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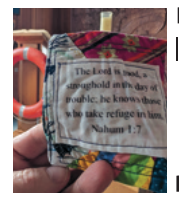
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Wondering Together as a Province

Provincial Summit Convenes in Kelowna

ANDREW STEPHENS-RENNIE



A view of Kelowna. PHOTO: Jeffrey Eisen / Unsplash

In July of this year, the Provincial House of Bishops and Provincial Council are gathering in Kelowna, BC, to discern faithful next steps in sharing work and witness throughout the Ecclesiastical Province of British Columbia and Yukon.

This work began in earnest with a Provincial gathering in November 2023.

When we gathered in Vancouver three years ago, participants imagined we would speak about efficiencies and shared services. However, it was vital to each of us to start from a different place. We knew that whatever steps were taken at a Provincial level, it needed to connect people with God and each other, to empower all God’s children to faithfully proclaim and embody the gospel in our rapidly changing communities.

Participants asked: “How might we harness provincial and diocesan structures to more effectively and efficiently support local Anglicans, congregations and ministries in their worship, work, and witness?” The church’s ancient wisdom grounded us. We anchored our gathering in prayer and deep listening for God’s words of invitation. We gathered to deepen trust amongst all the baptized: lay leaders, deacons, priests, and bishops alike.

As we attended to God’s invitation and how God was stirring within and amongst us, several commitments emerged.

A province-wide Bible Study was born. Lay and ordained leaders across the Province formed the Provincial School for Congregational Development. While practicing skills in developing and growing congregations, participants build relationships and share learning across geographical lines. Work is underway to develop a province-wide, trauma-informed safeguarding policy.

Three years later, this work is reconvening in Kelowna. The work of the 2023 summit took several first steps in discerning God’s presence and invitation. The 2026 gathering can build on this foundation. What more can be done together to support local communities as we seek to embody and proclaim the Gospel today? What emotional, spiritual, and practical work will help us to step boldly and expectantly into God’s future?

While I don’t know exactly how this group will move forward, having participated in the first gathering, I do have my hopes.

First, I hope we will dream big. The gospel of Jesus Christ is good news in communities like ours that are

full of despair. We are so used to thinking about dwindling attendance and resources, I wonder what it would look like to depend on a God who is bigger than our bank accounts, volunteer capacity, or our ability to ask or imagine.

Second, I hope that we will continue moving from theory into practice. We’ve taken a few tentative steps. This is good! Let’s identify the gifts that exist throughout our Province, and find ways to better share them in the service of God and God’s world.

Third, I hope we will set goals and be accountable to one another. If we envision a functional model for shared administration, governance, policy, or Episcopal Ministry, let’s set goals and timelines. If we light upon new ways of funding ministry, let’s identify next steps in that process.

Finally, let’s depend on God and on Christ’s body, the church, praying ceaselessly for one another, offering, and asking for help. ✠

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Andrew Stephens-Rennie is the Director of Missional Renewal for the Diocese of Kootenay.
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June 21 will be the longest day of the year, at least when considering the hours of sunlight we folks in the northern hemisphere will be enjoying. In the region of our Diocese of New Westminster, we will have more than 16 hours of daylight, with the sun setting about 9:15pm. This is the summer solstice (which will officially take place at about 1:24am).

This is the day where we mark the beginning of summer. Summer means a lot of things to different people as it brings the growing season, the camping season, the vacation season, the cabin season, the fishing season, the outdoor theatre season, and many other things besides. The increased daylight often brings to many in the northern area above the equator, increased optimism and thanksgiving.

The length of daylight in a day affects most of us to some degree. The darkness carries with it lots of unknown and concern while the light beckons freedoms and potential. Darkness is often linked to foreboding while light speaks to renewal and resurrection. Light and dark are themes found throughout our Scriptures and are worth reflecting upon as we look toward the longest day for us.

June 21 is also National Indigenous Day of Prayer in the Anglican Church of Canada. It is the National Indigenous Peoples Day throughout Canada. It is a day to honour the traditions, heritage and cultures of First Nations, Inuit and Metis people on whose land we - those of us who are settlers - now reside, play and pray. This is a day to recognize the Indigenous People of this land but much more than that, it is to recommit ourselves to living into reconciliation and renewal in our relationships. It is a day to listen, learn and grow. It is a day to pay attention to the 94 calls to action from the Truth and Reconciliation Commission and to where new light needs to shine, where darkness needs to be pushed back... not only with our words but our actions as well. We are all part of doing the work of reconciliation.

This is part of the Collect of the Day for June 21: *Creator God... mercifully grant that your people, journeying together in partnership, may be strengthened and guided to help one another to grow into the full stature of Christ, who is our light and our life.*

May we grow into this light. ✠

This is a day to recognize the Indigenous People of this land but much more than that, it is to recommit ourselves to living into reconciliation and renewal in our relationships.

EDITORIAL

The Longest Day of the Year

ARCHBISHOP JOHN STEPHENS



PHOTO: Marc Olivier Jodoin/Unsplash

God Bless This Bicycle?

THE REV. LAUREL DYKSTRA

For more than two decades, churches in the Diocese of New Westminster have been blessing bicycles, bus passes, and other low-carbon impact transportation.

In 2006, inspired by a similar service at the Cathedral of St. John the Divine in Manhattan, the Rev. Emilie Smith and members of the diocesan Environmental Task Force gathered at Christ Church Cathedral to bless bikes. They invited Christians to consider how their transportation choices impact the environment.

Ten years ago, the diocesan eco-justice ministry Salal + Cedar took on the bike-blessing, partnering with local congregations and cycling organizations on similar events. It became an annual event.

The service quotes the book of Ezekiel about a "wheel within a wheel" whose "rims were tall and awesome"

and medieval mystic Hildegard of Bingen's vision of the godhead "like a wheel encloses everything." If the readings, and anointing with bicycle chain oil are a little light hearted, the prayers are earnest indeed:

"in a world groaning under the excesses of consumption we give thanks for the goodness of human powered transportation, for the simple beauty of the bicycle.

we give thanks for curb cuts, ramps, handrails, bike lanes, electric assists, elevators and all designs that make our community accessible to all our good bodies.

for all those already living with the consequences of climate change, who have been impacted by floods, fires, hurricanes and human-caused extreme weather events that disproportionately harm coastal, Indigenous and racialized communities."

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



Published eight times a year as a section of the *Anglican Journal* by the Archbishop and Synod of the Diocese of New Westminster.

Editor Alicia Ambrosio
aambrosio@vancouver.anglican.ca

Designer Vineet Jerry Samuel

Issue This is the 3rd issue in the 57th year of publication

Submission Information

Contact Alicia Ambrosio by phone at 604.684.6306, or by email at communications@vancouver.anglican.ca

Subscriptions Please subscribe online at www.anglicanjournal.com/newssubscription/

Address changes in writing to
Topic c/o Anglican Journal,
80 Hayden Street, Toronto, Ontario M4Y 3G2

Printed By KT Web Printing, Toronto, Ontario

Mailed By Elite Bindery & Mailing Services,
Scarborough, Ontario

Circulation 1,704

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A global community of 80 million Anglicans in 64,000 congregations in 165 countries.

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

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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.

Contributors & Helpers for this issue

Andrew Stephens-Rennie, Archbishop John Stephens, The Rev. Laurel Dykstra, The Rev. Peter Smyth



The Archbishop of New Westminster & Metropolitan of the Ecclesiastical Province of British Columbia & Yukon

The Most Reverend John Stephens

Address

Diocese of New Westminster
1410 Nanton Avenue,
Vancouver, BC V6H 2E2

Phone

604.684.6306

Thank you!

I found Jesus!

THE REV. CAMERON GUTJAHR



The view of the pier and the water from Camp Artaban.
PHOTO: Camp Artaban/Facebook

My involvement at Camp Artaban has been a gift to me. It has sharpened my skills, which has benefited the children, youth and family ministry at St. John the Divine in Squamish, where I serve as rector. It also reinvigorated my faith, reminding me that the gospel as it is lived out and passed on in the Anglican flavour of the “Jesus movement” is beautiful, compelling and powerful, even for young people and folks who don't have much relationship with church.

At the end of the week of camp, I gave every camper, volunteer and staff member one of the Jesus figures. It was a reminder of the week we had shared and an invitation to continue looking for God in their day-to-day lives.

I have one too. It sits in my office and reminds me that I found Jesus at Camp Artaban. I found Jesus in the curiosity, wisdom and silliness of the campers. I found Jesus in the dedication and care of volunteers and staff. I found Jesus in the beauty of the Artaban site and in the long, faithful tradition of ministry in that place.

Camp Artaban is a wonderful opportunity for ministry - I commend it to you. This year to help more youth experience Camp Artaban, the Diocese of New Westminster is offering 20 bursaries for 50% off the cost of registration for children and youth. Email inquire@campartaban.com and staff will guide you through the process of accessing a bursary. ✦



The Rev. Cameron Gutjahr is the Rector of St. John the Divine, Squamish and serves as the Vice-Chairperson of the Board of Directors of the Camp Artaban Society, a related group under the Diocese of New Westminster.

*“Where Do We See God?” ...
in the natural world, in those
who are suffering, in community,
in ourselves, and in stories ...*

Campers row a canoe on the water in front of Camp Artaban. PHOTO: Camp Artaban/Facebook

Last summer, I ordered 100 mini rubber Jesus figures and spent a week hiding them all over Camp Artaban's oceanfront campus on Gambier Island. I did this for the approximately 40 Junior and Junior-Junior co-ed campers (grades 2-7) in the camp program. All week, children came up to me, put a little Jesus in my hand, and said, “I found Jesus!”

Camp Artaban has been providing a ministry of Christian camping, rooted in the Anglican tradition, since 1923. Last year was Camp Artaban's 102nd summer and my fourth time serving as chaplain and theme leader for a week of camp.

I have loved serving in this role; where else would one have the opportunity to share the gospel with 60 young people (campers, volunteers and staff) for an entire week? Some people who come to Camp Artaban have a relationship with church, but many do not. It has been a wonderful challenge to think about how and what to share about the faith, assuming no prior knowledge; or how to lead worship in an Anglican way for people who may not have experienced it.

The theme last summer was “Where Do We See God?” Over the week we explored some of the places where we can see and encounter God: in the natural world, in those who are suffering, in community, in ourselves, and in stories (the Bible, the lives of the saints, the story of Camp Artaban, and our own stories). Hence the Jesus figures - a fun, light-hearted game to encourage the children to keep their eyes open for God.



Rev. Cameron Gutjahr at Camp Artaban while musicians set up. PHOTO: Camp Artaban/Facebook

In Memory: Archbishop Douglas Hambidge

ALICIA AMBROSIO



Archbishop Douglas Hambidge died on March 2, 2026, just days shy of his 99th birthday. He was Bishop of Caledonia from 1969 to 1980, Bishop of the Diocese of New Westminster from 1980 to 1993, and Archbishop of the Ecclesiastical Province of British Columbia and Yukon from 1981 until 1993.

Born in London, England, on 6 March 1927, he was educated at London University and served in the armed forces during World War II.

He was ordained a priest in London, England, on September 29, 1953. His first position was curate at St. Mark's, Dalston. It was the early influence of the Vicar at Christ Church, Fulham, the Canadian-trained Rev. Canon Gilbert Williams, that inspired him to spend time in Canada. Fortunately, his bride-to-be, Denise, agreed. They married in June of 1956 and planned to leave for Canada by the end of that year.

Having been put in contact with the Bishop of Caledonia at the time, and offered a position in Cassiar, it was the Office Manager of the Cassiar Mine who actually met with Hambidge in London. Cassiar was an asbestos mine. The Cassiar Mining Corp owned all the homes, buildings and infrastructure in the town. Residents worked for the mine, either as staff or in the mine.

Though they couldn't find Cassiar on any maps of Canada before leaving England, Douglas and Denise Hambidge arrived in Cassiar in 1956. Rev. Hambidge served as Rector of All Saints Church. The pace of life was slower than in London. The parish held services on Sundays - one Eucharist service a month, Morning Prayer the other Sundays. This experience led Rev. Hambidge to realize ministry means meeting people where they are.

So, the Hambidges started frequenting the town's curling rink. Because that's where the townspeople were. Rev. Hambidge also started visiting the men living in bunkhouses. He even went to one for all his haircuts. All were newcomers to Canada, working in the mine to build a better life, and were lonely, homesick and spoke little English. So, he started offering English classes. In one of his memoirs, Hambidge says, "I think I learned more Italian than the Italians learned English." But relationships were formed, and some of the men began to get involved in the community and even attend church services.

Similarly, he began visiting the First Nations living about 10km along the highway from Cassiar. On those visits, he would hold simple services in the house of one of the people who lived there. It was the start of a long

relationship with the First Nations of the region. That relationship built would mark his ministry for decades.

Culture shock and the pace of life in Cassiar nearly had the Hambidges returning to England. But the bishop convinced them to stay in B.C. and try out life in Smithers.

In 1958, Rev. Hambidge was invited to be the Rector in Smithers. That was a four-point parish, and it meant a lot more work. This is where Rev. Hambidge was invited to give a five-minute evening reflection on the new local radio station CFBV.

In his memoirs, *Along the Highway*, Archbishop Hambidge recalled learning some important ministry lessons in Smithers. Most importantly, he got to see the makeup of the diocese. He realized the diocese of Caledonia was 50% Caucasian and 50% First Nations. Later, as bishop of Caledonia, that insight led him to commit his time and attention equally to both demographics. Throughout his priestly ministry, he would walk with the indigenous members of his parish, learn from and honour their expressions of faith, in order



Hambidge went on to become Canon of St. Andrew's Cathedral in Prince Rupert in 1965. And in 1969 he was asked to allow his name to stand for election as Bishop of Caledonia. He agreed, convinced that he would not be elected. To his shock, in the second round of ballots, he was one vote shy of being elected. The third ballot sealed his fate. The outcome was so unexpected to him that when a CBC crew outside the Cathedral asked him what his vision was for the diocese, he answered, "I haven't the foggiest!"

In May 1969, the Reverend Douglas Hambidge was consecrated as the seventh Bishop of Caledonia. By that point, he had spent a lot of time in his ministry with members of the Nisga'a nation - travelling long and sometimes difficult paths to visit, preside at services, and lead missions. The relationship was such that on the day of his episcopal consecration, after the Eucharist service, four Nisga'a elders formally adopted him into the Raven Clan, giving him the name WAL'AKS IM KRAN DIDLS, which means "The one who bears the living water."

Archbishop's Hambidge's experiences led to his principal innovation in Caledonia: "indigenous ministry" - the licensing of people chosen by their communities to be their priests. This form of ministry was developed specifically for Caledonia under the influence of religious customs and practices of local Indigenous people.



In 1980, ahead of an episcopal election in the Diocese of New Westminster, three different people contacted him to say they wanted to nominate him for bishop of the diocese. Hambidge allowed his name to stand after, he recalls, being reminded that one ought not to pray just to tell God what to do, but "to offer ourselves to God to be used by God in responding to a situation." After being reassured by multiple people that he would likely not be elected, he was elected Bishop of the Diocese of New Westminster. He learned that he had been elected coadjutor bishop while he was attending a conference in Ontario.

During his time as coadjutor, he saw how the diocese was run and developed his own ideas about how a diocese of its size could function. Applying his noted tendency to observe, listen to people and learn, he set about visiting deaneries to learn about the people and parishes of the diocese. This led to a revitalization of diocesan ministry, aimed at supporting the diocese and being a resource to parishes. As part of this, Bishop Hambidge appointed regional archdeacons. He also led a process of consultation to identify diocesan priorities. Even then the downtown eastside was an area of concern, as was affordable housing. It was during Bishop Hambidge's ministry that Cathedral parishioners began what is now the 127 Society for Housing.

In 1981 it was time to elect a new metropolitan for the Ecclesiastical Province of British Columbia and Yukon. In this new role he also sought to strengthen the province's ability to support ministry across the province.

He was also on the Anglican Consultative Council Standing Committee and attended two Partners in Mission consultations in Tanzania. One was later in his ministry, as he was approaching retirement age. He met the Archbishop of Tanzania and this sparked him thinking about what he might do in his retirement. When he returned to Canada, he received a formal invitation to become the principal of St. Mark's Theological college in Dar Es Salaam.

On the 24th anniversary of his episcopal ordination, he "retired" from ministry and moved to Tanzania.

He returned to B.C. and the Diocese of New Westminster in the early 2000s and served as interim priest in charge at various parishes. In 2023 Archbishop Hambidge and his wife moved to Calgary.

Archbishop Hambidge is predeceased by his wife, Denise. He is survived by his three children. A memorial service was held March 28 at Holy Nativity Church in Calgary. ✠

PHOTOS: Courtesy of Diocese of New Westminster Archives

Prayer Quilts

Mission to Seafarers

CHAPLAIN PETER SMYTH

It is always a joy when people come to me and say, "I have made or have a gift for the seafarers, would you like it?" That was very much the case when Jenn Ashton said she had made quilt squares with words of scripture on them and a cross stitched inside "for a seafarer to be mindful of God's grace and love for them when they hold it".

I was delighted to receive them, but first the Revd Helen Dunn, gathering with the children at St Clement, N. Vancouver - where Jenn is a diaconal postulant - blessed the quilt squares.

I asked Jenn firstly why she made them. "I enjoy working with my hands and I love sewing and quilt making. I saw somebody post about these mini quilts



Prayer Quilt Squares. PHOTO: Rev. Peter Smythe

for their church in a sewing forum and I immediately wanted to make some, as I know how comforting a quilt and a timely message can be, especially if it is a piece of Scripture!"

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For some cyclists, these blessings represent a moment where the church feels relevant to their lives. My young adult daughter, who is not even slightly interested in church, is fiercely protective of her transit card because “It was blessed by a bishop.”

For some Christians, a commitment to cycling is an element of their faith. Jason Wood, former youth minister at St. Laurence Coquitlam, commutes his daughter to preschool on a cargo bike with an electric assist. Jason says, “cycling is a way that I express my desire to live with integrity and wholeness, which is deeply rooted in a biblical vision of shalom and right relationship.” For him, this has been a lifelong commitment. “Even from college, I was feeling strongly about ways that we take care of the planet. I wanted to find a way to live that was in some humble way, prophetic.”

For Rev. Brynn Craffey, cycling is an experience of spiritual connection: “When I’m on a bike, I am way more connected with creation because I have the smells, the feel of the sun, the wind, the sounds, the birds.”

Both Brynn and Jason participate in activism and advocacy to address climate change. When asked about the critique of personal lifestyle changes that have a relatively minor impact on global carbon emissions, they had different responses.

Jason said, “Social change will never happen if we wait for someone else to start doing it. Whether theologically you speak of it as a responsibility before God, or personalism in the sense of Martin Luther King Jr., we are the ones responsible to begin acting in the way we long to see the world.”



CBC reporter Margaret Gallagher, now MLA Rev. Christine Boyle and now Archbishop John Stephens talk bikes at the 2022 Bike Blessing at the Cathedral. PHOTO: Rev. Laurel Dykstra



Deirdre Wood and a load of groceries in the Urban Arrow cargo bike. PHOTO: Rev. Laurel Dykstra

Brynn, who retired from this diocese to the Netherlands, in part because of that country’s commitment to fossil fuel alternatives, said, “I feel like where I’m living now is an example of what is possible. This country really has transformed itself. I’m 74, and to see so many older people on bicycles has made me feel really hopeful. There’s something liberating about so many different ages and types of people on bicycles, tricycles, wheelchairs, carriages; it gives me a lot of joy.”

What Can My Congregation Do?

For many reasons, cycling to church may not be feasible for every congregation. But if your parish decides to focus on low-carbon transportation, there are many actions you can take with local and global partners.

- Install bike parking
- Coordinate carpooling to services
- Bike Blessing Service: <https://www.salalandcedar.com/resources/2024-blessing-of-the-bicycles>
- Local “bike week” stations: <https://bikehub.ca/become-go-bike-week-event-activator>
- Lobby for cycling infrastructure
- A spring bike tune-up
- Church teams in cycling fundraisers like Alongside Hope’s Wild Ride
- Bike/Walk/Bus/Carpool to church Sunday
- Collect underused bikes to donate to individuals in need: <https://ourcommunitybikes.org/donate-bikes/>
- Lenten Carbon Fast: <https://www.greenanglicans.org/a-sustainable-shift-carbon-fast-for-lent/> ✦



Rev. Brynn Craffey and dog Buddy at the bike shop in Vogelenzang. PHOTO: Rev. Laurel Dykstra

The Rev. Laurel Dykstra is the Vicar at St. George, Ft. Langley and the priest for Salal and Cedar, a ministry of the Diocese of New Westminster that seeks to reconnect Christians to creation-values.

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My second question to Jenn was, “why give them to the seafarers?” She replied, “my love of seafaring goes back as far as my Squamish family history, we have always travelled by water and our bodies of water, especially our local ones are life giving ones that we have historically and still do, rely on for food procurement. I also have a fondness for the local ports, having grown up in Vancouver, they have always been a focal point for me along the waterfront. I certainly have empathy for all those travelling far from home, in conditions that many would find uncomfortable. To be able to provide some service in the form of hope, comfort and the sharing of God’s word seems the very least I can do.”

These prayer quilts are a wonderful example of how the Holy Spirit empowers and moves us to do something loving and supportive for others.

I am so grateful to Jenn and I will make sure that the seafarers who really need them receive one and know that God is near.

The first of the prayer quilts was given to a Filipino messman who works in the galley (kitchen) onboard. His mother had just died, and though his baby was born five months ago he had not yet seen his baby.

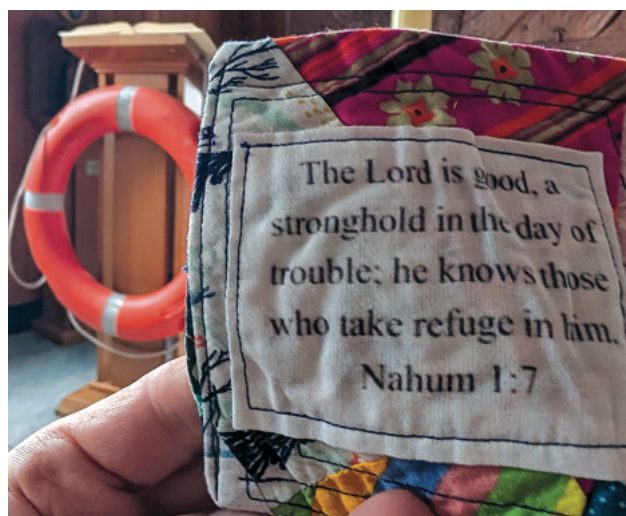
Others were given to crew on a ship, including seafarers from the Philippines and Ghana, as they were concerned about heading to Saudi Arabia.

Seafarers passing through the Port of Vancouver greatly appreciate gestures like this. If you want to learn more about how you or your parish could support seafarers, reach out. I’m always happy to talk about ways to support seafarers. ✦

Rev. Peter Smyth is the Senior Port Chaplain at Mission to Seafarers in Vancouver. Connect with him by email at vanchaplain.missiontoseafarers@gmail.com



Seafarers with Squares. PHOTO: Rev. Peter Smythe



A Prayer Square. PHOTO: Rev. Peter Smythe

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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CONTACT ALICIA AMBROSIO, TOPIC EDITOR
FOR MORE SUBMISSION INFORMATION
 PHONE 604.684.6306,
 EMAIL communications@vancouver.anglican.ca

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