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Dean David Monteith of Canterbury Cathedral and composer David MacGregor show off the Coast Salish crafts they were presented as a reminder of their visit to Vancouver. PHOTO Michael Dirk (Facebook)



Close-ups of the Coast Salish crafts. PHOTOS Michael Dirk (Facebook)

# 100 Years of Signaling God's Presence to the World

ALICIA AMBROSIO

On Sunday, October 19 St. John's, Shaughnessy marked its 100th anniversary with a special Sunday worship service. It featured a new Mass setting specially composed for the centenary, the blessing of a new window, the Dean of Canterbury preaching, and the launch of a special service project that carries the church's care for God's people out into the neighbourhood.

Archbishop John Stephens presided at the service, Dean David Monteith — the Dean of Canterbury Cathedral — preached.

Reflecting on the readings, Dean Monteith said he noticed a new character in the book of Chronicles: Jehiel the Gershonite. Jehiel's role during the time when the people of God were journeying through the wilderness was "to ensure that the ark of the covenant was respected and used in worship as they kept journeying from place to place." Because of the journeying and the worshipping in various places along the way, "the people began to discover that God was not only with them as they moved, but more than that, God was ahead of them," said Dean Monteith.

With the increasing desire to have a single point of reference for the presence of God grows, and the temple is built in Jerusalem. In that temple "an army of Jehiels" works to put in place everything needed to mark God's presence and worship. But soon, "the great shrine dedicated to God becomes confused with the Lord of the Shrine. It's almost as if the shadow side of Jehiel was let loose and they failed to remember that not all that glittered was indeed gold," he said. But like all things of human hand, this temple was subject to "decay, fire and foe." Eventually, God builds a new temple.

"God's new temple is the lamb who was slain and in three days that lamb was rebuilt, a new temple of resurrection power, a new living temple, with every earthen church or precious cathedral or shrine being never more than a temporary shelter for the people of God to hear the story

of God — a God who was not only in the place but a God was on the move, a God ahead of us. An earthly place, a shepherd's hut where we could rehearse and dramatize the story of the living God," the Dean said.

Dean Monteith called on congregants at St. John's to see their physical building as a reminder of that "God has not abandoned us," and to remember "in God's great economy, caring about the things that Jesus cared most about is the principal purpose of the Church. The little, the lost, and the least of the sheep. And when we get that right as the first priority, it seems to create the environment where worries about the future or the building or our budget get set in their own context and rightful place within the economy of God. When people in the community see the church to be the living church, then people will want to be part of it and will want to support it."

The service ended with the archbishop blessing the newest stained-glass windows in the church. The windows were made with glass from windows at Canterbury Cathedral that were shattered during the Second World War.

All of this was accompanied by a custom soundtrack, so to speak. Generous donors allowed the parish to commission award-winning composer David MacGregor to compose *The Shaughnessy Mass*, a Mass setting to mark the centenary and be a gift to future generations at St. John's.

Finally, in the spirit of being a living church that cares for the things and people Jesus cares for, the parish announced the launch of a centenary service project. Care packages intended for folks living on the street were handed out to the congregation with the instructions to take a package and give it to someone in need in the area.

Celebrations concluded with a special reception in the Trendell Lounge where parishioners chatted with Dean Monteith and David MacGregor. The two guests were presented with Coast Salish items to commemorate their visit to the City of Vancouver and the parish. ✚



Dean David Monteith preaches at the Eucharist Service at St. John's, Shaughnessy on October 19, to mark the church's centenary. PHOTO Alicia Ambrosio



The Rev. Terry Dirbas (Rector of St. John's, Shaughnessy), Dean David Monteith, and Archbishop John Stephens look up at the newly installed windows made with glass from Canterbury Cathedral. Archbishop Stephens blesses the windows. PHOTO Alicia Ambrosio



EDITORIAL

# It Starts With a Single Flame

ARCHBISHOP JOHN STEPHENS

In Advent, we start with a single flame as we begin our journey into a season only four Sundays in length. We light the first candle on our Advent Wreath in anticipation that we have entered this new time, a new year, a new beginning to our Church's calendar. We light the first candle and take some time to consider its position in our lives.

A single flame that flickers with the slightest movement of air. A single flame which emits just a small amount of light (12–13 lumens, I am told), which is not enough to challenge all the darkness of a room. But enough to notice the shadows and recognize the face of a loved one. And this is how the season of Advent begins.

Most of us know that the season will simply grow from there. We continue to light more candles as the weeks move by. We have often named each flame to remind us of the central themes of Advent: *hope, peace, joy, and love*. Named in such a way that we turn our attention to these one-syllable words to guide our steps on this journey. A journey of preparing for a new encounter with Jesus Christ. A journey of preparing to see our loved One; the One who calls us friend and beloved. The One who spoke often of hope, peace, joy, and love.

Advent is a way of marking this time, but it is easy to lose sight of the light growing by another 12–13 lumens each week. It is easy to get distracted as to what this time is about, for so many things are vying for our attention at this part of our year. The four weeks prior to Christmas are not an invitation to frantic busyness and overconsumption on many levels, even if advertisements suggest otherwise. No, this is a time of recognizing that indeed the darkness in our hearts, our souls, our minds, is being pushed back to make room for something else: a light that illumines our true path in life. We come to recognize our own journey with Mary and Joseph to anticipate and invite a new light that awakens us to an awareness of the darkness of this world.

And so, by the time we reach Bethlehem with Mary and Joseph, or Christmas Day on the calendar, we recognize the depth of the words of John's gospel being spoken directly to us: "There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but

he came to testify to the light. The true light which enlightens everyone was coming into the world... From his fullness we have all received, grace upon grace." (*John 1:6-9, 16*)

It is this light that the season of Advent is all about—pushing us, leading us, enlightening us towards the true light that has come into the world. May your preparations in Advent, starting with the first candle of the wreath, be about this very light in your own life. May you make room for this light of Jesus Christ to grow as the season moves along. And may Christmas be a time of knowing this light in your heart and soul; may your own light so shine before others. ✠

"O God of infinite lumens, enlighten our path, we ask of you, so that we too can join the pilgrimage toward a new Bethlehem where we recognize once more, a new light in this world. May it push back the darkness and make more room for your love. In the peace of Christ, we pray. Amen."



## Happy Christmas TO ALL!

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



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The Anglican Church in the Lower Mainland, the Fraser Valley, and on the Sunshine Coast of British Columbia, located on the ancestral lands of the Coast Salish First Nations, consisting of 62 parishes and 4 worshipping communities.

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Thank you!



# ...Yet What Can I Give Him?

THE REVEREND MARILYN HAMES



The journey to Jerusalem through Wadi Qelt, watercolour by Marilyn Hames. IMAGES Marilyn Hames



The magi, represented as rock formations, watercolour by Marilyn Hames. IMAGE Marilyn Hames

“...yet what can I give him?” Sound familiar? The thought ends with the promise “give my heart”—famous words from the beautiful carol *In the Bleak Midwinter*, written by Christina G. Rossetti. It builds on the idea that whoever we are or whatever we are, we can “do our part,” like the shepherds and the magi who we hear about in the birth narratives of Jesus. Like them, we too have to return to our daily lives glorifying God, each in our own way.

I am no wordsmith, composer, nor artist, but I paint for the love of it and the love of God. In fact, I pray with a brush in hand, as others might when their fingers touch a keyboard, grip a tool, ply a needle and thread, or prepare food.

Several years ago, I mentioned to a friend that it was becoming harder to find religious Christmas cards. Then a couple weeks later she handed me a bag bulging with

unique cards she had crafted from old ones. A keen scrapbooker, she had always been busy with her scissors and glue, sorting through a shoebox full of old cards she had kept or collected from people each January.

Inspired, I began painting a new image each year, then mounted photos of them on cardstock. Perhaps you do something similar already, or you could do with encouragement, so to get you started, there are two of my recent images available online to print and use however you wish.<sup>1</sup>

If you'd like a little more inspiration, you might want to read the book *The Artist's Way*, by Julia Cameron. Although 30 years old, it has been updated and reprinted. It is available through most public libraries in the Lower Mainland. The author, Julia Cameron, has written another recently, called *It's Never Too Late to Begin Again: Discovering Creativity and Meaning at Midlife and Beyond*. They both use

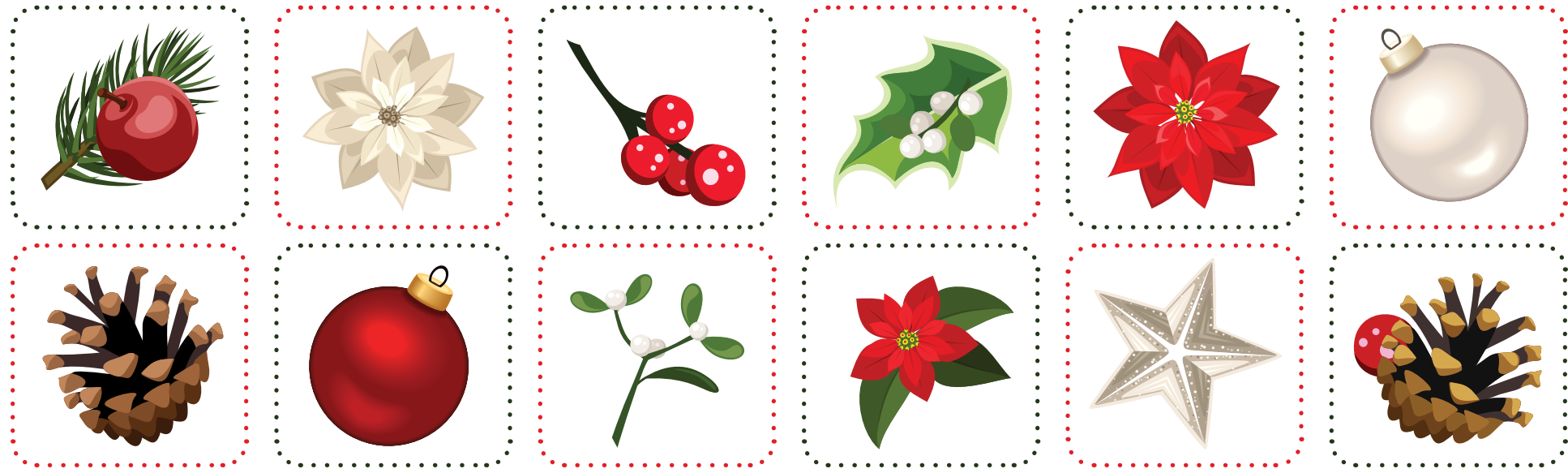
the same approach, urging readers to work through one chapter a week, as each chapter offers exercises and activities to try, including writing three pages every morning. They are unapologetically spiritual. Having almost completed the second, it seems to me a real gift for anyone feeling stuck, recently retired, or empty nesters. I cannot recommend the latter enough and hope to encourage folk at my own parish to give it a try—maybe as a way to discover and celebrate their own creativity. ✚

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*The Rev. Marilyn Hames is a retired priest of the diocese, and a retired engineer. She is part of the ministry team at St. John's, Shaughnessy.*

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<sup>1</sup> To download the two prints please go to [vancouver.anglican.ca/blog/advent-images](http://vancouver.anglican.ca/blog/advent-images)





Diocese of New Westminster

ANGELICAN CHURCH OF CANADA



# Merry Christmas

From the Diocesan Synod Office



SYNOD REFLECTIONS  
Committing to Grace & Patience  
Reflections from a General Synod Delegate

THE REVEREND LAUREL DAHILL

This year at General Synod, we were faced with several issues that had the potential to create a level of anxiety that could have negatively impacted the efficacy of the deliberative body of Synod. Among those was an invitation to sign an open letter to the government, reinforcing that our Church is a safe place for the 2SLGBTQIA+ community; a lease agreement that may cost the Church several million dollars; and a call to address misuses of non-disclosure agreements. I'm happy to report that our General Synod handled the trifecta of church anxiety represented in these three issues (sex, money, and power), with the peace of Christ, and we are all the stronger for it.

Deliberative procedures involving hundreds of people can become tangled. Speakers can propose a variety of motions, amendments and amendments to the amendments to a resolution, all in honest effort to make a resolution work for everyone. Often, it results in people looking rather confused. It's at times like this that the peace of Christ becomes the critical element that moves us through the subsidiary, privileged, and incidental troubles of this world. It takes a commitment to grace and patience in order to incarnate the peace of Christ within each of us. It's a commitment that's worth the effort.

The discussion on these topics was measured, clear, and informative. I believe we all felt the gravity of the situations being addressed, but no one lost control. Tempers did not flare. While moments like these present significant problems to untangle, I would characterize The General Synod's disposition as peaceful, and we resolved to move forward with the utmost care.

Clear and careful deliberative procedure is an unsung grace from God. Because some issues are so emotionally tangled, significant progress can be slight. While that may be frustratingly slow for some, ultimately, it's a more sustainable progress. It's better to move forward carefully and well—even with baby steps—than it is to charge ahead in righteousness only to create more tangles to resolve later.

My takeaway from General Synod is a deep satisfaction that our church, as diverse and complex as it is, prioritized the peace of Christ to help us navigate the troubles of the world. ✠

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The Rev. Laurel Dahill is Vicar of St. David & St. Paul church in Powell River. Rev. Dahill was one of the Clergy Delegates to General Synod from the Diocese of New Westminster.



Drums in opening worship. PHOTO Charlotte Poolton

*“Jesus said,  
‘I have told you these things so that in me you may have peace.  
In this world you will have trouble.  
But take heart! I have overcome the world.’”*  
John 16:33 (NIV)



Bishop Michael Curry preaching. PHOTO Charlotte Poolton



Smiles and laughter at opening worship. PHOTO Charlotte Poolton



Gospel jamboree. PHOTO Brian Bukowski



# Reflection on General Synod 2025

ARCHBISHOP JOHN STEPHENS

The General Synod of the Anglican Church of Canada met in London, Ontario, from June 23 to 30. People from across the country gathered to discuss an array of topics that will affect our Church for years to come. While our debates and discussions took place within a fairly regimented, procedural style, there was still space for compassion and grace to enter the meeting room. The daily prayers and table discussions invited us to consider all things in relation to our faith in Jesus Christ and the Gospel. And while we did not always agree, we did maintain respectful and hope-filled dialogue.

One of the items on the agenda was a response to the *Creating Pathways Report*. An enormous amount of study and hypotheses had helped form the document, which has now been passed along to the Council of General Synod for further discussion and action plans. It was recognized that we need to make changes in how we function as the Anglican Church of Canada, and there is much work to be done. A smaller group than the General Synod was needed to pick up the work from here. We certainly cannot simply leave the report on a shelf. We need to respond and change.

The election of our new Primate was also another key piece of our agenda. A short list of four Bishops or Archbishops, created by the House of Bishops, had been circulated to the whole of our Church. These four responded to questions, created videos, and made themselves available for other interviews. This short list was the starting point of the election, but it was made very clear that more names could be sought, if needed, in the process of electing a new Primate.

The lay and clergy delegates from across our country gathered in St. Paul's Cathedral for the voting process. The bishops were sequestered in a nearby hotel.

Not long into the election process, a resolution was presented by some of the younger lay delegates asking the House of Bishops for more candidates. This motion received a majority of votes, and the House Bishops then began to deliberate. Much had changed since April when the first list of candidates had been created. With the general secretary on leave, an imminent move of the offices of General Synod, and strong support for the *Creating Path-*

*ways Report* at General Synod, it was clear that a Primate with the skills to help navigate these circumstances was needed. With this clearer mandate in place, Bishop Shane Parker was willing to step in. His name was then added to the short list.

Archbishop Shane was soon elected to be the next Primate, and his installation as the new Primate took place not long after. Archbishop Shane offered these words on that day as he looked to the future of our beloved Church:

*"There will be deep changes in our culture, in our structures, in our operations, in the way we behave and how we speak of ourselves and how we speak of our church and how we speak to one another."*

Later in an interview with *The Anglican Journal* (July 29, 2025), Archbishop Shane said:

*"I think it's fair to say that my intention is to lead aggressively, assertively, intentionally to put in place the vehicles that are needed to drive change on the six routes articulated in the [Creating] Pathways [Report]. So that begins with creating the kind of provisional structure [in the] early days. But I've had discussions which begin to define what body [that will be], which of course is accountable and reports to CoGS (Council of General Synod). It's not simply the officers of General Synod. Is it convening some sort of council, is it a transition task force? Something needs to be put in place that's constantly interacting with CoGS and all the bodies that are required, with essentially six pathway teams, let's call them, which are focused first of all on understanding their terms of reference and secondly providing a timetable with clear deliverables and points of contact both with the body that oversees it and with CoGS."*

The National Church, with our Primate taking the lead, will be examining how we move forward as a Church to live into the future. What is God calling us to do? Where is the Holy Spirit leading us now? How do we live out our vocation in 2025 and beyond? They are the same questions that we as a diocese are asking as we seek God's guidance as we look to the future. These are inspiring times.

May God bless us as we live into them. ✠



Archbishop Linda Nicholls and Archbishop Anne Germond at the primatial farewell. PHOTO Charlotte Poolton



Archbishop Anne Germond and National Indigenous Archbishop Chris Harper. PHOTO Charlotte Poolton



Members of the Council of the General Synod for the 2025 – 2028 triennium gather for a photo after their meeting at General Synod 2025. PHOTO Charlotte Poolton



General Synod 2025 Take-Aways

THE REVEREND STEPHANIE SHEPARD

Representatives from the Anglican Church of Canada gathered in London, Ontario, from June 22–29, 2025. The assembly of General Synod prayerfully considered our way together as Church. The General Synod turned attention to these specific areas. For each area, there are questions and suggestions for dioceses, communities, and individuals. Here are some of the ways that your diocese, your worshipping community, and you personally can continue the work that God expects of us.

The Task Force on Ability & Inclusion

AS A DIOCESE | What theological conversations do we need to have about diversity and inclusion?

AS A COMMUNITY | What are the barriers to people of different abilities being fully heard and included in both gathering and leadership?

AS AN INDIVIDUAL | Consider your understanding of accessibility, acceptance, and healing.

Creating Pathways Report

AS A DIOCESE | What do we need to shed in our institution in order to find new ways to mount up like eagles? What circles of conversation can we structure to invite reflection?

AS A COMMUNITY | How can we work better at communicating, connecting, and convening?

AS AN INDIVIDUAL | Consider reading the *Creating Pathways Report* and joining a wider discussion.

Council of the North

AS A DIOCESE | How do we support the dioceses of the Council of the North as a diocese, especially those within our ecclesiastical province of BC and Yukon? Are there new initiatives in collaborating with programs and ministry?

AS A COMMUNITY | Learn about what communities in the Council of the North are doing to support evangelism and community life. What can we learn?

AS AN INDIVIDUAL | Pray for the Council of the North regularly and learn about the differences across the Anglican Church of Canada.

The Anglican Foundation

AS A DIOCESE | How do we communicate and promote the work of the *Anglican Foundation*? How do we both assist communities to support and receive grants?

AS A COMMUNITY | Get involved in the *Say Yes! to Kids* campaign. Consider an application for a Community Ministry Partnership.

AS AN INDIVIDUAL | Consider financial support to the *Anglican Foundation* through donations or planned giving.

Migrant Justice

AS A DIOCESE | How do we better communicate the issue of justice for migrant workers within our diocese and support parish ministries that focus on migrant groups?

AS A COMMUNITY | Consider designating Advent II as *Migrant Worker Sunday* and have a parish conversation about workers within your parish boundaries.

AS AN INDIVIDUAL | Educate yourself on where your food comes from and who is involved in the growth, harvesting, and processing of what you use. Recognize the people in your neighbourhood who are in Canada on work or student visas or who are forced to labour in the shadows under harsh conditions.

Alongside Hope (formerly PWRDF)

AS A DIOCESE | How can we better highlight the partnerships formed in places like Gaza, Ukraine, and South Sudan so that Anglicans know the positive impact of worldwide outreach through local partnerships?

AS A COMMUNITY | Consider supporting a specific project for Advent or Lent through a program like the *Solar Suitcase Project*, enabling off-grid lighting systems for birth clinics in rural areas in Africa.

AS AN INDIVIDUAL | Get involved as a parish representative.

Theological Statement on the Diaconate

AS A DIOCESE | How can we encourage and enable younger Anglicans in discernment for the vocational diaconate? What training and policies are needed to allow deacons to express their ministry in the world and in the Church?

AS A COMMUNITY | Have a conversation about vocation and ordination, using the *Theological Statement on the Diaconate* and *Practices for a Restored Diaconate* as resources. Who among the community might be exhibiting diaconal gifts? How do we covenant with and honour the deacons among us?

AS AN INDIVIDUAL | Get to know and support the deacons near you. Consider reading the Statement and gathering a group to reflect.

Motion on Reducing Greenhouse Gas Emissions

AS A DIOCESE | What measures are needed for diocesan-owned buildings to reduce their carbon footprint? What policies and supports are needed for future constructions and renovations?

AS A COMMUNITY | Have an energy audit conducted for parish properties. Make a plan to change habits to reduce your footprint. Budget and fundraise to replace fossil-fuel systems with carbon-neutral technologies.

AS AN INDIVIDUAL | What in your own home will reduce your energy footprint? How are you adjusting your habits to step lighter on the earth?

Designation of Emancipation Sunday

AS A DIOCESE | How is Canadian black history and experience with the Anglican Church being incorporated into anti-racism training?

AS A COMMUNITY | Consider designating the last Sunday in July as Emancipation Sunday. Who do you have in your community or neighbourhood who could be resources?

AS AN INDIVIDUAL | Learn more about local black communities and the experiences of black people in Canada.

Expression of Support for Those in the Land of the Holy One & Arms Embargo on Israel

AS A DIOCESE | How can we support relationships with people from Palestine and Israel?

AS A COMMUNITY | Continue specific prayers for peace for all who live in the land of the Holy One

AS AN INDIVIDUAL | Speak up when you encounter racism, polarizing views, and misinformation. Source news from reputable media and get to know those in your neighbourhood who have ties or relatives in affected areas. Write to your member of Parliament in support of an arms embargo on the state of Israel.

Queer Interfaith Coalition Letter of Support

AS A DIOCESE | How do we demonstrate acceptance and inclusion of all people regardless of gender identity or orientation, respecting theological differences?

AS A COMMUNITY | How do we participate in or respect local Pride events and groups? How do we identify as a congregation with respect to being an affirming community? How do we respect local options and understandings of marriage?

AS AN INDIVIDUAL | Consider reading and signing the letter from the Queer Interfaith Coalition. ✦

*The Rev. Stephanie Shepard is the Rector of Holy Trinity Cathedral, New Westminster and served as a diocesan delegate to General Synod.*



LEFT Two women lead singing during a worship service at General Synod 2025. RIGHT Anglican bishops of Canada applaud after the worship service during which Archbishop Shane Parker was installed as Primate of the Anglican Church of Canada. PHOTOS Charlotte Poolton



Archbishop Shane Parker is installed as the Primate of the Anglican Church of Canada during a worship service at General Synod 2025. PHOTO Brian Bukowski



Archbishop Shane Parker after being installed as primate. PHOTO Charlotte Poolton





Jason Wood playing his guitar. PHOTO Submission Jason Wood

# Always Waiting

## Local Anglican Musician Releases Advent Album

JASON WOOD

Advent is, without doubt, my favourite season of the church year. Growing up in a number of conservative evangelical churches, I remember marking Advent, but with a relatively small hymnody. There was *Come, Thou Long Expected Jesus*, there was *O Come, O Come, Emmanuel*... and well, that was it, really. I knew there was more richness there, but it felt like we only skimmed the surface in our hurry to Christmas. I still remember my mind blowing when I discovered *O Come, O Come Emmanuel* had a full seven verses!

As I've grown older, my longing for Advent and the space it offers has grown. Perhaps it's because it's such a welcome alternative to the broader cultural frenzy of lights, presents, and manufactured holiday cheer. Perhaps it's because my sense of the brokenness in myself and in the world has deepened. Whichever it might be, I find myself wanting more. Craving more, even. My desperate, searching soul needs room to name its barrenness and encounter God there, without rushing, hiding, or denying what's real.

Since stepping into the Anglican tradition as an adult, it's been my delight to discover a rich world of Advent music. Songs like *When the King Shall Come Again* and *People, Look East* have expanded my theological imagination and offered me new words with which to voice my longing. There are treasures in our dusty hymnals! And yet I've also found our songs can be musically inaccessible, divorced from the melodies and rhythms that make up my

daily life. I find my heart wants music in the vernacular — rhythms that move my body, melodies that lodge in my mind, songs I can sing and play and enjoy at home, at work, wherever.

I'm a songwriter, and for years, I've been inspired by the season of Advent. Last fall, however, I decided to take the leap and record a full Advent album. Gathering a mix of traditional hymns "re-visioned" and original works, some fit for congregational use, others more personal and devotional, I came up with 12 songs that would make up the *Always Waiting* album project. This February, I launched a crowdfunder and was able to raise over \$8,600, with the incredible support of friends, family, and many in our diocese. Then I applied to the Sacred Arts Trust of the Anglican Foundation of Canada, and remarkably, they matched that amount! With all this support, I've been able to embark on and complete this project without incurring any significant debts along the way. Thanks be to God!

*Always Waiting* released in November, and St. Laurence, Coquitlam hosted the album release concert on November 14. Now that *Always Waiting* is out in the world, my prayer is that these songs help do for others what Advent has done for me: make space to encounter the Christmas mystery of God-with-us, in the very depth of our longing. ✠

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Jason Wood is Youth Ministry Leader at St. Laurence, Coquitlam and a member of the Diocesan Youth Movement.



Always Waiting by The Forest Archive is available at [theforestarchive.bandcamp.com](http://theforestarchive.bandcamp.com), on CD, and by streaming.

# Creation Stewardship

## The Fifth Mark of Mission

THE VERY REVEREND CHRIS PAPPAS

Two years ago, we walked together through the *Five Marks of Mission* — those signposts that help us live out the Good News of Jesus in the world. As we enter this year's *Season of Creation* (September 1–October 4), I want to return to the *Fifth Mark of Mission*:

*“To strive to safeguard the integrity of creation and sustain and renew the life of the earth.”*

This isn't an “extra” or a “nice-to-have.” It's part of what it means to follow Jesus. From the very beginning, humanity was called not to dominate but to *tend and keep* the garden. The Gospel is about reconciliation — not only between people and God, but also with the whole created order that God called “very good.”

### Peace with Creation

This year's theme, *Peace with Creation*, comes from *Isaiah 32:14-18*, where the prophet imagines a time when justice and righteousness bring peace. It's a vision where people live in safety, communities flourish, and even the land itself rests in wholeness.

But we also know the truth: the earth is not at peace. Fires, floods, and climate instability tell us that creation is groaning. And the ones who suffer most are our most vulnerable neighbours — those who did the least to cause the damage.

When we pray and work for peace with creation, we're also praying and working for peace with one another. The *Fifth Mark of Mission* calls us to live differently — for the sake of the world God loves.

### Our Responsibility as Stewards

So, what does this look like? It begins with faithfulness in the small things:

IN DAILY LIFE | Choosing to reduce waste, walk or cycle more often, support sustainable food, conserve energy, and tread more lightly on God's earth.

IN COMMUNITY | Lifting our voices for policies that protect creation, standing with Indigenous leaders who have long cared for the land, and shaping our Cathedral life so it models good stewardship.

IN PRAYER AND WORSHIP | Giving thanks for the goodness of creation, confessing where we have fallen short, and asking God's Spirit to renew us for this holy work.

Every act of care for creation is also an act of love for our neighbours. Clean air, fresh water, fertile soil, and a stable climate are not luxuries — they are God's gifts, meant for all.



### Living the Gospel in Creation

The *Fifth Mark of Mission* is a call to hope. We don't do this work in our own strength. The same Spirit that raised Jesus from the dead is at work making all things new. Every time we recycle, conserve, plant, advocate, or pray, we join Christ in his mission of reconciliation.

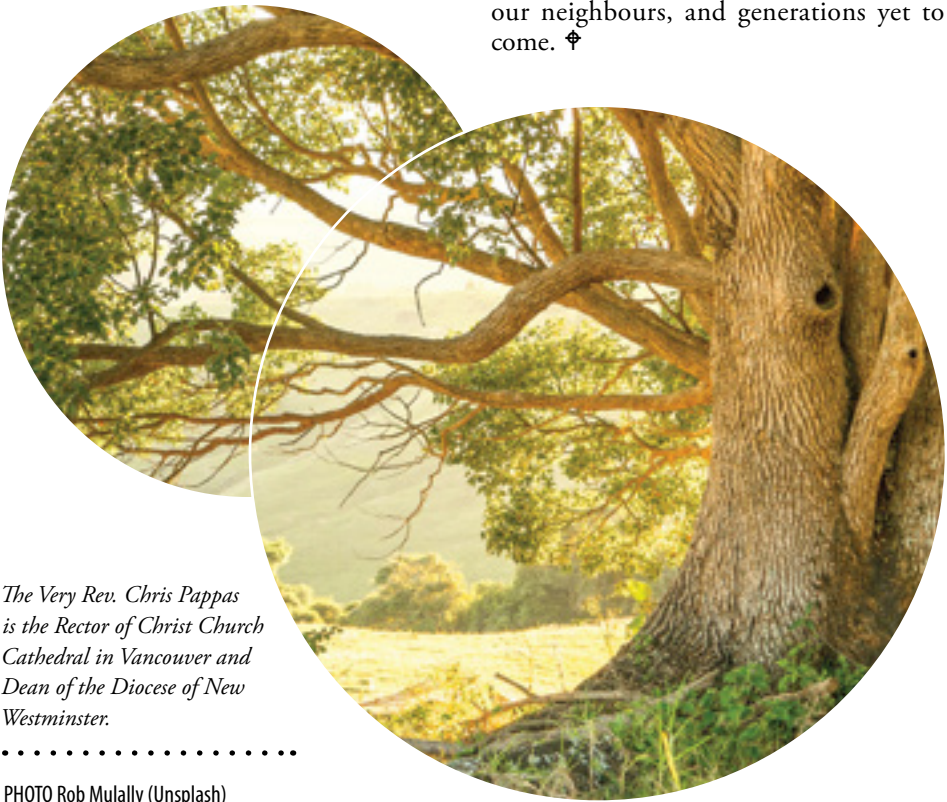
As we enter this *Season of Creation*, remember: to proclaim the Gospel is also to plant a tree. To work for justice is also to protect a river. To follow Christ is also to strive for *peace with creation*.

### A Call to Action

This September, I invite you to join me and our Christ Church Cathedral family in four simple commitments:

1. CHANGE ONE DAILY HABIT TO LIVE MORE GENTLY ON THE EARTH | Whether that's reducing plastics, conserving energy, or eating more sustainably.
2. TAKE ONE STEP OF PUBLIC WITNESS | Write to a representative, support an environmental initiative, or join a local creation-care project.
3. PRAY WITH CREATION EACH DAY | Thank God for one gift of the natural world and ask the Spirit to help you be a faithful steward.
4. SUPPORT THE MINISTRY OF CLIMATE ACTION THROUGH STEWARDING (CATS) | The Cathedral's own ministry offers many opportunities to get involved in stewarding creation.

Friends, this is Kingdom work. Together, these small steps can become a great witness. In Christ, we are called to be peacemakers with creation — for the sake of our world, our neighbours, and generations yet to come. ✠



The Very Rev. Chris Pappas is the Rector of Christ Church Cathedral in Vancouver and Dean of the Diocese of New Westminster.

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PHOTO Rob Mulally (Unsplash)



# Anglican Fabric Artist Showing Liturgical Work in Vancouver

NANDY HEULE

Karen Brodie sewed her first worship banner for a Vancouver church where she worked in youth ministry after finishing a degree in fashion design. Now, over 30 years later and recognized internationally as a liturgical fibre artist, an exhibition of her work will debut in the City of Vancouver in January 2026.

Over a decade in the making, Anglican artist Karen Brodie of Golden, BC, expects the *14 Stations of the Cross* liturgical banners she designed to finally be completed in fabric appliqué. She worships at St. Paul's Anglican in the East Kootenay Region. Her works hang in churches across North America and beyond.

"I didn't want my designs to be sitting in a box," says Brodie. However, disappointments and delays during the pandemic as well as budget constraints halted work on her Stations project. A recent \$5,000 grant from the Anglican Foundation of Canada and a fundraising campaign relaunched the initiative. Brodie has been able to hire a studio assistant, buy supplies, and free her own time to work for a full year towards the January exhibition deadline.

*The Stations of the Cross*, a long Christian tradition, depict up to 14 events during Holy Week. They include images such as Christ carrying the cross or being laid in the tomb. Brodie's Stations are a contemporary interpretation of this tradition. After the Vancouver exhibition, the artist anticipates the show will tour to other locations, including churches throughout Canada.

Angela Clarke, curator of the Vancouver show, says in a curatorial statement that the liturgical banners "seek to engage the viewer in a contemplative practice." She adds, "Brodie's *Stations of the Cross* is a non-denominational focused meditation, which all of us, regardless of our spiritual background and beliefs can participate in." The exhibition *Sacred Journeys, An Artistic Meditation* will run from January 22 to April 6, 2026, at the Italian Cultural Centre Gallery (3075 Slocan Street) in Vancouver, BC.

Reflecting on her work, Brodie quips, "The artist in me decided to make the banners more complicated." She says she started working out to manage back pain and be physically able to sew the large pieces. She uses a 17-year-old sewing machine and does all the sewing herself.

Each *Station of the Cross* banner is guided by a reflection written by a diverse group of clergy. Many of the designs feature the figure of Jesus plus his cross. Although thoroughly modern, her work is immediately recognizable as liturgical art used to enrich worship. It is impeccably executed in rich colour palettes and a variety of fabrics.

After completing her designs on paper in 2015, Brodie showed the works and shared the meditations at different churches around BC's interior and the Anglican Diocese of Kootenay.

"I wasn't just waiting, I was actively praying and anticipating a future," says Brodie about the decade-long delays she faced to finish the project. ✠



Station of the Cross Banner #8, Fabric Appliqué by Karen Brodie. PHOTO Submission Nandy Heule

Nandy Heule is a visual artist and writer based in Ottawa, Ontario, where she attends Trinity Anglican Church. She met Karen Brodie in 2015 when visiting her daughter who lived in Golden, BC at the time. Learn more about Nandy Heule at [nandyheule.ca](http://nandyheule.ca)

Learn more about The Stations of the Cross project, the ongoing fundraising campaign, and exhibition details by visiting [thestationsofthecross.ca](http://thestationsofthecross.ca)

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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