely used energy source have amazing potential. A small system will cost between \$7 and \$9 thousand, large buildings about \$200,000. There are a number of benefit programs in place for receiving credits if the amount of electricity produced exceeds the required usage of that building. The solar panel industry is also very focused on recycling used panels and maintaining a light carbon footprint during the manufacture of the components for solar energy systems.

Stephen Sheppard, PhD, ASLA, is a Professor in Forest Resources Management at the University of British Columbia, teaching in landscape and climate change planning, community engagement, and visualization. Stephen began his talk with a discussion about some of the impacts of climate change that are noticeable in the area north of the Fraser River, specifically Mission. He proposed a question about whether existing trees will survive climate change and the feedback loop that may occur with tree die-offs.

He shared information about high carbon versus low carbon living. He highlighted the importance of a tree canopy in urban environments. The canopy serves to cool the earth and buildings all while improving air quality and removing carbon from the air. He spoke of ways to recognize opportunities to improve the urban environment using trees and landscaping, mitigating water run-off from storms of increasing intensity. The presentation concluded with an interactive exercise based on an aerial photo of the neighbourhood around All Saints'. Taking a close look at the photo the audience was encouraged to identify both the threats and opportunities facing that neighbourhood.

When asked to react to this first Lighter Living Environmental Forum, principal organizer Joy Cox replied, "The Forum was a very positive event, with excellent presenters and much for all of us to continue to work on; environmental stewardship and sustainability. A special "thank-you" to all the volunteers from the Parish of All Saints', and from the community who helped in the kitchen and elsewhere during the event and taking photographs; and to VanCity

who provided funds to cover the refreshments."

When asked if she had any advice for parishes who might be considering this kind of upgrade to their energy

systems, she said, "Begin early on with your research, and allow plenty of time, both on the use of solar energy, the structure of the building, and the best solar panel system; do not simply decide on the most reasonable in cost even if it takes a while to raise the necessary funds."

Costs are always a concern for parishes so it was only natural to ask Joy if the new panels have had an effect on the energy bills, she replied, "We are anticipating more savings; however, since being on the upgraded system, we had considerable wind and heavy rain damage to the roof of the church, over the chapel and the kitchen below. Consequently for at least two months we had fans and dehumidifiers running constantly, so our electric use was much higher than normal. After a few more months we will have a much better idea of how much we are saving."

If you or your parish would like to investigate solar panels, please check out the VREC website at www.vrec.ca or call them 778.869.8333. ☎



Rob answers some questions after his presentation. PHOTO Randy Murray



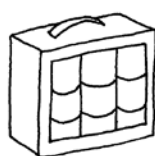
TOP LEFT A PowerPoint slide on the screen displaying a variety of rooves with recent solar panel installations. BOTTOM LEFT Photovoltaic Principles slide. PHOTOS Randy Murray MIDDLE Professor Sheppard explains the climate change and neighbourhood exercise. RIGHT The audience forms table discussion groups to discuss climate change and how to use trees and other landscaping to benefit their neighbourhoods. PHOTOS Margaret Peake



LEFT The new batteries that store the electricity sourced from the new panels on the All Saints' roof. These batteries are much smaller and more efficient than the 2007 version. RIGHT Rob Baxter in the electrical room at All Saints', on the right are the units that convert the solar energy. PHOTOS Randy Murray



RAFFLE PRIZES



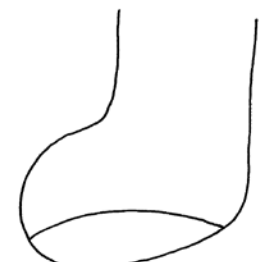
GIFT BOX OF TOILETRIES FROM LAST CHRISTMAS



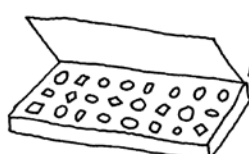
POTTED PLANT (ALWAYS A BEGONIA)



HALF AN HOUR OF A CONGREGATION MEMBER'S TIME



HIGHLY IMPRACTICAL CUDDLY TOY (NO SPACE TO SHOW IT ALL)



BOX OF CHOCOLATES

EXPIRY DATE: NEXT WEEK



SCENTED CANDLE



BOTTLE OF LIQUEUR (HAS BEEN A RAFFLE PRIZE SEVEN TIMES ALREADY)



VINTAGE CALENDAR



UNWANTED APPLIANCE



JIGSAW



VOUCHER FOR RELIGIOUS EXPERIENCE

Our 100th Issue of Topic

CONTINUED FROM THE FRONT PAGE

my feelings, however, “pride goeth before a fall” *Proverbs 16:18*. There is also the interesting fact that many in the diocese refer to it as “The Topic” which always makes me think of other magazine titles like: The Maclean’s, The Road and Track, The Time, and my personal favourite, The MAD.

After the distribution of this, the 100th issue of *Topic* assembled by myself and Jenn Ewing and proof read brilliantly by Phil Colvin (any typos you ever see are ones that I’ve put back, in order to stay humble, they are not Phil’s fault, {I’m not joking...well maybe a little}) The *Anglican Journal* and *Topic* will be by subscription only. No longer will everyone with their address on a parish roll in the Anglican Church of Canada be sent a copy of the *Anglican Journal* and their diocesan publication (in the dioceses that have publications), it will now be by subscription only.

*When I wrote for the Star
you were forced to learn to write
a simple declarative sentence.
This is useful to anyone.
Newspaper work will not harm
a young writer and could help them,
if they get out of it in time.*

Ernest Hemingway

Early in life I had noticed that no event is ever correctly reported in a newspaper.

George Orwell

The papers will still be free of charge but paid for through the generosity of those who worship in the parishes of the Anglican Church of Canada. If you haven’t done so already, subscription instructions are available on page 9 of this issue.

Prior to the new distribution paradigm the circulation in the diocese of New Westminster of the *Anglican Journal* (with *Topic* inside) was around 5,000, as of this writing nearly 800 members of our diocese have intentionally subscribed and with the bundles that will continue to be distributed to parishes, the circulation will likely be around 1,200 for the September 2019 issue. I realize that is a decrease of almost 80% but I would imagine that those who have subscribed actually read the *Anglican Journal* and for that we are very grateful. We thank you for your support. ✦

*On behalf of Jenn and myself,
thank-you for your support and we’ll be seeing you next fall.*

Have a great summer!

Chrism Mass 2019

RANDY MURRAY

Communications Officer & Topic Editor

The Holy Eucharist with Reaffirmation of Baptismal and Ordination Vows and Blessing of Holy Oils was celebrated Tuesday of Holy Week, April 16 at 12:10pm at Christ Church Cathedral.

For 2019, Archbishop Skelton blessed the two oils most commonly known in the western church: *Oil of Chrism* and *Oil for the Sick*, however this year she blessed a third oil, *Oil for Catechumens* for those in our diocese who might wish to use it. Catechumens is used to anoint those people who are preparing for an Easter baptism during Lent or to anoint those who are beginning their preparations for Confirmation.

At the 8am Celebration of the Eucharist with Baptism on Easter Sunday at Christ Church Cathedral, the Rev. Philippa Segrave-Pride former assistant priest at the Cathedral and currently priest-in-charge of St. Clement, Lynn Valley preached a very fine sermon which includes information about Oil for Catechumens.¹

Approximately 70 clergy of the diocese vested for the liturgy with many more joining the congregation and seated with the laity in attendance.

Dean of the diocese of New Westminster and Rector of Christ Church Cathedral the Very Rev. Peter Elliott, DD was the preacher taking the Gospel for his text, *John 12:20-36*.²

The music in worship was beautiful and prayerful beginning with Cantor, Jacob Gramit chanting *The Litany* while the procession moved through the nave to the chancel. Christ Church Cathedral organist and director of music, Rupert Lang accompanied the congregational singing and Jacob’s choral music leadership, the two of them later combining for a moving rendition of Ralph Vaughn Williams’ *The Call* (“Come my way, my truth, my life”).

Following the Dismissal, Archbishop Skelton moved to the west prayer alcove as a long line formed of clergy and lay wishing to receive the laying on of hands and anointing by the archbishop.

Bette Geddes Catering served a delicious lunch in the chancel, and after an half hour or so of food and conversations the final part of the program began which was an inspiring talk given by the Rev. Canon Dr. Martin Brokenleg, OSBCn.³

Canon Brokenleg was the Cathedral parish’s guest preacher for the week, specifically for the three liturgies of the *Paschal Triduum*: Maundy Thursday, Good Friday and the Great Vigil of Easter on Easter Day.

He began his address following the Chrism Mass luncheon emphasizing the importance of the “work of ministry” of both ordained and lay, as those ministries were both affirmed during that day’s Chrism Mass worship.

He spoke about cultural diversity which is much greater in Indigenous communities. For example, Europe has three language roots as the Indigenous community of North America have seven. He spoke about the spiritual and cultural significance of drums songs. All the songs are in couplets and begin with a solo voice leading the melodic line, a melodic line which descends in a natural imitation

CONTINUED ON PAGE 5



All standing, clergy and lay renew their vows. PHOTO Randy Murray



LEFT The Gospel procession is in place at the ambo as the Rev. Helen Lingham, Deacon of the Word for the liturgy prepares to proclaim the Gospel, *John 12:20-36*.



RIGHT Censing the altar as the Offertory, *My Song is Love Unknown* is sung. PHOTOS Randy Murray



LEFT Following the homily, Archbishop Skelton leads the renewal of vows. RIGHT The Eucharist. PHOTOS Randy Murray



A blessing from the Archbishop. PHOTO Randy Murray

Chrim Mass 2019

CONTINUED FROM PAGE 4

of the calls of animals. He spoke about the importance and spiritual significance of “singing someone’s song for them.” Canon Brokenleg said that singing along with someone’s song is “good manners.” Through story and examples he built the metaphor that singing someone’s song is a symbol of ordained ministry.

Canon Brokenleg’s second focus connected to his affiliation with Benedictine communities, people of strong faith who follow canons, people who live by a vow. “Anglicanism is hugely affected by Benedictine communities.” In quoting a favourite Benedictine theologian who was speaking about the future of the faith he said, “The Christian will be a mystic or they will not exist at all.” Canon Brokenleg stressed the importance of Christian mysticism in the Benedictine way. As the church progresses, new Orders will not be cloistered, they will be more present and will fill a desire for spiritual fulfilment not currently being satisfied by parish life where the parish is not “singing their song.”

The third section of his address focussed on Reconciliation. He spoke about the trauma suffered by Indigenous peoples, “If you are seeing addiction, you are also seeing childhood trauma.” He made reference to the work of Dr. Paulette Regan of the University of Victoria and shared her

three directions for beginning the work of Reconciliation:

1. Lose the idea of being an innocent bystander, put the guilt aside.
2. We accept the darkness of Canada’s past.
3. Indigenous culture is just as good as European culture, “Just as good — one is as good as the other.”

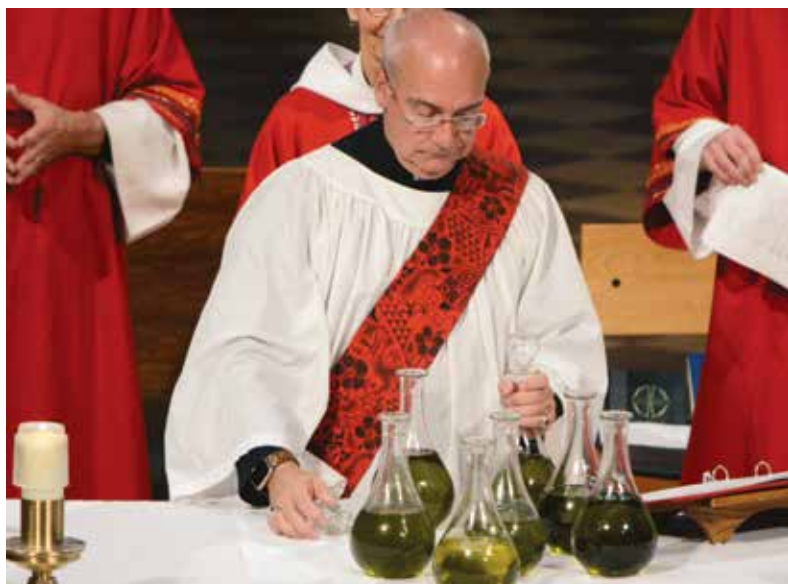
He concluded his address by circling back to the metaphor of personal song and left the audience with two questions:

- Mystics, how do we sing their song?
- Those who are looking to work toward Reconciliation, how do we sing their song? ✦

¹ An audio file of the Ven. Philippa Segrave-Pride’s sermon is available online at www.thecathedral.ca/sermons/the-ven-philippa-segrave-pride-5/

² Dean Elliott’s sermon in video and audio format with the text is available online at www.vancouver.anglican.ca/media/2019-04-16-chrim-mass-2019

³ The Canon Communities of St. Benedict (OSBCn)



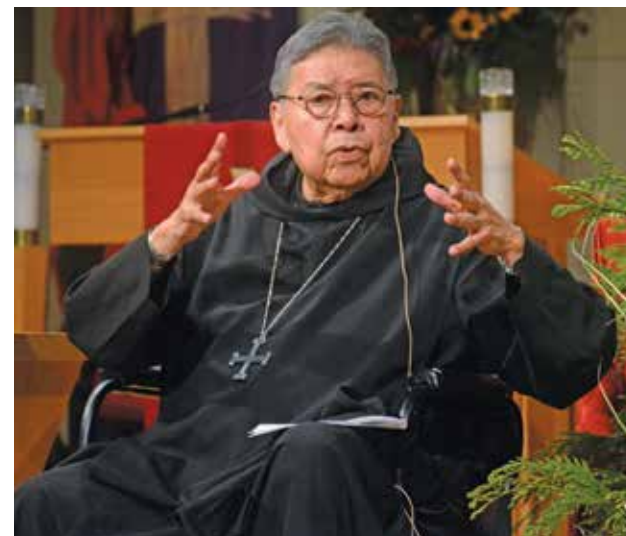
LEFT In preparation for blessing, the Rev. Alisdair Smith removes the last bottle top stopper. RIGHT Archbishop Skelton blesses the three oils. PHOTOS Randy Murray



Administering “the Body of Christ.” PHOTO Randy Murray



Lunch in the chancel. PHOTO Randy Murray



The Rev. Canon Dr. Martin Brokenleg. PHOTO Randy Murray

Farewell Lynne



Those gathered, hold Lynne up in prayer. Archdeacon Muir is leading the prayers.



Rev. Sharon Smith shares some words about her colleague.



Presenting a PowerPoint covering her years of ministry in the region.

On Saturday morning, April 6, 2019, there was a very special "Farewell" event held at St. Catherine, Capilano in North Vancouver's Edgemont Village.

As many in our diocese (and beyond) know, the former Rev. Dr. Lynne McNaughton, Rector of St. Clement's, Lynn Valley (inducted as rector in 2008) and former Archdeacon of Capilano (2011–2016) was elected Bishop of the diocese of Kootenay on January 19, 2019, and is now the Rt. Rev. Dr. Lynne McNaughton, 10th Bishop of Kootenay. Bishop Lynne's consecration and installation took place in Kelowna on May 16 after this issue of *Topic* went to print.

Although open to all, the party on April 6 was primarily an opportunity for the clergy and laity of the North Vancouver Region (Deanery) to gather in appreciation of Lynne's ministry in that active region of our diocese.

Vicar of St. Catherine's, the Rev. Sharon Smith was on hand to welcome Lynne and share some words, followed by the guest of honour herself presenting an address com-

plete with PowerPoint covering her more than a decade of ministry in the region. Archdeacon of Capilano, the Ven. Dr. Stephen Muir who is also Rector of St. Agnes, Grand Boulevard filled the role of MC and after offering some words he introduced several speakers both clergy and lay who have been involved with Bishop Lynne in worship, ministry, social activism and regional process and polity during her time in North Vancouver. The majority of North Vancouver Anglican and Lutheran clergy were present including the Regional Dean, the Rev. Patrick Blaney, Rector of St. John the Evangelist, North Vancouver. Rev. Blaney was one of the principal organizers of the farewell party.

After the program of reflections and words of gratitude there was a delicious luncheon followed by a celebratory cake.

Many thanks to photographer, Wayne Chose who attended the event and took these great photos to share with the diocese and beyond. ✨



A good friend and ministry team colleague at St. Clement's, Deacon, the Rev. Elizabeth Mathers offers some words. Archdeacon Stephen Muir on the left.



Visiting with a friend.



Smiling in appreciation of the kind words and applause.



The Lunch.



Cutting the cake.



Speaking from the heart, Feather Dance project lead Rikki Kooy reminds those gathered that, "This place has been prepared with purpose and it is covered with love." PHOTO Sandra Vander Schaaf



Rikki Kooy invites participants to choose abalone buttons to embellish the eyes of the hummingbirds on the *Journey* stole. PHOTO Sandra Vander Schaaf



Each stole bears a set of three appliquéd feathers, hand-embroidered with what Rikki calls the action words of reconciliation: *Love, Purpose, Reconcile*. PHOTO Sandra Vander Schaaf

Feather Dance Reconciliation Through Textile Arts

SANDRA VANDER SCHAAF
Artist-in-Residence, St. Hildegard's Sanctuary

Five Indigenous-designed liturgical stoles will be unveiled on Sunday, June 23 as the St. Hildegard's Sanctuary community celebrates the results of a year-long collaborative arts-based reconciliation project.

The Feather Dance Liturgical Textile Arts Project was launched in July 2018, thanks in large part to a grant from the Sacred Arts Trust of the Anglican Foundation of Canada. The project included full-day gatherings centred

on storytelling, wisdom sharing, relationship building, and community handwork.

Every element of the project was designed under the direction of Indigenous designer Rikki Kooy. The resulting stoles are her original art, with the community assisting in the creative process under her guidance. As an artist with decades of experience in fashion design in her Indigenous cultural tradition, and a volunteer residential school survi-

vor counsellor, Kooy brought both artistic and technical expertise and emotional depth to the experience. Gatherings were infused with prayer-bound tenderness as participants were invited into contemplation as they stitched—contemplating the challenges of holding together both grief and hope, the call to repentance and the vision of restored relationship. Rikki described the project as “a work of hands extended in friendship, reaching out to each other as we walk the journey of faith together.”

The project itself was born of friendship. Rikki Kooy and St. Hildegard's Sanctuary's gathering priest, the Rev. Melanie Calabrigo met over 20 years ago and were delighted when the idea of a collaborative project presented itself in 2017. Melanie gave this recap of the story at the latest gathering: “With Rikki's vision of feathers and their meaning in the context of friendship and relationship, Hildegard's vision of being ‘a feather on the breath of God,’ our imaginations were ignited.”

For St. Hildegard's Sanctuary, as an arts-based, contemplative, Christian community, it was clear that the project needed to be a tactile, meaning-making endeavour, something that would embody the community's commitment to the essential, transformative work of reconciliation. When they hit upon the idea of designing and creating liturgical stoles in a collaborative process, the plans started taking shape.

The project has landed true to the vision. Feather Dance has been an embodied act of reconciliation, of relationship and connection. In the words of one participant, “There's an intimacy to working with cloth, and thread, and needle. It's literally about making connections, quietly and deliberately. Stitching memorial crosses into the stoles is literally stitching remembrance into the very fabric of our worship. And what a gift to be invited to contemplate designs that call to mind the Spirit Helper, Healer, and Protector as we embellish the stoles with stitch and stone and abalone and feathers. The intimacy of the experience has been very moving. Unforgettable.”

The community of St. Hildegard's Sanctuary is sending out a broad invitation to bear witness to the fruits of this remarkable project. The stoles will be unveiled on Sunday, June 23 at 3pm, at St. Faith's Anglican Church (7284 Cypress Street, Vancouver). Those who wish to stay for St. Hildegard's Sanctuary's 6pm service will see one of the stoles worn for the first time.

Although this portion of the project will be completed in June, the friendships nurtured in the process will, no doubt, continue. The St. Hildegard's community also hopes to raise further funds to continue this creative collaboration and to broaden its reach. ✦

.....
St. Hildegard's Sanctuary is an inclusive, arts-based contemplative Christian Community that gathers on the unceded territory of the Coast Salish peoples. For more information about St. Hildegard's Sanctuary please visit www.sthildegards.com.
.....



Receiving the gift of painted jasper feathers hand-carved by Indigenous artist Myles Haase for the Feather Dance project. PHOTO Sandra Vander Schaaf



Each stole bears a name calling back to the work of reconciliation. This green stole, for Ordinary Time, is called *Love's Waiting Room*. PHOTO Sandra Vander Schaaf



In her gentle storyteller way, Rikki explains the Indigenous symbols and stories behind the design of each stole. PHOTO Sandra Vander Schaaf

Finding Lenten Stillness with Centring Prayer

A Lenten Retreat Day

PAMELA MCELHERAN

St. Bartholomew & St. Aidan, Gibsons; Diocesan Program & HR Consultant

"This is the path of unknowing and knowing, of being loved and loving, of letting go and taking hold."

• Rev. Philip Roderick,
Anglican Priest, Diocese of Oxford, England.

This quote, from the founder of the *Contemplative Fire*¹ reflects the core experiences of the 16 participants who attended the St. Bartholomew's Lenten Retreat day on April 6, 2019 in Gibsons, BC.

Facilitated by the Rev. Anne Crosthwait (Community Leader, Contemplative Fire), the day's activities met the goals of *Finding Lenten Stillness with Centring Prayer*. Anne Crosthwait is an Anglican priest, recently retired from the diocese of Toronto, who relocated to a small ocean side community outside of Vancouver. In her role as a Community Leader in Contemplative Fire she

is part of a new-monastic movement that is "creating a community of Christ at the edge." Contemplative Fire was birthed as a *Fresh Expression* of the Church of England in 2003, by the Rev. Philip Roderick.

The Retreat was Anne's first visit to the Parish of St. Bartholomew's. She skillfully facilitated a quiet day of prayer, sharing, creativity and meditation as well as shared learnings about finding simplicity in the rhythms of life. Participants spent the morning in silence in the parish hall where various self-directed, contemplative activities were available. The "wilderness and water" station offered the following guidance: "wilderness time is challenging, stretching and strengthening. It can feel dry and barren. And there is water in it too. Come to this water, dip your hands into it, be washed

whenever you need it. As you prepare to leave the wilderness, wash your hands, be refreshed, leave the dryness behind."

Time was also spent engaging in additional "wilderness" stations including:

Surrender • Is there something or someone that you might release?

Deep Reading • Do you seek to hear the assuring words of God's Presence?

Life's Knots & Tangles • Are you in a season where life seems to bring one difficulty or disappointment after another?

God Boxes • A place to tuck away hopes and concerns to give them to God who is always listening, always loving.

In the afternoon we returned to the parish sanctuary to pray and meditate in a beauti-

ful setting of stained glass and candlelight. Together, the day's activities supported participants to deepen the "pure, loving gaze that finds God everywhere" (Brother Lawrence).

The participants—members of Anglican and Catholic parishes on the Sunshine Coast—gathered not only to share the Retreat experience, but also to exchange information about existing contemplative prayer groups in the Gibsons area. One participant observed, "I have wanted to get back to Centring Prayer for a while and have found it difficult to practice on my own. This provided an opportunity to meet others living in the same area, with similar spiritual needs and hopes. We have now opened the doors to the opportunity to attend an existing weekly meditation group in Gibsons and also to form a new Centring Prayer group at St. Bartholomew's."

Feedback from participants included:

"The Retreat more than met our expectations; it helped us become more grounded in the 'peace which passeth all understanding'"

And:

"The day was exactly what I needed. I was able to completely retreat from the 'hustle and bustle' of my everyday life."

Immediately following the prayer at the end of the day, one participant eagerly asked, "When is Anne coming back again?" ✠

¹ For more information on Contemplative Fire please go online to www.contemplativefire.ca.



A selection of God Boxes for decoration.



Contemplating the Wilderness and Water station.



Creating memories and art.

Neighbourhood Ministry Mobile Care Unit

DR. JANET MCKEOWN, MD, CCFP, DIPSPORTSMED

Director of the University of British Columbia Health Clinic

The Neighbourhood Ministry's Mobile Care Unit (MCU) offers basic medical care and social support to homeless and vulnerable neighbours on Vancouver's Westside. The MCU is a grateful 2018–2019 care + share recipient. The following reflection is written by the MCU's lead doctor, Dr. Janet McKeown, who is the Director of the University of British Columbia Health Clinic.

Working with the MCU is a wonderful inter professional environment providing care for our marginalized clients in their "home environment." The medical team is one spoke in the health care wheel. Without companionship, food, housing, social support and a safe environment, it is difficult for medical care to be beneficial which makes the MCU team work all the more rewarding.

The MCU medical team, is made up of one family physician and one medical trainee at any given site we serve, including the Saturday morning Kits Breakfast & Shower Program, the Tuesday morning M. Mitchell Place Program and the Thursday evening St. Augustine's Dinner Program. We are fortunate to have Dr. Stephanie Chu join the St. Augustine's team this year. Our learners are those linked to the UBC Health Clinic, a UBC family practice teaching clinic, and include medical students, family practice residents and nurse practitioner students. What makes the MCU work most different from our typical care in the office is that we see the clients in an environment they are comfortable with.

The variety of health concerns seen reflects the variety of challenges facing our clients. For some, they pop by to say hello and provide an update on how they are. For others they have questions about their cur-

rent or past health or they have a disability form to complete or they have concerns they'd like addressed "today" including skin wounds, foot sores, leg swelling, addictions, cough, flare of their lung disease, chronic infections like Hepatitis C and HIV, liver cirrhosis and its complications, cancer, severe anxiety, depression, post-traumatic stress, plugged ears, trouble with vision,

back/neck/shoulder/knee/ankle pain and more. Sometimes we have clients popping by to say, "Thanks for being here." As deacon, the Rev. Pitman Potter (clergy leader for the Neighbourhood Ministry) has said many times, just our presence, provides care.

We are fortunate to have time to get to know our clients over several visits. We are fortunate to offer them a visit to the UBC

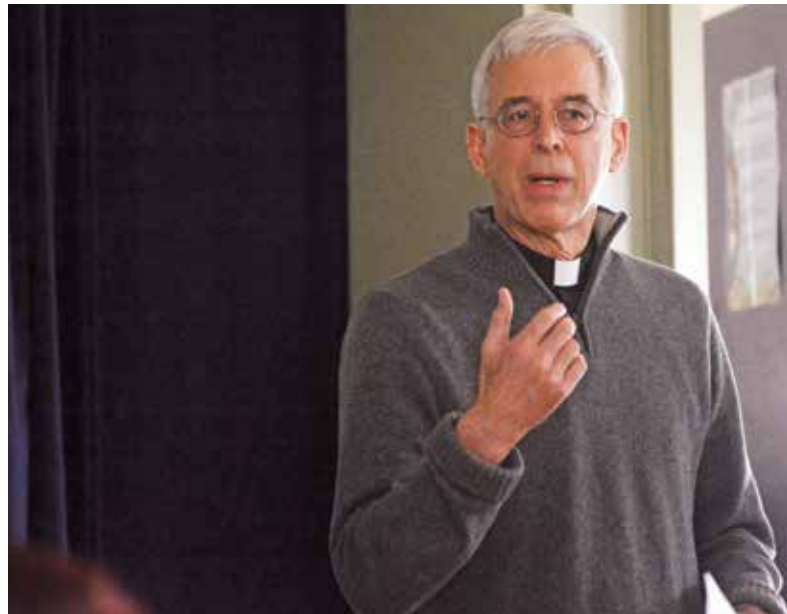
Health Clinic between the usual MCU outreach sessions. We are also fortunate to work alongside our MCU volunteer social support workers and social work students. We have countless examples of inter-professional work. I see many positives coming out of the MCU from a medical team perspective. We are able to provide medical care and provide advice in a safe environment for our clients. All team members of the MCU are able to work as a smoothly functioning inter professional team. And, we are all able learn a bit more about working with a marginalized population.

After providing care at M. Mitchell Place last week, one of our family practice residents asked how family docs get involved in work like this upon graduation. This is not an uncommon question after a learner has spent a few sessions with the MCU team. How rewarding it is to hear our next generation of physicians and nurse practitioners express a keen interest like this! ✠



The MCU medical team on the road at the Kits Showers Program, April 27, 2018. From left to right we see Edward, medical student; Dr. Janet, supervising family doctor; and Dr. Sara, family practice resident assisting a client.





LEFT Presenters and audience in the parish hall of Holy Trinity Cathedral, New Westminster. The Rev. Tasha Carrothers is about to begin the "Report Back." MIDDLE The Rev. Tasha Carrothers was MC. RIGHT Deacon, the Rev. Eric Stroo. PHOTOS Randy Murray

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

RANDY MURRAY

Communications Officer & Topic Editor

On Saturday April 6 at 10am and on April 7 at 2pm, Archbishop Skelton, Deacon Stroo and other members of the pilgrimage to Episcopal Diocese of Northern Philippines (EDNP) were present at St. Christopher's, West Vancouver and Holy Trinity Cathedral, New Westminster (HTC) to report back to the diocese about their trip to the Philippines which took place February 17–27, 2019.

The two reporting sessions were similar in content and length. Diocesan communications attended HTC for the second of the two events.

As the "report back" began, five of the eight "Ambassadors" were present in the church hall at HTC. The Reverends Arvin Amayag and Tellison Glover arrived during the presentation. Every member of the party — except for the Rev. Cameron Gutjahr, who was still attending seminary in Toronto and therefore unavailable — took time from their busy schedules on a beautiful early spring afternoon to share their experiences in EDNP.

Very much at home in the role of facilitator, the Rev. Tasha Carrothers was the MC. She began by saying that going to EDNP and meeting the people there was very much "like visiting cousins I didn't know I had." Tasha thought that she would be experiencing "the other" or that she might be "the other" but that was not what happened. Instead, there was an instant feeling of kinship, it is "the kinship and commonality of the Anglican Communion." Tasha began by asking the plenary to contribute to a list of *Learnings and Wonderings* to help provide context for the report back.

People wanted to know:

- About the food, foods that were new or different for the group.
- Traditions that were experienced, religious or otherwise.
- Where exactly were the ambassadors on their travels?
- Why did the pilgrimage take place?
- And a question from the Rev. Paul Woehrlé of St. Cuthbert's, Delta: "What is Bishop Brent Alawas really like?"

After the list was printed on flipchart paper, Archbishop Skelton began the reporting back with prayer. Following prayer, the archbishop provided some history and background about the companion diocese relationship. During the early months of Archbishop Skelton's episcopacy, the 15-year companion diocese relationship with the Episcopal Diocese of Taiwan concluded. The archbishop very much wanted to explore opportunities to enter a relationship with one of the Episcopal Dioceses in the Philippines. EDNP was the one that had many of the elements that would make a good companion relationship with the diocese of New Westminster. EDNP is the most Indigenous of the Filipino Episcopal dioceses, the northern hill country of Luzon was evangelized not by Roman Catholic missionaries but by Episcopalians. Also, our diocese is enriched and enlivened by both clergy and lay who are immigrants from that part of the Philippines. Archbishop Skelton spoke briefly about the initial trip in 2016, that included her husband, the Rev. Eric Stroo and executive archdeacon of the diocese, the Ven. Douglas Fenton. Archdeacon Fenton through his connections in the Episcopal Church had done a lot of the planning and had made firm connections with Filipino Episcopal Church leaders to build the foundation of what would become the current companion diocese arrangement.

Part of the early planning in 2016–2017, was the appointment of a Companion Diocese Committee Working Group and the formation and implementation of parish-to-parish relationships where each parish in the two dioceses would have a partner parish. Wanting to expand and grow this relationship, Archbishop Skelton responded positively to Bishop Brent Alawas' invitation to visit EDNP with a larger group. That larger group consisted of:

- Archbishop Melissa Skelton
- The Rev. Eric Stroo, Archbishop Skelton's husband and Deacon at St. Michael's, Vancouver
- The Rev. Arvin Amayag, former priest of EDNP and currently Vicar of St. Mary the Virgin, Sapperton
- Jade Martin-Seedhouse, Youth Representative on Diocesan Council and a leader in her parish of St. Mary Magdalene
- The Rev. Tellison Glover, Director for Mission and Ministry Development, diocese of New Westminster
- The Rev. Vivian Seegers, the first Indigenous woman to be ordained a priest in our diocese. She was priested in June 2018, and is currently associate curate St. Mary Magdalene and ordained leader of Urban Aboriginal Ministry, a ministry that calls St. Mary Magdalene home
- And two recently ordained transitional deacons (also June 2018), the Rev. Tasha Carrothers, long time Synod Staff member currently Missioner for Congregational Development and the Rev. Cameron Gutjahr who graduated from seminary in May 2019.

For Archbishop Skelton it was important that the group put some "meat on the bones" of the companion parish program. The seven ambassadors would visit the parish partners of the parishes where they worship. This group of eight were "pilgrims" not tourists or missionaries. This was to be a learning experience, an exchange. Funding for the pilgrimage was largely sourced from *The Bishop's Friends*, a group made up of people around the diocese who are committed to supporting the archbishop's ministry around initiatives and projects not included in diocesan budgets. During Archbishop Skelton's episcopacy she has tasked the Bishop's Friends with the responsibility of raising funds to be directed to engaging diversity.

Next to speak was Deacon, the Rev. Eric Stroo. He talked briefly about the 2016 trip and ideas that had come forward from that experience, including participation in the Diocesan School for Parish Development offered to EDNP personnel, clergy and lay. That happened in June 2017 and 2018, will continue in 2019, and into the future. He went on to say that the "vision" for the second trip evolved from the way the Christian faith is lived in the mountain province, where the Church is the "engine for community development." The ambassadors gained respect for the culture and the integration of culture, faith and community. Deacon Stroo said that the "pilgrimage experience became most dramatic when listening to stories." The function of clergy/church representatives on the communities in EDNP is far more direct and action-oriented than the pastoral care normally associated with clergy in our diocese. They deal with deep conflicts, including what could best be described as tribal conflicts that require sensitive, complicated and

often difficult solutions.

Following Deacon Stroo, the Rev. Tasha Carrothers went through the ten day itinerary, beginning in Manila with loading the containers of vestments and holy hardware that the pilgrims had brought from our diocese into a large passenger van and pick-up truck. These items were shared with the EDNP parishes. Rev. Carrothers described meeting Attorney Floyd Lawlet, the Senior Administrator of the Philippine Episcopal Church. Highlights of itinerary included the following:

- A feast and celebration at Fr. Arvin's former Parish of St. Paul.
- The visit to St. Mary's Church and School in Sagada.
- Great energy at the Convention (Synod) in Bontoc where the diocese of New Westminster folks processed through the City of Bontoc and into the Cathedral behind a banner custom made for them.
- Lots of dancing and a memorable performance by diocesan youth based on the *5 Marks Of Mission*. Rev. Carrothers said that even though the presentation was in Tagalog the action communicated the messages without need for translation.
- A trip to the remote village of Butbut was a profound experience and a memorable highlight. When the ambassadors told people that the next stop for the group was Butbut, the standard response was, "You know that they're headhunters?" Summing up the Butbut visit in advance, Rev. Carrothers reported that they experienced incredible hospitality and generosity. To get to the town the roads are narrow and winding. In the village there are no roads, just pathways with stiles to let the people through and keep the livestock contained. Tasha's host was an elementary school teacher and when conversing about her host's occupation Tasha reported that it was a very similar conversation to what one might have with a Grade 4 teacher in Vancouver.
- A memorable event in Butbut was the planting of trees as a response to climate change. Trees are replanted because of deforestation attributed to harvesting, the almost constant small forest fires and the repurposing of the forest land to build rice terraces. Tasha added that erosion is definitely an issue, however solutions in the Philippines are creative, community-based innovations, in the Philippines "there is more than one way to skin a cat."
- Visiting partner parishes was an important component of the trip and Tasha spoke about her companion parish experience. She smiled as she recalled that things are really not different. The members are worried about a shortage of young people and the lack of younger women wanting to join Episcopal Church Women (ECW) the equivalent of Anglican Church Women (ACW).
- Rev. Carrothers remarked that one of the biggest differences is that even though the congregations are similar in size to parishes in the diocese of New Westminster, the church buildings themselves are much smaller which creates closer community. The diocese of New Westminster pilgrims were always made to feel welcome and included, in Rev. Carrother's words, "We never ate alone."

The Rev. Vivian Seegers was very moved by the involvement
CONTINUED ON PAGE 11

CONTINUED FROM PAGE 10

of children in the liturgy. She recalled sharing the Eucharist with approximately 45 children and how that transported her back to her own childhood when there was a clear vision of the “heavens, populated by angels and cherubim.”

At Vivian’s companion parish of St. Andrew’s, she was struck by the reality that this is truly a community. Nobody is “homeless” everyone has a place, value and a purpose. Christian service for the people of EDNP is always present and practiced with humility. Rev. Seegers said that being with Elders in EDNP was like being with an Elder anywhere. For her it felt so familiar. She did mention one drawback, and that is that the mountain roads are “a recipe for carsickness.”

In his presentation the Rev. Arvin Amayag began by saying that he really enjoyed the perspective of being a member of a “visiting group” to his homeland. He spoke about the role of clergy in tribal conflicts and the contribution that the Brotherhood of St. Andrew make in building community and forming leaders who are motivated by God’s love.

Jade Martin-Seedhouse offered some reflections on the food in the Philippines. The group ate at least six different varieties of rice, fresh juicy snails harvested from the rice paddies and at one point a pig’s head. But for her, like the others, what stood out is “community.” “They all knew exactly what to do to help out.” Jade had a tour of the harvest and experienced where their food comes from and where the water comes from for irrigation. She summed up her section saying, “the Spirit was fabulous!”

Following Jade’s address, the audience enjoyed a ten-minute slide presentation covering the ten days. The visual presentation was followed by members of the group offering

brief statements to sum up.

The Rev. Eric Stroo remarked that in EDNP the “lines are blurred” in a good way between secular and church life and that creates an environment where people share roles and responsibilities. A significant take-away is the “The Water Greeting.” When village representatives provide water for a guest it as a sign that the guest is now under the protection of the village.

Jade had one word, “Hospitality.”

Archbishop Skelton said that the trip clarified for her the opportunity to grow the relationship with EDNP as, “We can work together on many of the same things.”

Rev. Glover said that he, “Gained the appreciation of how quickly strangers can become friends.”

Rev. Carrother’s added that, “We are more similar than we are different.” And she asked the question, “How do we pass it forward?”

In closing, Archbishop Skelton spoke about next steps. She began by referring to her episcopal colleague, Bishop Brent Alawas commenting on his commitment, his engagement and the fact that he is so connected to EDNP at every level. The archbishop’s immediate goals are:

- To strengthen the relationships between partnered parishes.
- Create more connection and opportunities with the Diocesan School for Parish Development, currently four from EDNP are attending the school.
- Exchange and share ideas around Christian Formation and share programs like Godly Play.

For more information about the diocesan ambassador’s trip to EDNP please refer to the special feature article in the May 2019 issue of *Topic* or read the article online at www.vancouver.anglican.ca/blog/ednp-pilgrimage-report ☩

“The Rev. Eric Stroo remarked that in EDNP the “lines are blurred” in a good way between secular and church life and that creates an environment where people share roles and responsibilities. A significant take-away is the ‘The Water Greeting.’ When village representatives provide water for a guest it as a sign that the guest is now under the protection of the village.”



Jade Martin Seedhouse, Archbishop Skelton and some daffodils. PHOTO Randy Murray



The Rev. Fr. Arvin Amayag. PHOTO Randy Murray



Jade chuckles during her presentation. PHOTO Randy Murray



The Rev. Vivian Seegers. PHOTO Randy Murray



The “ambassadors/pilgrims” brought some samples of textiles created in the Philippines to share as a visual and tactile presence for the audience. PHOTO Randy Murray



Archbishop Skelton in the Palm Sunday Procession heading east on 13th Avenue in North Vancouver. PHOTO Randy Murray



The congregation gathers in the 8th Street Lounge for the Liturgy of the Palms. PHOTO Randy Murray



Hazel and choir lead the procession west on 8th Street before turning the corner to move east to the sanctuary doors. PHOTO Randy Murray

Palm Sunday & Order of the Diocese of New Westminster Investiture

RANDY MURRAY

Communications Officer & Topic Editor

On Sunday, April 14, 2019, Palm Sunday, the first day of Holy Week, the Most Rev. Melissa Skelton made a scheduled archiepiscopal visit to St. John the Evangelist, North Vancouver to Celebrate the Eucharist, preach, bless some handknitted prayer shawls and invest Ms. Madeline May Cooper into the Order of the Diocese of New Westminster.

Worship began with the Liturgy of the Palms in the lounge which is located right behind the church's main entrance doors on West 8th Street. At the conclusion of the liturgy, crucifer and server, Hazel Breakey led choir, clergy and congregation out onto 8th Street, heading west for about 25 metres before following the gentle curve of the southside sidewalk to continue east on 13th Avenue towards and subsequently through the doors to the narthex, nave and sanctuary. The music in procession was led by the choir, with choir director, Christie Smith following behind the crucifer. Christie kept a steady rhythm on a drum as all sang *Into Jerusalem Jesus Rode*.

The Palm Sunday Eucharist included the reading of the Passion of Our Lord from Luke's Gospel, *Luke 22:14—23:56*. The Gospel passage was read in its entirety by deacon, the Rev. Juanita Clark. The reading was followed by Archbishop Skelton's homily.

Near the conclusion of her address, Archbishop Skelton spoke about how we can see ourselves in relationship to Jesus' arrival in Jerusalem and that first Palm Sunday procession as that significant Bible event connects to passive but committed resistance to injustice:

"...it is that we see ourselves in who Jesus is and what Jesus does, particularly in those moments when all those chemical responses in us want to tell us to fight or to flee. The way our minds tell us that it is legitimate either to get aggressive or to disappear from a difficult conversation. It's important that we neither fight nor flee but take one deep breath and chose to lower our voice but not to avert our gaze, *but not to avert our gaze*, to stand our ground without running over somebody else."

Following the sermon, the Eucharist continued through the Confession and Absolution which led into the Presentation of the Order of New Westminster. Ms. Madeline May Cooper had been unable to attend the Investiture event in November 2018. There were four others who were not present, however, Ms. Cooper was the final nominee of the Class of 2018 to be invested.

The Citation

Madeline consistently demonstrates caring and compassion while being guided by the principles of her dedicated contemplative prayer practice. Madeline's 30-year ministry at St. John's includes Altar Guild, counter, Treasurer of the Women of St. John, nursery, seniors' luncheons, and initiating and leading the Prayer Shawl ministry. She is especially recognized for her leadership and devoted service in Caring Ministry, administering communion and assisting elderly parishioners in life changing transitions. Madeline's caring ministry gives significant value to people's lives and to the parish.

The investiture was a joyful interlude which was followed by Archbishop Skelton blessing prayer shawls and hand-sized prayer shawls, these items prepared by hand to the Glory of God are a significant part of Madeline Cooper's ministry. Prior to "the peace" the Rev. Juanita Clark presented Archbishop Skelton with a gift from the parish in recognition of her servant-leadership.



LEFT The Rev. Juanita Clark closes the Bible after reading the Passion of Our Lord According to St. Luke. RIGHT The Investiture of Madeline May Cooper into the Order of the Diocese of New Westminster. PHOTOS Randy Murray



Madeline Cooper, ODNW. PHOTO Randy Murray



Archbishop Skelton blesses the prayer shawls. PHOTO Randy Murray



LEFT Deacon Juanita presents the Archbishop with a gift. RIGHT A group photo of clergy and ODNW members present at St. John's that morning: Dana Bowman, Madeline Cooper, Bob Hardy, Ann Bodwell, and Linda Harrison. PHOTOS Randy Murray



The worship continued with the Eucharist, music in worship led by the choir, the Archbishop's Blessing, the Closing Hymn, *All Glory Laud and Honour*, and the Dis-

missal. Following worship there was a potluck lunch in the Lounge and an enthusiastic Q&A session with Archbishop Skelton. ✠



Blanket detail. PHOTO Martin Knowles

Golden Threads from Heaven

ALICIA AMBROSIO

Communications Specialist, Christ Church Cathedral

No one knows the “absolute” answer on how to bring about reconciliation between Canada’s First Nations, Inuit, and Métis peoples, and those of us whose peoples displaced them, according to Debra Sparrow, a Musqueam weaver, artist and knowledge keeper. But any step taken in good faith to build a new, healthy relationship is a good one.

Sparrow made the comments while handing over two of her weavings, called *Golden Threads from Heaven* to the Parish of Christ Church Cathedral during the 10:30am Eucharist on April 7.



Debra Sparrow speaks to the congregation. PHOTO Wayne Chose



“This journey has been amazing; it has been a gift from God,” Sparrow said of the process of taking her weavings from an idea in her mind to finished product.

The idea for the weavings was born in 2017, very much as a sudden inspiration. Cathedral artist-in-residence Thomas Roach was curating an exhibit of sacred textiles in the chancel and invited Sparrow along with two other women artists and curators to be the “curatorial circle” for the exhibit.

While giving the three women a tour of the church, leading them down the stairs to the lower level, Sparrow looked up at the *Tree of Life* window and the Bill Reid prints hanging beneath. “I can see a weaving hanging on that wall,” Sparrow told Roach.

That was all it took.

Roach approached the Cathedral trustees with the idea of commissioning Sparrow to weave a piece that would symbolize our community’s commitment to reconciliation. The trustees agreed and the journey began.

But, as often happens when two artists become friends, their conversations gave birth to other ideas as well. They thought it would be great to get the whole community involved in the weaving process by teaching people how to weave.

Sparrow agreed to teach one of the Cathedral youth groups how to weave—but not merely as an artistic endeavour. The young people learned how to use weaving as a way to pray for reconciliation. During Lent, spinning wheels were set up at youth events, parish events, and some liturgies. The weaving produced as part of that project will be hung in the chancel later this year.

For Sparrow the blankets were very much inspired by God and a way for her to give thanks for the gift of creativity she believes the Lord has given her.

One of the blankets is made up of traditional, pre-con-

tact-Salish patterns. The second one illustrates the hope for a new relationship. Broken warp threads between the two blankets highlights the break in tradition and relationship.

This project, which Sparrow had to think about carefully before accepting because it came from a church, also helped her reconnect with a childhood friend—Susan Point, the creator of the *Tree of Life* stained glass window.

Sparrow told the congregation all of these elements make her feel that “this is a good reason to visit more often. I will be visiting more often.” ✠



Thomas Roach presents Debra Sparrow with a gift. PHOTO Wayne Chose



The Sparrow grandchildren with the blankets. PHOTO Alicia Ambrosio



Debra raises her hands to the congregation during the presentation. PHOTO Alicia Ambrosio

Diocesan Boundaries Reorganization & Name Changes

RANDY MURRAY (PREPARED WITH FILES FROM DOUGLAS FENTON)

Communications Officer & Topic Editor

At the March 20 meeting of Diocesan Council, the governance body of the diocese, following consultation with the regional archdeacons and regional deans, Archbishop Skelton, gave her approval for the reorganization of some deanery and archdeaconry boundaries. Diocesan Council affirmed her decision. When the boundaries were most recently re-configured in 2013 the intention was to revisit the boundaries in three years.

The changes considered historical connections, new transportation and transit routes and the alignment of these communities around commercial hubs and social services such as hospitals. The Deanery of The Valley will revert to its historic name of Yale. The new boundaries took effect at Diocesan Synod, May 24 and 25 with the collation and installation of the respective Regional Archdeacons and Regional Deans.

Archdeaconry of Fraser

Deanery of Peace Arch
consisting of the Parishes of

- Christ the Redeemer, Cloverdale
- Church of the Epiphany, Surrey
- Holy Trinity, White Rock
- St. Helen, Surrey
- St. Mark, Ocean Park
- St. Michael, Surrey
- St. Oswald, Port Kells

Deanery of Richmond/Delta
consisting of the Parishes of

- All Saints, Ladner
- St. Alban, Richmond
- St. Anne, Steveston
- St. Cuthbert, Delta
- St. David, Tsawwassen

The Archdeaconry of Lougheed

Deanery of Golden Ears
consisting of the Parishes of

- Holy Spirit, Whonnock
- St. Andrew, Langley
- St. Columba, Pitt Meadows
- St. Dunstan, Aldergrove
- St. George, Fort Langley
- St. George, Maple Ridge
- St. John, Maple Ridge

Deanery of the Valley to be renamed as the
Deanery of Yale consisting of the Parishes of

- All Saints, Agassiz
- All Saints, Mission
- Christ Church, Hope
- St. John the Baptist, Sardis
- St. Matthew, Abbotsford
- St. Thomas, Chilliwack

The Archdeaconry of Westminster

Deanery of Royal City/South Burnaby
consisting of the Parishes of

- All Saints, Burnaby
- Holy Trinity Cathedral, New Westminster
- St. Alban the Martyr, Burnaby
- St. Barnabas, New Westminster
- St. Mary the Virgin, Sapperton

Deanery of Tri-Cities/North Burnaby
consisting of the Parishes of

- St. Catherine of Alexandria, Port Coquitlam
- St. John the Apostle, Port Moody
- St. Laurence, Coquitlam
- St. Stephen the Martyr, Burnaby
- St. Timothy, Brentwood

The Archdeacon of Vancouver was historically the title for the position that has become the Executive Archdeacon. There are also historic trust funds connected to this archdeaconry. For clarification, the archbishop has given the title of Archdeaconry of Granville to the former Archdeaconry of Vancouver. The historic title of Archdeacon of Vancouver has been appended to the Executive Archdeacon. In making this change the former Deanery of Granville has become the Deanery of Oakridge. ✠



The image included with this story is a screenshot of the interactive map on the Find-A-Church landing page of the diocesan website. The red markers indicate a single parish, the blue markers, multiple parishes and the yellow marker is the entry point to access the locations of the City of Vancouver parishes.

Congratulations Susan Chortyk, ODNW

PREPARED WITH FILES FROM THE ASSOCIATION OF WOMEN IN FINANCE

Press Release, April 11, 2019

The Association of Women in Finance (AWF) is proud to honour Susan Chortyk, ODNW with the 2019 PEAK (Performance. Excellence. Achievement. Knowledge) Award in the category of Lifetime Achievement.

After graduating from the University of BC (UBC) in 1978 with a Bachelor Degree in Mathematics, Susan began her career at Watson Wyatt (WW) as a junior associate in actuarial support. Through her exemplary 30-year career with WW, she rose up the ranks into progressively more senior leadership roles while simultaneously completing her actuarial exams.

In 1995, Susan became a Fellow of the Society of Actuaries, a Fellow of the Canadian Institute of Actuaries, and WW's only female actuary west of Toronto. In the early 2000s, Susan had an opportunity to work with WW's largest multi-employer pension plan (MEPP), a role that was supposed to be temporary. However, through her hard work and competence, Susan maintained the account and set the foundation for what would become an actuarial area of expertise for Susan, critical to the next phase of her career.

In late 2007, Susan co-led the purchase of the MEPP business from WW and formed PBI Actuarial Consultants Ltd. (PBI). Susan helped to grow PBI from a company of 21 associates, \$7.8 million in revenues and 20 initial clients, to an en-

terprise of 85 employees, \$16.6 million in revenues and over 100 clients across three provinces. Susan retired as President of PBI in July 2018.

Susan paved the way for career opportunities for women in her field, helping to mentor and champion many young women into senior leadership roles at PBI and other financial firms. Susan was instrumental in forming a unique culture at PBI, one that encouraged the concept of work-life balance without discrimination based on

gender. By the time of Susan's retirement, 60% of employees, 40% of leadership, and 50% of actuaries at PBI were women.

A passionate leader in her community, Susan has volunteered in a number of local and national roles in the Anglican Church including as treasurer for St. Thomas, Vancouver, a member of the diocesan finance committee (MFP) and a member of the Anglican Church of Canada's General Synod investment planning sub-committee. Susan continues to share her gifts in these important roles in the Church.

Each year, Susan makes 2,500 jars of jam, jellies and pickles that she donates to raise money for church programs in her community (Her lime marmalade is fantastic!).

In 2014, Susan was invested into the Order of the Diocese of New Westminster. She was the parish nominee from St. Thomas', Vancouver. Her citation reads as follows:

Susan's service in the church began when she was just a teenager and continued all her life, serving God through her work on parish committees, on Christian formation through Cursillo and Lenten programs, and in her work on the St. Thomas Columbarium, Canonical Committees, and five successive parish retreats. In addition, Susan has been a diligent and loyal godmother to eight lucky young people.

Susan's remarkable career was recognized at the PEAK Awards Gala on May 15 at the Fairmont Waterfront Hotel. ✠



PHOTO Courtesy PEAK Awards

Anglican Church of Canada Applauds Changes to Target Benefit Plan Framework

NEWS PROVIDED BY PENSION OFFICE CORPORATION OF THE ANGLICAN CHURCH OF CANADA

Toronto, April 11, 2019 / CNW / 19:08 ET

In its 2019 Budget, released on April 11, 2019, the Ontario government announced it will update the target benefit plan framework to include multi-employer pension plans with participating employers outside of the collective bargaining environment.

This change means the Anglican Church dioceses and other employers in the General Synod Pension Plan (GSPP) will now be properly recognized as participating employers in a target benefit multi-employer pension plan. Until now, pension plans of charities and non-profits have been treated differently from other, similar plans; this decision will create a more level playing field.

"We are very pleased with this new devel-

opment," says Archbishop Anne Germond, Metropolitan of the Ecclesiastical Province of Ontario. "Once proclaimed, it will allow the GSPP to be positioned within the target benefit plan framework, where it naturally belongs."

As a target benefit pension plan, it is expected that the GSPP would be subject to more appropriate funding rules for its plan structure—a change the Anglican Church has been championing for some time. The target benefit framework was introduced in 2010; however, the funding rules have not yet been enacted.

"The GSPP has essentially been operating as a target plan and has sought

appropriate funding rules for many years," notes Archbishop Germond. "Based on its strong governance practices and sustainable multi-employer structure, these should include exemption from solvency funding, meaning less risk of benefit volatility and greater retirement income security for GSPP members."

"I am very pleased that the GSPP's more than 5,000 members across Canada will have better benefit security because of this change," adds the Primate, Archbishop Fred Hiltz. "We look forward to continuing to work with the Minister of Finance to get the funding rules in place this year." ✠

L'Arche Vancouver Kicks Off Campaign

RANDY MURRAY (PREPARED WITH FILES FROM L'ARCHE VANCOUVER CAMPAIGN MEDIA RELEASE)

Communications Officer & Topic Editor

The *We All Belong* campaign to build a new \$30 million facility for L'Arche Greater Vancouver launched on April 8, with several donations announced. Audrey Staudacher, president of the L'Arche Foundation of Greater Vancouver said that BC Housing had made a \$6.1 million grant. Burnaby's acting mayor Colleen Jordan said that the city was donating approximately \$1 million in kind and fees saved with potentially more to follow.

Archbishop Skelton is lending her support to this multi-million-dollar capital campaign. The archbishop has agreed to join the Honourary Campaign Committee chaired by the Most Rev. J. Michael Miller, CSB, the Roman Catholic Archbishop of Vancouver.

L'Arche Greater Vancouver (7401 Sussex Avenue, Burnaby) is an intentional community and has been providing homes and day programs for adults with developmental disabilities since 1974. With an aging facility that no longer meets the needs of people, and with the increased desire and demand to support more younger adults with developmental disabilities, the organization is working on plans to turn their dream of a new, modern, and fully accessible facility into a reality. The projected cost of this new facility (which will also include 29 units of affordable housing) is approximately \$29 million. The new L'Arche building will be constructed on the current site. The 52,000 square-foot building will provide three large L'Arche homes containing 22 bedrooms; expanded community inclusion program space, and administrative offices. In addition, there will be ten suites for those who can live more independently, and the aforementioned 29 units of below-market rental suites. The fully accessible building also features a secure underground parkade with 62 stalls, a large central courtyard that faces a park, and a rooftop that will feature gardens, a multi-purpose room and a chapel.

The total goal for the campaign is \$15 million. In order for the project to be financially viable, L'Arche will need to realize a minimum capital campaign goal of \$5 million



An early drawing of the new building, whimsical and imaginative. PHOTO Randy Murray

by the end of 2019. "Our goal is to raise \$15 million so the new building can be occupied in 2021 debt and mortgage free. This will enable us to direct more time and resources to serving the community," said Audrey Staudacher, "We are grateful for everyone's support to help us realize our dream."

L'Arche is an international organization founded by the late Canadian humanitarian Jean Vanier in 1964, and holds at its heart the understanding that every person is valued and has unique gifts to contribute to society. L'Arche Greater Vancouver, one of 29 L'Arche communities across Canada, is an ecumenical Christian community supported by a number of clergy from different denominations.

During the Media Conference on Monday, April 8, Sister Marie Zarowny, Provincial co-leader for the Sisters of St. Ann announced that they made a donation (\$500,000). Their donation would be an extension of her congregation's mission in British Columbia that was started when they first arrived in Victoria in 1858, the year the colony of British Columbia was founded. In her address to the media and campaign supporters Sister Marie reflected on the campaign title *We All Belong*: "Has there ever been a time in the history of the world that this message is more needed?"

She went on to say that promoting participation in this campaign to help realize its goal and vision "can be a form of evangelization."

Additional Anglican presence at the Media Conference included, Deacon, the Rev. Trudi Shaw and fundraising professional the Rev. Rob Waller. The Rev. Trudi Shaw has been engaged with L'Arche for well over a decade, ever since she led her first community prayer with residents back in 2006. Today she leads the monthly Anglican worship services at L'Arche. Deacon Shaw is also a former L'Arche Board member and Board Chair, and now as a volunteer, she is helping as an Ambassador for the campaign.

For more information on L'Arche Greater Vancouver, please visit the campaign website at www.larchevancouver.org/capital-campaign. ✚



LEFT Sister Marie Zarowny. MIDDLE L'Arche Greater Vancouver's Executive Director and Board Chair, Denise Haskett and a current architect's rendering of the proposed building. RIGHT L'Arche resident and artist Patrick poses beside one of his works. Pieces of art created by L'Arche residents are being sold as part of the fundraising program. PHOTOS Randy Murray



Campaign principals group photo. PHOTO Randy Murray



Jane Ditrich, diocesan communications contributor and parishioner at Christ Church Cathedral handled the bartending duties. Here she is with Will Postma, Executive Director.



Peter Goodwin, ODNW, long time Chair of the diocesan PWRDF Unit, Shirin Theophilus, ODNW a stalwart PWRDF supporter and parishioner at St. Anselm's and Will Postma, Executive Director of PWRDF.

PWRDF 60th Anniversary Dinner

RANDY MURRAY (PREPARED WITH FILES FROM PETER GOODWIN, ODNW)
Communications Officer & Topic Editor

The coal mines of Springhill, Nova Scotia were certainly not the safest places to be. There were three distinct events: 1861, 1956 and October 23, 1958. It was the third disaster, the result of a “bump” or underground earthquake probably caused by removal of coal from the bedrock that killed 75 and trapped 99 people. The 99 were rescued incrementally over the next two weeks. This tragedy not only shocked Canadians and Anglicans but the entire world. The Church recognized a need to respond quickly to emergencies and one year later in late 1959, the Primate’s World Relief Fund was established. In 1969, the scope was increased, and the organization became the Primate’s World Relief and Development Fund (PWRDF).

On Saturday, April 6, 2019, approximately 60 clergy and lay gathered at St. Mary’s, Kerrisdale for a fund and awareness raising dinner in honour of the organization’s 60th Anniversary. Responding to the invitation of diocesan PWRDF Unit Chair, Peter Goodwin, ODNW, Executive Director, Will Postma made the trip from Toronto to attend and offer an after-dinner address. Peter Goodwin warmly welcomed all the guests and as usual his enthusiasm was contagious. Peter was joined by other members of the Unit including the Rev. Margaret Marquardt who is also Chair of the diocesan Eco-Justice Unit. Rev. Marquardt assisted Executive Director, Will Postma with a lucky number prize draw. The fundraiser theme was \$60 for 60 years. Those who donated \$60 were eligible to put their names in a bucket with five names being drawn for five take home bottles of wine. Donation envelopes were given to Will Postma to take to Toronto. One of the winners was former Synod staffer and current Parish Officer at St. Mary’s, Kerrisdale, Glen Mitchell.

There were also two archbishops and one bishop in attendance. The Most Rev. Douglas Hambidge, the 7th Bishop of the diocese of New Westminster was there with his wife Denise Hambidge, ODNW. Denise has been a tireless advocate of PWRDF initiatives, a part of her substantial ministry in the church. The 8th Bishop, the Rt. Rev. Michael Ingham was present and participated in the program, as was the current Archbishop, the Most Rev. Melissa Skelton. Archbishop Skelton was joined by her husband the Rev. Eric Stoo, Deacon at St Michael’s, Vancouver. Archbishop Skelton also spoke to the crowd as part of the evening’s agenda. Youth Council Member Jessica Steele and Provincial Youth Representative, Clare Urquhart were also present and addressed the crowd, sharing information about their PWRDF ministry.

In attendance were a number of veteran and newcomer PWRDF parish representatives. Present at the dinner were 12 parish PWRDF reps representing 12 parishes.

The diners reported that the food was excellent. Among the notable culinary offerings was a delicious chicken dish and an assortment of vegan choices. Caterers for the event were the unofficial official caterers of the diocese of New

CONTINUED ON PAGE 17



The 8th and 9th Bishops of the diocese of New Westminster.



LEFT The 7th and 8th Bishops of the diocese of New Westminster in conversation. RIGHT The Rev. Margaret Marquardt and Will Postma draw tickets for those who have entered the \$60 for 60 Years draw.



CONTINUED FROM PAGE 16

Westminster, *Bette Geddes and Associates Catering.*

An early highlight of the evening was the singing of a “Hymn” written by the Rev. Peter Niblock in honour of the 50th Anniversary of PWRDF in 2009. Everyone stood and sang. The chorus was led by a featured quartet on the dais.

In his message, Will Postma thanked those present for their support and also for the ongoing support of the diocese. He noted how PWRDF has grown in recognition by government and other secular groups over the past ten years and more importantly in funding. He pointed to the work of partner organizations and the positive conversations he’s had with recipients of programming and aid. Beginning April 1, PWRDF moved to a new five-year Strategic Plan containing five chief objectives that will hopefully be achieved by 2024. More information on those objectives will be made available soon.

In her address, Archbishop Skelton affirmed her enthusiastic support for PWRDF and how the organization is appreciated in the diocese. Her Grace thanked the diocesan unit and organizers/helpers at the event and all present for showing their support, and aptly described a number of aspects of PWRDF’s ministry worthy of all our support.

Many thanks to photographer Wayne Chose for these excellent images that are far more than just pictures of an event, but truly capture the feel of the evening. ✠

.....
There have been many changes to the PWRDF organization over the years and you are encouraged to access their web pages for more information at www.pwrdf.org/about/in-the-beginning.



Group photo of the folks who arranged the evening and participated in its presentation.



LEFT A special quartet leads the singing of a hymn written by the Rev. Peter Niblock for the 50th Anniversary of PWRDF and repeated ten years later for this occasion. RIGHT Glen Mitchell had a winning ticket and claims his prize from Jane Dittrich.



LEFT Clare and Jessica offer information about the involvement of younger members of the Anglican Church of Canada in PWRDF. RIGHT The 9th and 7th Bishops of the diocese of New Westminster with Will Postma.



Topic 50th Anniversary

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

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

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

Launching the Christian Formation Committee for the Diocese

JESSICA SCHAAP

Missioner for Christian Foundation, diocese of New Westminster

On the evening of March 28, the inaugural meeting of the new Christian Formation committee convened in the diocesan office. The committee’s mission is to encourage and equip parish leaders to develop holistic study and learning for adults in the ways of faith. Each one of the members expressed high enthusiasm as well as energy and a wealth of experience to bring to the work. At the next meeting of the committee all members will be reporting on their progress in several projects, including a review of *Living the Questions 2.0*, the development of a *Vita Retreat* refresher and introductory session, a meal-based bible study, and promotion of a new formation workshop.

During the meeting, members shared stories of their most transformative learning experiences, the kind that inspire and change lives, and discussed the deep values that would guide the committee’s work: a holistic approach to study and learning, relational, patient, attentive to diverse contexts of parishes, sustainable, and a preference for locally developed/Canadian Anglican resources.

The members of the committee include: Dr. Steve Black, parishioner of Christ Church Cathedral and bringer of biblical studies from the seminary to the pew; Rev. Peggy Trendell-Jensen, deacon at St. Clements and animator of Christian formation for many in her parish; Rev. Laurel Dahill, vicar of St. John the Divine who has put on workshops for altar guild members and intercessors in the diocese and has an online course on Benedictine spirituality on ChurchNext.tv; Rev. Dr. Sharon Smith, vicar of St. Catherine’s Capilano and one of the leaders of the *Vita Retreat*—a diocesan spiritual formation program; Rev. Dr. Tellison Glover, director of Mission and Ministry for the diocese; and Rev. Jessica Schaap, Missioner for Christian Formation in the diocese.

The members committed to work on a concrete project to fulfill one or more of the following purposes:

- To develop a working knowledge of the most used and recommended curricula in the diocese.
- To gain and promote an understanding of how to create, promote, and lead formation events/courses.
- To research and evaluate new resources and share findings with the wider diocese.
- To assist in the development and promotion of formation resources (e.g. seasonal studies, baptismal preparation)
- To accompany/coach parishes as they develop their Christian formation programs and resources.
- To commit to and exemplify a personal and communal path of Christian formation in the Anglican tradition.

All are looking forward to being resources for the whole diocese as we seek to mature in the heart, mind, and practice of Christ. ✦



The *Habitat* conference held at Jericho in Vancouver’s Kitsilano district in 1976.



June in the diocese of New Westminster remains the preferred month for parish cook-outs and outdoor potlucks. Here we see a Tug-of-War from the late 1970s.



From left to right are the Reverends Laurel Dahill, Jessica Schaap, Sharon Smith, Peggy Trendell-Jensen, Dr. Steve Black and the Rev. Dr. Tellison Glover facilitating the “selfie.”

AROUND THE DIOCESE

• A New Look for St. Martin's •

SUBMISSION Robin Ruder-Celiz

St. Martin's, North Vancouver has a new floor plan! This past Vestry consensus of about 98% in favour was reached affirming the decision to make some changes to the church and worship space. The plan included using a portable "light weight" altar at the chancel step and changing the first four rows of pews on either side of the nave to chairs in a semi-circle. This would be in place for a trial period of about six months. Following Vestry, and in further conversation with parish leadership it was decided that the first step in this change would be to remove two pews on either side of the nave to make room for the remaining three pews to be angled forming a "V" shape. This first step has resonated well with most parishioners, including some of those who were ambivalent about the changes in the first place.

This process began about a year ago when the rector, the Rev. Robin Ruder-Celiz asked parish council, "Can the church space, nave, chancel and sanctuary, be used for more than Sunday morning worship?" Inevitably the answer was, "Yes." This of course invited the follow up question, "What then do we need to do to make the church space more inviting and accessible for our needs as a parish as well as community partners or other worshipping communities?" In discussing these and related questions an idea emerged, and a plan was designed to switch some of the pews to chairs and use a forward altar. In designing the current plan, the leadership team considered many floor plans from parishes such as Christ Church Cathedral, St. Agnes', North Vancouver, and in the diocese of Kootenay, St. Andrews Kelowna and St. Michael and All Angels Cathedral, Kelowna.

While still a change, the church maintains the parish's sense and value of tradition and beauty while making room for a fresh look and a future that is inviting and incorporating. While there are some who are hesitant about the change and even opposed to it, the majority of people have responded positively to the change. One parishioner who initially was hesitant, stated that she, "Loves it!" and immediately took pictures to show her family. She plans to sit in the new section. Others, who have for one reason or another been on the margins of the parish, commented that the church looks "bigger

and more engaging." Moving forward, the plan is to have a trial period for this new look until September. During the trial period there will be opportunity for people to continue to provide feedback before the parish makes a formal decision. ✠



Three images that outline the scope of the changes to the worship space. PHOTO Robin Ruder-Celiz

• Kairos Blanket Exercise Comes to St. Dunstan's •

SUBMISSION Hattie Hogeterp

Kairos is an ecumenical organization, which brings together over ten inter-church coalitions, including the Anglican Church of Canada and the Primate's World Relief and Development Fund (PWRDF), to work for ecological justice and human rights. The *Exercise* is an educational and participatory event that graphically illustrates what has



PHOTOS Hattie Hogeterp

happened to Canada's Indigenous people as the result of colonization.

The Kairos Blanket Exercise begins by covering the floor of the sanctuary with colourful blankets, representing the territory inhabited by the Indigenous people of Canada before colonization. Participants were asked to stand on the blankets, greeting and interacting with each other, representing all the different nations and their interrelated cultures.

The narrators then reads the list of things that have impacted the Indigenous people as the colonizers settled the land: values and beliefs held by the colonizing nations and imposed on the Indigenous people such as the *Right of Discovery Doctrine*, treaties made and broken with Indigenous nations, acts of government limiting the rights and lands of Indigenous people, imported diseases for which Indigenous people had no defense, and residential schools meant to assimilate Indigenous people into the dominant culture, breeding abuse, and destroying families in the process. Blankets and people were removed as the list went on.

In the end all that remained were a few isolated, crumpled blankets, barely big enough to hold the few people that were still standing. It was a graphic illustration of how Aboriginal populations were decimated and their lands taken away.

For some of the participants it was a very emotional exercise and small groups were arranged following the exercise to de-brief and discuss the experience. One of the difficult issues that came up, and which we as Christians have to grapple with, is reconciling our Christian faith with what was done to Indigenous people in the name of that faith.

The Anglican Church of Canada has apologized for its role in the residential school's era and has committed to the Truth and Reconciliation process. Hosting the Kairos Blanket Exercise is one way in which St. Dunstan's is supporting Truth and Reconciliation. ✠

• The Reverend Christine Rowe Celebrates 25 Years of Ordination to the Priesthood •



The Rev. Christine Rowe (middle) celebrating her anniversary at St. Mary's, Kerrisdale with the Rev. Lindsay Hills (left) and the Rev. Liz Ruder-Celiz (right). PHOTO John Taylor

The Rev. Christine Rowe, Assistant to the Rector at St. Mary's, Kerrisdale and Regional Dean of Point Grey celebrated 25 years of ordination to the priesthood recently. Christine left seminary in 1986, the only option for women in the Church of England at that time was to become a deaconess. This took place poignantly, standing next to her husband Stephen (long time Rector of Church of the Epiphany, Surrey) as he was ordained deacon in 1986.

The Church of England was far behind

the Anglican Church in Canada; however, nine months later Christine was ordained deacon. A long seven years wait culminated with the amazing celebration to the priesthood on April 17, 1994. Over a period of a couple of months over 600 women were at last able to fulfil their calling. Through years of heartache and joy finally Christine celebrated her first Eucharist that day. She continues to give thanks to God for her life and ministry. ✠

AROUND THE DIOCESE

• Video Conference in West Vancouver •

SUBMISSION Hilary Clark

For three days during Lent (March 29–30), St. Stephen's, West Vancouver linked up to a video conference from Albuquerque, New Mexico entitled *The Universal Christ*. This was an initiative of both St. Christopher's and St. Stephen's with St. Stephen's taking the role of the host venue.

From a ballroom holding 2,500 participants and connected by video to 40 participating churches all over the world, Fr. Richard Rohr, OFM helmed the online conference, supported by several clergy. He introduced the theme of *The Universal*

Christ and explained the concept to the audience.

Discussion groups were set up in threes, and the parameters explained. Openness and confidentiality were paramount. The end of the day was marked by the liturgy: *A Christ Soaked World*.

Day 2 began at 7am with refreshments which led into a contemplative practice chaired by Fr. Richard Rohr. John Dominic Crossan followed with a presentation entitled *The Historical Jesus and Individual Resurrection*, and Jacqui Lewis with *Where*

is the Crucified Body of Christ Today? She used the precept that Christ's crucified body exists in the world where there is environmental climate change, pay inequality, no access to abortion, genital mutilation, no respect for the LBTGQIA2S community, and white supremacy. Janet McKenzie led a workshop entitled *The Bravery of Believing in Oneself*.

Day 3 channelled Maundy Thursday, as the events of the Last Supper were remembered. Fr. Richard Rohr and Jacqui Lewis discussed *Christ in the Tomb is Still Christ*,

with the concept that life is a mystery, but one must attempt to break out of evil, and embrace the mystery of infinite love. A workshop and a lecture followed: *How do we move things forward within institutions that constrain us?* And a *Review of the life of Christ*.

A summing up suggested that *The Universal Christ* led to spirituality beyond borders, a network, and a concept that "Matter matters" with a soul that cannot live without meaning and love. ✦

• Clergy News Around the Diocese •



The Rev. Clarence Li.



The Rev. Philippa Segrave-Pride.



The Rt. Rev. Lynne McNaughton.

The Rev. Brian Vickers resigned the Parish of St. Anne, Steveston and Regional Dean of Richmond/Delta, his last Sunday was April 28.

Brian and his spouse Sally have moved to the diocese of Calgary to be nearer to family. Brian has been appointed rector of the Church of the Holy Nativity, Calgary.

Prior to his incumbency at St. Anne's, Brian was rector of St. Helen's, Point Grey.

The Rev. Roberta Fraser is appointed interim priest-in-charge of St. Anne as of June 1. Recently Roberta has been assisting the diocesan program department with Stewardship and prior to that she was in interim ministry at St. Alban's, Burnaby and St. Stephen's, West Vancouver.

The Rev. Clarence Li has announced his resignation as rector of St. Hilda, Sechelt effective June 30 and Archbishop Skelton has accepted it. Clarence will begin as the Executive Director of the Sunshine Coast Association of Community Living as of July 1.

The Rev. Tim Morgan has been appointed vicar part time at Church of the Holy Spirit, Whonnock. Tim will provide ordained leadership of their shared ministry and will assist the parish as they explore options to re-start their ministry.

The Archbishop has appointed the Rev. Philippa Segrave-Pride as interim priest-in-charge of St. Clement, Lynn Valley effective June 1, 2019. Philippa will conclude her appointment as Archdeacon of Lougheed and Assistant Priest at Christ Church Cathedral

on May 31. She succeeds the Rt. Rev. Lynne McNaughton who is now Bishop of the diocese of Kootenay.

As of this recently completed Synod there were a number of changes to clergy leadership in the diocese.

The Ven. Al Carson rector of St. John, Sardis was collated Archdeacon of Lougheed and the Ven. Stephanie Shepard, priest-in-charge of St. Faith was collated Archdeacon of Granville. Prior to these appointments Al was Regional Dean of Valley (now Yale Deanery) and Stephanie was Regional Dean of Granville (now Oakridge Deanery).

The Rev. Paul Woerhle, Rector of St. Cuthbert, Delta was appointed Regional Dean of Richmond-Delta; the Rev. Paul Bowie, Rector of All Saints', Mission moves from Golden Ears Deanery to Yale; and the Rev. Kelly Duncan, Rector of St. George, Fort Langley has been appointed Regional Dean of Golden Ears.

On Saturday, June 15 at 10:30am at Christ Church Cathedral, Archbishop Skelton will preside at an Ordination Eucharist. The Reverends Tasha Carrothers and Cameron Gutjahr will be priested. Jonathan Pinkney, Alecia Greenfield and Stephany André will be ordained to the transitional diaconate and Taras Pakholchuk will be ordained a deacon. Also, following the April submission of results from the Advisory Committee on Postulants for Ordination (ACPO), the archbishop has made Lorie Martin and Jason Wood postulants. ✦



The Rev. Tasha Carrothers.



The Rev. Roberta Fraser

• PWRDF Director Visit VST •

SUBMISSION Peter Goodwin, ODNW

On Friday, April 5 in conjunction with the Primate's World Relief and Development Fund's (PWRDF) Executive Director Will Postma's visit to attend the PWRDF 60th Anniversary dinner on April 6 at St. Mary's, Kerrisdale, Will and diocesan PWRDF Unit Chair, Peter Goodwin, ODNW, visited Vancouver School of Theology (VST) to meet with Principal, the Rev. Dr. Richard Topping and the Rev. Grant Rodgers, Director of Anglican Formation. The purpose of

their visit was to discuss means of increasing awareness amongst students of the outreach ministries of the denominations represented at VST, specifically that of PWRDF.

It was an excellent discussion and some creative thoughts were exchanged that will provide a foundation for future engagement with students and ultimately achieving increased knowledge of and participation in the ministry of PWRDF. ✦



The Rev. Grant Rodger, the Rev. Dr. Richard Topping, Will Postma and Peter Goodwin. PHOTO Submitted

• Socks for the Journey •

SUBMISSION Joy Mancinelli

What do you need on any journey? Good footwear, of course, and a pair of clean, warm socks. During the Lenten journey at St. Oswald's in Surrey's Port Kells neighbourhood, parishioners were encouraged to bring in a pair of socks each Sunday

with the intent of filling the old granite font with them.

Fill it they did—filled and overflowing. As Lent drew to a close, 169 pairs of socks were delivered to the Downtown Eastside Union Gospel Mission. ✦

• Palm Sunday on the Road •

SUBMISSION Michael Batten

For those of you who follow diocesan communications coverage of worship, events and parish life around the diocese of New Westminster, you may know that the Parish

of St. Thomas' in Vancouver's Collingwood neighbourhood have been out of their building for over a year during their ambitious renovation and accessibility program.

Many thanks to the rector, the Rev. Michael Batten and to parish leader Mike Roberts for sending this photo of the Liturgy of the Palms, *Palm Sunday on the Road* at the parish's temporary worship site, the Salvation Army's, Southview Terrace and Heights (58th and Kerr.)

Southview Heights is an assisted living facility for seniors with worship space as part of the facility.

The St. Thomas' community is hoping to be back in their renovated buildings (2444 East 41st) by the summer of 2019. ✦



AROUND THE DIOCESE

• Change for Change •

Maple Ridge parish inspired by the ministry of PWRDF
SUBMISSION Barbara Metcalf

Holy Spirit Anglican Church in Whonnock (Maple Ridge) has honoured the 60-year anniversary of the Primate's World Relief and Development Fund (PWRDF) with a 60 days of *Change for Change* campaign.

Gifts of change were hung each Sunday (in small colourful bags) on a tree of life that came to the parish of Church of the Holy Spirit, Whonnock as branches and are now blossoming.

They raised money for a goat, sheep, chickens, a cow and two pigs as well as seeds and tools. All this from a small congregation

who opened their hearts to share.

Each week they are inspired by a true story of how the PWRDF has made an impact in peoples lives around the world.

On Easter Sunday the tree blossomed with colourful words hung by the congregation honouring what these gifts have meant both to the receiver and the giver.

One of the lessons of our giving was that we are in reality giving to Christ and he will guide our gift to those in deepest need as our stories illustrated. ✦

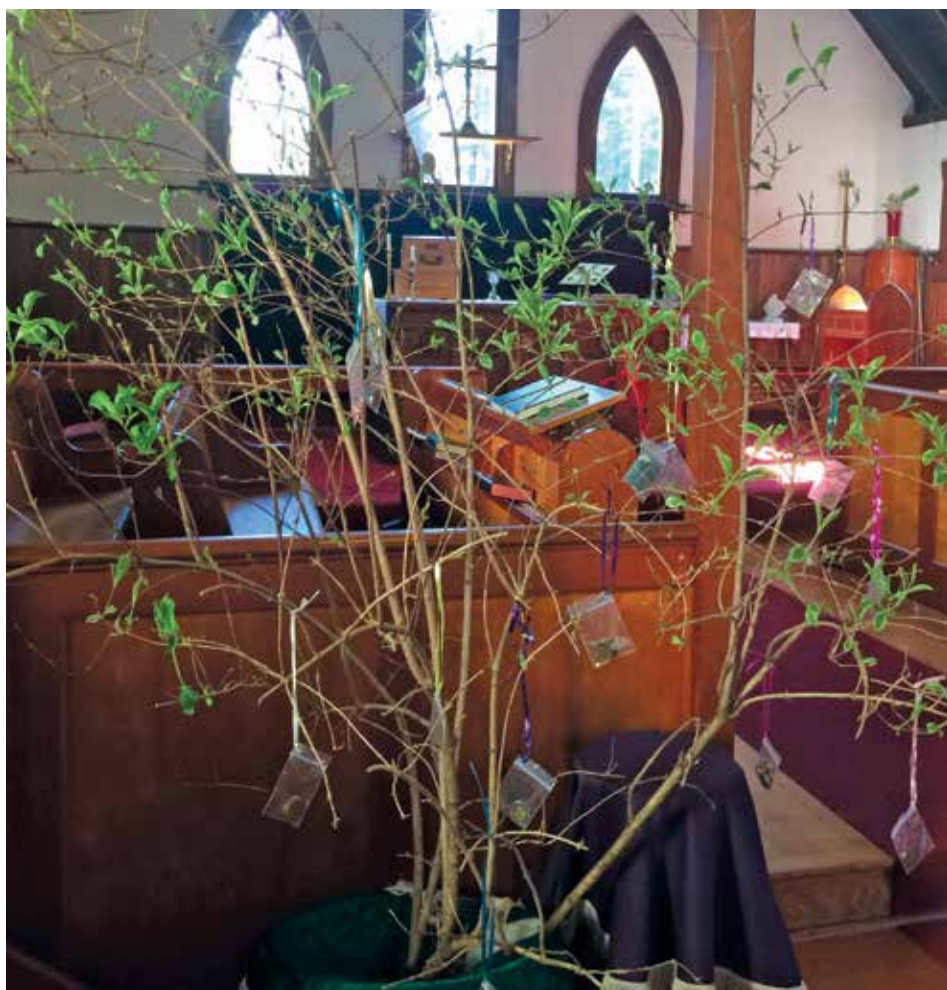


PHOTO Barbara Metcalf

• Sunrise Easter Worship in Caulfeild •

SUBMISSION Jonathan LLOYD

At 6am on Easter morning, Christians from West Vancouver gathered at Caulfeild Rocks for an Easter Eucharist as the sun rose across the water.

Led by the Rev. Janice Lowell of St. Francis-in-the-Wood, located in West Vancouver's Caulfeild neighbourhood, the outdoor service brought together worshippers from the Anglican Churches of St. Francis, St. Stephen and St. Christopher as well as Baptist, Presbyterian, Roman Catholic and

United Churches.

Music was led by St. Francis' rector, the Rev. Dr. Angus Stuart; Canon Jonathan LLOYD, rector of St. Stephen's shared a reflection, and the worship was followed by an Easter breakfast at St. Francis.

On Good Friday the same churches organized an Ecumenical Cross Walk from Ambleside Park and Dundarave Pier along the seawall. ✦



PHOTO Jonathan LLOYD

• UAM Easter Feast •

SUBMISSION Margaret Marquardt

At the Urban Aboriginal Ministry Easter Feast on Easter Monday, April 22, 2019, at St. Mary Magdalene, the Rev. Vivian Seegers led those gathering in drum and song and prayer and scripture reading in the midst of the feast.

Urban Aboriginal Ministry (UAM) is an outreach and cultural care program for Indigenous people in the city facilitated by the Rev. Vivian Seegers, the first Indigenous woman priest in our diocese.

All creatures and all parts of creation were honoured including the bunny rabbit as seen modelled by Natalie King of UAM in the first photo posted.

The Rev. Vivian Seegers shared the Easter story and who Jesus the risen Christ is who walks with us.

Folks who attended were from various parts of our wider community including one of the newcomer families from the Middle East that St. Mary Magdalene has sponsored, and who live at St. George's Place, the living facility connected to St. Mary Magdalene Church. ✦



Natalie King in seasonal costume, the Rev. Vivian Seegers and a younger member of UAM. PHOTO Margaret Marquardt



LEFT Guests at the Feast. Newcomers from the Middle East. RIGHT Rev. Seegers singing and drumming. PHOTOS Margaret Marquardt



• The 42nd General Synod of the Anglican Church of Canada •

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

General Synod will be held from July 9–16, 2019 at the Sheraton Vancouver Wall Centre. As the host diocese, we will be welcoming 300+ members and guests to Vancouver.

The Local Arrangements Committee would like to express our appreciation to all those who have volunteered to support this event and to our sponsors. We would also like to thank the local parishes who are welcoming Synod members to their Sunday

services on Sunday, July 14. If you have questions or would like more information about General Synod, you can find it on the website at <https://gs2019.anglican.ca>.

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

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

At the time of assembling this issue of *Topic* for print in late April, the 119th Synod *Love One Another, Christ's Body: The Church* was still a month away.

It is expected that this issue will have been delivered to homes and parishes by late in the first week or early in the second week of June, 10–14 days following Synod. A Synod summary, election results, coverage of Archbishop Skelton's and Archbishop

Hiltz' Synod addresses will be available in the September 2019 issue of *Topic*. Coverage of Synod will also have been posted on the diocesan website linked to the Synods module located on the world wide web at www.vancouver.anglican.ca/diocesan-ministries/synods.

For more information about the 119th Synod please speak with your parish's Synod members. ✦

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

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

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

AROUND THE DIOCESE

• Serving the National Church •

SUBMISSION General Synod Communications; Peter Wall, Deputy Prolocutor, Chair, General Synod Planning Committee

Are you interested in offering your skills for the ministry of the General Synod through its Coordinating and Standing Committees? Please read further to see how that may happen.

Nominations at General Synod

One of the triennial acts of the meeting of General Synod is to elect members to the various Standing and Coordinating Committees which oversee the work and planning of the many and varied ministries of the General Synod. A Nominating Committee, appointed by the Council of General Synod, toils away night and day at General Synod, receiving nominations from across the church, and preparing recommendations for the Synod to receive.

It is so important for these Standing and Coordinating Committees to represent the length and breadth of our church from coast to coast to coast. For the most part, those elected by General Synod **need not be members of General Synod**, so nominations are sought far and wide.

Indeed, the more diverse the membership, the better the work, often! I was lucky enough to be a member of different Standing Committees (as they used to be called) or Coordinating Committees (as they are now called) over the years, and I always found those experiences to be rich and rewarding, challenging me, and putting to use my good senses and my creativity, such as they are.

So, we invite you to nominate yourself and/or nominate others. Nomination forms along with descriptions of the work of the committees and some of the skills/abilities that would be helpful for committee members, will be available online at gs2019.anglican.ca or from your own diocesan Synod Office.

The committees that will be elected at General Synod are:**Standing Committees**

Pensions and Financial Management (note: the Pensions Committee is the only committee elected by General Synod solely from among the members of General Synod)

Coordinating Committees

Communications
Faith, Worship and Ministry
Partners in Mission
Public Witness for Social and Ecological Justice
Resources for Mission

When forwarding a name to General Synod for election, the Nominating Committee will take into account the following:

- Geographical representation and reflecting the diverse groups and individuals within the church and society.
- Expertise, experience and interest in the areas related to the particular focus of the committee.
- Knowledge of and commitment to the General Synod of the Anglican Church of Canada.
- Ability to work collaboratively and consultatively.
- Committed to full participation in the work of the committees, including being prepared to commit to the meetings of the committees, either face-to-face, by telephone or by video-conference (some committees meet quite frequently by phone or video-conference) and to work on sub-committees or task groups as needed.
- Possess gifts in listening and discernment. ✦



Anglican Church of Canada

OPINION

Who Is My Neighbour?**Jesus, the Internet & the Tower of Babel**

ADELA TORCHIA

Retired Priest of the diocese of New Westminster

The problem is that we know too much, or at least it's easy to think that we do. Most of us are carrying the bulk of the world's accumulated knowledge at our fingertips in a small device in our purses or pockets. As a recent Facebook meme puts it: "We are drowning in information, while starving for wisdom." The Internet's democratization of knowledge seemed like a good idea at the time, but a quarter century later there's a lot more ambiguity, and even downright peril, involved than many of us had originally envisioned.

There are many levels of possible discussion on this point—for example the danger of pride or arrogance in having such vast amounts of knowledge at our fingertips. Besides the moral lesson in the Garden of Eden allegory about wanting too much knowledge, there's the wise saying of Rabbi A J Heschel that God is everywhere except in arrogance. Is there any room for God to squeeze into even our peripheral vision if we... know it all? And certainly, many medical experts have grown weary of hearing our Google self-diagnoses attempts. Oh wait—is there any such thing as an expert on anything anymore, or does the Internet make us all potentially experts? Ask Google any question you want, and then ask the opposite question. Either way you'll get lots of "evidence" to support whatever side you want on just about anything.

Besides all this confusion about so-called "facts" a further area that especially troubles many of us, and is reflected in so many political, social, economic and ecclesiastical matters is that of actually seeing or becoming aware of way more information about the suffering and evil in the world than our minds and hearts can fully process. What do we do with Jesus' central commandment to love our neighbours as ourselves now that we have over seven billion neighbours whose often desperate life circumstances we can see live and in colour from the comforts of our own homes? In the Good Samaritan story Jesus asks us to be the compassionate neighbour to all the wounded whom we encounter along life's path. How does that work with all the neighbours that the Internet



Babel Tower Graph by R. Zelich

makes so visible to us? Compassion fatigue anyone, or just unbridled stress as we pray and send donations, and protest and raise awareness about injustice and inequalities as best we can?

Never before in human history have so many people been able to see so much detail about how "the other half" lives. And this goes both ways of course. While wide swaths of humanity still do not have electricity and indoor plumbing, cheap cellphones within range of a signal tower mean that many of the impoverished and marginalized and disenfranchised from around the world can see our much more privileged lives. Even what our contemporary Canadian society calls "low income" living easily looks impossibly luxurious to many around the world. No doubt this contributes to a variety of global migration crises, as desperate people understandably seek for their families at least a small fraction of the opportunities and securities that we enjoy. Watching various news videos of their monumental journeys towards the justice that every human deserves, I'm

reminded of Jesus' clear commandment: "In so much as you did this to the least of my brothers and sisters, you did this to me."

An old statistic (now potentially worsened) claimed that 20% of humanity used up 80% of the world's resources. Thinking of God as a parent—how would any parent feel if two of their children consumed what was meant for ten of them? This also brings up all kinds of environmental questions that can't be addressed here, but clearly our current levels of western consumption cannot be sustained if the planet is to survive into our grandchildren's generation. It's easy to become overwhelmed at the magnitude of injustice in the world, to turn away in order to save our sanity or at least equilibrium. And such temporary retreats are no doubt healthy for mind, body and soul. Should we try to remain "neutral"; following that middle path of moderation made famous by so many wisdom teachers? It might be worth trying, but we must also keep in mind words like Desmond Tutu's: "If you are neutral in situations of injustice, you have chosen the side of the oppressor."

Given the current mind-boggling level of divisiveness in our world, have you ever wondered about a possible comparison between the rise of the Internet, and the rise of the *Tower of Babel* in Genesis 11? It remains somewhat of an exegetical puzzle as to why God was displeased with a humanity that spoke one language, were unified in understanding, and wanted to build a symbol of world unity? There is the arrogance perhaps in wanting to build a tower that "reaches to heaven"; although God does not seem to hate the eagle for flying so high, and we endeavor to "reach heaven" every day with our prayers. Yes, this was after the flood and God wanted them to spread far and wide—to fill the earth—a mandate that humanity has long since fulfilled or exceeded. As I continue to wonder why God confounded their language so that they no longer understood each other, I wonder if the Internet is another means of humanity being able to "speak the same language" or at least to see in videos and instant translations what other people are saying and experiencing. Why does that seem to lead to greater divisiveness instead of greater unity?

Even in a fairly advanced and egalitarian democracy like Canada why do we often feel like we are yelling across impassable chasms in which our perceptions echo back towards us, instead of succeeding at communicating with those who hold opposing perspectives to our own? In the "olden days" it felt to me like right and left or conservative and liberal or other such monikers were much less verbally vicious and violent. Sure, we disagreed, but there seemed to be more respect and more effort to find common ground. Has the Internet emboldening of each "side" now reached epic proportions? Can/should we "on the left" for example learn to be more tolerant of the intolerant—those who vilify minorities of many kinds? Or can/should we who despair for earth's future in the current climate change crisis—learn to be nicer to our neighbouring provinces, for example, who want to renew a fossil fuel-based economy? I don't know the answer. Do you? ✦

OPINION

A Poem for Canada Day

MIRANDA SUTHERLAND
Associate Priest, St. John, Sardis

From the earth O Canada your stories I hear;
Gather around the drums, draw near,
Tell me of your rich oral tradition
Connecting your people to the lands.
From the log man down the White Water
You hear them
From the Squamish river they sing their songs
For on the waters, their voices echo along.
Tell me your stories of the Paleo-Indians
Tell me how from narrative traditions Canada emerged
Tell me their stories to ring sweetly on my ears
Tell me of their journeys to generations down the years.
Tell me your stories O Canada of your native people —
The Maliseet, the Mi'kmaq and the Passamaquoddy
Tell me them all.
Tell me of the good hunting and fishing spots
for reaping food for animals and plants
Tell me of the spawning salmon and of Hell's Gate
Tell me your sacred creation stories
revealing the truth of your God.
Tell me your stories O Canada, from rivers to coasts
Tell me of the Ohio River Valley, of the Miramichi that boasts
Tell me of the saltwater hunters of the archaic coastal villages
hunting in their canoes — livelihood far and wide;
Tell me of your deer hunters and tell of your fishermen
of the Bay of Fundy and the Annapolis Valley.
Tell me of your treaties, resolutions,
confederations and great depression
Tell me how amidst wars, revolts, rebellions
you have come — "True north strong and free!"
Tell me and sing me O Canada songs of the Log Drivers Waltz,
the Red River Valley and the Kelligrews Soiree,
Tell me of the Old Royal Hudson and of the Four Strong Winds
Tell me about the Seasons, the Arctic, the Northern Stars,
Tell me about this land of the groundhog,
Land of the silver birch, home of the beaver —
where the mighty moose wanders at will,
For this is Your Land — made for you and me.
Tell me of the richness of your tradition O Canada
Tell me of the oneness of your spirit, and —
Tell me of the priceless archives in the languages of your people
Tell me of the courtesy that's bred in all people.
Tell me O Canada of your passion for the games
Tell me of your advancements in science and technology,
Tell me of how you value the health of your people, and —
Tell me of your century and a half of great achievements.
Tell me of your stance for human rights and dignity.
Tell me of your multiracial and multicultural diversity
Inclusive, embracing, tolerant and proud.
One hundred and fifty (150) years and strong O Canada!
From East to West and North to South
Your beautiful country millions call home
Majestic land, we salute you!
So much to learn, so much to know. O,
Tell me, O Canada, of the precious Maple Leaf!
For once again, we'll hear the sound of yesteryear.
"God, keep our land, glorious and free
O Canada, we stand on guard for thee."



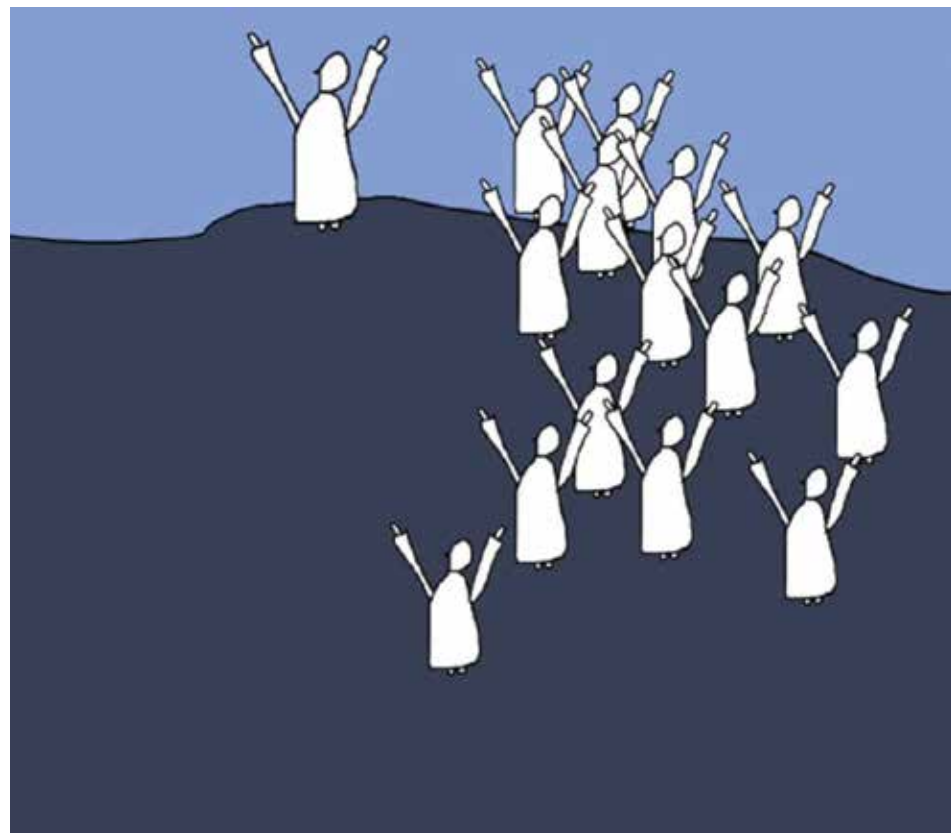
How it All Began

A Reflection on Luke 24:44-53

HERBERT O'DRISCOLL

Retired Priest of the diocese of Calgary,

Former Dean of the diocese of New Westminster & Rector of Christ Church Cathedral, Vancouver



If you could ask anyone who knew Him how it all happened, I think they would give you an answer something like this. Wherever or however they met Him he captivated them. While they would for the rest of their lives try to understand what they had experienced with Him, they knew one thing—they had been changed.

Finally they were driven to the conclusion that this person somehow embodied the ultimate qualities that up to now they had always believed to belong to God alone. They experienced these qualities lived along with the same sensibilities and vulnerabilities of their own humanity, yet from time to time suffused with a beauty and glory utterly beyond their comprehension.

They would never forget the days of the betrayal and destruction of everything they had hoped for and held dear. If they had not been able to be present themselves, they would have heard from others about the brutal and hideous death. Devastated, the community they had begun to form threatened to disintegrate.

Then something of immense and irrefutable significance took place. When we read what they have written of this we find ourselves addressed in simple terms that carry their own integrity. They tell us that when some of them went to the tomb where his obviously dead body was laid, the body was not there. They tell us that some of them who had no expectation of ever seeing him again, least of all of touching him, found themselves doing these very things.

In this way they began what we might call the second stage or level of their relationship with him. It was mysteriously different. He was still the friend and leader they had known before the horror. But they also are quite clear that he was more, much more. They don't try to explain this. They realize that while he seemed linked, as we all are, to matter, time and space, he seemed to be using these in a way our humanity cannot know. He seemed to be no longer prisoner of time and place, as we all are. To use their deceptively simple words we know so well, Jesus their friend had become the Risen Christ.

But this too had to end, and since that long ago community were, as we are, ordinary human beings, the ending came

in a way that they could perceive. It is not a moment that can be explained and analyzed and in that sense understood. That is a 21st Century longing—to understand, to analyze, to explain. The writer Luke, who had spoken to many of them who knew him before writing his Gospel, says simply, "He withdrew from them."

Before that encounter ended, some essential realities were made clear to them. They learned that all they had come to love and to expect from him would now have to be sought and found among themselves. They had been touched and healed by His hands. Later he had invited them to touch His pierced hands of transformed flesh. However, from now on it would be their own hands, uplifted in praise or extended in His service, which would become the channels of His grace and healing. From that moment they began to realize—albeit at first gropingly and dimly—that together they would be the means by which the divine will would be embodied through time and history.

There would have been so much they could not possibly understand that day, least of all the cryptic command he gave them just moments before withdrawing from them, "Stay here in the city," he said. "Until you have been clothed with power."

Did they come to this easily? Of course not. Two millennia later you and I still grapple with this wonder. In some ways we become blinded to it by over-familiarity, yet in another way we never succeed in fully accepting it.

This is the wondrous thing, that by way of unbroken bridges of Water, Bread, Wine, Story and the Spirit, that original community of very ordinary men, women and children, has become us! We have come from them and from all the generations of faith between us.

Hard to believe? Yes very, and the reason we find it so difficult to accept is that we cannot believe that we could possibly be worthy of His trust in us. Yet, as with that small group who witnessed the glory we call Ascension, and later felt the wind and fire of Pentecost, great and good things can happen if we committ ourselves to Him and to his work in the world. ✠

First Notions

NII K'AN KWSDINS (AKA JERRY ADAMS)

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

Walking the Red Road

Recently my wife Linda and I were invited to attend supper and a meeting for the men and women who attend the program offered by the *Warriors Against Violence Society*. The meal was followed by a very powerful sharing circle. The participants all had different journeys that they shared, and they also talked about the impact that intergenerational residential school trauma had on each one of them. The stories were a recounting of tremendous loss—loss of who they were as people; loss of their children; and loss of self through drugs, alcohol, jail time, or a combination of all of them.

The sense of disempowerment these men and women felt from the system attempting to serve and help them, led to the drastic consequences they shared with us. We heard how the loss of family, children, and friends all becomes one guiding lead to their disappointments. Underlying all of those losses, was the loss of identity as a person and as an Indigenous person in particular.

The stories we heard are common to many Indigenous people who are hurting and have lost their own self-identity. Not many people can grow if they have no fam-

ily connections. The participants all talked about those feelings. The three Elder leaders talked about their own experiences of domestic violence, and the scars left on their children. This gave the people in the circle a sense of trust, and therefore they were able to talk about their own emotional pain.

Both Linda and I felt such strong emotions about how much people suffer today, walking among us and trying to make sense of their pain and the tragic circumstances of their lives. This was just one small look at how people survive.

We were encouraged though, to hear

from some participants who had been attending the program for a while, and they were managing to make positive changes to their lives. The main thing that came out for me was the immense amount of work done by the handful of individuals who are working for *Warriors Against Violence Society* and wanting folks to walk the Red Road again.

"Walking the Red Road is a determined act of living within the Creator's instructions. Basically, it is living a life of truth, humbleness, respect, friendship, and spiritually. Those on this road are by no means walking a perfect path but are in search of self-discovery and instructions. While there is much more information and teachings about a life on the Red Road, a more complete understanding would come from our Native American elders and leaders, who themselves have traveled this path for a while."

• David A. Patterson Silver Wolf,
Washington University in St. Louis,
Brown School

To watch a CBC News story on *Warriors Against Violence Society*, called *Warriors Against Violence tries to heal Aboriginal men* (Duncan McCue) go online to www.cbc.ca/news/indigenous/warriors-against-violence-tries-to-heal-aboriginal-men-1.3136168

We all have something to learn about relationships, including myself, and how to be kind and gentle to the people in our lives. I thank my partner, Linda. She is a brave woman who made me move into so many more new directions in my own healing. Life-Givers are strong people!

T'ooyaqsiy nisiin ✦



"I think that ultimately, if we're going to mitigate all the harm that's ever been done, that it's got to come about because we've had a real dialogue with each other and transformed our understanding and relationships with each other."

Doctor Chief Bobby Joseph

Beyond the Anger

I have been asked many times about why I am not more angry at churches, and also why I go to church. This is a question that I will probably not answer in a way that will give a neat solution to fitting together Indigenous spirituality and Christianity spirituality. Each and every one of us has a journey we travel, and we will find out along the way what our callings are and how we are meant to live our lives.

I have also had very angry supporters of Indigenous rights telling me that there should be more done for our people. They basically wanted to fix the "problem" for our people. Yes, we can stay angry, but it keeps us on hold and prevents us from growing. I include myself in getting stuck and not moving on regarding some of my emotions.

From previous blogs you are aware that my childhood life was growing up in the 1950s and 1960s in a village on the Nass River, called Aiyansh, or in our Nisga'a language *Gitlaxt'aamiks—People of the ponds*. My upbringing was by my grandparents and by my auntie, until she had her first child. I was fortunate to have had so many people wanting to protect me and raise me as a child. We were not poor; we lived a healthy life and had enough to be comfortable as a family. Store-bought goods were a treat. By this I don't mean candy, but canned goods, rice, biscuits, and—the big things for us kids—Jell-O and Kool-Aid. Our treats were fry bread and corn syrup.

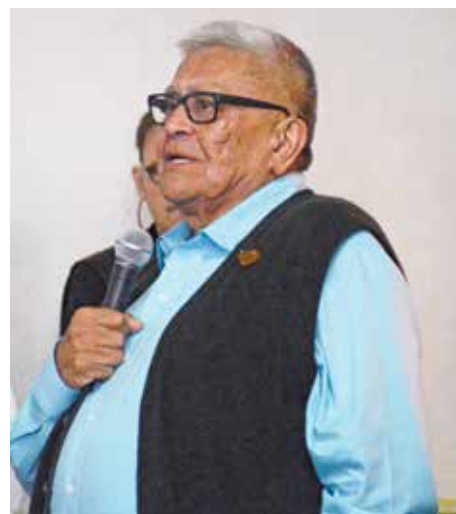
There was respect for our Elders, our priests, teachers and our parents. Chores for us were getting water from the well, chopping wood, helping with the gardening, and keeping the fire going in the smoke houses where we dried fish.

What has this got to do with why am I not angry at the Church or God?

Our people were respectful, hard-work-



Nii K'an KwSDins (AKA Jerry Adams).



Chief Robert Joseph.

"Reconciliation has provided us with an opportunity to reflect on who we are collectively and to reflect on what has gone wrong—and to dream together. To envision a future together that's inclusive, more equal, more just, and that every child born in this country has the same potential to strive for something."

Doctor Chief Bobby Joseph

ing people and they believed in authority, and that there was a Creator/God that was part of us. Right from my childhood I was given those teachings from my grandmother and my grandfather—to believe in God. As I said previously, they had to send their children and grandchildren away to residential school, but they never got angry about their losses.

My grandparents also had to witness the violence and the alcoholism that their

children brought home when they returned traumatized from the residential school experience. And, living in an isolated village, they had to cope with illness and inadequate medical care. Back in the 1950s and 1960s cancer was a painful experience, and I witnessed my grandmother suffer as she struggled with this terrible disease.

My grandparents lived during the peak of oppressive times when the government had absolute power over our people, dur-

ing the 1940s, 1950s and 1960s. They had their disappointments, but they never ever displayed their disgust towards the government, and they embraced the Anglican Church for their supports.

Believing in God was a big part of their survival as they encountered the many road blocks in their lives as our leaders and Elders in our community. My grandparents did not turn to alcohol and other forms of addiction, but they turned to God for their support. I have always wondered why they had such faith, yet it is not my question to ask. We are just meant to follow their hope for better lives for all of us. The devastation of so many things in their lives was a lot to bear for my grandparents, and for many of the families in the village, yet they continued to go to church.

As Elders and leaders in our community, they led by example and they did the work and business because it had to be done. Most of the time it was all voluntary work that enabled our village to survive. Aiyansh even had to relocate to a higher location across the river in the early 1960s when a flood swept through the village.

All I can say is that my grandparents were not angry people—they were respectful, they worked hard, they turned to God, and they coped. And that's the example they left for me to follow.

So instead of being paralyzed by anger, we can all put our work into the kind of Reconciliation that Chief Bobby Joseph talks about in this quote:

"Reconciliation has provided us with an opportunity to reflect on who we are collectively and to reflect on what has gone wrong—and to dream together. To envision a future together that's inclusive, more equal, more just, and that every child born in this country has the same potential to strive for something." ✦