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Rikki Kooy Appointed Diocesan Elder-in-Residence



Rikki Kooy. PHOTO Roger Holt



LEFT Rikki hands Archbishop Stephens an Abalone bowl as a sign of friendship. RIGHT Rikki and the archbishop are standing in front of the prayer pole Rikki provided for the Diocesan Synod held May 30 and 31, 2025. PHOTOS Alicia Ambrosio



Rikki Kooy was recently appointed as Indigenous Elder-in-Residence for the Anglican Diocese of New Westminster. Rikki is an elder and artist from the Secwepemc and St’atl’imc Nations and an intergenerational residential school survivor. Her traditional name is Slex’lex Tcets’ Nux enx’ which translates to *Spirit Elk Woman*, coming from her father’s Northern Secwepemc te Qelmucw/Shuswap people of the North. Her mother’s family was from the Li’liwat7ul Nation.

Rikki approaches all she does through a thoughtful and spirit-led practice, with passion and compassion. Her hope is to bring healing through wisdom sharing, storytelling, and hands-on engagement in reconciliation through art. Rikki sees her work as an embodiment of creative connection. She frequently reminds us that in the end, as in the beginning, it’s all about love and relationship.

Active in the Anglican church, Rikki combines her strong Indigenous spirituality with her deep Christian faith. She is the Indigenous Mentoring Elder to the St. Hildegard’s Sanctuary community, and the designer of the Feather Dance Reconciliation Project there. The project is an Indigenous-led, Indigenous/settler/refugee collaboration in textile art. Rikki describes the project as a work of hands extended in friendship, reaching out to each other as we walk the journey of faith together.

Rikki has also been involved with many other diverse

“Rikki sees her work as an embodiment of creative connection. She frequently reminds us that in the end, as in the beginning, it’s all about love and relationship.”

organizations over the years. Rikki currently serves as Elder on the Advisory Board for Xyo’lheme’ylh, Fraser Valley Indigenous Family Services.

Rikki grew up as one of ten children. Both her parents were sent to residential schools, as were some of her older

siblings. To prevent the younger children from being taken to residential schools, her father moved the family off reserve to a farm in Mission. Despite navigating trauma caused by residential schools and inherent racism, it was a caring and loving family. “My parents always let us know how much we were loved.” Rikki learned about her Indigenous heritage through observation and cultural engagement. Hands-on creativity has been part of her life from an early age. Her parents also taught a deep respect for all beings: the two-legged, the four-legged, the trees, the ancient ones—all beings—“All my relations.”

Rikki is heartened to serve as a catalyst for healing between Indigenous and non-Indigenous people. She emphasizes the importance of honouring each other’s stories and journeys. For Rikki, love, honour, and respect—for all—are key values that she brings to everything she does.

Rikki will be present at significant diocesan events, and also in decision-making bodies such as Synod and Diocesan Council. She currently plans to hold monthly “Feather Circles” for wisdom sharing and mutual support towards reconciliation. She will be at the Synod office with office hours on Wednesdays, should people wish to visit with her. Rikki will be supported in this ministry of presence in the diocese by the Rev. Melanie Calabrigo. Being an artist, Rikki also has many ideas for potential creative projects, the specifics of which are yet to be determined. ✦

General Synod 2025

A delegate's experience

THE REVEREND STEVE BLACK

There were many things about General Synod in London, Ontario that were inspiring. It was wonderful being reminded that our branch of the “Jesus movement,” the Anglican Church of Canada, is bigger and more diverse than we sometimes think when our experience is embedded in a Parish or Diocesan context. It was great to connect with others who were keeners for our way of following Jesus. I was moved by the gusto and enthusiasm with which hymns were sung. There were, however, a few specific highpoints beyond these things that I thought I’d like to highlight.

The first highlight for me was working on resolutions. I was involved in three resolutions at General Synod. I spent some time working on these proposals before our gathering and am happy they all were affirmed. Two of these resolutions ended up in what is known as “the no debate” list. This is where proposal go that are not thought to be controversial. There are always so many proposals to consider, that it is helpful to simply accept some that are not deemed to be contentious. This of course does not mean they are not important. The no-debate list is published early in the synod, and if anyone in the gathering wishes to seek clarification, reject or amend a resolution, they can do so, pulling the resolution out of the no-debate list.

Feast of Creator

The first “no-debate” resolution affirmed by the synod is a big deal. The Eastern Orthodox Church has celebrated *The Feast of the Creator God* on September 1 (moveable to the nearest Sunday) for around a thousand years. This marks the beginning of the liturgical year in the Orthodox Church. The Ecumenical Patriarch Bartholomew, the head of the Orthodox church, invited the Western churches to consider adopting this as a Major Feast of the church. The Roman Catholic Church, the World Council of Churches, the World Communion of Reformed Churches, the Lutheran World Federation, the World Methodist Council, and the Anglican Communion (which includes participants from the Anglican Church of Canada) have been in conversation about this since March of 2024, when there was an international ecumenical gathering in Assisi, Italy.

While there are elements within the liturgical calendar that celebrate creation, there is nothing that explicitly celebrates God as Creator. This is a key aspect of Christian theology, and the only major element of the creeds not to have found expression in the liturgical year.

The word “Creation” in English is ambiguous, as it refers both to God’s act of creation, and to the created order itself. The proposed focus of the liturgical feast day would be on the first of these: giving praise and worship to the Trinity for the divine grace and power shown in the creation of the heavens and earth, and exploring the implications of that doctrine for our attitudes towards the world around us, ourselves, and God.

As well, 2025 is the 1700th anniversary of the Nicene Creed, and it has been suggested that the institution of this feast would be a fitting tribute to that church-shaping event.

The astute reader will note that September 1 also happens to be the start of the Season of Creation—an ecumenical liturgical season focused on climate stewardship and action. In this time of global climate crisis, the impetus is on us to take seriously the Fifth Mark of Mission: “to strive to safeguard the integrity of creation and sustain and renew the life of the earth.” *The Feast of the Creator* will focus on the work of God as Creator, while the Season of Creation that follows can be used to focus our attention on our work, “with God’s help” as stewards of God’s creation.



The primatial election began on June 26, during the General Synod of the Anglican Church of Canada. PHOTO Brian Bukowski

A three-year cycle of lections for the Feast have been developed by the Consultation on Common Texts—the body overseeing the *Revised Common Lectionary* in the North American churches. Proper prayers will be developed by a task group of Faith, Worship, and Ministry.

We proposed at General Synod that the Anglican Church of Canada join an emerging ecumenical consensus around a Feast of Creation, and that in the Anglican Church of Canada this feast be called *The Feast of the Creator*. This expresses kinship with the way that the divine is spoken of by First Nations, Métis, and Inuit peoples in Canada.

The Feast will be celebrated on September 1, which aligns with the Orthodox calendar, but can be transferred to any Sunday within the Season of Creation. *The Feast of the Creator* is intended to enhance and not replace the Season of Creation. Indeed, it is hoped that it can serve as an “anchor” for the Season of Creation, much like Christmas Day “anchors” the season of Christmas.

Anti-Judaism

The second “no-debate” resolution affirmed by the synod related to a statement concerning the New Testament and Anti-Judaism.

The New Testament has been interpreted in Anti-Jewish ways. One example of this involves readings during Holy Week from the Gospel of John. In some of these readings, “the Jews” become the chief antagonists in the story of Jesus’s passion and death. Interpretation isolates this so that it is understood to refer to all Jews in all time.

This, sadly, has led to Christian discrimination and violence against Jews up to today. This is clearly not the intent of the fourth Gospel, which understands Jesus to be Jewish, and which elsewhere speaks of “The Jews” in neutral or even positive terms.

This proposal put forward concerns work done by the Consultation of Common Texts (CCT), which is the

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The delegation from the Diocese of New Westminster, together at General Synod 2025: (left to right) Declan Parnell, Rev. Laurel Dahill, Jane Hope, Archbishop John Stephens, Rev. Steve Black, Zachary Groves, Meg Stevens, Rev. Stephanie Shephard. PHOTO Facebook/Archbishop John Stephens

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Contributors & Helpers for this issue

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Thank you!

General Synod 2025

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developer and curator of the *Revised Common Lectionary*. They recommend possible actions to help us interpret more carefully as a community.

CCT recommends these actions:

First, acknowledge with confession and lament the centuries of history of reading the Holy Week texts in ways that have caused or fostered discrimination and violence against Jewish people. Preaching and teaching involving these texts are appropriate occasions for making this acknowledgment, especially during Lent and Holy Week, as well as whenever these texts are mentioned in preaching and programs of Christian formation.

Second, exercise care about translations of the texts used, especially for the passion narrative. Some translations have chosen a variety ways to translate the term “the Jews” to fit the particular context, rather than translations like the *New Revised Standard Version*, which simply repeats “the Jews” at every instance. ‘Iουδαῖοι’ could be translated as “Jewish leaders” at some points and “Judeans” at others.

Third, where congregations make use of dramatic readings of the Gospel with multiple readers, consider assigning passages that suggest responsibility for the death of Jesus to the Jewish people, such as *Matthew 27:25*, to the entire congregation. This may help the congregation realize more deeply that Jesus Christ “is the propitiation for our sins, and not for ours only but also for the sins of the whole world” (1 John 2:2).

Fourth, the *Revised Common Lectionary* for Easter Season has perpetuated what we also find to be a potentially harmful practice of replacing the first reading from the Old Testament with a reading from Acts during Easter Season. For Christians not to read from texts shared with Jews during any season of the year is problematic. The Consultation also suggests using the passion narrative from Mark’s Gospel on Good Friday.

Finally, worship planners and leaders should provide brief commentaries or explanations of problematic lectionary readings in printed worship materials, particularly as regards the issues addressed here.

Here is a sample statement.

A Statement on the Lectionary Readings: This statement on the lectionary readings for Holy Week and Easter may be spoken in worship and/or printed/projected in service materials. Throughout Christian history, references to “the Jews” in scripture—particularly in John and Acts—have been used to perpetuate negative stereotypes and falsely assign blame for the death of Jesus. These references gloss over significant distinctions among religious leaders, such as Pharisees, scribes, and Sadducees, and obscure the fact that Jesus and his disciples were themselves Jews. As Christians, we confess and lament the history of anti-Judaism associated with these texts. We renounce the evils of violence and discrimination against Jewish people. We strive for mutual understanding, respect, and partnership with Jewish neighbours and commit ourselves to the work of reconciliation among people of all faiths.

Revised Common Lectionary

The third resolution I was involved with did go “to the floor” for a vote and was accepted after an amendment. The lectionary we used was developed by the Consultation on Common Texts (CCT), an ecumenical liturgical roundtable



LEFT Bishop Michael Curry (left), former Presiding Bishop of the Episcopal Church; Bishop Susan Johnson (middle), National Bishop of the Evangelical Lutheran Church in Canada; and Archbishop Linda Nicholls (right), retired Primate of the Anglican Church of Canada, at the Primatial Farewell gathering on the first day of the General Synod of the Anglican Church of Canada. RIGHT Rev. Canon Andrea Brennan (left), Charlotte Hardy (right), and other delegates from the Diocese of Kootenay in conversation during the General Synod of the Anglican Church of Canada. PHOTOS Charlotte Poolton

mentioned above that gathers representatives of nearly 30 denominations in North America.

The *Revised Common Lectionary* (RCL) offers two streams of tables of readings for the season after Pentecost up to Reign of Christ. One, the semi-continuous stream, offers a somewhat continuous stream in the Old Testament narrative, which is linked to the Psalm. The other, the thematic stream, which continues the pattern of the other seasonal tables by a thematic connection between the gospel and the first reading. The full text—including the Thematic (or “Complementary”) readings can be found online.¹

When the Anglican Church of Canada adopted the *Revised Common Lectionary* in 1995, it approved only the semi-continuous stream of readings. The argument at the time was that the semi-continuous reading of the Hebrew Scripture narrative texts in Pentecost/Ordinary time allowed more of the integrity of those Old Testament narratives to be held. Over the decades, other considerations have provided cause to wonder why not also permit the use of the thematic stream? Are Anglican parishioners in church Sunday by Sunday always to hear the longer narrative unfold? In those situations where it does not make sense to the liturgical life of the community, why not permit the use of the thematic stream?

This resolution was approved, and I believe it will allow for greater flexibility for pastoral, homiletic, and liturgical reasons.

The Election of a New Primate

Another highlight for me was the election of our new Primate. It was fascinating to be involved in the process. For the purposes of the election, the full gathering is divided into three groups: the House of Bishops; the House of Clergy; and the House of Laity. The bishops have the responsibility of putting forth candidates from among themselves to be considered as the next Primate. The bishops, however, do not participate in the voting. That is left to the clergy and the laity. The clergy and the laity’s votes

1 The Revised Common Lectionary full text—including the Thematic (or “Complementary”) readings can be found online at commontexts.org/rcl/



are considered separately from each other. To be elected as Primate, a candidate must have a simple majority with both the House of Clergy and House of Laity.

There were four candidates forwarded by the house of Bishops. While I had my “favourite,” I think any would have been a fine choice. There were several rounds of voting with no one getting a majority with both the clergy and the laity.

After two rounds of voting, the youth from among the laity took advantage of an additional rule in the procedures and asked for the bishops to find another candidate to add to the mix. We took a break for lunch and waited to see who the bishops would put forward. I was a little nervous

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Clergy News

Archbishop John Stephens has appointed the [Rev. Anne Privett](#) as Rector of St. Philip’s, Dunbar, effective July 1. Rev. Privett had been serving as Priest-in-Charge. ✙

Archbishop John Stephens has appointed the following transitional deacons to curacies in the diocese:

- [The Rev. Dara Crandall](#) to St. Mark’s, Ocean Park
- [The Rev. Neil Jongbloed](#) to St. Stephen’s, Burnaby & St. Timothy, Brentwood
- [The Rev. Sarah Lehman](#) to St. Catherine’s, North Vancouver
- [The Rev. Claude St-Denis](#) to Christ Church Cathedral ✙





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Lord, my influence in this life is on many people in many ways. Help me to leave a lasting, positive legacy in all areas of my life.



Diocesan Elder-in-Residence Rikki Kooy gives the territorial acknowledgement at the start of the ordination service. PHOTOS Geoff Howe



The Christ Church Cathedral Choir sings in the choir gallery as the cross is carried into the sanctuary during the entrance procession at the start of the ordination service.



Deacon Alisdair Smith, Archbishop John Stephens, and server Megan Otton stand at the altar at the start of the ordination service.



The Rev. Canon Dr. Martin Brokenleg preaches during the ordination service at Christ Church Cathedral.



Deacon Peggy Trendell-Jensen, the Archdeacon for Deacons of the Diocese of New Westminster looks on during the ordination service of four new deacons.



Mother Amanda Ruston chants the litany as the ordinands kneel before the altar.

Ordination Is Like Being a Pickle

Four transitional deacons ordained in June

On Saturday, June 22 Archbishop John Stephens ordained four new transitional deacons: Claude St-Denis, Dara Crandall, Neil Jongbloed, and Sarah Lehman.

The Cathedral Choir, under the direction of Dr. Neil Cockburn set the tone for the service, leading the congregation in *Veni Sancti Spiritus* as the ordinands and diocesan clergy processed into the sanctuary.

The Rev. Neil Jongbloed said, “As we sang *Come, Holy Spirit* I was reminded of how, in this step, I was being carried, both by the Holy Spirit and by all those around me whose voices joined with mine.”

The Rev. Canon Dr. Martin Brokenleg preached at the service. During his sermon Rev. Brokenleg recognized the loved ones of each ordinand and the those who were a part of their discernment and formation journey. He said, “Thank you for coming to support these deacons-to-be, thank you for working with these four who will eventually be priests. You have almost whipped them into shape, and we all thank you.” Turning to the families of the ordinands he spoke of the unconditional love and care of family and loved ones, and said, “Thank you for giving your daughters and sons for the sacrificial work of being a leader in the Church of God.” Addressing the ordinands he said, “You made it to today. you made it after commit-

tees asking you questions you had never thought about, you made it after the high blood pressure of ACPO¹, you made it after writing that paper that finally explained the doctrine of the trinity and original sin. You have, as an Anglican, learned to talk in church about money without ever using that word, you have learned to do pastoral care by text message... you know how to order a service and shorten a sermon... but think about this: this didn’t happen by your effort. You could have done nothing to make today happen. We are here to make you deacons en route to priesthood because it is God who called you and God who wants you to be priest.”

Reflecting on the graces imparted through the sacrament of ordination, and what that means for the ordinands, Rev. Brokenleg joked, “Ordination is like being a pickle. Once you have been changed, you can never go back to being a cucumber again.”

Rev. Sarah Lehman said Rev. Brokenleg’s “wonderful sense of humour helped to break through the nervousness and put all of us at ease. I love his analogy of the ‘pickle’ — there’s no going back to being a ‘cucumber’ after the long period of discernment and formation that culminates at ordination!”

Following the sermon Archbishop Stephens proceeded



Archbishop John Stephens lays hands on Claude St-Denis during the ordination service at Christ Church Cathedral on June 21.



Archbishop John Stephens anoints the hands of Dara Crandall.



The Rev. Matthew Senf and Sarah Lehman's daughter, Eden Schwartz place a deacon's stole on the newly ordained Rev. Sarah Lehman during the worship service at Christ Church Cathedral.



The Rev. Canon Dr. Martin Brokenleg stands at the ambo as he preaches. During his sermon he asked everyone who had a role in the formation of the ordinands to stand. He thanked them for their role in preparing the ordinands for their new role in the church.

*“Ordination is like being a pickle.
Once you have been changed, you can never go back to being a cucumber again.”*

The Reverend Canon Dr. Martin Brokenleg



The newly ordained transitional deacons — (left to right) the Rev. Sarah Lehman, Rev. Neil Jongbloed, Rev. Dara Crandall, and Rev. Claude St-Denis — are presented to the congregation.

with the rite of ordination.

Writing to *Topic* staff a couple weeks after the ordination, Rev. Dara Crandall said, “Having the bishop anoint my hands was particularly moving. I’m on a military training course in Quebec as I write this, my hands are cracked, and there is dirt under my fingernails from field training. To know that these hands have been anointed to do the work of Jesus in the world even in this messy state really captures the life and work of the church.”

Rev. Lehman said, “What will always stick with me is when Archbishop John had us turn to face the congregation and see the faces of all the people who had walked with us in love, prayer, and support to that day. I was completely overwhelmed by the number of people who were there to say, ‘Yes, we affirm that this is God’s insistent, unique calling

on your life’: high school classmates, professors, beloved friends, fellow congregants and seminarians, and my 85+ year-old godfather.”

The new transitional deacons will be completing curacies at the following parishes:

Sarah Lehman • *St. Catherine’s, North Vancouver*

Dara Crandall • *St. Mark’s, Ocean Park*

Neil Jongbloed • *St. Stephen’s, Burnaby
& St. Timothy, Brentwood*

Claude St-Denis • *Christ Church Cathedral* ✠

1 Advisory Committee on Postulants for Ordination



The newly ordained deacons stand in the chancel, behind the altar during the liturgy of the eucharist portion of the service. Diocesan Elder-in-Residence Rikki Kooy looks on from her seat in the Dean’s stall. In the distance the Rev. Canon Dr. Martin Brokenleg is seen in the preacher’s stall.



Archbishop John Stephens (centre) poses with (left to right) Deacons Alisdair Smith, Dara Crandall, Neil Jongbloed, Sarah Lehman, Claude St-Denis, and Peggy Trendell-Jensen (Archdeacon for Deacons) after the ordination service.

Alongside Hope's Wild Ride Lights the Way to Safe Births in Mozambique & Madagascar

JACQUELINE TINGLE (WITH FILES FROM LUCINDA CONGOLO)

Alongside Hope's (previously the Primate's World Relief and Development Fund, PWRDF) 2025 *Wild Ride* aims to raise funds to equip eight off-the-grid rural health clinics with life-saving renewable energy. And thanks to a generous donor, all gifts will be matched, doubling the impact!

At Muripotana Health Centre in Nampula, midwife Ancha Amido Abdala used to begin every night shift in darkness, with no lights, no power, and no possibility of admitting patients after dark. In 2022 that changed, when Alongside Hope and partner EHALE installed a *Solar Suitcase*—a bright yellow, wall-mounted box powered by solar panels. Inside, it holds LED lights, a fetal Doppler, headlamps, phone chargers, and a thermometer.

Abdala says it made an immediate difference. "There was no way to handle medical materials in the dark," she recalls. After lighting went live, women began coming to the clinic at night; births increased, and transparency improved because the patients' companions could follow procedures clearly.

"I gave birth at night," said one new mother. "I felt very happy because I could see what the nurse was doing." In districts with installations, night-time births rose by about 17%, and more than 80,000 babies have been safely delivered since 2016, thanks to the installation of 80 Solar Suitcases across the province. The suitcases are made by *We Care Solar*.

Now in 2025, the *Wild Ride* aims to raise \$52,000—enough for eight more Solar Suitcases. Thanks to a generous donor, all funds will be matched. So, for every Solar Suitcase that is funded, another will be added.

The *Wild Ride* is part of a larger initiative to provide 35 Solar Suitcases in Mozambique and 14 Solar Suitcases in Madagascar. The *Coming Alongside Hope with Light* project has a total budget of \$320,000. All donations will be matched, up to \$150,000, so \$170,000 needs to be raised to ensure all 49 suitcases will be installed.

The *Wild Ride* has attracted fundraisers of all kinds from coast to coast. A veteran cyclist of the *Wild Ride* and its predecessor, the *Ride for Refuge*, Bishop Lynne McNaughton of the Diocese of Kootenay is ditching her bike this year in favour of walking 200 km. "I walk a fast 2 km up into the orchards near my house, a steep climb up onto the "bench" where I can see a stunning view of Okanagan Lake. One Saturday at the end of the summer, I'm inviting people to join me for a 5 or 10 km walk in a forest park in Kelowna." Bishop Lynne was inspired to get involved when seeing the Solar Suitcase demonstration at General Synod. "The suitcases are a brilliant design, portable and practical. They meet such a crucial need. I love walking and walk anyway so why not make that walk count for joining God in God's work of mending the world."

Also, in the Diocese of Kootenay, Andrew Rossland will walk 450 km.

At St. Timothy's in 100 Mile House, BC, the name says it all. Shelby Byer is organizing parishioners to walk 100 miles (161 km). And Joy Gothard is spearheading the Kamloops WaySeekers of St. Paul's Cathedral as she rides her ebike from Kamloops to St. Peter's in Monte Creek five times (200 km). She also plans to host a walk in the alpine meadows of Sun Peaks. Located in the Territory of the People, the people of St. Timothy's and St. Paul's are following in the footsteps of their Bishop, Clara Plamondon.

Bishop Clara is creating 50 prayer flags. "I love the idea of creating a visual symbol of our prayer for the people and communities that will be supported and helped through this initiative," she says. "I will be making the prayer flags from various fabrics and colours with a focus on Mozambique and Madagascar. As I create the flags, I will be taking time to learn about these two countries, their culture and ways. I will be praying specifically for those who will benefit from the gift of these Solar Suitcases."

This connection between prayer and action is important to Bishop Clara. "The *Wild Ride* allows us to join our shared mission and ministry efforts with the global community. I have wanted to do something for the *Wild Ride* for quite some time, and I wanted to encourage others to do the same. My inspiration is Betty Davidson from Yukon who is known for crocheting baby blankets for *Wild Ride*. She reminded me that there are many creative ways to raise funds for this important work."

Indeed, Betty Davidson has been crocheting baby blankets for the *Wild Ride* for many years and intends to again make ten this year. "The Solar Suitcases provide the light needed to help mothers give birth safely and give them security and confidence," says Davidson. "During the year, I make baby blankets for those having babies, or



Freitas, who works for Alongside Hope partner EHALE, reviews the Solar Suitcase with midwife Ancha Amido Abala and an unnamed colleague. PHOTOS Lucinda Congolo

who have family members or friends throughout Canada having babies."

Having a safe birth hit home for Davidson. "I was medivaced to Whitehorse when my son was born and I can't imagine how difficult it would have been to have been in the situation I was in, if there had been no light and no electricity. I really want to be a part of helping Alongside Hope in their desire to help the mothers, doctors, and nurses of Mozambique and Madagascar."

Jasmine Sandham, a parish rep at St. Paul's, Thunder Bay, also has a personal motivation. "My mom's pregnancy with my younger sister was highly complicated. And if they had to deliver her in darkness, both probably would have died."

Also a veteran *Wild Ride* participant, this year Sandham is organizing a six-hour *Art Bee*. "I join every year because I feel that it's a good way to get my church involved in an amazing project along with the rest of the Anglican Church of Canada," she says. St. Paul's is one of nine parishes in the Thunder Bay North Shore Deanery walking for the *Wild Ride*, and in honour of Archbishop Anne Germond's ministry. "My goal is to have at least ten people from St. Paul's join either the walk or the *Art Bee*," says Sandham.

The Ven. Bill Mous, Executive Archdeacon of the Diocese of Niagara, is cycling 85 km from Port Weller to Port Colborne and back along the Welland Canal Trail for his *Wild Ride*. "Our family has been blessed by having well-equipped midwives attend the births of our children," says Bill. "Through this project, we'd like to do the same for families in Mozambique and Madagascar." His goal is to raise \$6,500, enough for one suitcase.

On the east coast, the team from the Diocese of Eastern Newfoundland and Labrador has participants kayaking and hiking. Maxine Drover is *Hiking for Hope* and Christine Lynch is kayaking 200 km.

These efforts will make a big difference for midwives like Abdala. The Solar Suitcase is a tool that transforms the quality of care. She explains that even during suturing, the room is bright enough to explain and demonstrate each step to women and their companions. In one emergency, the light made it possible to resuscitate a preterm baby that wasn't crying and begin immediate skin-to-skin contact with the mother.

That visibility builds trust. "At first, community members didn't always respect me," Abdala says. "But when they saw what I could do with the Solar Suitcase, attitudes changed. Now almost everyone respects my work."

Even clinics that already have inconsistent grid power benefit from the solar backup. Abdala adds, "I ask that this be provided to other centres—even those connected to the grid—because electricity alone isn't always enough."

How to Help

It's not too late to join the *Wild Ride* and help provide clinics with renewable energy in Mozambique and Madagascar! The *Wild Ride* continues until the end of October and anyone can take part—a group or an individual. Walk, cycle, knit, bake, paddle, pray, sing—choose any activity you enjoy. Register as an individual or as a team and help



The health centre in Muripotana where midwife Ancha Amido Abala works. The centre received a Solar Suitcase in 2022.



The solar suitcase Alongside Hope aims to provide to eight rural health clinics in Mozambique.

us raise funds for eight Solar Suitcases—which will become 16 with a matching gift!

Register today at AlongsideHope.com/Wild-Ride.

And if you have any questions or need help, please contact our Volunteer Coordinator, Kim Umbach at kumbach@alongsidehope.org

Can't join the *Wild Ride* this year? You can still help provide solar energy in Mozambique and Madagascar. Give at alongsidehope.org/wild-ride. ✦

Jacqueline Tingle is the Communications and Marketing Officer for Alongside Hope.

Lucinda Congolo is the Mozambique Country Director for We Care Solar.

Diocesan Climate Emergency Working Team Partners with BC Climate Emergency Campaign

THE REVEREND TIM MORGAN

Earlier this year, the Rev. Tellison Glover, Director for Mission and Ministry Development, was approached by the BC Climate Emergency Campaign to explore ways the diocese and the campaign might collaborate. BC Climate Emergency Campaign is a joint initiative of civil society organizations, anxious about the climate emergency, who are collaborating to increase of climate policy and action in the province. Their request to meet came out of an existing relationship with the provincial climate action network: Archbishop John Stephens signed an open letter to government written by the group and took part in a press conference early this year along with other signatories.

On June 12, Rev. Glover and the Rev. Tim Morgan, Chair of the diocesan Climate Emergency Working Team (CEWT) met with Mari Piggott and Emiko Newman from the Campaign. Mari and Emiko explained they are hosting a webinar series for various sectors in the greater Vancouver area, focussed on education about the risks/dangers of Liquified Natural Gas (LNG).

Because of Archbishop Stephens' previous involvement with BC Climate Emergency, they knew the Diocese of New Westminster has a clear commitment to addressing climate issues. They asked the diocese to partner with them on a presentation they are planning to offer to a multi-faith audience. Could the diocese find a speaker who, along with other faith leaders, would address the topic of *Climate Change and Faith*? After some discussion, it was agreed that



the diocese, through CEWT, would accept the opportunity to partner on this initiative.

Congregations and individuals within our Diocese are asked to mark their calendars for the evening of Thursday, September 11 when this joint venture will take place. The BC Climate Emergency Campaign will host a 60–90-minute webinar specifically geared towards faith organizations, which will begin with short presentations made by various faith leaders, followed by an address on the dangers of LNG. Steps that participants can take to oppose LNG projects will be included in the message.

The Climate Emergency Working Team, made up of

clergy and laity of the Diocese of New Westminster, all of whom are very committed to addressing Climate issues, are very pleased to take part in this webinar, and are looking to become more actively involved with other community organizations concerned about the care and love of creation. In the coming months, we will be taking on some new initiatives and invite you to join us in prayer and action for the protection of our planet. ✠

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The Rev. Tim Morgan is Vicar of St. Oswald's in Surrey and member of the diocesan Climate Emergency Working Team.



Bishop Shane Parker is installed as the new Primate of the Anglican Church of Canada during the closing worship service of General Synod on June 29, 2025. PHOTO Brian Bukowski



Newly elected Primate of the Anglican Church of Canada, Shane Parker holds up a cross after being elected. PHOTO Charlotte Poolton

General Synod 2025

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that our own Archbishop John might be nominated—nervous because I do not want to lose our beloved Bishop. He would not be able to continue as our diocesan Bishop and be Primate of the Anglican Church of Canada (at least as the rules currently stand). I think he would be a great Primate, but I confess to selfishly wanting to keep him in the Diocese of New Westminster.

Lunch finished and we returned. The new name being put forward was Shane Parker, currently the Bishop of the Diocese of Ottawa. Before voting started however, a woman from the house of the laity went to the microphone. She said she was a proud Anglican lesbian, and that this was important in her decision about who to vote for. She said she had been given months to investigate the previous four candidates, but that she did not know anything about Shane. A conversation started on the floor, explaining his position on issues related to LGBTQ+ equality. The chair stopped the conversation and decided to give us time to “caucus” with each other.

This was perhaps one of the highlights of the whole week for me. It was brilliantly fascinating. I, like this young woman, did know anything about Shane. For about ten minutes we all wandered around looking for people who spoke as though they knew things we did not. I wandered from circle to circle, hearing insights and observations from delegates from coast to coast to coast. A picture emerged, as did wisdom drawn from many brilliant thoughtful people, who wanted to make the best possible decision for the church. I believe the election was won during this time. It took three more rounds of voting, but Shane was the clear leader. Again, the others would have also been very good choices, but I think for many people Shane represents exactly what the church needs at this time.

Youth Delegates

My report would not be complete if I did not mention the role that the youth delegates played during the synod. Early in the process they decided that they were going to be active participants, and this is what happened. The youth delegates brought many important topics before us in resolutions for discussion. Issues relating to the war in Gaza, 2SLGBTQIA+, and youth empowerment in the church were among the items they introduced. It was affirmed several times that the youth does not represent the future of the church: they are the present reality of the church. I was filled with gratitude to see the youth take the leadership role they did. We are a better church today because of the wisdom and energy they bring. ✠

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The Rev. Steve Black is Rector of St. Thomas Anglican Church in Vancouver. He served as a clergy delegate to the General Synod 2025 of the Anglican Church of Canada.



Keegan, Sara, and Rev. Aaron Miller of University Hill United Church help themselves to dinner while Rev. Alecia Greenfield looks on during a Wednesday evening dinner at Epiphany Chapel. PHOTOS Submitted by Rev. Alecia Greenfield



Rev. Alecia failing at making a gingerbread house.



Students Martina and Paolo decorate a gingerbread house.

Anglican Chaplaincy at UBC

THE REVEREND ALECIA GREENFIELD

Have you ever wondered what was going on—on the University of BC (UBC) Campus—for Anglican students? Well, wonder no more. Here is a look at upcoming events and details on how to connect with Anglicans at UBC.

Calling all UBC Students

The Anglican Chaplaincy on campus offers opportunities for worship and fellowship.

Weekly Dinner

Fancy meeting up with other Anglicans during the week? Students are invited to a weekly dinner at Epiphany Chapel (on campus) on Wednesdays. Together with the United Church campus ministry, we will prepare and enjoy a delicious meal together. Following dinner, students are invited to linger for a range of activities. Last year, these activities included a course on deepening our prayer life and a series of reflections on the church and mental health issues. We also spent a week carving jack-o'-lanterns, decorating gingerbread houses, and working on a bullet journal/rule of life. This year, the after-dinner activities will be guided by students' interests, while we aim to provide a safe space for exploring faith and having fun.

Newsletter

New this year, we are launching a weekly newsletter to remind students of the weekly dinner and offer one or two (only one or two!) Anglican or interfaith opportunities on campus each week. For example, there is a Sikh dinner (Langar) on Thursdays, an annual Jewish dinner, and an

Scan this QR Code
to find out more and support
the Student Chaplaincy at UBC

annual Interfaith movie night. The newsletter is a great way to let Anglican students on campus know about upcoming lectures at the Vancouver School of Theology. Now and then, we will draw attention to opportunities to volunteer

at faithfully coordinated services, such as at the Acadia campus food bank or assist with the World Day of Prayer.

If you would like to receive our weekly newsletter, please email office@stanselms.ca with "Student" in the title.

Calling All Parishes

Of course, we need support from the wider diocese in spreading the word about the Anglican Chaplaincy at UBC. Please help us encourage students to join the campus ministry by spreading the word.

To find out more and support our work, please visit stanselms.ca/ministries/student-chaplaincy or use the QR code found on this page.

The Purpose of Campus Ministry

Campus ministry is not intended as an alternative to church, and the campus ministry does not offer services on Sundays. However, the ministry is based at St. Anselm's, and of course St. Anselm's does offer Sunday services. We encourage all students to join a church near their accommodation, and we will be happy to help students explore the many Anglican Sunday services in the area, while providing a way to connect with other Anglican students and support each other in living our or exploring their faith at this transformative chapter in their lives. ✝

The Rev. Alecia Greenfield is the rector at St. Anselm's, Point Grey and one of the two Anglican chaplains at UBC.

All are encouraged
to submit letters, articles,
reports on parish activities,
opinion pieces, photos, & more
for consideration
to be published in Topic

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