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Bishop Melissa Skelton's Christmas Message



PHOTO Bayne Stanley

As I write this to you the whole world, it seems, is both bone weary and in suspense about the US elections. While I had never expected that we here in Canada would be so intrigued by what goes on south of the border, I now have a new appreciation for just how rightfully sensitive we are both to the events and issues that emerge in the US and to the tone of the discourse there.

And so many of us here have been deeply troubled by both the happenings, and the discussions about race, sex, gender, refugees, money and power (to name a few!) in the news. In and around all these happenings many of us have found ourselves asking: "What really matters to me? How do I see myself in relationship to others? What behavioural standards do I expect of myself and others?"

The people during the time of the prophet known as First Isaiah were struggling with these same issues in an even more intense way. Victims of a foreign invasion and dismayed by a faithless king, Isaiah's audience was discouraged and deeply worried about their future in that all that they held dear appeared to be in jeopardy. And so Isaiah speaks as those who "walk in darkness" and who live "in a land of deep darkness." Isaiah speaks of a people living under a burdensome yoke and the rod of oppression.

This language of darkness speaks to me as we make our way through days that have less and less daylight in them and as we live in a time when we wonder whether the light will be overcome by the darkness in some places in our world.

Into this kind of darkness and into times such as ours, the words of Isaiah proclaiming the presence of light, the gift of a child, a vulnerable one, come as a kind of wondrous salve. For his words speak into the tendency toward numbed-out grief, the tendency toward cynicism and withdrawal,

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Bishop Melissa Skelton’s Christmas Message

CONTINUED FROM THE FRONT PAGE

*The people who walked in darkness
have seen a great light;
those who lived in a land
of deep darkness —
on them light has shined.*

*You have multiplied the nation,
you have increased its joy;
they rejoice before you
as with joy at the harvest,
as people exult when dividing plunder.*

*For the yoke of their burden,
and the bar across their shoulders,
the rod of their oppressor,
you have broken
as on the day of Midian.*

*For all the boots
of the tramping warriors
and all the garments rolled in blood
shall be burned as fuel for the fire.*

*For a child has been born for us,
a son given to us;
authority rests upon his shoulders;
and he is named
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.*

*His authority shall grow continually,
and there shall be endless peace
for the throne of David
and his kingdom.*

*He will establish and uphold it
with justice and with righteousness
from this time onward and forevermore.*

*The zeal of the LORD of hosts
will do this.*

Isaiah 9: 2 – 7



the tendency toward a kind of ossified righteousness we can develop in response to a world where the darkness feels threatening. Instead of these responses, Isaiah proposes a world in which we continue to trust God’s recreation of light and in which we continue to respond to God’s gift of a child, the image of vulnerable humanity, with an answering vulnerable humanity of our own.

And so this is what Christmas is all about. It is about a trustworthy God who does not abandon us to the dark and who will not allow us to come to some final conclusion about the state of the affairs of the world in response to our particular experience of the darkness. Rather, in the coming of the Holy Child that is Jesus, God gives us the gift of a light that overcomes every darkness and the gift of the incarnate one whose solidarity with us and with the most vulnerable show us a way forward in how we are to walk in the light. We are to continue to be open to the life, to the people and to the situations that are right before us. We are to continue to incarnate in our own lives the generosity of spirit and the solidarity with the most vulnerable in the world that mirrors God’s own actions towards us. And we are to continue to put ourselves on the line for the peace and justice that Jesus, the Holy Child of God will himself

express, seek and give his life for.

People of God in the diocese of New Westminster: What really matters to you? How do you see yourself in relationship to others? What behavioural standards do you expect of yourself and others? As I continue to contemplate these questions for myself, I invite us all to let our reflections and responses be consoled, inspired and guided by the coming of Christ who is light into the darkness of our lives, by the coming of the Holy Child of God who is the bearer of our own best humanity to us, and to the coming of the Prince of Peace, who brings the gift of wholeness again to the world.

May you and yours have a most blessed Christmas as the light returns to our earth. ✠

In Christ,
+ Melissa

Dear Topic Readers

You can help communicate the Good News of the arrival of the Light of the World by passing on to friends, family, and neighbours the web location of the diocese of New Westminster’s Find-a-Church pages at www.vancouver.anglican.ca/find-a-church.

There are 66 easy to access parish pages grouped in 11 deanery sections with regional location information on the entry graphics and detailed location information for each parish. Many of the parish pages will also include specific listings for Advent and Christmas worship and events, inviting everyone to participate. All are welcome!

It is our privilege to produce Topic and we are extremely grateful for our readers and the wonderful support we receive from Around the Diocese.

To you and yours the merriest of Christmas’s and many blessings for 2017!

Randy Murray, *Topic* Editor and
Jennifer Ewing, *Topic* Designer

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



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



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And many thanks to Phil Colvin, who up to ten Friday afternoons per year dedicates himself to proofing the *Topic* content.

Thank you!



The author with Kevin Kelly. PHOTO Harold Martens



The rector of St. George's, the Rev. Kelly Duncan honouring Fern Gabriel by pinning an offering over her heart. All the Kwantlen drummers and singers were honoured in this way. PHOTO Harold Martens



Michael Kelly-Gabriel. PHOTO Harold Martens

Truth & Reconciliation with Its Boots On

GWEN SCOTT
St. George, Fort Langley

For almost 150 years the small community of Fort Langley has been known as the "Birthplace of British Columbia." Fort Langley was established to serve the gold rush travelers during the mid to late 1800s, and was declared the first "capital city" of BC. The fort is on the south bank of the Fraser River, and looks toward the Golden Ears Mountains to the north.

On Saturday September 24, 2016, history was made anew in Fort Langley when St. George's Anglican Church extended an invitation to members of the Kwantlen First Nation to join us for dinner. Their territory is along the north side of the Fraser River in Fort Langley. Our invitation was graciously accepted and we welcomed Chief Marilyn Gabriel, also known by her Hereditary First Nations' name *Stakwsan*, and other Kwantlen First Nation members to enjoy a salmon barbeque.

The evening began with Kwantlen drummers and singers who gifted St. George's parishioners with songs that have been passed down to them for generations. Before dinner, Elder Cheryl Gabriel, also known by her Hereditary First Nations' name, *Squayeten* gave a brief history of Canada's First Nations people and how they had been mistreated for over 100 years by the Government of Canada as well as by several Christian denominations in Canada. From 1867 to 1988, First Nations' parents were mandated to send their children to residential schools where their children were separated from parents, siblings and extended families. The

children were stripped of their culture and their language while being sexually, mentally, physically and spiritually abused by their caregivers and educators. Cheryl explained how the memory of these experiences continues to significantly impact their people to this day. Cheryl didn't speak with any sense of resentment, but rather expressed the desire to forgive and move beyond this dark period. The Kwantlen First Nation welcomed this opportunity to move towards Truth and Reconciliation through our invitation and have indicated that perhaps a future invitation will be extended to the parish of St. George's to meet with them on Kwantlen territory.

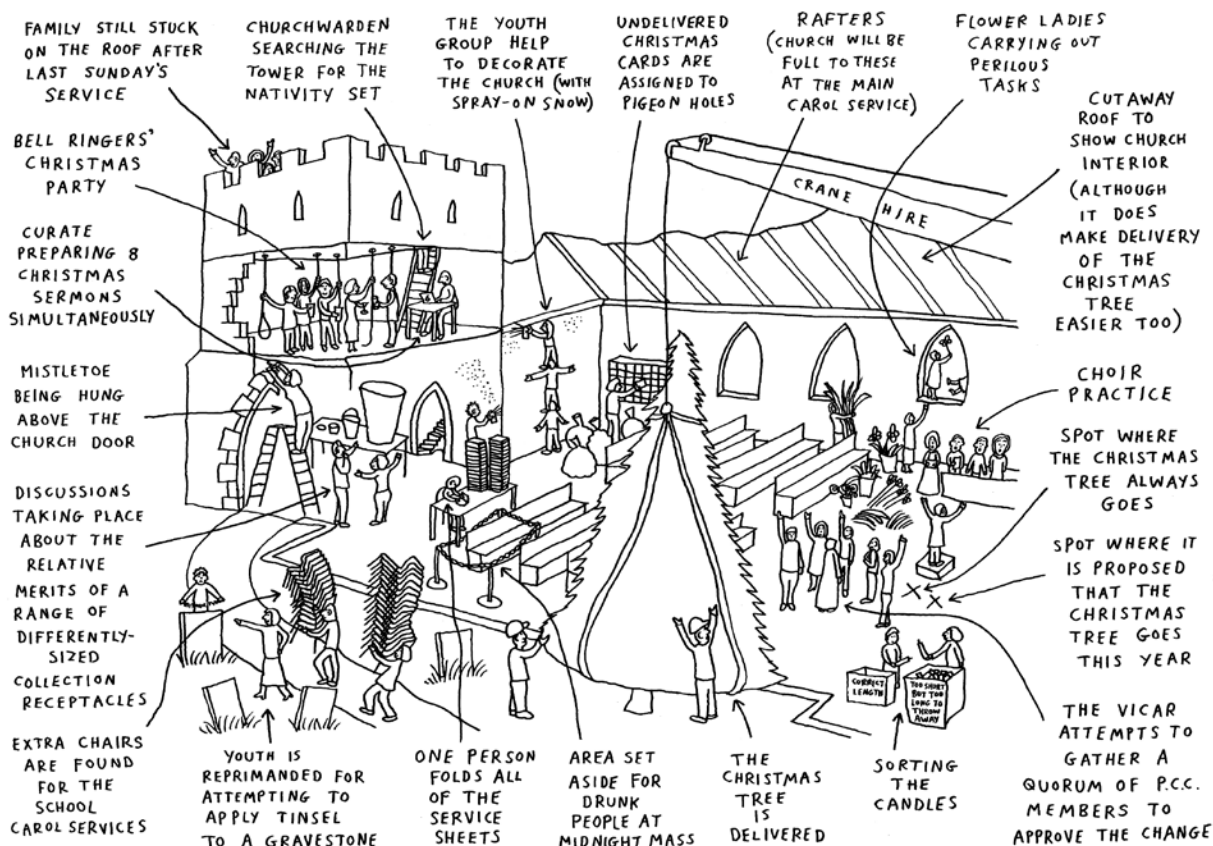
Following the meal, Fern Gabriel, a gifted storyteller, told some of her favourite stories to the sold-out crowd. Her stories made it obvious that the Kwantlen First Nation shares a love for our Creator and all that He has given to them for their enjoyment, sustenance, and stewardship. Fern tells her stories with a great sense of humour and adds drama by inviting the audience to assume some of the characters' identities. To close this special evening, the Kwantlen singers and drummers sent us on our way with a farewell song of blessing.

We at St. George's would like to invite other parishes to develop their own unique voice in the Truth and Reconciliation journey. May God give you wisdom, courage and strength as you consider how to "write" another healing chapter in history. ✠



Elder Cheryl Gabriel, Hereditary Chief Marilyn Gabriel, Kevin Kelly, Michael Kelly-Gabriel, Elder Lekeyten Antone, and Michelle Saul. PHOTO Harold Martens

CHRISTMAS PREPARATIONS



CartoonChurch.com

THIS MONTH IN HISTORY

compiled by Anglican Archivist Melanie Delva

- 10 years • 2006** Father Matthew Johnson marks one year as "street priest" in the Downtown Eastside.
- 20 years • 1996** Christ Church Cathedral launches pilot project to make worship more accessible for hearing-impaired individuals with services to be interpreted in sign language.
- 30 years • 1986** Michael Ingham's book, "Rites for a New Age: Understanding the Book of Alternative Services," is published.

A New Rector for a Place Where Faith, Love & Purpose are Lived Out

The Induction of the Reverend Canon Jonathan LLOYD as Rector of St. Stephen's, West Vancouver

RANDY MURRAY
Communications Officer & Topic Editor

The long wait ended for the congregation of St. Stephen's, West Vancouver on the evening of Monday, October 17 when Bishop Melissa Skelton inducted the Rev. Canon Jonathan LLOYD (the Welsh spelling of LLOYD with two uppercase L's) as rector and ordained leader of their shared ministry together.

Canon LLOYD was selected late last spring by the canonical committee and subsequently approved by Bishop Skelton after an extensive search process that had seen the ministry position posted all around the Anglican Communion.

The previous rector, the popular and charismatic Rev. Trevor Fisher retired from fulltime ministry on September 1, 2014, following a five-year incumbency.

The Rev. Roberta Fraser served as interim priest-in-charge for most of the time between rectors and was a consistent ordained leadership presence during this period when the St. Stephen's community underwent a time of self-reflection and discernment.

This period led to the development of their current parish profile and a priority listing of the attributes that they would like to see in their new rector.

The successful applicant, the Rev. Canon Jonathan LLOYD is from the Church of England. He was born in Somerset in the southwest of England and lived in Canterbury from the age of 10. Canon LLOYD was educated in Sussex, Surrey, and London. Before he was ordained at Southwark Cathedral in 1990, he trained and practiced as a psychiatric social worker. Most recently he served in rural ministry in the diocese of Canterbury, with responsibility for nine churches just south of the city of Canterbury. He had returned to his childhood home to care for his elderly mother, one of the first women to be ordained priest in the Church of England. She died in 2015. From 2009 to 2014 his ministry took him to Continental Europe, serving as Archdeacon of Germany and Northern Europe and Chaplain of St. Alban's in Copenhagen, Denmark, a beautiful mid-19th century Gothic Revival style structure located in a peaceful park setting in the city. The archdeaconry covered 30 Church of England parishes across nine countries. Canon LLOYD admitted that he spent much of those five years on planes and in airports. Prior to his time in the Archdeaconry of Northern Europe he was, Rector of St. Stephen's, Bath (2004–2009); Senior Chaplain at the University of Bath (1997–2004); and Director of Social Responsibility, diocese of Southwark, and Priest Vicar of Southwark Cathedral (1991–1997).

Canon LLOYD had briefly been in Vancouver a few months prior for the interviews, however, he, and family members did not arrive to begin this new chapter of life in Canada until Saturday, October 15, so it was a tired but excited new rector who was installed by Bishop Skelton just two days later. When asked if he had experienced previous visits to Vancouver or had prior knowledge of the diocese of New Westminster, Canon LLOYD answered, "I visited my great aunt in Vancouver several times, who lived here for 60 years. And I still have a cousin here. I participated in a global multifaith conference of university chaplains at the University of British Columbia (UBC) 15 years ago, and fell in love with the city... I have known about the diocese of New Westminster for a long time. At school we had a list of famous old pupils on the wall, which included the fourth Bishop of New Westminster (Sir Francis Cooke Caulfeild Heathcote)."

There was a good-sized congregation present including many of the priests from the Archdeaconry of Capilano. Regional dean, the Rev. Clarence Li had made the journey from Sechelt on the Sunshine Coast and the Archdeacon, the Ven. Lynne McNaughton who was the preacher for the liturgy were both in attendance to greet their new colleague. Also vested and present was Pastor Birgitte Saltorp of the Danish Lutheran Church of Vancouver located in Burnaby. Canon LLOYD later said that he was delighted that she had attended the worship.

The service was a standard Celebration of New Ministry Eucharist. Archdeacon McNaughton took the Gospel, *Luke 4: 14–21* for her text, unpacking the story of Jesus, filled and energized with the Holy Spirit following his encounter with evil, making his appearance in a Synagogue and choosing to read his edit of the Isaiah passage:

"The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim
CONTINUED ON PAGE 5



The Rev. Canon Jonathan LLOYD smiles as he is welcomed as rector by the enthusiastic applause of his new faith community. PHOTO Randy Murray



LEFT The Rev. Lucy Price, deacon of the word and table for the liturgy reads the Gospel, *Luke 4: 14–21*. RIGHT The Ven. Lynne McNaughton, Archdeacon of Capilano and rector of St. Clement's, Lynn Valley was the preacher. She chose the Gospel reading for her text and particularly Jesus' use of the word "TODAY" as a signal and a symbol of the new ministry that Canon LLOYD will bring. PHOTOS Randy Murray



The Wardens present the new rector at the beginning of the Covenant in Ministry. At this point the Executive Archdeacon, the Ven. Douglas Fenton is explaining the process by which the new rector was chosen. PHOTO Randy Murray



Bishop Skelton asks the parishioners of St. Stephen's to stand during the Covenant in Ministry and says, "Do you, the people of the parish of St. Stephen, West Vancouver, commit yourself to share with Jonathan in the ministry of this parish?" PHOTO Randy Murray



TOP The Eucharistic Prayer.
BOTTOM Administering the Body of Christ. PHOTOS Randy Murray

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freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favour."

Archdeacon McNaughton said that after this long time of waiting, Jonathan will be an inspirational leader, who is outward looking... who likes to work as part of a team and understands that "all ministry belongs to God." And that the clergy are here to be helpful "to the whole people of God" so that the laity can be the Church, "a place where faith, love and purpose are lived out."

The liturgy continued with the Covenant in Ministry, which included the Oaths and Subscriptions, the reading of the bishop's license by the Executive Archdeacon, and Bishop Skelton asking the congregation gathered, "Do you, the people of the parish of St. Stephen, West Vancouver, commit yourselves to share with Jonathan in the ministry of this parish?" This was followed by the Presentation of the Symbols of Ministry: Bible, water for baptism, oils of Chrism and Unction, the Canons of the diocese, the keys to the buildings, prayer and hymn books, and the bread and wine—the elements of the Eucharist culminating in Bishop Skelton's announcement, "I present Jonathan as the leader of your ministry, and invite your welcome."

The Covenant in Ministry was followed by the intercession, the exchange of the Peace, and the Eucharist. Always a profoundly moving time during a Celebration of a New Ministry when the priest administers Holy Communion to the community for the first time as the rector or vicar of the parish.

One of the many benefits of attending worship at St. Stephen's apart from the unique interior design of the building is the opportunity to enjoy the music in worship, especially the piano playing of Peter Vanderhorst. Peter's ad libs on hymn tunes are appropriately meditative but also inventive and creative.

Following the Celebration of a New Ministry Eucharist, Canon Lloyd was asked to recall his most memorable ministry event, he answered: "Whilst exploring my calling, I worked with Archbishop Trevor Huddleston, CR* in South Africa. In 1975, I was arrested by the apartheid secret police and deported back to England. I then worked for several years with refugees from Southern Africa in England. In 1993, I returned to South Africa as a peace monitor with the World Council of Churches, in the run up to the first democratic elections." Canon Lloyd was then asked to share his vision for St. Stephen's, West Vancouver, he said, "to listen to where God is calling the parish, to proclaim and live the Gospel and serve the community in the tradition of Stephen the Deacon."

May God shower blessings on the Rev. Canon Jonathan Lloyd, his wife, Sue (an Occupational Therapist), daughter Sarah (Sustainability Designer) and pet Labrador, Bella, and the people of St. Stephen, West Vancouver as they embark on this exciting new chapter in the life of the parish. ✠



Associate Wardens present a copy of the Canons of the diocese of New Westminster. PHOTO Randy Murray



The Rev. Canon Lloyd holds the keys to the buildings presented by the Wardens. PHOTO Randy Murray

* Community of the Resurrection



A warm smile from the Rev. Faun Harriman before the procession. PHOTO Randy Murray

Google Maps reports that the distance from the diocesan offices at 1410 Nanton Avenue in Vancouver's Shaughnessy Neighbourhood to the Parish of St. David and St. Paul on Sycamore Street (Sycamore Commons) in Powell River's Townsite neighbourhood is 180 kilometres. However, Google also reports that on that route there are tolls and ferries so the travel time is estimated at five hours. A number of folks from the Lower Mainland portion of the diocese gladly made that trip on Monday, October 24, 2016, to participate in a Celebration of a New Ministry that would officially install the Rev. Faun Harriman as vicar of the diocese's most remote parish. October 22 is a Feast Day, the Feast of St. James of Jerusalem and that observance was transferred to October 24, so the liturgical colour for worship was red. As Topic readers can see from the accompanying photographs, the dominant colouring in the St. David and St. Paul sanctuary is on the reddish side so with the addition of the red stoles and linens a very dull afternoon outside was substantially brighter inside the church.

The Rev. Faun Harriman came to the diocese of New Westminster from Ontario more than a decade ago to be rector of St. Alban the Martyr, Burnaby. Her years at St. Alban's were spirit-filled and productive as Faun's outgoing style meshed well with the can-do attitude of the St. Alban's leadership. Even the June 2015 fire that caused over half-a-million dollars damage to the 107-year-old building could not put a damper on the parish's energy and purpose. For the last two+ years of her time at St. Alban's she was regional dean of the Royal City/South Burnaby Deanery, but this was not the full extent of her diocesan contributions as she took on the role as registrar and organizer of clergy conferences, and was the principal facilitator and advocate for Fresh Start, a program that helps acclimatize newly appointed clergy and assists them as they adjust to new congregations, new opportunities and new challenges.

The Rev. Faun Harriman began her ministry at St. David and St. Paul on September 1, 2016, by the time this Eucharist was celebrated, over seven weeks later, both the vicar and the parish had come to know each other quite well. And it was quite clear from the prevailing atmosphere in the church on that overcast and damp autumn afternoon that there was a lot of love being generated on both sides.

Bishop Melissa Skelton; Executive Archdeacon, the Ven. Douglas Fenton; and Archdeacon of Capilano, the Ven. Lynne McNaughton, rector of St. Clement, Lynn Valley all made the trip to Powell River from Vancouver the morning of October 24. They were met at Horseshoe Bay by Marilyn Chambers and Ina-Mae Reed, parishioners at St. Alban, Burnaby. Further down the road they were met in Sechelt by Faun's dear friend and former deanery colleague the Rev. Dale Yardy, rector of Holy Trinity Cathedral and the Rev. Clarence Li, rector of St. Hilda, Sechelt and Regional Dean of the Sea to Sky Deanery. Already present in Powell River were: the preacher for the liturgy, the Ven. Stephen Rowe, rector of Church of the Epiphany, Surrey and Archdeacon of Fraser; his wife, the Rev. Christine Rowe, Assistant to the Rector at St. Mary's, Kerrisdale; the Rev. Stephen Bailey, currently worshipping at St. Mark, Ocean Park; and his wife Pam McElheran. Stephen and Pam had been with Faun for a couple of days helping her prepare her new living space and getting ready to greet guests who would be attending the Celebration of a New Ministry Eucharist.

The liturgy itself followed the pattern of the standard induction Eucharist: the Bishop's presentation of the new vicar, the Collect, the selections from Scripture and prior

We Ask That God Will Bless All Your Work of Mission & Ministry — Together

A Celebration of a New Ministry, the Induction of the Reverend Faun Harriman as Vicar of St. David & St. Paul, Powell River

RANDY MURRAY
Communications Officer & Topic Editor

*"...she is someone with a real heart
for the Anglican Church of Canada and parish ministry.
She is also a very loyal person who yet speaks the truth as she sees it.
Faun is a little on the extrovert side
but still listens and is so wise in her counsel."*

The Venerable Stephen Rowe

to the Covenant in Ministry, the sermon.

The Ven. Stephen Rowe did make reference and did draw parallels from the material contained in the Epistle (Acts 15: 12–22a) and the Gospel (Matthew 13: 53–58) but a good section of his address focused on last year's coverage of Heiltsuk First Nation carver, Ivan Rosypsky's transformation of a stump on the grounds of the church (now identified as the Sycamore Commons Permaculture Garden) into a beautiful and meaningful carving which has become in Archdeacon Rowe's words, "a very potent symbol of how all our work in the church should happen; through invitation, through mutual respect, through learning and sharing." (See the front page of the December 2015 issue of Topic)

Later in the sermon he made reference to Faun, "it is not my purpose today to tell you all about Faun. First of all she has been with you for almost two months so you have an idea already. Secondly, Faun is quite capable of telling you all about herself; she doesn't need any help from me. That said, she is someone with a real heart for the Anglican Church of Canada and parish ministry. She is also a very loyal person who yet speaks the truth as she sees it. Faun is a little on the extrovert side but still listens and is so wise in her counsel."

Before delving into the texts Archdeacon Rowe continued saying, "For me ministry is fundamentally what people do together. It only works, ministry only thrives when everyone works together to make things happen. Clergy and lay people can inhibit ministry if they don't work together but when both parties cooperate wonderful things happen."

(The full text of Archdeacon Rowe's sermon is available online at <http://bit.ly/2fsL0f5>)

The liturgy continued with the Covenant in Ministry: the description of how the new priest was chosen; the administration of the Oaths and Subscriptions; the answer "I do"

to Bishop Skelton's question, "Do you, in the presence of this congregation, commit yourself to the responsibility entrusted to you?"; the presentation of the Symbols of Ministry of the Whole People of God (Bible, water, oils for healing and blessing, Canons of the diocese, keys to the buildings, prayer and hymn books, and the bread and wine of the Eucharist); and the Welcome with applause. The Covenant then flowed into the heart of the worship: the Intercession; the Offertory, the Eucharist; the Blessing; and the Dismissal.

After the Dismissal with Faun leading the way, the 75+ gathered for this mid-afternoon weekday worship formed a circle in the sanctuary, held hands and sang, "May the Lord bless you. May the Lord keep you. May the Lord's radiant smile always shine on you." And as the last notes of this Song of Blessing echoed in the nave, members of

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The choir rehearses prior to worship. PHOTO Randy Murray



The clergy process. PHOTO Randy Murray



The Rev. Faun Harriman processes with the Rector's Warden, Constance Roy; the Bishop's Chaplain and Deacon of the Word and Table, the Rev. Stuart Isto; and Bishop Melissa Skelton. PHOTO Randy Murray



In the chancel: Bishop Skelton, the Rev. Stuart Isto, the Rev. Clarence Li, the Ven. Lynne McNaughton, and the preacher for the Eucharist, the Ven. Stephen Rowe sing the Opening Hymn, *Spirit, Spirit of Gentleness*. PHOTO Randy Murray

CONTINUED FROM PAGE 6

St. David and St. Paul, visitors and friends, ecumenical partners, a substantial number of the ordained leadership of the diocese of New Westminster, and the newly inducted vicar went down the stairs to the hall for wine, sandwiches,

cake and conversation, to enjoy some time together before returning to their homes. For some that would be the 180 kilometres back to the diocesan offices, for others, just down the street.



The new vicar looking thoughtful during the sermon. PHOTO Randy Murray

In conclusion here are the words that Archdeacon Stephen Rowe selected to complete his homily that afternoon:

"Faun we know we won't see you so often now in Vancouver as we have in times past but remember you and this parish remain much in our thoughts and prayers as you minister together in this community. How important you all are is evidenced by those who have made the journey from other places in the diocese to be with you, to pray with you and celebrate with you Faun and the parish this Monday afternoon.

We commit to pray for you all in your ministry in Powell River, as we know you pray for our diocese, our Bishop and the parishes all the way from here to Hope.

As you begin this ministry together... we ask that God will bless all your work of mission and ministry — together." ♦

More photos from the Reverend Faun Harriman's Induction on page 8...



The Rev. Stuart Isto reads the Gospel. PHOTO Randy Murray



The choir offers an anthem. PHOTO Randy Murray



The preacher. PHOTO Randy Murray

We Ask That God Will Bless All Your Work of Mission & Ministry — Together

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LEFT The Rev. Faun Harriman receives oil of healing from Joyce Baisley during the Covenant in Ministry. RIGHT Wilma Shelton leads the intercession. PHOTOS Randy Murray



The Rev. Faun Harriman prior to the exchange of the Peace of Christ. PHOTO Randy Murray



Bishop Skelton administers the Body of Christ. PHOTO Randy Murray



LEFT Jeanette Wiley cuts the cake. She confessed that she had run low on green decorative icing and had wanted to write a longer welcoming message, however she decided that the all-purpose greeting “Namaste” would work. MIDDLE TOP & BOTTOM At the reception. PHOTOS Randy Murray



RIGHT The Rev. Steve Bailey, with Pam McElheran who is “rocking” the black fascinator. PHOTO Courtesy of Pamela McElheran



Dianne Stebbing, Douglas Williams and the Ven. Stephen Rowe at Diocesan Council, October 19, 2016. PHOTO Randy Murray

Diocesan Council Approves Development Project

STEPHEN ROWE

Archdeacon of Fraser and Rector, the Anglican Parish of the Church of the Epiphany

In the summer of 2005, I went to visit one of the parishioners at the Anglican Parish of the Church of the Epiphany (Epiphany). She expressed the notion that she would like to see us do something with our building. Then I went on holiday. At the time I had been at Epiphany for four years and although I knew the building wasn't in tip-top condition, the idea hadn't really struck me before. On my holiday I couldn't stop thinking about the building. When I got back I wrote an open letter to the congregation, which led to a parish meeting with diocesan leaders.

As a parish we were encouraged to vision and we started a process that has been ongoing ever since. Two weeks after the meeting, half of the church (the hall) was destroyed in a fire and we spent the next 18 months renovating the existing structure.

As we started to vision for the future of the congregation in terms of its mission and ministry, we also established a building committee with Carla Kazemi (who started the conversation) as chair.

In 2008, the parish leadership signed a Ministry Covenant with Bishop Michael Ingham, which requested that we undertake a full mechanical, electrical and systems inspection of the building. We came to the conclusion that to construct a new building would be far better than rebuilding the existing structure.

Epiphany was built by the dedicated hard work of parishioners and completed in 1970. It was built to a *generational design*, which Epiphany folk describe as, "architecturally significant for six weeks in 1970s." The congregation then spent the intervening years seeking to maintain, on a shoestring, a building constructed on a shoestring.

In 2010, our vestry asked for more information to be provided on a replacement building. In the fall of the same year we held a facilitated parish conference to create a vision of what a new building could look like and why it would be as important to the wider community, as it would be to the congregation.

In 2011, vestry voted by 42 votes to 5 to proceed with the redevelopment of the Epiphany site (church and rectory). The same year as part of the Ministry Assessment Process (MAP). Bruce Hiebert stated, "The building needs substantial repair and renovation. If the current layout does not serve ministry needs, it may be cheaper to tear down and build a more appropriate structure." Our final MAP report later that same year... "we firmly believe that a new building which is warm, inviting, comfortable and sustainable will play an important part in building the life and witness of our parish. At present we have something that is inaccessible and inhospitable and therefore does not reflect our values as a community. A new facility is vital to the growth and development of our parish."

In the following years we gained permission to demolish the rectory (2012) and the congregation carried out an every member parish visitation for a capital campaign (2013). In six weeks \$523,000 was pledged by 92% of the existing congregation to add to \$80,000 that came in the years prior to the official beginning of the campaign. We also interviewed and hired an architectural firm to draw up a concept. As part of the capital campaign we made a professional DVD under the direction of diocesan communications officer, Randy Murray.

In 2014, we made a presentation to the Administration

and Finance Committee and to Diocesan Synod regarding our plans. Throughout the 11 years we regularly updated diocesan leadership as well as the parish about our plans and progress.

I have often spoken about this project (from someone who stated that he would do anything in parish ministry aside from working on buildings), that it was really a ten-piece children's jigsaw puzzle. Although it took ten years to find the first nine pieces, the last and significant piece would always be the hardest to find. In a word the challenge was... money!

As a medium sized congregation of 80 people without deep pockets we couldn't rebuild unless we could resource a significant injection of external finance. Our forebears did us one huge favour—they bought a fair-sized parcel of land to build the original structure. The opportunity to make the dream come true came with the ever-increasing cost of land in the Metro Vancouver Area (MVA) over the past 18 months.

When I was on sabbatical in April and May of 2016, Epiphany hired a recent University of BC (UBC) Sauder graduate who had majored in Real Estate, marketing and the non-profit sector. The established Building Committee determined that we needed to have someone working full-time for the project to prepare a business plan to elicit offers of interest in the land and also to prepare us for making a professional presentation to the diocesan standing committees (Mission and Ministry Development and Management, Property and Finance) at the end of August this year. Thomas Rowe (the rector's son) worked with our Building Committee to research and connect with interested parties to find a suitable business partner to whom half the parcel could be sold to finance a new building.

That brings us to October 19, 2016 (almost 46 years to the day after the first service was held on St. Luke's Day 1970) when Diocesan Council received a motion from the joint meeting of the Diocesan Committees held on August 30.

It gives permission for the parish to sell part of the land, to provide a forgivable loan (to a maximum of \$650,000) matching what is raised by our capital campaign, and permission to seek a commercial mortgage up to \$350,000 to enable the new building to be built.

At the meeting at the Synod Office on October 19 the present Chair of the Building Committee, Doug Williams, and Dianne Stebbing (Deputy Chair) attended with the Rector. The motion was proposed by diocesan Treasurer, Bob Hardy, and after a series of questions the motion was put. The vote was unanimous. We were then treated to a standing ovation and Bishop Skelton who was chairing the meeting invited me to speak. I said that it had been a long journey to this moment and the parish were grateful to the support of all diocesan leaders, especially Bishop Skelton, Bob Hardy and the Registrar, Don Paul for their assistance and encouragement. I also said I looked forward to inviting everyone to the dedication of the new Anglican Parish of the Church of the Epiphany in due course.

It is clear in my mind that the Church has a gifted opportunity at this time to use its great asset of existing land and property to develop its mission and ministry on a sound financial footing in restored or new buildings. We often say we lack resources and yet the present cost of



Treasurer, Bob Hardy presented the case and the motion. PHOTO Randy Murray



The Members of Council on the west side of the Council table listen intently as Archdeacon Rowe gives some history of the process. PHOTO Randy Murray



Diocesan Council was in fact just short of a quorum for the October meeting, however everyone present voted "yay" and the remaining Members voted later with a similar result. PHOTO Randy Murray



The current Epiphany church building built in 1970. PHOTO Randy Murray

land means we can really make some significant and far-reaching decisions.

At Epiphany we have been blessed by a dedicated group of people willing to share the crazed notion of the rector that a new building was possible. However, it has been the vision of the congregation as a whole who understood that mission and ministry had to be at the forefront of our work and that a new building might be key to serving our local community so much better than we can at present.

It has been the congregation who had faith (and patience) that if we trust in God, by prayer and hard work we can make dreams become a reality. ✠



As the sign over the wooden church sign indicates, St. Augustine's is undergoing some exterior upgrading. PHOTO Randy Murray



Eric Fair, the gospeller for the liturgy reads Luke 17: 11 – 19. PHOTO Randy Murray



Each of the window ledges had a different seasonal decoration. PHOTO Randy Murray



The St. Augustine's community at prayer, Iain Taylor is the intercessor. PHOTO Randy Murray



The Role of Honour listing the St. Augustine's parishioners who made the supreme sacrifice in the Great War. PHOTO Randy Murray



The Harvest Thanksgiving decorations around the Altar. PHOTO Randy Murray

Harvest Thanksgiving at St. Augustine's, Marpole

RANDY MURRAY
Communications Officer & Topic Editor (with files from David Ormsby)

The church building where the Parish of St. Augustine's, Marpole worships is a great example of the traditional single room structures that typify the earlier wooden church buildings in our diocese. Many of these churches built in the first and second decade of the 20th century still exist and serve their communities well. St. Augustine's is certainly one of those buildings. There have of course been renovations, improvements, extensions and other buildings built on the parish grounds, and that has continued with the current program of improvements. The current work includes a red cedar and wrought iron railing between the Memorial Garden and a new porch, which connects the 1908 church building to the parish hall built in the 1980s, as well as some ambitious upgrading of the lawns and gardens.

The parish hall over recent years has evolved into a centre for the Marpole community and the home of a number of compassionate service meal programs like the Eburne Outreach Society. The parish and their ordained leader, the vicar, the Rev. Andrew Halladay has welcomed new members into the flock and those new members have had a great impact on the community. David Ormsby and his wife Petra were largely responsible for the porch and railing project; relative newcomer Eric Fair has taken a leadership role not only in worship but as the Outreach Kitchen Coordinator; and diocesan Children and Youth Ministry Coordinator, Caitlin Reilley Beck joined the parish relatively recently and takes on numerous leadership roles including Treasurer and Children's Ministry Coordinator. Elsie Stephen, who is an excellent accompanist and more than adequately fills the role as musician for parish is also Rector's Warden and Stewardship Coordinator. By mentioning these folks there is always the danger that others are being missed, but the point here is that this small worshipping community that was in decline is experiencing a resurgence, and that is something most worthy of gratitude to God.

The Harvest Thanksgiving service at St. Augustine's on October 9, 2016 was definitely a gathering of "family," family who are thankful for the opportunity to worship together. The Rev. Andrew Halladay was not present as he had committed to being at the Sorrento Centre in BC's interior for a special long weekend event. Some bad luck had befallen Andrew as four days prior to Harvest Thanksgiving he had broken his ankle and was participating in the Sorrento Centre event on crutches. The preacher and presider for the liturgy was guest priest, the Rev. Donna Kirkpatrick who has in the recent past attended St. Augus-

tine's and been of assistance to Andrew and others in the parish and is therefore considered part of the St. Augustine's community.

The Eucharist was a lovely service and Rev. Kirkpatrick's sermon examined the concepts of thankfulness and gratitude to God, primarily through her examination of the Gospel for the day, *Luke 17: 11 – 19, Jesus Heals the 10 Lepers*, and also the Epistle, *Philippians 4: 4 – 9, Rejoice in the Lord always, again I will say, Rejoice*.

The exchange of the Peace was an extended community experience much enjoyed by all, particularly by Rocky, the "church hound." The small choir sang very well and offered an anthem during Communion, *A Thanksgiving Prayer* with the half dozen choristers gathered in a semi-circle around Elsie Stephen at the piano. I was honoured to be introduced to St. Augustine's parishioner, Grace Lungley who had turned 100 on August 29. The parish celebrated her birthday with a special party on September 4.

The space was beautifully decorated for Harvest Thanksgiving with multiple flower arrangements positioned all over the sanctuary, punctuated with displays of harvest fruit and vegetables. At the conclusion of worship, members of the Altar Guild and others (including the aforementioned Grace Lungley who rolled up her sleeves and joined in) collected all of the flower arrangements and transported them across to the parish hall where they would be available for people to take to brighten their homes over the Thanksgiving weekend. Members of the parish had also responded by bringing donations of food in order to participate in the second year of *Sharing the Harvest* an initiative in joint ministry with St. Faith's. The two parishes invited members of the Marpole neighbourhood to come by the St. Augustine's hall on Thanksgiving Monday (October 10) and pick up bread, fresh produce, non-perishable food items and share in some coffee and conversation. St. Faith's deacon, the Rev. Christine Wilson is the principal organizer of this now annual event.

I was made to feel very welcome and included and was grateful that David and Petra Ormsby took some time to speak to me about the Memorial Garden railing and new porch project. One of the features of the finished railings is that they have been decorated with wood burning calligraphy beautifully executed by Petra. The texts used in the calligraphy include the children's prayer "Now I lay me down to sleep..." and the King James' version of the Lord's Prayer as taught to David by his *Nana*.

David was kind enough to take some time to share his

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The Rev. Donna Kirkpatrick begins the exchange of the Peace of Christ. PHOTO Randy Murray



Rocky, the church hound is involved in the exchange of the Peace. PHOTO Randy Murray



Grace Lungley singing the Offertory Hymn. Grace turned 100 on August 29. PHOTO Randy Murray



The choir under the direction and accompaniment of Elsie Stephen sings, A Thanksgiving Prayer. PHOTO Randy Murray

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thoughts about the St. Augustine project.

"The project saw its first light when my wife, Petra, decided to explore spiritualism... I was all for it but I needed to ensure that Petra was in good hands, so I insisted that she get baptized and confirmed prior to further explorations. I felt that context was needed for her to proceed in her journey. Petra chose St. Augustine's to be the place where she would receive that knowledge. When Petra chose St. Augustine's, I became incumbent to the church of my wife's choosing.



Petra, Rocky and David on the porch. PHOTO Randy Murray

Because we possess certain skills and experiences, Petra and I can give in a unique way. We have the ability to subsidize the rejuvenation of St. Augustine's with my construction and design skills while Petra brings her love and light art skills

The project was brought to life when Father Andrew Halladay met us and realized that his two fresh new congregation members had something to give. Petra is now on Parish Council and I was given the task of re-building the entrance.

There is no completion date of the project because it is ongoing, we think of St. Augustine's as being a fresh canvas on which we have placed very few strokes. I am a Journeyman Carpenter who absolutely loves finding and processing nice wood. St. Augustine's is a 100-year-old church made of wood and therefore needs constant repair. Petra loves doing her art, so it is a match made in heaven!

Are we really giving a gift or are we receiving a gift?"

When asked about his greatest challenge doing this work David replied that it was tough doing it alone particularly with the added burden of recovering from knee surgery. He said that he appreciated the emotional support of the parish but was delighted to receive some physical support from parish verger, Sid Greenwood.

"Sid saw me struggling and came to help... Because of this new-found relationship, St. Augustine's now has a fully capable and functional design, construction, millwork and finishing department. Petra, Sid and I can do much more together.

The finish and millwork are what takes the most time; you can't rush.

- Each piece of wood is hand selected, rough sanded and laid down to dry, this is to allow any defects to arise in my shop and not further down the finishing line or in the finished product.
- After drying, the pieces are cut to their final length, routed and sanded again to prepare the surface for Petra's art. All

defects must be identified and corrected at this point or they will end up in the finished product.

- Petra designs her font and layout on the computer and prints it out. Petra then transfers the layout onto the wood using carbon paper and then burns the outline using a Razortip SK, with different tips. It's called pyrographic art. I purchased the tool at Lee Valley Tools.
- I sand and wash again to remove any "overburn" that normally occurs, and Petra burns it again to remove any imperfections, and I sand it again.
- The wood is washed, dried, stained and left for no less than 72 hrs.
- The final finish was applied using 6 coats of *spar urethane*, sanding in between each coat with progressively finer sand paper. The last coat went down on 280 grit.
- The reason for this extra effort is that we want even a visually impaired person to be able to appreciate our art. It is possible to transcend the visual world if you put enough love and patience into the work, it can be felt by hand.

Our hope for St. Augustine's is that we can attract many newcomers to our congregation by making our church look beautiful on the outside. There is way more beauty inside, we just need to entice people to come in, and then stay with us."

The texts that are burned into the wood are well known and a great deal of thought went into choosing them. When next you find yourself in the neighbourhood of St. Augustine's, Marpole at 8680 Hudson Street consider pausing for a few minutes and taking a look at this beautiful work. To again quote David, "This project is powered by Love and Light, that's why it looks so good"

Many thanks to the Parish of St. Augustine's, for their hospitality and for their ministry of sharing and caring for those around them in thanksgiving for all God's Blessings. ✚



A "majority view" of the new railing and porch. PHOTO Randy Murray



A closer view of the red cedar millwork with pyrographic art inscription. PHOTO Randy Murray



The anniversary cake awaits. PHOTO Randy Murray



Prior to the greeting and announcements, the liturgy began with soloist, Sarah Stephenson singing, *As the Deer*. PHOTO Randy Murray

Receiving a Brand New Vision of the Future

RANDY MURRAY
Communications Officer & Topic Editor

The Parish of St. Anne's, Steveston celebrated 125 years of ministry, October 23, 2016. Bishop Skelton was present to preach and preside at the Eucharist and later open a time capsule that was placed in the main middle support of St. Anne's altar by the Centennial Committee in 1991. The instructions were to open the time capsule in 25 years — June 2016 — but due to Bishop Skelton's schedule this was delayed until her availability on October 23.

Before examining the readings chosen for worship on that morning, the 23rd Sunday After Pentecost, Bishop Melissa Skelton began her sermon by sharing the following CTV new story and reflecting on it in light of the milestone being celebrated that morning in Steveston.

"When Jennifer Storrar, 24, kayaked across a lake this June with her boyfriend, Troy Reddington, 25, to find a time capsule they had buried five years ago, she had no idea that the past she was digging up would actually reveal her future. The time capsule was supposed to be filled with the couple's favourite songs, old cellphones and (descriptions of) their dream jobs. Instead, Jennifer found a cleaned-out jar of peanut butter with a note wrapped in a ribbon inside which read 'Will you marry me?'

In May, Troy had snuck out in the middle of the night to the island campsite on Eagle Lake in South River, Ontario, to replace the contents of the old jar with a new one containing the proposal letter. He had come up with the idea three years after they had buried the capsule while they were sitting around a campfire and talking about it.

'It kind of struck me that this would really work,' Troy said. 'I'm not ready to get engaged yet but when I am, this is what I want to do.'

Troy waited another two years before sneaking back out the island at 3 am to set up the elaborate proposal before heading to his job and then meeting up with Jennifer to make the trek back to their island campsite to open the capsule.

Troy said that Jennifer was initially angry when she saw the new jar in the capsule thinking that someone had replaced the original contents without her knowledge. He said her reaction immediately changed once she read his letter.

'I've never seen her so happy in my life,' Troy said. 'She was crying and she almost made me cry... which never happens.'

This is a story of someone expecting to look into the past and instead receiving a brand new vision of who she would be and what she would do in the future.

This, I believe, and nothing less, is what our story should be today, on St. Anne's 125th anniversary. We should expect not only to celebrate the past but with a little help from the Spirit, receive some hints of a brand new vision of ourselves for the future.

And we should not have to wait until the end of the liturgy when we bring out the time capsule to do this. No, within this very liturgy we have already opened a kind of time capsule filled with Holy Scripture: stories, a poem and a letter from long our collective past as Christian people. If you and I look at these with the eyes of faith and hope, it may be that we will catch a vision for our future in them."

And then Bishop Skelton went on to make reference to the selections from Holy Scripture shared that morning. For her, the particularly relevant passage came from the Epistle, *1 Peter 2: 1-9*. The bishop began her analysis by



Assistant curate, the Rev. Mark Munn concludes the reading of the Gospel, *John 10: 22-30*. PHOTO Randy Murray

reading the passage again:

"Rid yourselves, therefore, of all malice, and all guile, insincerity, envy, and all slander. Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation — if indeed you have tasted that the Lord is good.

Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture: 'See, I am laying in Zion a stone, a cornerstone chosen and precious; and whoever believes in him will not be put to shame.' To you then who believe, he is precious; but for those who do not believe, 'The stone that the builders rejected has become the very head of the corner,' and 'A stone that makes them stumble, and a rock that makes them fall'... But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light."

Bishop Skelton said that this passage sends an affirming message and it encourages the formation of some intriguing questions for the people of St. Anne's celebrating their 125th Anniversary, if the passage is looked at as a "Scriptural time capsule" containing a vision for the future.

- Where is your hunger for God being expressed? What might you need to put aside in order to make

a path for this hunger?

- Where does this parish of living stones need strengthening? In what way might this parish cleave even more fully to the cornerstone that is Jesus Christ?
- And, finally, where might your being chosen by God, your being made holy by God, your being made royal by God, your being led by God from darkness into light, where might these things be expressed both within your lives and within the way St. Anne's interacts with others?

Earlier in the liturgy Bishop Skelton and St. Anne's rector, the Rev. Brian Vickers had gathered the children of the parish around the entrance to the chancel and spoke about the significance of anniversaries, birthdays — the wisdom that comes with age and the significance of milestones that mark time because they point us to the future.

This celebration of the Eucharist with a special focus on 125 Years of Ministry had a number of highlights. The Reverends Vickers and Munn with Honorary Assistants, the Reverends Melanie Calabrigo and Gladys Olsen along with their lay teams had done a great job getting the word out to the St. Anne's community both past and present as the service was very well-attended. Rev. Vickers gave a brief but informative address prior to the procession about the evolution of St. Anne's parish, the birth of Anglican ministry in the Steveston area, the generosity of one of Richmond's founding families, the Francis's and that family's



The Rev. V.



y Murray The choir and musicians lead the Opening Hymn, *Here in This Place*. PHOTO Randy Murray



Some Q&A during the bishop's chat to the younger members of St. Anne's. PHOTO Randy Murray



kelton dedicates the 125th Anniversary Banner. PHOTO Randy Murray



The 125th Anniversary Banner. PHOTO Randy Murray



The Rev. Vickers asked the community to take their seats to conclude the exchange of the Peace. PHOTO Randy Murray

gift of land where the current buildings now stand. The music in worship was plentiful, diverse but familiar and featured a string quartet led by St. Anne's director of music, Jonathan Der, as well as some accompanied choral music, congregational hymns and a prelude solo sung by Sarah Stephenson.

Following the Children's Talk, the new Parish Banner created by the Rev. Gail Newell and Jean Ambeault to mark the 125th Anniversary was dedicated by Bishop Skelton.

The children of the parish adjourned to other rooms of the St. Anne's building following the Children's Talk to pre-

pare a praise song (with choreography) that they performed following the Eucharist and before the removal of the time capsule. The song delighted the near capacity congregation.

When the children's musical offering concluded, the Reverends Vickers and Munn removed the linens from the altar. Aided by some members of the parish, the altar top was removed and two younger members of St. Anne's supervised by Warden Roger Farrier, ODNW removed the time capsule. The capsule was processed out of the sanctuary and into the hall followed by the Sanctuary Party.

In the hall a catered luncheon had been set-out on

several tables in the middle of the room but the focus of the congregation at that point was on the rector, the bishop and the rectangular wooden box that had just been brought out into the light of day for the first time in 25 years. Bishop Skelton had the honour of taking the cordless drill and removing the screws holding the lid on the box. Once the lid was removed, the Rev. Brian Vickers

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More photos & continued on page 14...



Gladys Olsen administers the Blood of Christ during the Eucharist. PHOTO Randy Murray



Director of Music, Jonathan Der prepares to conduct the choir of St. Anne's Youth. PHOTO Randy Murray



The altar top is removed. PHOTO Randy Murray



Rina Kwok supported by her brother Arvin and supervised by Roger Farrier, ODNW removes the capsule. PHOTO Randy Murray



Bishop Skelton removes the fasteners. PHOTO Randy Murray



The first item out of the capsule is a 1991 Salmon Festival award ribbon. PHOTO Randy Murray



Rev. Vickers with the letter from the 1991 Centennial Committee to the 2016 congregation. PHOTO Randy Murray



The string quartet plays the postlude/recessional, *Exultate Jubilate* by W. A. Mozart. PHOTO Randy Murray

Receiving a Brand New Vision of the Future

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aided by Bishop Skelton removed the variety of items one by one which included: an album of parish photos, a Salmon Festival prize ribbon, a page from a 1991 issue of *Topic* with coverage of St. Anne's Centennial Celebrations, a recipe book, a souvenir centennial placemat, a souvenir centennial button, a touch-tone phone and a mid-century telephone operator's headset. There was also a letter from the Centennial Committee.

The 1991 Chair of the Centennial Committee, Joyce Ferguson was present with her husband Eric. Also in attendance was Stuart Smith, a former member of St. Anne's, who helped place the original time capsule in the column of the altar 25 years ago.

The reason for the phone and the headset in the capsule was that Joyce had been a *BC Tel* employee and had asked

then-CEO of *BC Tel* (now *Telus*), Brian Canfield for a contribution. The story doesn't end there as Joyce had recently run into her old boss and he had written a letter to the St. Anne's community congratulating them on 125 years and making reference to the incredible strides forward in communications technology over the past 25 years.

When one thinks of how life has changed in 25 years with the abundance of personal, digital communications devices (which by 1991 standards might be considered science fiction) the inclusion of the telephone equipment was quite prophetic. And in a way reinforces Bishop Skelton's interpretation of the Scriptures that we can look into the past, and not be limited to that past, but instead receive a brand new vision of who we can be. ✠



1991 Centennial Committee chair, Joyce Ferguson reads a letter. A 1991 St. Anne's Centennial button is visible on her jacket. On Joyce's left, Stuart Smith, on her right, her husband, Eric Ferguson. PHOTO Randy Murray



The second item, a page from a 1991 issue of *Topic* with coverage of St. Anne's centennial celebrations. PHOTO Randy Murray



The Bishop holds the most ancient relic, a telephone with a cord, which always stayed in one room. PHOTO Randy Murray



Remembering Marjorie Powles

RANDY MURRAY
Communications Officer & Topic Editor (with files from Michelle Brazeau, Mary-Louise Meadow, Elaine Perry, & Peter Elliott)

On July 12, 2016, Marjorie Agnes (Watson) Powles, died at Vancouver’s Purdy Pavilion just two weeks short of her 102 birthday. Marjorie was a pioneer, a reformer, a teacher, a visionary and a leader of the Church.

Born in Saskatoon, she lived a remarkable, cross-cultural life, which stretched from Winnipeg, where she was raised with her sister Florence, to Montreal, Tokyo, Toronto and Vancouver.

Marjorie obtained her BA degree from the University of Manitoba in 1934. In 1942, she left her father’s lumber business to study at the United Church Training College in Toronto. In 1943, Marjorie was appointed General Secretary to the Student Christian Movement (SCM) at McGill University in Montreal. Marjorie married Cyril Powles in 1946 and after Japanese language training at Harvard, left for Japan in 1949 until 1970 as a missionary wife. Her autobiography titled, *To a Strange Land* reveals her passion for justice, her commitment to her community and her generous support to a great company of women.

Asked to recall memories of Marjorie during the post-missionary years, her friend and colleague the Rev. Mary-Louise Meadow* wrote:

“Some 30 years ago when I began divinity studies at Trinity College, Marjorie Powles was a familiar figure at Friday community Eucharists, occasionally offering a homily, but invariably presiding over a circle of women at breakfasts that followed in the divinity common room. My memories of Marjorie invariably recall her, surrounded by students, colleagues, family, friends or guests, engrossed in conversation, stimulated by an insightful question raised by her. Preparing for ministry at mid-life, I was drawn to her Trinity conversations because of her feminist perspectives on justice, the scriptures, theologies, and the patriarchal context and culture of Christian communities. Our friendship grew from these reflective discussions at Trinity, to intentional groups and programs leading to greater awareness of how sexism was embedded in our faith and secular cultures, and the hopes that women, welcomed into Holy Orders only in the previous decade, would transform the church. How would that develop? What might that look like?”

In 1991, Marjorie was appointed Chair of the Bishop’s Committee on the Sexual Harassment of Women Clergy in Toronto which brought forward the stories of women hurt in the church and collaborated to empower the leadership of women, including clergy. More from Rev. Meadow:

“Together with Jeanne Rowles, of the Women’s Unit of Church House, Marjorie formed an intentional group to discuss feminists and the transformation of the church. In 1989, this group even made a video, now archived by ACC, Christian and Feminist. This took our Toronto conversations to women across Canada, including Margaret Marquardt of New Westminster. Meanwhile, Marjorie was to be found working with women throughout the Toronto School of Theology through promoting series of talks and lectures on women and the church. She was building community across denominational faculties.

What Marjorie, and other women in theology could not have anticipated was the impact their ministries were having on some male clergy. Trinity’s women began to tell Marjorie of being sexually harassed by ministry mentors. Following consultation with circles of emerging women leaders, Marjorie approached Terence Finlay, then Bishop of Toronto, to report these concerns. She emerged from that conversation as Chair of the Bishop’s Committee on the Sexual Harassment of Women Clergy, 25 years before the sexual harassment of women in professional roles became international news.”

In 1992, the University of Trinity College Toronto conferred on Marjorie the degree Doctor of Sacred Letters honoris causa for her lifelong ministry in support of women within the church and outside of it.

In 2001, when Cyril and Marjorie Powles moved from Toronto to Vancouver, members of the Transformation of the Church Group established an award in her name at the Toronto School of Theology to be awarded to a woman studying theology from a critical feminist perspective.

The Rev. Meadow shared the following:

“When I left Toronto for Victoria in 2002, I took to heart the words and work of Marjorie Watson Powles. I agreed to take the role of Canon Pastor of the diocese of British Columbia for its Sexual Misconduct Policy, and am now writing about Marjorie and the feminists of Anglican Toronto who brought a feminist perspective to our Canadian Anglican ecclesiology.”

Marjorie had many friends in the diocese of New Westminster, this is what Elaine Perry who was owner-proprietor of

*“Marjorie was VERY interested in people and took everybody she met seriously.
A favourite comment was ‘that’s interesting.’
I picture her bending forward in her chair to lean in closer to the speaker.
She was always fully present, taking in every word
and waiting to offer the appropriate affirming response.
One always felt supported by her both vocationally and personally.”*

Elaine Perry



Marjorie Powles, 1992. PHOTO Courtesy of Michelle Brazeau

Vine and Figtree Books wrote when asked by *Topic* to recall her relationship with Marjorie and how she saw Marjorie as an agent for change and growth in the Church:

“Marjorie Watson Powles had a rare and wonderful gift for friendship. From the time she and Cyril arrived in Vancouver I was blessed to be part of their large and ever expanding circle of friends.

Marjorie was VERY interested in people and took everybody she met seriously. A favourite comment was ‘that’s interesting.’ I picture her bending forward in her chair to lean in closer to the speaker. She was always fully present, taking in every word and waiting to offer the appropriate affirming response. One always felt supported

** Mary Louise Meadow received her Masters of Divinity degree from Trinity College, Toronto School of Theology, in 1988. She was ordained priest in the diocese of Toronto in 1992, and served as hospital chaplain as well as in parish ministry in*

by her both vocationally and personally.

My favourite times with her were the intimate ones in her apartment or ours. After her beloved Cyril died in 2013, we scheduled a weekly supper event with her and it was a highlight of the week. Marjorie had a great wit and playfulness and even at over 100 years she was quick with a bon mot, which would send us into gales of laughter. She was an enthusiastic eater and appreciated our home-cooked meals and the ritual happy hour drink of sherry in winter, and a G & T in summer.

Marjorie was no stranger to heartache; she experienced much personal loss. She also lost her sight, a huge deficit for so serious a reader and writer. What I observed and try to take into myself was the grace with which she accepted and adapted to each new reality. Where did this resilience and realism come from? Perhaps it was the product of an early 20th century Winnipeg life.

Her gift to the church was the ability to hold the contradictions: believing in democratization and the pursuit of justice within the institution while staying faithful to it when it failed. She and Cyril never lost sight of the Gospel imperative for the Church to draw the circle wide and for the need to correct the wrongs of the past. They both gave tremendous energy and time towards realizing that aspiration.”

The dean of the diocese of New Westminster and rector of Christ Church Cathedral, the Very Rev. Peter Elliott was also a friend of Marjorie’s. When asked about his relationship with Marjorie and her influence on the church he wrote:

“When I think about Marjorie Powles I think of her strong advocacy for the rights of women in the church and for the church’s social witness in the world. She was an intelligent and dignified person who spoke the truth, as she perceived it. Marjorie took her place at her husband Cyril’s side as an equal. She spoke clearly, intelligently and wisely. She was not afraid of conflict and worked hard to help the institutional church as it absorbed the influences of feminism and women’s rights.

Marjorie lived through a period of social history that saw women move into leadership positions, in parish leadership, as clergy and bishops and as full participants and leaders in the life of the church. She helped all that happen.”

Marjorie left behind a lifetime of service as an activist to various committees and task forces of the Canadian Council of Churches (CCC), the Centre for Christian Studies (CCS) and many more.

Truly a remarkable life, and as this issue of *Topic* will be posted online and delivered to homes and churches just days following the 40th Anniversary of the ordination of women to the priesthood on November 30, 2016, the presence of this article in this issue is particularly appropriate.

A celebration of Marjorie’s life was celebrated at St. Mary Magdalene Anglican Church (St. George’s) on September 1 followed by the interment of her ashes at St. Peter’s Memorial Garden Columbarium. The interment was preceded by a memorial service at Holy Cross Japanese-Canadian Anglican Church in East Vancouver on September 11. A memorial service to celebrate Marjorie’s life and ministry was held at the Chapel of the Holy Apostles, Anglican Church of Canada National Office on October 27. ✠

that diocese until her retirement in 2002. As an affiliate of the Centre for the Studies of Religion and Society at the University of Victoria, she is researching writing about Anglican feminists addressing clergy sexual misconduct.

AROUND THE DIOCESE

Many thanks to Jane Dittrich, Peter Goodwin (courtesy of Laurel Fahrni's camera), and Janet Coghlan for sending in photos (and information) from the October 1, 2016 Ride for Refuge event.

This year funds will go to provide bicycles to community health workers associated with the Primate's World Relief and Development Fund (PWRDF) partner organizations. Initially, the plan was to provide bicycle ambulances, however with innovation, PWRDF partners are quickly replacing them with motorcycle ambulances, but there is still a great need for bicycles for community health workers. They are the backbone of PWRDF health programs in hundreds of villages around the world, visiting, advising and teaching pregnant women throughout their pregnancies and after they give birth. Having a bicycle allows a worker to visit more pregnant women and mothers of young children in communities where they live. Besides their medical and nutritional responsibilities the health workers also assume the roles of friend and advocate. For a compelling personal story you may view that of Rosa a community health worker in Mozambique in the September 9 story on the PWRDF website at www.pwrdf.org.

Providing bicycles is part of the new *All Mothers and Children Count* program. Amazingly, all funds raised will be matched 6:1 by the Government of Canada. So, every \$100 becomes \$700 towards helping mothers and babies thrive.

On Team PWRDF there were a number of riders and one walker from: Christ Church Cathedral, St. Mary's Kerrisdale, and St. Faith's.

Team PWRDF, Vancouver raised \$4,295, which with 6:1 matching funds from the Federal Government amounts to

• Ride for Refuge 2016 •

\$30,065!

Susan Ohannessian, organist at St. Mary's Kerrisdale and Jane Dittrich each reached their goal of raising over \$1,000 with Jane raising \$1,105 and Susan raising \$1,065. Remember that these totals will be matched $\times 6$ by the Federal Government of Canada via an initiative with PWRDF.

There were three routes available for riders: 10, 25 and 50 kilometres. Jane was the only member of Team PWRDF to do the 50 km route. Janet Hamilton from St. John's, Shaughnessy was to do it alongside

Jane but unfortunately sustained a back injury the day prior to the ride.

The Divine Dashers, the other diocesan team established this year by members of St. John the Divine, Maple Ridge (Janet Coghlan is the PWRDF parish rep), rode along the new Fort Langley routes and raised \$700 or \$4,900 with matching funding so far.

If you would like to participate in 2017 the date for the ride will be September 30. For more information please go online to www.canada.rideforrefuge.org/home. ♦



Before the ride: Lynne Taylor, PWRDF board member; Peter Goodwin; Laurel Fahrni from St. Faith's; and her friend Debbie Mitchell. PHOTO Courtesy of Laurel Fahrni



Members of The Divine Dashers who rode the new Ft. Langley routes. PHOTO Janet Coghlan



LEFT Peter Goodwin and Jane Dittrich before Jane headed off on her 50 km ride. MIDDLE Cara Ingham congratulating Jane Dittrich at the finish line. RIGHT Members of Team PWRDF celebrating their rides together and having lunch in the gym of Richmond Christian High School following their respective rides. 10, 25 and 50 km routes were available. PHOTOS Courtesy of Jane Dittrich

• A New Life in Canada •



Zakarya smiles, a new life has begun.



The Group Photo with Zakarya in the centre.



LEFT Prior to arrival a photo of one of the folks from University of BC with a big smile of anticipation. MIDDLE Zakarya and Richard right after they meet. RIGHT Lisa, Zakarya and Richard.

The first member of a group of Syrian refugees arriving in Canada through the diocese of New Westminster as Sponsorship Agreement Holder (SAH) but sponsored by a group from St. Helen's, West Point Grey arrived from Frankfurt at 2:30 pm on Thursday, October 13, 2016.

St. Helen's Refugee Support Group began the process over a year ago in September 2015.

The group of Syrian refugees of which Zakarya is the first to arrive is a personal friend of a St. Helen's parishioner, a university professor, who in the course of fieldwork in Syria became acquainted with him and his extended family group. She lived in their homes and conducted fieldwork close to their village in Syria.

The professor, Lisa and her husband, Richard together with a colleague, Maya who is a fluent Arabic speaker are leading the transition/resettlement process and the first arrivals will be temporarily housed in a suite in their home. They will be looking to rent an entire home in Vancouver, once the extended family has arrived. They are hoping that more members of the group will be arriving throughout the fall of 2016.

There was much excitement when Zakarya arrived and it is always a privilege to witness this extraordinary event, the first day of a new life in Canada. ♦

AROUND THE DIOCESE

• Volunteer Ministry Appreciation Dinner at St. Paul's Anglican Church •

SUBMISSION Thomas Esakin

Our Lord was indeed moving among the pots and pans at St. Paul's first *Volunteer Ministry Appreciation Dinner*, held on October 18, 2016.

Advocacy Office, Altar Guild, Book Club, Choristers, Finance, Greeters, Healing Guild, Home Visitors, Hospitality, Labyrinth Guild, Library, Liturgical Service, Movie Night, and more lay ministries were represented by the 72 St. Paul's volunteers, past and present, who were celebrated on this special evening held in the sacred ambience of the parish's Labyrinth. The meal was a three-course Italian dinner of: Caesar Salad, Pasta Prima Vera entrée with herb meatballs, garlic bread and homemade Tiramisu accompanied by Italian wine (red or white), juice and coffee.

Bishop Melissa Skelton served perfectly as MC. She was joined at her "low table" (for our parish practices Christian equality!) by the Rev. Jessica Schaap (rector), David Facey-Crowther (rector's warden), and Fernando Esté and Gail Evans (people's wardens).

Upon arrival, guests were greeted by Rev. Jessica and Ellen Silvergieter (Director of our Advocacy Office). The Hall was replete with elegantly decorated tables featuring a flower arrangement (donated by Eden Florist, our parish's floral supplier), lit candles, elegant napkins, and menus at each place setting. Director of Music, Michael Molnar performed light jazz, classics and pop tunes on the piano throughout the evening. The wardens circulated to personally welcome and thank each guest for their service to God at St. Paul's, while offering a glass of wine or juice. Then Rev. Jessica's formal welcome began the dinner, prior to Bishop Skelton opening with prayer and an "ice-breaker activity" while salad was served.

Rev. Jessica offered heartfelt words of gratitude for the volunteer lay ministry service of all present during the serving of the entrée. She and Bishop Skelton went from table to table personally thanking each guest for their volunteerism and to present a small Benedictine key—brought from the

"Don't think that if you had a great deal of time you would spend more of it in prayer. Get rid of that idea! God gives more in a moment than in a long period of time, for His actions are not measured by time at all. Know that even when you are in the kitchen, Our Lord is moving among the pots and pans."

St. Teresa of Avila

Sanctuary of Atotonilco, a UNESCO World Heritage Site called the "Sistine Chapel of México"—as a symbol of their faith and service in God.

While dessert and coffee were being served, Bishop Skelton offered formal remarks explaining our Anglican roots in Benedictine spirituality. Final remarks

were then provided by Rev. Jessica before the bishop concluded the evening with a blessing.

Many people made this evening possible beginning with the Rev. Jessica Schaap and office administrator, Maria Hizon. Thanks to Cathryn Schutz, ODNW, her daughter Eve Plevan and father, Dale Plevan (verger and building manager) for food planning, preparation, plating, set-up and takedown. Thanks to Frederic Helm, Walter Lopez Rivera, and Tom Esakin who helped with set-up, serving, clearing, dishwashing, and takedown. Warden Fernando embraced his talents as our primary hand dishwasher.

On this night the Spirit of Christ was with certainty felt in the kitchen and Hall of St. Paul's. Gratitude for the evening continues to permeate throughout our parish. ✠



LEFT St. Paul's Parishioners (left to right) Margaret, Marjorie, John, Carolyn, & Pam join together in smiles and conversation as they await their Italian feast. MIDDLE Italian wine, organic juices, and Cascadia tap water ready for the serving. RIGHT Bishop Melissa personally thanks each guest for their lay ministry volunteerism at St. Paul's, while also gifting them with a Benedictine key holding St. Benedict's medal. PHOTOS Maria Hizon, Courtesy of St. Paul's, Vancouver



LEFT Rev. Jessica personally thanks St. Paul's lay ministry volunteers and here thanks Linda, while Norm looks on wearing his medallion of The Order of the Diocese of New Westminster (ODNW).

RIGHT One of the gifted Benedictine keys brought from Atotonilco, México. This reverse side of St. Benedict's medal bears a cross with the initial letters of the words: "Crux Sacra Sit Mihi Lux" (The Holy Cross be my light), written downward on the perpendicular bar; the initial letters of the words, "Non Draco Sit Mihi Dux" (Let not the dragon be my guide), on the horizontal bar; and the initial letters of "Crux Sancti Patris Benedicti" in the angles of the cross. Round the margin stand the initial letters of the distich: "Vade Retro Satana, Nunquam Suade Mihi Vana — Sunt Mala Quae Libas, Ipse Venena Bibas" (Begone, Satan, do not suggest to me thy vanities — evil are the things thou profferest, drink thou thy own poison). At the top of the cross usually stands the word Pax (peace) or the monogram IHS (Jesus). The hidden front side of the medal bears an image of St. Benedict, holding a cross in the right hand and the Holy Rule in the left. PHOTOS Maria Hizon, Courtesy of St. Paul's, Vancouver



(in)finite: EXPLORING THE FINITE LIMITATIONS OF HUMANITY AND THE INEFFABLE, INFINITE NATURE OF THE DIVINE.

A juried exhibition inviting artists working in fibre media to submit artwork that:

- connects the artist with their spirituality.
- is designed for meditation, personal devotion, community prayer or public worship.

The exhibition will include perspectives from First Nations.

Canadian Textile Juried Exhibition • May 25 to June 4, 2017 • Christ Church Cathedral, Vancouver, BC

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60 years

AROUND THE DIOCESE

• CCC Men's Breakfast Attendees Talk Trump •

On Saturday, October 15, the Men's Group at Christ Church Cathedral (CCC) welcomed the Rev. Stephen Farris, Professor of Homiletics and Dean of St. Andrew's Hall (Presbyterian) at Vancouver School of Theology (VST) as guest speaker.

The CCC Men's Group gathers seven or eight times a year on a Saturday, from 8 am to 11 am, they enjoy a delicious breakfast prepared by volunteers from the group and then spend some time in facilitated conversation.

The topic for the morning introduced by David McMillan could be summarized as the following: "As followers of Jesus we have a responsibility to ask questions, particularly at this time in history when many of us are wondering what is happening south of the border."

Dr. Farris had spent some time in the early stages of his ministry in rural Virginia and has had experience with folks in the United States who are angry, are suffering from the changes to the US economy and lifestyle that have taken place over the past decades, and may now be part of the movement supporting Donald Trump's presidential bid.

Dr. Farris began with the familiar poem that dates from pre-World War II Germany, and credited to prominent Protestant pastor, Martin Niemöller:

First they came for the Socialists,
and I did not speak out
— Because I was not a Socialist.

Then they came for the Trade Unionists,
and I did not speak out
— Because I was not a Trade Unionist.

Then they came for the Jews,
and I did not speak out
— Because I was not a Jew.

Then they came for me
— and there was no one left
to speak for me.

Dr. Farris continued, telling the group that during the 1920s and 1930s, Germany was arguably the "best-educated" country in the world and that included theology, but



The Rev. Dr. Stephen Farris. PHOTO Randy Murray

the majority of Germans did elect Hitler as Chancellor.

He gave other examples of what some would consider strange political movements and oddly successful candidates including a reference to the 2nd Premier of British Columbia the Honourable Amor De Cosmos (born William Alexander Smith).

The section of Dr. Farris's 40-minute address that had the most impact on the group was his reference to *flyover people*, the inhabitants of *flyover states* (sometimes called *rectangular states*). These are terms that refer to the interior regions of the United States that are flown over during transcontinental flights between the two coasts. The inference is that some Americans only see that part of the country by air and don't know much about the lives of the people that live in those areas. Dr. Farris's message to the group was that "there are no flyover people with Jesus Christ... for Jesus loves us when we don't get it right, and we may not, we may still get it wrong."

For the final 45-minutes, those present gathered into two groups and shared their thoughts on how we as Christians can respond with love to those who may not share our worldview.

By the time this issue of *Topic* is in homes, churches and online, the US presidential election will have long been decided and regardless of who wins there will need to be understanding and healing on both sides. ✠

• All Saints' Agassiz Hosts Appreciation Day •

SUBMISSION Monica Gibson-Pugsley

All Saints', Agassiz welcomed Peace Officers and First Responders to the 8th Annual Appreciation Day on Sunday, October 23. The church was near capacity as many from the community joined in celebrating the important work of those who are called to keep us safe. RCMP, Corrections, Paramedics/Ambulance, Commercial Vehicle Safety & Enforcement Branch (CVSE), Fire Department were all represented. The Harrison Highlanders Pipe Band again led us into the hall for a potluck lunch, and performed several familiar tunes after the meal. Mayor John VanLaerhoven of Agassiz and Mayor Leo Faccio of Harrison were in attendance along with Agassiz Royal Canadian Legion president Ray Hibbert.

Worship began on a serious note with vicar, Rev. David Price reading the names of peace officers who had lost their lives this past year. The reading of the list was followed by a time of silence. Then the mood changed as music led us into a time of celebration and thankfulness for those we were honouring. One of the hymns *O Day of Peace* was set to Sir Hubert Parry's famous 1916 hymn tune, *Jerusalem*. The Rev. Price's sermon "explored Jesus' call to follow God—through calling for peace-making within ourselves as we serve in humble action to build communities of peace."

This event would not be possible without the efforts of parishioner Leroy Bur-



RCMP officers, Staff Sgt. Barb Koons and Sgt. Darren Rennie cut the celebratory cake at the luncheon following worship. PHOTO Ken Burningham

den. Years ago while working as a civilian employee at the Agassiz and Hope police detachments, Leroy realized that the RCMP and others working to keep us safe were not being recognized.

We are thankful too for our "in-house photographers," who document special occasions in the life of All Saints, for musician Sandra Bower for preparing the order of service bulletin, for all who provided food, and for those who worked tirelessly before, during and after the event. You are all appreciated! ✠

• The Poetics of Partnership •

SUBMISSION Margaret Marquardt

As the fourth speaker at the St. Anselm's Earth Spirit Series on October 26, 2016, Nigel Haggan PhD (Marine Sciences) spoke about the need for conversation among all the disparate groupings attending to our creation.

The title of his talk was *Pipelines and the Poetics of Place*. He describes:

"Spirit as the recombinant flow of the universe and spirituality as socialization and attunement to the flow of spirit where we live, to understand and strengthen whatever leads to flourishing and unpick the destructive. Spiritual practice thus includes art, science, spiritual and religious traditions, work and the passionate conservation work of ordinary people."

He spoke passionately:

"The voices of the scientists, economists and engineers are not too loud, just too lonely. The voices of the indigenous, the religious, the artists... are just as lonely on the other side of the wall that keeps the language of love and relationship out of project review."

As Nigel spoke of the environmental projects before our Province of BC, he called for a conversation so that in this we might also hear the voice of the one salmon and all the salmon; an acceptance of the sacredness of the one as we connect with all God's

creatures emotionally, and spiritually.

A way forward is to apply "the golden rule to human and non-human alike."

As I listened I was reminded of Julian of Norwich's words:

"God showed me the little thing, the size of a hazelnut in the palm of my hand, and it was as round as a ball. I looked at it with my mind's eye and I thought, 'What can this be?' And an answer came, 'It is all that is made.' I marveled that it could last, for I thought it might have crumbled to nothing, it was so small. And the answer came into my mind, 'It lasts and ever shall because God loves it.' And all things have being through the love of God. Enfolded In Love. In this little thing, I saw three truths. The first is that God made it. The second is that God loves it. The third is that God looks after it." (*Enfolded in Love. Daily Readings with Julian of Norwich*)

Given the nature of Nigel's insight, it is in conversation that we come to honour this ever more deeply.

Nigel is a member of the diocesan Eco-Justice Unit, with ongoing work with indigenous and youth. He has plans engaging folks at Carnegie Centre and Britannia Secondary.

For more information about his work, visit the Eco-Justice page on the diocesan website for contact information. ✠



Nigel Haggan (centre) with Shirin and Daniel Theophilius, parishioners at St. Anselm's. PHOTO Courtesy of Nigel Haggan

• Journey to Jerusalem Commissioning •

SUBMISSION Ann Blue, ODNW

During the principal celebration of the Eucharist at St. Catherine's, Port Coquitlam on October 30, 2016, former St. Mary's, Kerrisdale parishioner (now worshipping in the diocese of Ottawa) Marni Crossley asked the rector, the Ven. Karen Urquhart to offer prayers and to commission her as she sets off on a journey to Jerusalem along with other women from her diocese. Thirty

women from the diocese of Ottawa will be travelling to the diocese of Jerusalem from November 5–18, 2016, and they asked Anglicans to please pray for the partnership with the Anglican diocese of Jerusalem, pray for those who travel, and pray for those who will offer hospitality.

A *Pilgrim's Blessing* adapted from a prayer by the Rev. Dr. Richard LeSueur had been circulated to be used that Sunday, October 30 and was offered to commission and bless Marni:

O God of the open road,
you have summoned your servant, Marni
to a journey of pilgrimage and soulful travel.

She has readied herself
to embark on this ancient way
in anticipation of discovery, renewal
and sacred encounter.

Uphold her on this journey
with courage and endurance.
Guide her steps and open her path.
Grant her protection and companions of joy.

And may she continue in your Presence
until that day when we shall welcome her
homecoming and rejoice together again,
through Jesus Christ our Lord.

Amen ✠



The Ven. Karen Urquhart and Marni Crossley. PHOTO Courtesy of Ann Blue, ODNW

AROUND THE DIOCESE

• Eighth Investiture of New Members to the ODNW •

As this issue of *Topic* will be in final layout on the morning of the Order of the Diocese of New Westminster (ODNW) Investiture, coverage of this diocesan event will be printed in the January 2017 issue.

As of this writing in late October, 49

parish nominees and 9 bishop's nominees are scheduled to be invested into the Order of the Diocese of New Westminster during a service of Morning Prayer at the Massey Theatre in New Westminster at 10:30 am on November 5, 2016. ✚

• Urban Aboriginal Ministry Fundraiser •

SUBMISSION Vivian Seegers & Sharon Smith

We invite you to join us for an Urban Aboriginal Ministry Welcome and Awareness Fundraiser. We will gather around a traditional feast of moose stew and bannock to enjoy poems and songs. There will be a silent auction and arts/craft for sale.

DATE Friday, December 9
LOCATION St. Mary Magdalene,
2950 Laurel Street, Vancouver

Urban Aboriginal Ministry is a ministry of the Anglican Church in the greater Vancouver Area to First Nations people and their loved ones. We provide prayer circles for all occasions (on request) and cultural funerals and weddings. We host Annual Feasts on Christmas, Easter and Thanksgiving. We provide cultural gatherings where we teach arts and crafts such as drum making to restore the traditional teachings of our ancestors. We respond to calls for practical needs such as food,

furniture, clothing, and transport.

One person said, "she feels honoured to be part of the process of making connections between our communities." Another said: "being involved in the ministry is expanding his spiritual journey with his cultural heritage."

Donations to Urban Aboriginal Ministry can be directed to the parish of St. Mary Magdalene. For more information please contact Vivian Seegers at 604.816.3348 or by email at vivianseegers@hotmail.com. ✚



Vivian Seegers, pastor, Urban Aboriginal Ministry and postulant Anglican Diocese of New Westminster (left); the Rev. Montague Bingham, retired Anglican priest (middle); and Deanna, pastoral charge Urban Aboriginal Ministry (right). Vivian and Deanna were visiting the Rev. Bingham (now aged 96) on Quadra Island. The Rev. Montague was chaplain of the Downtown Eastside from the 1960s to the 1990s and was a saving grace to thousands of people in that time. Bishop Cruikshank said his pastoral presence was "phenomenal."

• St. Mark's "Journey" Enters 18th Year •

SUBMISSION Brian Walks

The woods behind St. Mark's, Ocean Park are almost ready to welcome visitors for this year's *Journey of Christmas*. The nine theatres with mannequins, murals, theatre lighting, props and an audio soundtrack tell the Christmas story.

For the past 17 years, visitors have been guided on a "journey" through the woods, which will enhance your faith "journey" in the telling of the coming of Jesus, the Messiah. The tour takes about 20 minutes so dress for the weather. Once you have completed the "journey" you are welcome in the parish hall for cookies, hot chocolate and live entertainment.

As of this writing in late October, our live entertainment, which is now called the *Arts Showcase*, will feature:

- Thursday, December 15
The Beavers, Cubs & Scouts will entertain us
- Saturday, December 17
Gilbert & Sullivan Society singers
- Sunday, December 18
St. Cuthbert's choirs

- Thursday, December 22
St. Mark's choir with the Girl Guides
- Friday, December 23
Chris Simmons & Debra daVaughn

Please check for current updates and concert times on the diocesan and St. Mark's websites.

As a bonus this year, St. Mark's Ocean Park and the Journey of Christmas are presenting a reading of Charles Dickens' *A Christmas Carol* with local arts editor, storyteller and big band leader Alex Browne. Alex is dressing the part to give a two-hour reading similar to what Charles Dickens did in the 1840s. Between chapters, the St. Mark's Choir will sing carols to supplement Alex's storytelling. Tickets on sale at the door. All funds raised will be going to community outreach. Alex's reading will be on Friday, December 9 at 7:30 pm

Journey of Christmas Hours of Operation

- December 15 – 23 • 6 pm – 9 pm •
- December 24 • 3:30 pm – 9 pm • ✚



Mother Mary and the three Kings. PHOTO Barb Walks



Young Jesus in the carpentry shop. PHOTO Randy Murray



Mary, Joseph and Baby Jesus. PHOTO Barb Walks



LEFT The west entrance to the St. Philip's building which accesses the hall and the Fireside Room. MIDDLE Priest-in-charge of St. Philip's, the Ven. Dr. John Bailey and Bishop Skelton in the narthex. RIGHT The Sanctuary Party in procession leaves the narthex: the Reverends Clare Morgan, Pitman Potter and the Rev. Dr. Marilyn Hames.

Bishop Melissa Skelton's Visit to St. Philip, Dunbar

Many thanks to St. Philip, Dunbar's parishioner/photographer Adele Wonnick for these great photos from Bishop Skelton's episcopal visitation on September 18. ✠



The Sanctuary Party approaches the chancel entrance.



Organist/director of music, Michael Murray.



Bishop Skelton preaching, the Ven. John Bailey on right.



Sanctuary Party and choir in the chancel.



The Rev. Clare Morgan and Bishop Skelton.



LEFT Deacon of the Word, the Rev. Pitman Potter fills the Font. RIGHT Doxology prayer: members of the congregation who are celebrating a birthday, anniversary or are about to travel are invited to go to the front. The prayer: *Glory to God whose power working in us is more than we can ask or imagine. . .*



Greeting folks after worship.



The reception spread in the hall.



Sanctuary party begins to process out.



The Rev. Pitman Potter, deacon to a number of churches in the Point Grey and Granville Deaneries wearing his Anglicans of West Point Grey t-shirt.



Charles Etchell, ODNW.



Dianna Bragg, ODNW.



Conrad Guelkhe, ODNW.



Janet Brown, ODNW.



Sally Clinton, ODNW.



Bishop Skelton takes a photo of Min Rundle (seated), Joanna Shephard and Min's computer art journal.

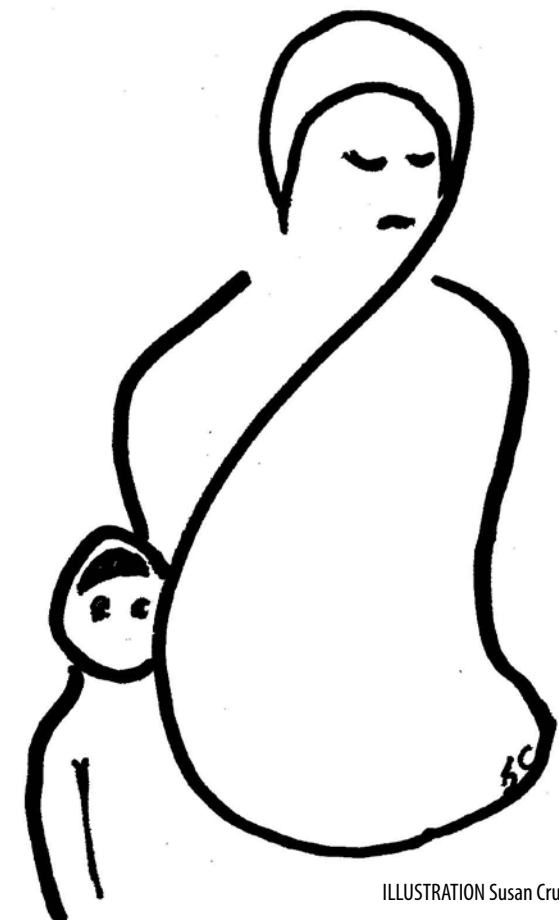


ILLUSTRATION Susan Cruickshank

Where is Jesus to be birthed in this modern day Bethlehem? Families are on a journey to... well they don't know where... because they arrive at one of the few places they might possibly afford, having called earlier only to be told that the large three bedroom is too small for her family. And where is the husband? I am there as her advocate. Nothing I say makes a difference. I think of the gift of the Spirit, our advocate who encourages, challenges, supports, leads... a Movement of Life! I stand beside the mother and see her despair.

I listened to a young woman in her 20s who is couch-surfing and desperate to find a home she can afford on her minimum wage job along with her student loans; a story I am hearing often from parents and grandparents in our churches.

A woman with her one year old baby cries as she tells me that she and her father are trying to rent a two bedroom suite, but can't make it happen as neither her father nor she has a good credit rating, even though they do have enough money between them to pay the rent.

I do everything in my power as an Outreach Worker through the Burnaby Neighbourhood House, working with isolated families with younger children. I help in filling out forms for BC Housing, writing a personal letter of reference for them, and accompanying them to see an apartment, but it is not enough. There isn't enough. There isn't enough affordable housing. The guideline of the Canada Mortgage and Housing Corporation (CMHC) state that we should not pay more than 30% of income on housing. A *Globe and Mail* article (*Who Rents*; July 25, 2016) states, "about 45% of households in the Vancouver region spend more 30% of their income on rent and utilities and more than ¼ are spending more than 50% on rent and utilities. People are caught. Credit card debt is on the rise as the card is used to make ends meet each month.

We can push against this reality of "not enough." Our faith tells us there is enough! There is always enough in God's economy. There is always abundance in God's gift of life among us. There will be room in Bethlehem. Jesus, whom we know as the face of God insists on being born among us! One of the definitions of Bethlehem is "House of Bread," and I hold onto this. There is bread for the journey. There is life in community. Christ is birthed among us always. We are the hands and feet of Christ to bring God's body alive among us. We are people of the incarnation, of the living presence of God, whom we have come to know in the life of Jesus born among us.

What are we facing is greed and the absence (for the most part) of our federal and provincial and municipal governments acting intentionally to build affordable housing, pass stricter regulations and develop creative options for affordable market rental, BC Housing and co-ops.

Solutions? Yes there are some! It takes community working together for the common good. It takes the clear realization that the market system on its own will not make room for folks who make minimum wage, are students, or those on fixed incomes. It takes those of us in the Christian tradition to take up our part in joining with others to use our power together to press for the kind of society we want were God's people can find a home, can find their

Finding a Bethlehem Home

Where is Jesus to be born today?

MARGARET MARQUARDT

Chair of the diocese of New Westminster Eco-Justice Unit

Day in day out I see the crushing machines on the streets of Burnaby, Vancouver and Coquitlam tearing down apartments. They match the crushing spirits of families I know who no longer have a home and can't find one they can afford. Some live under the threat of large signs showing lovely scenes of the next condo development when their apartment block, their home about to be demolished and replaced by the new condos that most cannot possibly afford. Some of the apartment building are old but still livable. It would be fine to replace these with new apartment buildings if the rents were kept affordable.



"house of bread."

Some Anglicans at Christ Church Cathedral formed the 127 Housing Society (based on the psalm) and have worked diligently and strategically since 1981 partnering with other organizations and the municipal government to build housing for those who are hard to house. They welcome support. Walk by their latest contribution, *The New Jubilee House* at 1099 Richards Street, Vancouver.

Solutions? Our diocese of New Westminster is a Sponsoring Organization of Metro Vancouver Alliance (MVA, an alliance of the 75 year old Industrial Areas Foundation with alliances around the world) and the parishes of St. James, St. Catherine's (North Vancouver), St. Laurence, St. Clement's, and St. Thomas (Vancouver), and the diocesan Eco-Justice Unit are member organizations. MVA is using successful methods of community organizing, building relationships across diverse sectors, working together with religious organizations, unions, community groups and academic institutions, all levels of government and all political parties to create solutions for affordable housing in the lower mainland. Some successes to date: the MVA Vancouver Municipal Assembly of 2014 got support across the partisan political perspective, as did the North Shore Housing Assembly at St. Catherine's Anglican Church on BC Family Day 2016.

We are required as Jesus taught us, "to be as wise as serpents and as innocent as doves (*Matthew 10: 16*)."

This means that we have to work together intentionally with discipline. As people of faith, guided by the Spirit, we are required to be as strategic as the unjust manager who was commended for his shrewdness (*Luke 16: 1-10*)... strategic, not for injustice, but in bringing in justice that there is safe, clean and affordable housing for all. In this same passage in scripture, Jesus speaks of us being "children of the light" and being strategic in dealing with injustice and evil (*Luke 16: 8*). We cannot be blind to injustice if we

seek to live in the God's light. We have to know that our silence is political. Silence in the face of injustice (unless it is a specific strategy for a time), is a turning away from being part of creating a Bethlehem today. To be political as followers of the Risen Christ is to take part in the well being of our society. This is not partisan politics.

MVA will hold a Provincial Election Assembly on Tuesday, April 4, 2017 from 6 to 8:30 pm at the Italian Cultural Centre in Vancouver. Affordable housing will be one of the central issues, with specific questions addressed to the four leaders of BC's main political parties. Will they work with MVA for the solutions put forward? All have received invitations to the Assembly. If your parish wants to engage in this work of the common good of affordable housing you are welcome to be part of MVA.

I'm continuing my work as an outreach worker, accompanying folks on their modern day journey looking for a home, for a place of safety and rest. And I thank God for these relationships that remind me of what Bethlehem means in the birthing of God among us. There is enough in God's economy as we pray to have the courage to live it.

"In each heart lies a Bethlehem, an inn where we must ultimately answer whether there is room or not," says Ann Weems. "In Search of Our Kneeling Places. Kneeling in Bethlehem."

The Rev. Margaret Marquardt is Chair of the diocese of New Westminster Eco-Justice Unit and in leadership with MVA Strategy and Coordinating Committee. You can reach her through the diocesan office.

If you would like to find out more about:

- 127 Housing Society go to 127society.ca
- Metro Vancouver Alliance go to metvanalliance.org
- The 75 year old model of community organizing, The Industrial Areas Foundation (IAF) go to www.industrialareasfoundation.org ♦

OPINION

The Dough Box

HERBERT O'DRISCOLL

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

In the living room of our house—from which all four children have long gone to live their chosen lives—fitting snugly into the bay window, there is an old pine dough box.

A dough box is a very plain piece of furniture. In its simplicity it could easily be mistaken for a Shaker piece. It has that clean-lined timeless look. It would have been made on the farm at the request of the woman of the house. Each evening she would have removed the flat pine lid, deposited the dough she had just made, replaced the cover and allowed the dough to rise during the night hours, ready for baking in the morning.

Many decades after bread would have been prepared in this way, we discovered our dough box, roughly painted and slightly damaged, in the loft above the old stable that adjoined the rectory of our first par-

ish in the Ottawa Valley. We brought it in, stripped and polished it, and gave it a home. In our house it had no particular use other than being a lovely—and eventually beloved—piece of traditional furniture. Pine polishes beautifully. A blue bowl or vase can be its perfect companion.



In the case of this particular dough box something almost magical would happen every year to make it mysterious and even sacred. It became a manger crib for the baby Jesus in the annual Sunday School pageant. Before it was taken out to the church it was polished until the old pine shone. Then,



because it was going to become a manger for the Christ Child and therefore needed to be open, the cover was taken off.

Inside would be placed the hay—or sometimes the straw—that would transform the dough box into a manger. When we were in city parishes there would be the question of finding a source for hay or straw. However there would always be somebody in the congregation who would know someone else who had acreage, and all would be well.

Before we left the house for the church some other things went into the dough box, things that would eventually be carried solemnly by various children. A brass box, shining and ornate, would serve as the gift of Gold to the Holy Child, and two pottery vases, one blue and one green, which would serve as the gifts of Frankincense and Myrrh. Thus equipped we would drive to the church for the first rehearsal of the pageant.

Invariably those families who were new to the congregation would express admiration for the dough box. Some would tell how their grandparents or elderly friends of their parents had a dough box but somehow it had got lost. You could see that some now regretted that loss as they ran their fingers along the gleaming pine of the box standing in the chancel.

As the day of the pageant approached something rather mysterious began to happen. You couldn't help noticing the way in which many would begin to regard the old dough box. They seemed to relate to it as no longer merely a piece of farmhouse furniture. Somehow, even if only because it had been brought into the sanctuary of the parish church, it seemed as if it had now been elevated, prepared and ready to serve its purpose, a purpose that—again mysteriously—was both far away in the infinitely distant village of Bethlehem but at the same time was also here among us in our parish church. Most mysteriously, both there in Bethlehem and here in our church, the dough box would first become a humble manger, then, leaving behind every vestige of that humility, it would again be changed to become the sleeping place of the newborn Son of God.

Many years have passed since the old box carried its royal burden. Since then it has travelled with us over many miles and stood in various rectories. In its travels and in its various homes it has been used in various ways, mostly for humble purposes. It has stored schoolbooks, supported potted plants and various vases of flowers. At one time it became a bookshelf in someone's room, at another it shone with candles placed for a party.

The thought came to me one day how readily this simple but lovely piece has laid aside its sacred role of bearing the Holy Child of Christmas, and has accepted a humble and even mundane existence in our home. But then I remembered how Saint Paul tells us that our Lord Jesus “emptied himself, taking the form of a slave, being born in human likeness,” and I understand. ✠

Herbert O'Driscoll is a regular columnist with the Anglican Diocese of British Columbia's publication *Diocesan Post* where “The Dough Box” also appears in the *Reflections* column of the December issue.

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Registration information is found on the website at:
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ANGLICAN CHURCH OF CANADA

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Diocesan Youth Movement

YOUTH CONNECTIONS

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For Parish Youth Groups go to <http://bit.ly/1T5cWk0>

contact • Caitlin Reilley Beck

Diocesan Coordinator for Children & Youth Ministry

cbeck@vancouver.anglican.ca

604.684.6306 ext. 225

I think one of the most fun—and perhaps challenging—parts of ministries relating to our children, youth, and families is the ongoing reality that you never really know what to expect at any given time. Young people in particular can many times be reminders for us of the joyfulness of putting aside our best well-laid plans and simply going with the flow; they can help us remember to relish how God can so often be found in all those moments of imperfection that are part of living life genuinely. In this Advent/Christmas season, one embodiment of this joyfulness in imperfection for our parish is our annual “spontaneous Christmas pageant,” offered as part of our Christmas Eve service. There are no advance rehearsals for this pageant, and whoever shows up that evening and wishes to wiggle into a costume, carry a prop or two, and be part of telling again the story of Jesus’ birth is welcome. Our spontaneous pageant has as its core-organizing principal that no matter how much you plan it, it’s a little rough around the edges. It’s a little messy, a little disorganized, and you never quite know what will happen! And that is the real beauty of it—that we can still get something wonderfully precious and meaningful out of something that is not perfect. Because who among us is perfect? And when does life ever

turn out exactly as expected?

And this is so much of what the Christmas story is about. Recall Mary and Joseph on their way to Bethlehem, probably not the most ideal time for a pregnant woman to travel! And upon arrival, they are turned away again and again from lodgings, until finally an innkeeper takes pity on them and points them to the stable. And so Mary has her baby in the midst of all of that literal messiness! Imagine all the dirt, the smells, the cold of that night. So far from perfect circumstances! And if that’s not enough, who are the baby’s first few visitors? Lowly shepherds on the outskirts of society who go together to see this baby king, born in the least likely of places, an animal pen. Stepping over the smelly, messy threshold, they come to pay their respects and at the end of the story it says that Mary “remembered all these things and thought deeply about them.” These strange, strange things that don’t seem to make sense. Nothing is going as it should, at least on the surface. And yet... this is what God intended to happen.

The Christmas story is all about this finding grace, finding God’s purpose in the unexpected. It is something that may even seem distasteful—God working in the lowliest, most imperfect and unpolished things. And what a relief this is! Because it means that we can relax a bit, and don’t have to always be trying to do or be some ridiculous idea of perfection. We can breathe a little and not be overwhelmed either by things that have seemingly gone wrong or not as we had wanted them to. God can redeem the things that seem “less than,” and in fact embraces these things. Christmas, you see, is all about God being close to us in all of our messiness. This is not a God who’s all that interested in perfection from us, and instead comes down to our level, to our messiness. God does not expect that we will get it right on our own. We don’t have to feel the pressure of not fitting a certain mould, or of not doing the right things, or of not being in the right place in the right circumstances. God always just simply meets us where we are.

So what about you? Where are the places of messiness in your life? Maybe it’s where you’ve not quite lived up to your own or others’ expectations. Maybe it’s where people and circumstances have let you down. Maybe it’s the places in your life where you think God has no place, where God couldn’t possibly be. In all of that—and especially at Christmas time—God reminds us that no matter what, God is still there for us. He will meet each of us where we are, in all of our messiness—in all of life’s messiness. And God is just waiting for us to be ready to simply reach out and accept this wonderful gift of grace and love working unexpectedly, just as it did on that first Christmas night in the stable 2000 years ago. ✠



PHOTO Bascom Guffin



Deadline for Topic Submissions

December 16
for the
February 2017
issue

January 20
for the
March 2017
issue

