



IN THIS ISSUE



Stewardship Day
Telling God's Story
in Your Parish

PAGES 10 – 11



Learning Party
with
Emily Scott

PAGES 12 & 13



Long Long
Night of Hope
— Year 2

PAGE 9

All Glory Laud & Honour



LEFT Bishop Skelton and Rev. Allan Carson prepare to take their places for the Liturgy of the Palms. RIGHT Bishop Skelton leads the Liturgy of the Palms while folks of all ages participate.



Acolyte, Ethan waits for the procession to form behind him.



Bishop Skelton speaks to the younger members of the parish about the meaning of Palm Sunday.

As part of her 2018 episcopal visitation schedule, Bishop Melissa Skelton travelled to her parish of St. John the Baptist, Sardis to join the rector, the Rev. Allan Carson and the St. John's community for the Palm Sunday Eucharist

on March 25, 2018. It was a beautiful morning in that southeastern Fraser Valley town and the early 20th century wooden church was filled to capacity. Worship began with

CONTINUED ON PAGE 2

Special Synod this Coming October 2018

STEPHEN MUIR, (WITH NOTES FROM
GEORGE CADMAN, QC, ODNW,
CHANCELLOR OF THE DIOCESE)
*Archdeacon of Capilano, Rector of St. Agnes,
Co-chair of the Canon 2 Task Force*

Bishop Skelton has advised Diocesan Council, the elected and appointed governing body of the diocese that she intends to convene a Special Synod on October 13, 2018. The purpose of the Synod will be to consider changes to *Canon 2*, the set of rules, which govern how a bishop is elected in the diocese of New Westminster.

While the last episcopal election on November 30, 2013 led to a great result—the election of Bishop Melissa Skelton—those who were closely involved realized there was room for improvement in the process.

The current rules have strict time constraints: within 30 days of the “vacancy of the See,” Diocesan Council, with the consent of the Metropolitan, “shall summon the Synod for the election of the Bishop;” then the electoral Synod must be held “within three months of the date of the summons.” There are also areas of practice and procedure not addressed by the Canon that should be captured either in the revised Canon or in regulation.

This timeline leaves only four months to complete a number of tasks, including but not limited to:

- The preparation of a Diocesan Profile
- The nomination of qualified candidates
- The design of a process for the candidates to become known to the Synod Delegates
- An opportunity for delegates and candidates to engage in question and answer sessions
- Holding the Synod in a suitable venue within the timeframe allowed.

The Canon 2 Task Force was created to address these concerns and to recommend changes to the Canon to allow for a better, less frantic timeline and a more transparent and fair process.

Already, a task group of Diocesan Council has been at work creating a new version of the Diocesan Profile. This will be a “living document” accessible to all as part of the diocesan website. It will be updated regularly to become a tool not only for the next episcopal election but for those who may be seeking employment in the diocese and others who want to know what the diocese is all about.

The Canon 2 Task Force is working on revisions in order to:

- Make the time constraints less rigid to allow for a fair and transparent process
- Clarify the role of Diocesan Council
- Clarify the membership and roles of the Search/Nominations Committee
- Ensure the membership of the Search/Nominations Committee reflects the diversity of the diocese
- Ensure the nominations process including the vetting of candidates is done with transparency and fairness
- Plan ahead for an appropriate engagement process with candidates and synod delegates, based on feedback received

CONTINUED ON PAGE 3

All Glory Laud & Honour



LEFT In the chancel singing the last verse of *All Glory, Laud and Honour*. RIGHT The quartet *Friends in Harmony*, Mary Boker, Heather Forbes (left) and Val Bone, Lorna MacLaren (right) offer, *Standing on Holy Ground*.



The Eucharist.

CONTINUED FROM THE FRONT PAGE

the Liturgy of the Palms held outside the main entrance to the parish hall on the plaza and then the procession through the hall, into the sanctuary filling every seat in the nave and chancel singing *All Glory Laud and Honour*.

The younger members of the parish were totally absorbed by Bishop Skelton’s address to them about the meaning Palm Sunday.

Deacon, the Rev Larry Adkins shared the Passion of our Lord Jesus Christ according to St. Mark (15: 1–47) and Bishop Skelton took the Epistle, *Philippians 2: 5–11* for her sermon text. You can find her sermon on the diocesan website at www.vancouver.anglican.ca/media/2018-03-25-despite-the-risk-say-yes ☩



The Sanctus is sung during the Eucharistic Prayer.

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



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

Editor Randy Murray
rmurray@vancouver.anglican.ca

Designer Jennifer Ewing, BDes

Issue This is the 5th issue in the 49th year of publication

Deadline For Submissions July 20 for the September issue; August 19 for the October issue

Subscriptions

The *Anglican Journal* and *Topic* are sent to members of a parish who pay for it through their contributions to the national Church. Others, \$10.

Address changes, please notify your parish administrator or write:

Topic c/o Anglican Journal,
80 Hayden Street, Toronto, Ontario M4Y 3G2
or visit www.anglicanjournal.com/subscribe.

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

Circulation 5,460

The Anglican Church & The Anglican Communion

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

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

The Anglican Church of Canada

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

The diocese of New Westminster

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



The Bishop of New Westminster

The Rt. Rev. Melissa M. Skelton

Address Diocese of New Westminster

1410 Nanton Avenue,
Vancouver, BC V6H 2E2

Phone 604.684.6306

Contributors & Helpers for this issue

Juan Batista/Alamy photo images, Michael Batten, Caitlin Reilley Beck, George Cadman, Susan Chortyk, Wayne Chose, Sharon Connaughty, James Duckett, Laurel Dykstra, Emily Ann Garcia, Kimberly Fletcher Gendreau, Devin Gillan, Peter Goodwin, Lisann Gurney, Kevin Hunt, Anne Kessler, Nii K’an Kwsdins (aka Jerry Adams), Donna Lawrence, Jonathan LLOYD, Sarah LLOYD, Douglas MacAdams, Elizabeth Mathers, Cory McCraig, Stephen Muir, Elizabeth Murray, Herbert O’Driscoll, Annabelle Paetsch, Lucy Price, Stephen Rowe, Levi Saunders, Andrew Stephens-Rennie, Dave Walker, and Douglas P. Welbanks.

Thank you!

News from Diocesan Council

March 21, 2018 Financial Focus Meeting

RANDY MURRAY

Communications Officer & Topic Editor

Diocesan Council Approves 2018 Revised Diocesan Budget

At the March 21, 2018 meeting of Diocesan Council, Treasurer, Bob Hardy, ODNW guided Council through a detailed look at the current finances of the diocese, which included the Audited Financial Statements for 2017 and the presentation of the Revised 2018 Budget. The presentation of these documents was accompanied by resolutions that would need to be voted on by Council in order that the financial information be officially received.

The Treasurer began his examination of the Financial Statements with the information that the audit was a “clean audit” with no errors or omissions. He directed Council member’s attention to the two lists of funds: *Funds Held for the Parishes/Related Groups* and *Funds Held For the Diocese* both for the year ending December 31, 2017. These are funds in the diocesan Consolidated Trust Fund (CTF) and administered by Philips, Hagar & North an investment group subsidiary of Royal Bank of Canada. Both funds showed robust growth in the area of 8.24%.

Treasurer Hardy then went through the 2018 Revised Budget highlighting various line items and answering a number of questions from Council. On the revenue side, the 2018 Budget projection is \$2,955,500 and projected expenses \$3,425,050. This will produce a deficit

of \$469,550. The deficit will be covered from surplus amounts from previous years. This deficit situation is unique to 2018 as this is the first year of implementation for the new Fair Share assessment formula that leaves more money in parishes.

For future budgets, the increase in investment income due to the sale of property and sales of properties currently under sales contracts will substantially more than cover the reduction in diocesan income from parishes. This places the diocese in a healthy financial position to cover costs and to continue to support grants and loans to parishes as well as supporting mission and ministry development around the diocese.

The resolutions to receive these two documents were put to a Council vote and the motions were carried unanimously.

Diocesan Council Approves Funding Support for Parish Renovations

St. Thomas, Vancouver

The Parish of St. Thomas, Vancouver has embarked on an ambitious renovation project to increase accessibility to their buildings, build a new commercial grade kitchen, replace the current washrooms and build new accessible versions, and improve the overall usefulness of their facilities to serve the needs of the parish and the community groups that use the space. The total cost of the project is \$937,000. Projected revenues currently total \$643,000, which includes an impressive \$563,000 in donations and pledges from the parish.

The Parish of St. Thomas requested a grant from the diocese and Management, Finance and Property Committee recommended a grant of \$50,000 (which was subsequently

reduced to \$25,000 as that seemed the more consistent grant amount awarded for parish renovation projects). Also, a loan of \$200,000 was granted to the parish, the term to be five years at no interest and repayment details to be reviewed at five years, if not sooner. The funding is to be sourced from the Mission and Ministry Fund.

Council was also requested to recommend that Bishop Skelton approve St. Thomas’ Anglican Foundation Grant application of \$15,000. This would be one of three diocesan applications for the year 2018.

A full feature article about the St. Thomas Accessibility Project is printed on page 4 of this issue of *Topic*.

St. John the Divine, Maple Ridge

The Parish of St. John the Divine, Maple Ridge is renovating their rectory in anticipation of the arrival of their new vicar. The rectory has been in the rental market for a number of years and is in need of substantial renovations. The Management, Finance and Property Committee (MFP) reviewed the request for grant assistance of \$50,000 and passed a motion recommending Diocesan Council grant the parish \$25,000 and authorize a loan of \$25,000 with terms of no interest and no payments for five years with an annual review of this loan by the diocese. The loan and grant to be funded from the Mission and Ministry Fund. This diocesan funding matches the parish funding of \$50,000 for this project.

All three resolutions: the St. Thomas grant and loan request, the St. John the Divine grant and loan request, and the request for approval of St. Thomas’ Anglican Foundation application were included in an omnibus motion put forward by Chancellor, George Cadman, QC, ODNW, and were carried unanimously. ✚



LEFT In preparation for the financial presentation, Bishop Skelton facilitates a discussion about engagement. RIGHT Treasurer, Bob Hardy presents the Audited Financial Statements for 2017. PHOTOS Randy Murray



LEFT & RIGHT Members of Council on the north and south sides of the Conference Room in discussion groups. PHOTOS Randy Murray

Special Synod this Coming October 2018

CONTINUED FROM PAGE 2

at Synod in May 2017

- Allow for a smooth and efficient interim period between the resignation of the outgoing bishop and the Consecration of the incoming bishop

The proposed revisions will comprise the main agenda for the October 13 Synod. This will be the 118th Synod of the diocese of New Westminster.

As of this being published here for the first time in the May issue of *Topic*, annual parish vestry meetings have all been completed and lay Synod Delegates from each parish elected. Synod Delegates will receive email correspondence about the call to Synod and parishes will also receive documents in the mail.

The current membership of the Canon 2 Task group is: Stephen Muir (co-chair), Jennifer Dezell (co-chair), Peter Elliott (past chair), Ronald Harrison, Melanie Delva, Stephanie Shepherd and George Cadman (ex officio). ✚

THIS MONTH IN TOPIC HISTORY

From the Diocesan Archives

20 years • 1998 Vancouver hosts the Council of General Synod (CoGS) — the body responsible for decision-making in between triennial General Synod meetings

30 years • 1988 Church leaders press for the provincial and federal governments to entrench aboriginal self-government into the constitution..

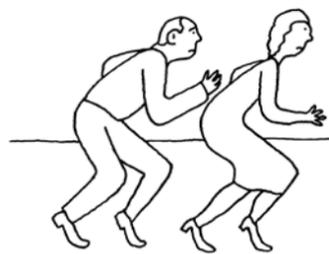
50 years • 1968 Camp Artaban reports welcoming over 1,000 campers a year to its summer camp programs..

THE CHURCH HALL

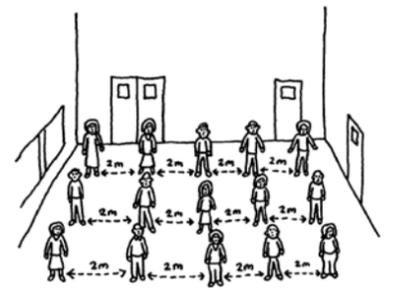
CONDITIONS OF HIRE



FILL IN THE PAPERWORK



ARRIVE AND LEAVE QUIETLY



DON'T CRAM TOO MANY PEOPLE IN



DON'T STICK ANYTHING ON THE WALLS

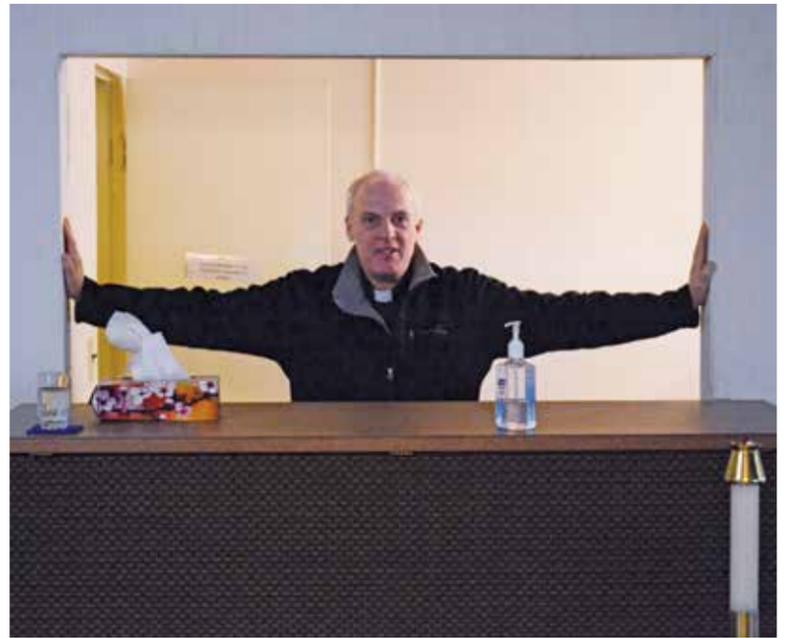


STACK THE CHAIRS AS YOU FOUND THEM



CLEAN EVERYTHING UP

Cartoonchurch.com



LEFT These stairs will be removed and the hallway enlarged behind the chancel en route to the entrance to the new elevator. MIDDLE Rev. Batten stands in the storeroom off the chancel where the elevator shaft will be located. RIGHT The space behind the organ in the chancel will be filled in. Although the organ is an appliance it will need to be moved and the future location is still under discussion. PHOTOS Randy Murray

Accessibility Project at St. Thomas'

A Conversation with Susan Chortyk, Treasurer, St. Thomas, Vancouver

St. Thomas' Anglican Church has been a stalwart member of southeast Vancouver's Collingwood neighbourhood for more than a century.

In recent years this faith community has become more involved in social justice ministry and also in looking for opportunities to connect with the neighbourhood. However, they don't just want to pay lip service, there is a sincere desire among the members of the parish to take action and one of the results is their accessibility project.

St. Thomas' treasurer, Susan Chortyk, ODNW who is also active in diocesan leadership was kind enough to take some time to answer questions and share with the diocese, St. Thomas' plans. The conversation with Susan took place in late January 2018 but it was decided that we would hold off on publishing the following interview until the request for a grant and a loan had been presented to Diocesan Council on March 21. The results are covered on page 3 of this issue of Topic. • Editor

Q. Please share with *Topic* readers a summary of the accessibility project. What were the principal reasons for making this a mission priority of the parish and when did the planning begin?

A. We want to do a major renovation to our 106-year-old building to make it wheelchair accessible. Currently, the church is accessible via a wheelchair ramp, but the upper and lower hall, which were built in the 1950s and are on different levels than the church, are not wheelchair accessible. Our washrooms, which are also not accessible, are located on the lower floor, making it impossible for anyone needing access to a washroom to attend church or any event at the parish.

Our parish has long understood the need to renovate to make the building accessible, and undertook a long study spanning several years to determine the best option. Included as part of that study was a close look at the bigger picture of why we would undertake such an expensive project. How would it help us live out our mission and ministry?

The initial feasibility study was funded by seed money from a parishioner. It was determined that the only viable option was to install an internal lift that could access all three levels of the buildings. To install accessible washrooms, we need to reconfigure a significant portion of the lower hall, do remediation work to remove asbestos tiles from the entire lower hall and remove lead paint in the lower hall, rip up the kitchen floor to install new plumbing needed for the washrooms, upgrade the electrical system and install new sewer connections. As part of the project, (since the floors and kitchen are being ripped up) it was decided that upgrades to the kitchen and lower hall should also be made as these facilities are over 60 years old and were going to require upgrading if we were to fulfill our mission.

Q. Did this emerge from a ministry plan?

A. The short answer is "yes."

Now for the long answer. As part of the study period we undertook before deciding to commit to this project, we spent time focussing on why we believed this project was important to undertake (or if, indeed it was). We reached the conclusion that we are a small but vital congregation that believes it is important that there be an Anglican

CONTINUED ON PAGE 5



On the wall area, behind and to the left of where Rev. Batten is standing will be the elevator doors on the main level. PHOTO Randy Murray



Rev. Batten indicates where the lower floor elevator doors will be located. PHOTO Randy Murray



LEFT The two washrooms on the lower floor will be removed and new accessible washrooms will be built with the required number of fixtures for a building of this capacity. RIGHT The storage capability will be greatly improved particularly after a major clean up. Currently, items like parking signs are stored in the choir library. PHOTOS Randy Murray



LEFT The kitchen will be demolished and a new and expanded commercial grade kitchen constructed. RIGHT The kitchen will expand out into the west side of the parish hall from where the fridge is visible to where Rev. Batten is standing. PHOTOS Randy Murray

CONTINUED FROM PAGE 4

presence in our community, to not only provide an opportunity for Anglican worship, but more importantly to work with others in our community to serve those in our neighbourhood. This is so important to us that we all contributed to a parish prayer that was consolidated and written for us by the Rev. Margaret Marquardt, our interim priest at the time. We say this prayer every Sunday because it reflects our mission:

“Life-giving God, you have given us hope and steadfastness in our life as a parish. You have instilled generosity and compassion within us and among us. Encourage us to hold fast to this within our parish, and fill us with vision and courage, as we seek to be more deeply connected with our wider community and our neighbourhood. Inspire us with your justice and peace through Christ Jesus. Amen.”

In addition to the time and energy that many in our congregation devote to causes connected with serving our community, we recognize that although we are relatively small in number, we do have an amazing resource in the form of our building that we can continue to offer to the whole neighbourhood and work in partnership with others who are also seeking to serve the community.

We currently do offer our building for use, free of charge, to several groups. In addition to hosting Boy Scout and Girl Guide troops, we also provide meeting/rehearsal space to the Kwhlii Gibaygum Nisga’a dance group and the Burundian Community Association, whose mandate is to support immigrants and refugees from that country. The building does present challenges even to these groups, as there are at least two people with mobility issues in these groups.

We currently work with a local elementary school to provide resources to enable the teachers to provide basic necessities such as breakfast foods, clothing and basic hygiene items to immigrant families, hampers to needy families at the school at Christmas and most recently, funds for a portable sound system to be used in the event of an emergency such as an earthquake. Several members of our congregation work with the students of an elementary school twice a year to produce greeting cards for residents of local care homes.

We work closely with two local Neighbourhood Houses. We are involved in hosting and leading a program called *English Conversation Circles* sponsored by one of the Neighbourhood Houses that provides an opportunity for those in our community for whom English is a second language, to meet and enjoy fellowship and conversation. This group meets in our hall and is facilitated by two members of our

congregation. Our project during Lent 2017, was to raise funds and provide supplies for an after school program and community kitchen run by one of the Neighbourhood Houses that guides students from a local subsidized housing project to about making healthy snacks and teaches their parents how to prepare economical and healthy meals.

We are currently working with the local neighbourhood business association to determine other ways we can work with others in our community.

We are also very active in the Metro Vancouver Alliance (MVA, www.metvanalliance.org).

It is this desire to continue to be more deeply connected to our wider community that framed the scope of our accessibility project.

Q. Has the parish entered into a memorandum of understanding (MOU) or a contract with building and renovation firm?

A. Yes, we have chosen the Artisan Construction Group as our contractor. We have also been working closely through this process with the Diamond Architectural Group, who have assisted us with the permitting process and conducted the tender for us prior to hiring Artisan.

Q. Who do you see as beneficiaries of the project?

A. We expect the project to benefit community groups who provide services to our neighbourhood. We can provide accessible meeting space and the ability to run programs out of the church that might otherwise not take place because of lack of suitable or affordable space. We can also provide space for meetings of the Metro Vancouver Alliance (MVA), which our parish supports. We have been limited in our ability to do so because of the accessibility needs of some members.

We also expect that a side benefit will be that some of our former parishioners who can no longer attend church because of their need for an accessible meeting space and washrooms will once again be able to return to worshipping within our parish. We are also aware of many who live in local seniors’ housing where we conduct worship services monthly who would like to attend Sunday worship at the church if it was accessible.

Q. What is the budget and how will the parish go about raising the money?

A. When we initially looked at the project, we thought the cost was going to be in the range of \$450,000, which seemed pretty overwhelming for a congregation with an average Sunday attendance of 56. However, our initial

capital campaign, coupled with some funds previously donated for accessibility and an operating surplus, brought in over \$456,000! When we finally received the bids for the project, we found out the cost was significantly higher. The estimated all-in cost for the project is now in the range of \$937,000. This is because of significant upgrades required to the electrical, plumbing and sewer systems; upgrades to new safety standards that didn’t apply 60 years ago when the hall was built; and some additional design features, such as looking at installing a commercial kitchen.

Despite the *sticker shock* when we received the quotes, Parish Council voted unanimously to proceed with the project. Parishioners have risen to the occasion, with many making additional pledges and contributions. To date, with pledges and monies previously on hand, we have over \$600,000 raised towards the project.

Q. What is the timeline?

A. We are hoping to start construction right after Easter 2018, with a targeted completion date of mid-August.

Q. What is the greatest anticipated challenge?

A. Other than finding a way to finance the remainder of the cost of the project, I anticipate the biggest challenge will be to maintain our sense of community as a parish while we are worshipping elsewhere. We are very fortunate to have our friends at First Lutheran Church welcome us to worship with them while we are out of our building.

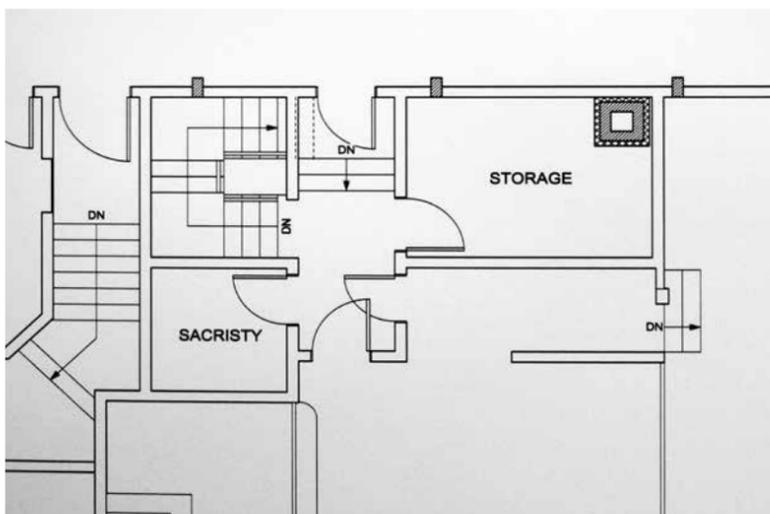
The other great challenge will be cleaning out and packing 60 years worth of stuff that has accumulated in the parish hall!

Q. Is there anything that you would like to add not covered by the preceding questions?

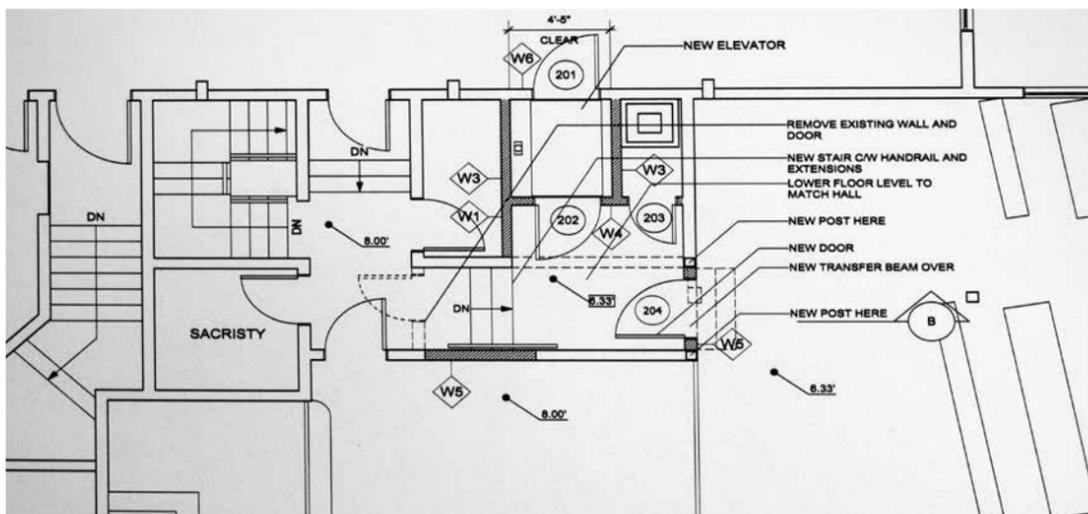
A. When we started this project, I reminded the congregation of a plaque that hangs on the wall of the church. It is dedicated to the founder of the parish, William Clark, and it says:

*Dedicated by grateful parishioners
“He kept the faith”*

That plaque is a reminder to all of us that we are following in the footsteps of thousands of faithful parishioners who came before us, and who persevered through all kinds of challenges to carry on ministry and worship in this parish. It is inspiring to know that we are part of this continuum and God is calling us today to continue to make a difference in our neighbourhood. ☩



Closeup of blueprint style diagram of the current space



Blueprint style diagram of what that space will contain after the renovations.

Salal + Cedar's Coleman Creek Conservation Project

ELIZABETH MATHERS

Deacon to both St. Clement's & Salal + Cedar

One of the many creeks that flow from the North Shore Mountains to the Salish Sea runs behind St. Clement's Church, Lynn Valley. The early settlers of the valley called it Coleman Creek.

Until a century and a half ago, the creek flowed through ancient rain forest; cathedral groves of Douglas Fir and Western Red Cedar sheltered understories of vine maples, salmonberries, ferns, mosses; eagles, ravens and songbirds nested in the branches. Salmon spawned, crayfish were plentiful, skunk cabbage grew in the shallows. The creek flowed freely, flooding its banks during snowmelt, dwindling to a trickle in summer drought, the wildlife adapting to the changing stream. Generation after generation of Coast Salish peoples harvested the bounty of the creek and its banks. We don't yet know if it had an Indigenous name, but we hope to find out, in order to honour its place in the Lower Mainland watershed, and the people who harvested salmon from its water and berries from its banks.

Then Lynn Valley was clear-cut; the forest giants were felled for lumber and hauled away. Debris choked the creek and smothered its vegetation; salmon were unable to swim upstream. As settlement increased, the valley was subdivided and sold off; the Musqueam, Squamish and Tsleil-Waututh people were confined to small reserves. As urbanization followed, density grew decade-by-decade, bringing concrete and blacktop, runoff and emissions. Culverts and channels confined the creek, pollutants seeped into it, invasive introduced plant species such as brambles, ivy, and laurel took hold on its banks and proliferated.

The congregation of St. Clement's has been active in environmental restoration of the creek and its riparian (riverbanks) area over the past few years. They have done some planting of native species, and there is an appreciation of the character of the creek and an interest in restoring its



The Rev. Elizabeth Mathers. PHOTO Laurel Dykstra

habitat. Salal + Cedar has hosted several creek side community education events involving children, youth and adults.

Last year, Salal + Cedar successfully applied for a grant to the Public Conservation Assistance Fund, which provides small grants to organizations and individuals in BC who have a conservation project in mind but need financial help to make it happen. The grant is making it possible to engage in restoring the creek habitat in several stages. We have begun by taking out the invasive plants and replanting with native species sourced from local sup-

pliers; we have planned a pollinator garden that will attract beneficial insects and enhance plant diversity; next year we will develop a plan for a rain garden to manage runoff and filter pollutants from the church parking lot, which abuts the creek. We hope to create planting zones that will keep human foot traffic along and across the creek away from nesting and spawning areas.

In our planning, we have had the professional expertise of Jesse Wildeman, conservation biologist, A Rocha Canada, and the Rev. Ron Berezan, deacon at St. David & St. Paul, Powell River and initiator of the Sycamore Commons permaculture project. To date over one hundred volunteer hours have gone into the project.

The objectives of restoring the creek habitat come under several headings. Environmentally, it is hoped to increase the biodiversity of the site and encourage fish and wildlife to return by increasing suitable habitat. Educationally, there will be opportunities for hands-on learning experiences, which will encourage environmental engagement among all age ranges: parishioners, teens at camp, guides and preschooler families who use the hall and students from the school across the road. The social possibilities include making and building connections within the neighbourhood.

Salal + Cedar Watershed Discipleship Ministry is one of two recipients of 2018–2019 *care + share* funding, the diocesan flow through funding initiative. For more information about *care + share* and opportunities to give financial support please read the poster on page 7 of this issue of *Topic* or visit the *care + share* module on the diocesan website at www.vancouver.anglican.ca/diocesan-ministries/careshare.

Youth and young adults who would like to apply to Salal + Cedar's Sacred Earth Camp in August please email salalandcedar@vancouver.anglican.ca. ✦

CONTINUE ON PAGE 7

August — Sacred Earth Camp Does a Species Exploration

PHOTOS Devin Gillan & Laurel Dykstra



Salal + Cedar's Coleman Creek Conservation Project

CONTINUED FROM PAGE 6

August — Sacred Earth Camp Does a Species Exploration



October — Nature Author Fiona Cohen Leads a Stream Biology Exploration for Families
PHOTOS Laurel Dykstra

care  share

As part of the mission and ministry of the Diocese of New Westminster our shared diocesan outreach program *care + share* was established following a resolution at Synod 2011. The ministries included in *care + share* have submitted proposals to the Mission and Ministry Development Committee (MMD), and once their proposals have been approved by that body a resolution is presented to Synod and Synod votes on whether or not to accept the recommended ministries as *care + share* recipients for a two year period.

Ministries included in *care + share* do not receive “funding,” instead they receive voluntary contributions made by parishes and individual Anglicans, sent to the Synod Office which forwards funds several times a year to the *care + share* ministry groups.

Donations given by individuals and parishes to *care + share* go 100% to the groups we support. The overhead for fundraising and administration for *care + share* is included in the regular Diocesan Budget, and not taken from donations.

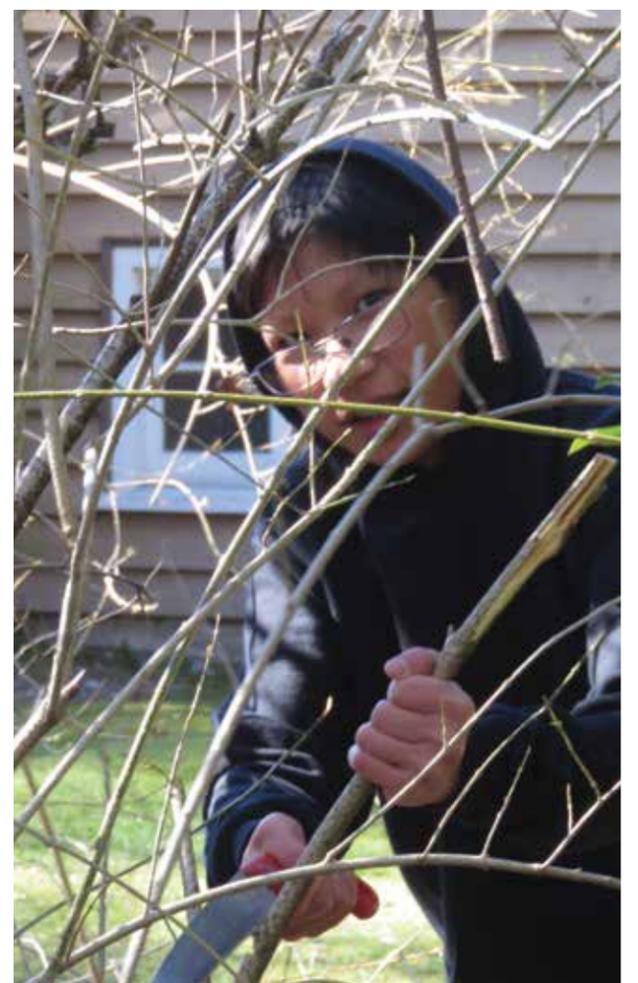
Donations may be directed to both ministries or to individual societies in any combination or amount. You may give to *care + share* via your parish stewardship program or as an individual. Together we as a diocese decide which ministries to support with voluntary dollars. New recipients of *care + share* contributions as of January 1, 2018 and continuing through until December 31, 2019 are:

The Westside Anglicans Neighbourhood Ministry – Mobile Care Unit
Salal + Cedar Watershed Discipleship

Please prayerfully consider your support of *care + share* and give generously.

To make a gift, please email rtaylor@vancouver.anglican.ca or telephone 604.684.6306, ext. 220.

An initiative of the  Bishop's Fund for Local Mission



More photos on page 8...

Salal + Cedar's Coleman Creek Conservation Project

CONTINUED FROM PAGE 7

October — Nature Author Fiona Cohen Leads a Stream Biology Exploration for Families



March — Salal + Cedar & St. Clement's Parishioners Remove Invasive & Introduced Plant Species

PHOTOS Laurel Dykstra (6 photos)

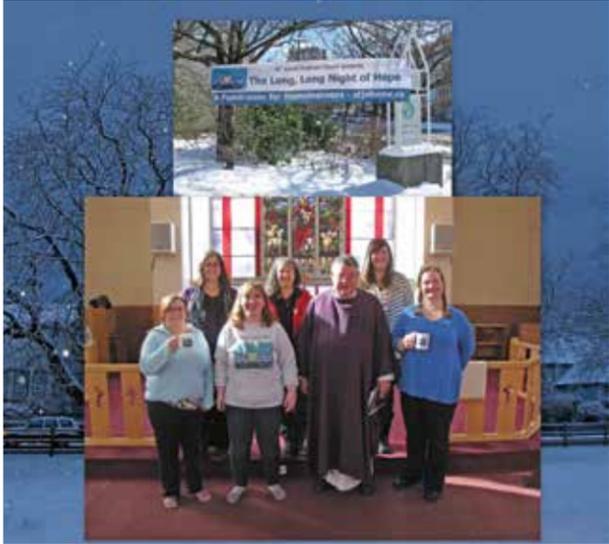


The Homeless are not Hopeless

DONNA LAWRENCE

Long, Long Night of Hope organizer; St. John the Evangelist, North Vancouver

The second annual *Long, Long Night of Hope* (LLNoH) took place on February 24, a chilly winter night when a dozen brave participants slept in their cars or on the floor of St.



A montage featuring a photo of the organizers of the event. MONTAGE Margaret Ellis

*“Thanks to
the Long, Long Night of Hope 2018,
there is Hope!”*



St. John's Choir Director, Christie Smith gets cozy on the sanctuary carpet under the piano. PHOTO Donna Lawrence



The *Long, Long Night of Hope* participants, members of St. John's and St. Catherine's. PHOTO Donna Lawrence



Hannah Han, community relations liaison for the Lookout Society, North Vancouver; the Honourable Bowinn Ma, MLA for North Vancouver, Lonsdale; and Paul Harmon representing the Lookout Society North Shore Housing Centre. PHOTO Donna Lawrence

John's, North Vancouver. They were there to raise awareness for the homelessness crisis in our community. Along the journey, those participants—many of them from the parishes of St. John's and St. Catherine's, Capilano—raised well over \$17,000 for The Lookout Housing and Health Society of North Vancouver.

Homelessness is growing steadily, and many Canadians have opted to live in their vehicles as an alternative to either high housing rates or overcrowded shelters. The parish of St. John's positioned in downtown North Vancouver and just a kilometre away from the shelter knew they had to do something to help. In February 2017, the *Long, Long Night of Hope* was launched, with just seven participants. Using social media and emails to friends and family, those seven volunteers raised over \$10,600 for the Lookout Society.

“It was important for us to reach outside the walls of the church to raise the money, to involve the entire community instead of just our parish,” said coordinator Donna Lawrence.

Their peer-to-peer campaign allowed for each participant to set up their own fundraising page, set their own targets, and share their own journey with friends and family. Donations poured in from all over the world, not just the North Shore.

Encouraged by the initial success, St. John's ramped up their efforts in the second year. From investing in LLNoH

signage around the church, to sending out press releases and doing interviews, to recruiting North Vancouver/Lonsdale MLA Bowinn Ma as a participant, the campaign doubled its efforts and almost doubled the 2017 total.

“Having Bowinn Ma join us was a true gift! She actually spoke to the BC Legislature about the *Long, Long Night of Hope*, and asked everyone there to support her!” exclaimed Lawrence. “We have some amazing, tireless volunteers who truly gave of their hearts to raise money to help the homeless!”

Thanks to the funds raised by committed participants and generous donors, The Lookout Housing and Health Society of North Vancouver will be able to invest in long-term solutions to aid families in crisis.

The LLNoH team at St. John's is already looking to 2019, and beyond, with hopes of the fundraising campaign growing bigger and better. “From the very beginning we thought this could easily grow beyond our deanery (the North Vancouver Region). We would love to see other parishes and other deaneries matching up with their local shelters to raise money through their own *Long, Long Night of Hope* campaign. We would be happy to help them get started!”

Follow along with the *Long, Long Night of Hope* on Facebook at www.facebook.com/longlongnightofhope or send your inquiries to LongLongNightofHope@gmail.com. ✦

**INSIDE OUT
CHURCH**
BURNABY MOUNTAIN SECONDARY
8800 EASTLAKE DRIVE
Saturday May 26th
8am - 4pm
Lunch & Refreshments included

GUEST SPEAKER: LILLIAN DANIEL

LILLIAN DANIEL IS A PREACHER, TEACHER AND WRITER IN IOWA. HER BOOK, "TIRED OF APOLOGIZING FOR A CHURCH I DON'T BELONG TO" IS GENERATING INTERNATIONAL CONVERSATION ABOUT THE CHANGING RELIGIOUS LANDSCAPE. IT CONTINUES THE THEME OF HER 2015 BOOK WHEN "SPIRITUAL BUT NOT RELIGIOUS" IS NOT ENOUGH ABOUT THE GROWING NUMBER OF PEOPLE WHO CLAIM "NONE" AS THEIR RELIGIOUS PREFERENCE.

Diocese of New Westminster
ANGELICAN CHURCH OF CANADA

COST \$20



LEFT Bishop Skelton paused prior to beginning the Opening Worship. MIDDLE Long time diocesan stewardship educator and mentor, Tony Sauder of St. Catherine's, Port Coquitlam introduced the first keynote speaker, the Rev. Lucy Price. RIGHT The Rev. Lucy Price. PHOTOS Randy Murray

Telling God's Story in Your Parish

RANDY MURRAY

Communications Officer & Topic Editor

Thanks to presentations by three skilled speakers: the Rev. Lucy Price, the Ven. Alan Perry and Susan Graham Walker, *Telling God's Story in Your Parish* was a very successful day dedicated to learning about how we can use our parish vision to create our parish story, and the financial story of the parish through narrative budgeting, and — also — how to recruit and build a stewardship team that can plan and execute an annual stewardship program.

Approximately 100 participants gathered at the Synod Offices of the diocese of New Westminster on Saturday, March 17, primarily in parish groups. However, there were those attending on their own, representing their parishes and a number of registrants from out of town including Richard Felton from the Episcopal Church, the Ven. Geoff Woodcroft from the diocese of Rupert's Land and the Ven. Terry Leer from the diocese of Athabasca.

Bishop Skelton led Opening Worship and asked the plenary to consider two questions as the day moved forward:

1. What new things are you being called to embrace today?
2. Where are you experiencing God, the Holy Spirit, the Comforter, prodding you into action and challenging you?

The first speaker of the day was associate curate at St. James, Vancouver, the Rev. Lucy Price. Prior to ordination to the transitional diaconate in 2016, and her priesting in 2017, Rev. Price worked in the world of corporate recruitment. She is also a very talented and accomplished artist and designer. Early in her presentation she displayed a Power-Point slide projection of a quote from Rachel Gilett of *Fast Company* (*Fast Company* is a monthly American business magazine published in print and online that focuses on technology, business, and design) which really set the tone:

"If you want someone to remember your message — in a presentation, an article, or a report — TELL THEM A STORY."

In an energetic, fast-paced presentation containing a major audience interactive component, Rev. Price provided information about what needs to be present in a "story" and what approaches help to construct compelling stories. She gave examples of "story" and what makes "story" different from "description." Once she had laid the basic groundwork for how to construct a story based on a parish's vision she introduced *Storytelling Speed Dating*. There were three components:

- Take turns sharing the story of the first time you went to your current parish in three minutes then switch speaker/listener roles
- Take turns sharing a story about when something went badly in your parish in three minutes then switch speaker/listener
- Take turns sharing a story about something that went brilliantly at your parish then switch speaker/listener

The energized plenary were extremely eager to report back on what they had experienced during *Storytelling Speed Dating*.

As well as providing excellent examples of how to create parish stories, Rev. Lucy Price presented a clear and concise model of a parish communications strategy including a basic overview of a sound, well thought-out website and she offered some social media advice.

After lunch catered by the unofficial Official Caterer of the diocese of New Westminster, Bette Geddes and

CONTINUED ON PAGE 11



Participants engage in some enthusiastic *Storytelling Speed Dating*. PHOTO Randy Murray



LEFT *Storytelling Speed Dating*. RIGHT Richard Felton of Episcopal Church Stewardship speaking with the Ven. Geoff Woodcroft, rector of St. Paul's, Fort Garry in the diocese of Rupert's Land. Many apologies for not getting a photo of our visitor from Winnipeg's face. PHOTOS Randy Murray



LEFT Some folks chose to spend the lunch break outside in the beautiful late winter sun. RIGHT Executive Archdeacon of the diocese of Edmonton, the Ven. Alan Perry gave a very detailed but easy to understand presentation on creating a narrative budget. PHOTOS Randy Murray

We Too Have an Electoral College!

DOUGLAS MACADAMS, QC, ODNW

The Anglican Provincial Synod of British Columbia serving the Ecclesiastical Province of British Columbia & Yukon

In December 2016, the 538 members of the United States Electoral College determined who would be the new President and Vice-President. On May 12, 2018, the 24 members of another Electoral College will determine who will serve as the new Archbishop and Metropolitan for the Ecclesiastical Province of British Columbia and Yukon in our Anglican Church of Canada. As a member of that Electoral College, I ask your prayers for all members, and especially for those members who are diocesan bishops and who step up to offer their names for this special ministry.

The Most Rev. John Privett, who was elected as Archbishop and Metropolitan on September 25, 2009, and re-elected for a second seven year term on September 16, 2016, went to Wales in 2017, for a period of discernment. Since returning he has announced his resignation as Archbishop and Metropolitan effective April 30, 2018 and as Bishop of Kootenay effective May 31, 2018. He will be much missed in both capacities.

To elect a successor, our Electoral College will meet by telephone conference call on Saturday, May 12 at 9 am, and will vote electronically in successive rounds of voting until one of the six diocesan bishops of the province receives a majority of votes. Most of the 24 members have practiced voting electronically in an amusing, some might say silly, mock vote. The Incredible Hulk was among the unsuccessful candidates. Presumably most members will vote from their home computers, though mobile tech-savvy members with up to date cell phones may well vote from their favourite coffee shop or while out for a walk.

Bishops Robertson, Privett, Andrews, Skelton, McMenamie and Lehmann are the diocesan bishops of the six dioceses (this includes The Territory of the People formerly the Anglican Parishes of the Central Interior) of our ecclesiastical province. Having just resigned, Archbishop Privett is unlikely to consent to allow his name to go forward as a candidate. Bishop Andrews has indicated she similarly is unlikely to consent given intentions to retire relatively



The Ecclesiastical Province of BC & Yukon
Anglican Church of Canada



Douglas MacAdams, QC, ODNW. PHOTO Bishop Melissa Skelton

soon. Bishops who in April have concluded they should consent to being a candidate are being invited to prepare a brief profile to be circulated to their fellow members of the Electoral College. But all bishops are potentially candidates

until the end of the meeting on Saturday, May 12.

So, who are these 24 members of the Electoral College? They are the six bishops, the five officers of Provincial Synod (Prolocutor, Chancellor, Registrar, Treasurer and Secretary) and the 13 others who are members of the Provincial Executive Council. See www.provbcyanglican.ca/provincial-executive-council for the full list.

And when elected, what will be the ministry of the new Archbishop and Metropolitan? The primary ministry of the new Archbishop and Metropolitan will be to continue as diocesan bishop in his or her diocese. Beyond that ongoing diocesan ministry, providing pastoral care to the bishops of the ecclesiastical province is at the heart of the added archiepiscopal ministry. Fostering unity and harmony within the ecclesiastical province is another. And in conjunction with the other three provincial archbishops and metropolitans, assisting the Primate is an important function.

Within the province the Archbishop and Metropolitan participates in diocesan electoral synods and is the chief consecrator of new bishops. There are some ongoing administrative tasks including presiding at the triennial meetings of Provincial Synod (next to meet in September 2018 at Sorrento) and at meetings, mostly by telephone conference, of the provincial executive committee and the provincial executive council. The other routine demands are generally not extensive given that Provincial Synod has a relatively modest budget (about \$130,000 annually) and does not have extensive programmes. But that said: the Archbishop and Metropolitan, like an emergency first responder, could be called on to assist if difficulties arise in the church within our ecclesiastical province.

I conclude by repeating my request: until the end of the May 12 meeting, please include in your prayers all members of the Electoral College and especially those members who are the diocesan bishops who allow their names to go forward for election to ministry as our next Archbishop and Metropolitan. ✦

Telling God's Story in Your Parish

CONTINUED FROM PAGE 10

Associates, the Executive Archdeacon of the diocese of Edmonton, the Ven. Alan Perry gave a very detailed but easy to understand presentation aptly titled, *Letting Money Talk*. Archdeacon Perry has worked in many small parishes and

has created many narrative budgets. He used examples of narrative budgets and worked through the process of how to create a narrative budget from establishing the best possible list of line items, moving them into a spreadsheet and

then into narrative text with graphics (pie charts) to create another form of financial storytelling. He commented several times that this kind of storytelling is far more of a "left brain" exercise than the kind of storytelling described in Rev. Price's morning plenary presentation. He focused on the fact that narrative budgets are all about the "why" not the "what."

After a break, the plenary welcomed the third keynote speaker, Susan Graham Walker. Susan is on the staff of both the United Church of Canada and the Anglican Church of Canada in the area of congregational giving and generosity. Susan has created the *Giving our Thanks and Praise* program for the Anglican Church of Canada and has created many stewardship teams. She has a well-deserved reputation for being one of the best people available in the Church to speak about building stewardship teams.

As with a number of stewardship educators in North America, Susan is not a big fan of the word "stewardship." She said "stewardship and discipleship are difficult when they are divorced from Faith... When we see stewardship as a transaction and not as a component of our relationship with our faith and community, then there is a problem... It needs to be about what the money does, not where it goes." Susan recommended some names to replace "Stewardship Committee" such as, "Giving Team" and "Generous Living Group." She strongly stressed the importance of:

1. Giving and Discipleship
2. Health and Vitality
3. Mission and Purpose

And she included some other groups of threes that are the pillars of successful Giving Teams:

Giving • Gratitude • Generosity
Inspire • Invite • Thank

The PowerPoint presentations and other printed material associated with the day will be made available on the Stewardship and Gift Development module of the diocesan website online at www.vancouver.anglican.ca/parish-development/stewardship-gift-development.

Overall, the day was considered a great success and many thanks were offered to retired Synod Staffer, Glen Mitchell for organizing the event. ✦



Archdeacon Perry offers some instructions on spreadsheets. PHOTO Randy Murray



And from spreadsheets — pie charts are born. PHOTO Randy Murray



LEFT & RIGHT Susan Graham Walker addresses the plenary during the second afternoon session. Susan is on the staff of both the United Church of Canada and the Anglican Church of Canada in the areas of congregational giving and generosity. PHOTOS Randy Murray



The altar for morning worship set up with objects from creation and a green stole. PHOTO Caitlin Reilley Beck



Emily Scott introduces the Neighbourhood Mapping exercise. PHOTO Caitlin Reilley Beck



LEFT Emily smiles during the panel discussion. RIGHT Rob Crosby-Shearer shares the story of The Abbey Church in Victoria during a panel discussion. PHOTOS Caitlin Reilley Beck

Learning Party with the Rev Church Planting & Innovative Ministries

CAITLIN REILLEY BECK
St. Augustine's, Marpole

March 10, 2018, saw the arrival of beautiful, spring weather in Vancouver. In the bright sunshine, a group of 40 people gathered for worship in the courtyard between St. John's, Shaughnessy and the Synod Offices at 1410 Nanton Avenue. Participants were invited to remove their shoes and socks to be able to connect directly with the land, but unfortunately, the temperature of the ground meant that only a brave few dared walk barefoot on the dewy morning grass. The morning worship, led by the Rev. Laurel Dykstra, gathering priest for Salal + Cedar Watershed Discipleship Ministry, began a daylong Learning Party exploring church planting and developing new and innovative ministries.

The Rev. Emily Scott, a Lutheran pastor now living in Baltimore and the founding pastor of St. Lydia's Dinner Church in Brooklyn, New York, was the main facilitator for the day which also included a panel of people from the diocese of New Westminster and the diocese of BC all who have begun new church communities over the past five years. The ecumenical group of participants heard stories about the joys and challenges of starting new ministries from: St. Lydia's Dinner Church; Salal + Cedar Watershed Discipleship Ministry; St. Brigid's at Christ Church Cathedral; St.

Hildegard's Sanctuary at St. Faith's; and The Abbey in Victoria.

There were two panel discussions during which we heard from each of these new ministries. The first panel invited each person to share why they began their ministry and a bit of its story so far. A common thread through the stories was that the founding leaders felt a strong sense of vocation to ministry in the church, but more specifically, they felt called to do ministry differently from the parish model, which is most common in their denominations today. While they expressed how lucky they felt to be able to pursue these different ministerial incarnations, they also acknowledged that this could be a lonely endeavour when there are few new church plants in any given area at once. It is important to have the support of colleagues, friends, family and the hierarchy of the church itself in order to make these new ministries viable.

The second discussion invited each panelist to share the greatest challenges that they had each faced getting things off the ground. One of the common challenges they named was the experience of being asked to demonstrate the sustainability, in particular the long-term financial sustainability, of their ministries too soon. This led some to feel as though denominations were



Learning Party participants listening to the panel presentation. PHOTO Caitlin Reilley Beck



Small group discussions. PHOTO Caitlin Reilley Beck



LEFT During a plenary discussion.



The Rev. Laurel Dykstra leads opening worship in the style of Salal + Cedar Watershed Discipleship Ministry. PHOTO Caitlin Reilley Beck



Listening to a reading during opening worship. PHOTO Caitlin Reilley Beck



Connecting with earth, sky and creation as we listen for the Word of God during opening worship. PHOTO Caitlin Reilley Beck

erend Emily Scott

pulling the rug out from under them before these new ministries really had a chance to take root and grow.

As a part of the day, participants were also given tools to aid them in the development of their own new ministries. The afternoon began with a neighbourhood mapping exercise. Newsprint and markers were distributed, and participants busied themselves with the work of drawing the neighbourhood, either geographical or metaphorical, where they were considering developing new ministries. The maps included businesses, community centres, types of housing, demographic information as well as physical features of the land—all of which were considered in terms of their effect on the local community and what they are hungering for. Maps of neighbourhoods in East Vancouver, North Vancouver, Langley and Marpole, among many others, were sketched and then discussed in small group conversations.

Rev. Scott finished her teaching by encouraging the participants to keep pushing the boundaries of where we are doing God's work, even in the midst of challenges, by sharing the following quote from the Rev. Dr. Susan Tjornehoj:

"The prophet Isaiah shouts, 'Enlarge your tent...

lengthen your cords and strengthen your stakes.' This God, who knows no borders, invites a community to stretch out, lengthen, strengthen... Anyone who has ever camped out in a tent, knows that, unless there is tension, a tent will collapse... This is what it means to be a faithful missional community: to live in tension, always stretching and being stretched, enlarging the tent."

Near the end of the day there was an announcement from Bishop Melissa Skelton and Director of Mission and Ministry Development, the Rev. Tellison Glover that there will soon be even more support in the diocese of New Westminster for those seeking to develop new ministries. This support will come in the form of the new *Missional Learning Cohort* that will gather four times per year to share stories and learn new skills for developing new ministry. In addition, the Bishop announced that she would be developing a capital campaign to raise funds specifically for new ministries in the diocese. Bishop Skelton did not announce a dollar amount or time frame but was clear that her hope was that this fund would be able to provide these ministries with longer term funding, giving them more of a chance to grow and develop before being tasked with proving their long-term financial sustainability. ✠



Mark and Sandra remember their baptism while singing *The River* by Coco Love Alcorn, sung as a protest song at anti-pipeline protests. PHOTO Caitlin Reilley Beck



on, the Rev. Lucy Price flashes a smile. MIDDLE Andrew Stephens-Rennie speaks about his study of church planting. RIGHT Melanie Calabrigo leads singing and actions used at St. Hildegard's Sanctuary during the closing prayers for the day. PHOTOS Caitlin Reilley Beck



Volunteers in the kitchen working with Christ Church Cathedral's Hospitality and Food Coordinator, Alberto Jaramillo. PHOTO Sarah LLOYD

“There is a new energy among us. Having gone through this process, Maundy Café participants love that we are serving better food, and the team is eager to learn new things. The Cathedral community has adopted the Maundy Café with more volunteer time, donations of needed items, and an overall awareness of trying to break down the barriers we set out in the new food philosophy.”

Kate Walker (parishioner and Maundy Café team leader) reflecting on the effects of the changes on the volunteer team she leads:



Hospitality and Food Coordinator, Alberto Jaramillo. PHOTO Sarah LLOYD

“Our intent was to get away from the soup kitchen concept and create a place of hospitality and connection for one and all. But more than that, it's to undermine the typical power dynamics at play in charity food programs—including our own.”

The Very Reverend Peter Elliott, dean and rector made these points in an interview for *Vancouver Foundation Magazine*

Love in Action

The Maundy Café at Christ Church Cathedral

ANDREW STEPHENS-RENNIE

Director for Ministry Innovation, Christ Church Cathedral

One oppressively rainy Wednesday in mid-October I wandered down the hall to the Cathedral's Park Room for lunch. Leaving the darkness of my office behind, I heard the distinctive hubbub of excited activity, the ring of lively conversation, and a piano playing a familiar tune.

Crossing the threshold into the Park Room, I gazed out the windows framing Park Place's waterfalls as I was greeted by a friendly—yet unfamiliar—smile. I thought I knew most of the Maundy Café's volunteers, but that day I met someone new. His name was Ravi, he told me, and while in town for work, he also wanted to find a place to volunteer and learn about Canadian approaches to social inclusion.

Somehow he stumbled upon the Cathedral, and in conversation with the Rev. Ross Bliss, the Cathedral's associate curate, he offered to spend a few hours greeting and orienting folks at our door. He who had just been welcomed at the Cathedral's *Open Doors* was now standing there, offering a wide welcome, greeting other guests, and directing all guests—regardless of why they had come—to a free seat at a table.

Within a few brief minutes of sitting down, one of the Maundy Café volunteers wandered over to ask my preferences. Moments later, they returned with a warming bowl of soup, a fresh salad, bread, and butter. I shared my table with two other guests, one recognizing me from the last time I'd visited—at a Saturday brunch earlier in the year.

“You have some kids, right? How are they doing?” he warmly asked.

It had been a crazy few weeks in my parenting world, but I was able to share with him some of the amazing things my boys are up to. I felt welcomed, respected, and able to share some of my story. His questions were genuine, and put me at ease.

I told him that my elder son is passionate about trucks and choral music. “A weird combination,” he observed. Somehow that conversation ended up with the two of us imagining what a future combining construction vehicles and this love of song might look like for my son. While our conversation often veered towards the reality of the pouring rain, life close to the street, and the difficulty of getting decent customer service from a cable provider, I was surprised at how often that same conversation bent towards hope.

A LONG FAITHFULNESS IN THE SAME DIRECTION

For decades, the Cathedral has used food as an opportunity to minister to those in need. From the Vancouver Food Bank's beginnings at the Cathedral in the 1980s to the emergence of the Sandwich and later Maundy Projects in the 1990s and early 2000s, this community understands the importance of food to nourish hungry bodies.

More recently, the Cathedral's staff and Maundy Café leaders have begun to reflect on how the way in which we share food with one another affects the extent to which we are able to nourish the whole person. It's important to nourish hungry bodies, but what of hungry hearts? What about the whole person? It's hard enough in this city, at this time in history, for everyone to have their basic needs met. But what about the need to experience beauty, imagination, art, and connection? That's where the Cathedral comes in.

The changes made to the Cathedral's food programs over the last year and a half, instituted in response to our guests, and in consultation with the Maundy Café's leaders and volunteers have all kept this last point in mind. We have come to the belief, and responded in clear action to the acknowledgment that the way we share food with one another matters.

This recognition has led to noticeable changes, including longer service times, more choice, and a move to one of the most beautiful rooms in the building. This year, we shuttered the sandwich window at the Burrard Street entrance in favour of moving all service to the Park Room. This move has only improved the atmosphere. We continue to work incrementally towards creating an atmosphere in which folks may arrive as guests, but over time become part of a care-filled community.

DIGNITY FOR ALL

How we share food matters. Even more important are the reasons why we share food: why we share food at all, and why we share food in the way we do. It's one thing to change what we do and how we do it. It's another to know why the approach had to change.

At the core of the philosophical changes are two main themes: *dignity* and *social inclusion*. For years, the Cathedral has been at the forefront of acknowledging the dignity

of those who society (including the church) has pushed to the margins. As I've had occasion to speak with many parishioners, it's become clear to me that we carry pride in being one of the first parishes in the Anglican Church of Canada to ordain women. We have similarly been at the forefront of not just including, but embracing members of the LGBTQ/2S communities into the Cathedral's common life.

The question that arose for many involved in the Maundy Café was simply this:

Why would a church at the forefront of trailblazing, barrier-breaking social inclusion operate its food programs from a position of arms-length charity?

The answer was just as simple: we can no longer operate in such a way. Rather, we must do what we can to bring the Cathedral's approach to food more in line with its mission, vision, and values. The way we share food, and the reasons why we do it ought to be rooted in the same theology and practice that have prompted the Cathedral to develop its embrace of other communities society has pushed to the margins. This is the context out of which the Cathedral has developed its food philosophy—a philosophy that will continue to shape the ways in which we share food at the Cathedral—whether at the Maundy Café, a committee meeting, or a community celebration.

The next time you're downtown, consider joining the Cathedral's Maundy Café for a meal. No matter who you are, you are welcome. ✦

CONTINUED ON PAGE 15

“By going through the visioning process and hiring Alberto (the Food & Hospitality Coordinator) we are now able to serve food that is fresher and more nutritious, make better use of our budget, and are learning new skills and recipes that have challenged us, and brought us together to share food with everyone who now comes to the Maundy Café.”

Kate Walker (parishioner and Maundy Café team leader) reflecting on the effects of the changes on the volunteer team she leads:



Volunteers in the kitchen. PHOTO Sarah LLOYD

A Life Being Well Lived

CORY MCCRAIG
St. Cuthbert, Delta

At St. Cuthbert's Church we like to celebrate special occasions and on February 4, 2018, it was a very special occasion. Our dear parishioner Hazel Percy turned 90. She was born on February 4, 1928. Can you imagine the changes she has seen?

Hazel was born in Selkirk, Manitoba and grew up in the homestead of Clandeboye. She lived through the depression of the 1930s but she said she really didn't notice it, as the way everyone lived at that time was the norm. She said that living through World War II was scary, for it felt like the forces of the countries Canada was fighting might invade from the east and also from the west. When she finished high school, she took her nursing training at the Salvation Army General Hospital in Winnipeg and at the age of 21 became a registered nurse. Not long after that, Hazel married and proceeded to raise four children. At the age of 34 her husband died, and she was left to raise the children on her own. But God was looking out for her and four years later she met and married her second husband who loved her and her children.

Following her second marriage the family moved to Delta and Hazel became a member of St. Helen's Church in Surrey (St. Cuthbert's did not exist then). Hazel's second husband died in motor vehicle accident in 1972. Two years later she remarried and the newlyweds moved to Hope and then Kamloops where she worked as a bookkeeper for her husband's business. They were later divorced, and Hazel moved back to Delta, where she started to attend St. Cuthbert's. Presently she is kept very busy with her family, including her five grandchildren and her four



Hazel Percy cuts the cake. PHOTO Submitted

great-grandchildren.

During Hazel's time at St. Cuthbert's she has been a very active member. Through the years she has been instrumental in the growth of her church. She was involved in establishing the *Friday Morning Mother's Fellowship*, the *Fellowship of the Least Coin*, *Mother's Union* and *Anglican Church Women (ACW)*. Hazel took on setting up the new kitchen after the church received a grant to update that facility. She was a member of the building committee during the planning and construction of the current church buildings and participated in doing a demographic market survey to establish the needs in the parish. Following the construction of the church she set up the sacristy in the new space. Currently she is the keeper of the plants, and the coffee supply maintenance person, and she is an active member of the altar guild and the ACW. She is 90 going on 65.

In 2015, Hazel fell and broke both her kneecaps, but did this slow her down? No!!! She just keeps on going.

Hazel's faith is simple; it is a faith of acceptance. Until Hazel's first husband died she had not known real hardship in her life but after his death from colon cancer God sent people to be there for her, to say and do the things that needed saying and doing. This has continued to be the case during the death of her daughter in 2003, and the other trials that have come across her path. She said she is forever blessed with the love that surrounds her from her church family and would never have gotten through those trials without them and their prayers.

We salute you Hazel. Happy Birthday! ✠

Love in Action

CONTINUED FROM PAGE 14

Editors Note: *The preceding piece was originally published in Contact (Volume 48, Issue 3, Winter 2017), Christ Church Cathedral's quarterly magazine. Since that time there have been some new developments and some new information about the ministry that Andrew Stephens-Rennie shared, they are as follows:*

- The Cathedral received a grant from the Vancouver Foundation to play a role in systems change within the faith-based food movement. We are doing this by planning workshops, partnering with other churches and civil-society organizations, and exploring ways to harness the energy of food programs that many churches and other faith-based organizations have for social inclusion and connection.
- The Maundy Café currently has 91 volunteers. Volunteers come from the parish, from other churches, and from the community at large. At the end of 2017, we had approximately 60 volunteers in the ministry, but we were stretched well beyond capacity to be able to both serve food and to spend time in conversation with the guests. After a three week volunteer drive in January, the Maundy Café added another 30 volunteers. With this capacity increase, we are now able to better sustain the five day per week sit-down meal program, as well as staff a Fresh Fruit and Veggies Market during the Greater Vancouver Food Bank's Community Food Hub. We are able to sell fresh fruit and vegetables to Food Bank members at 80% of wholesale cost to help them access additional fresh, nutritious food in addition to the staples served up at the Food Hub.
- We are currently building more capacity to engage guests, volunteers and staff in conversations about beauty and meaning. This is our way of living into the second point of the Cathedral's Food Philosophy (developed in 2017), which states, "Food provides far more than nutrition. It is a vehicle for connection, and an engine for social inclusion, and has the opportunity to address deeper needs such as meaning, beauty, and hope." ✠

"We did research to determine ways we could further diminish social isolation and break down the barriers amongst all who come to the table."

The Very Reverend Peter Elliott, dean and rector made these points in an interview for *Vancouver Foundation Magazine*

"We encourage our volunteers to sit down with our guests, to share food, and chat with them, breaking down the distinction between server and served."

The Very Reverend Peter Elliott, dean and rector made these points in an interview for *Vancouver Foundation Magazine*



Volunteers in the kitchen working with Christ Church Cathedral's Hospitality and Food Coordinator, Alberto Jaramillo. PHOTO Sarah LLOYD

A Philosophy of Food

Christ Church Cathedral uses food to nourish its communities in ways that cultivate connection, holistic health, and community resiliency by honouring the agency, creativity, dignity, intellect, and worth of all who come to the table.

- Food is at the core of who we are and what we do. Our philosophy of food is rooted in the biblical traditions of Sabbath, Shalom, and Eucharist, and expressed in the Five Marks of Mission of the Anglican Communion.
- Growing and sharing food cultivates essential attitudes of abundance and hospitality, of mutuality and resilience, of thankfulness and celebration. Food roots us in the land and in community. Food connects us across generations, cultures, and socio-economic divides.
- Food provides far more than nutrition. It is a vehicle for connection, and an engine for social inclusion, and has the opportunity to address deeper needs such as meaning, beauty, and hope.
- All members of our community have a right to food based on the Universal Declaration of Human Rights, which states: "food security exists when all people, at all times, have physical and economic access to sufficient, safe, nutritious food to meet their dietary needs and food preferences for an active and healthy life." ✠

Clergy Day

Deepening Spiritual Life

RANDY MURRAY (WITH FILES FROM STEPHEN MUIR AND STEPHEN ROWE)

Communications Officer & Topic Editor

Fifty clergy of the diocese of New Westminster attended the Clergy Day on Spirituality and the Sacrament of Reconciliation that took place in the Conference Room at the Synod Office on Thursday, March 15, 2018.

There was a full program of: presentations by distinguished guests, Q&A, small group discussions, and a rousing birthday celebration for the Rev. Neil Gray, currently rector of Holy Trinity, White Rock. Having reached a milestone birthday, Rev. Gray will be retiring at the end of April 2018. Originally from England, he will continue to live in the area. Rev. Gray has been a priest of our diocese for over 30 years.

Following Lenten Morning Prayer, Executive Archdeacon of the diocese, the Ven. Douglas Fenton gave a brief overview of the day and asked for a list of questions that the plenary would like to address, the questions ranged from: "How to help parishioners deepen their spiritual practice," to "Integrating spiritual practice with social justice action," to "How can we support each other in our desire to deepen spiritual life?"

The first speaker was the Rt. Rev. John Hannen, retired bishop of the diocese of Caledonia. Bishop Hannen spoke about his own formation for ministry and shared an event from his younger days when as a young priest just out of seminary and visiting a church camp in the Northern Interior of BC he met an older man. He assumed that this man might be a caretaker or maintenance person connected



LEFT The Rev. Dr. Bill Crockett. MIDDLE The Rev. Canon Kevin Hunt. RIGHT The Reverends Janice Lowell, Liz Hamel and Melanie Calabrigo involved in small group discussions after the Opening Worship. PHOTOS Randy Murray

to the camp. In their initial conversation he experienced a deep caring emanating from this stranger, the man radiated love. As it turned out, the young Rev. Hannen was meeting his bishop, the Rt. Rev. Eric Munn, Bishop of Caledonia (1959–1968) for the first time. As this powerful experience took place very early in his ministry it shaped his approach and fortified his belief "that when people see us, they should see something of Christ in us."

The next speaker was Br. Curtis Alquist, an Anglican monk from the Society of St. John the Evangelist (SSJE) in Cambridge, Massachusetts. The original plan was to have Br.

Curtis visit the conference via Skype, however it was impossible to establish a connection likely due to the inclement weather hitting the East Coast of the United States at that time. A connection was made via Archdeacon Fenton's cell phone and with the help of a wireless microphone Br. Curtis was audible to the plenary. Br. Curtis spoke about the role of spiritual direction (spiritual direction being one-on-one conversations with someone wise that are meant to be helpful in terms of deepening our spiritual lives) in the deepening of spiritual life. He encouraged a holistic

CONTINUED ON PAGE 17

News from PWRDF & the Diocesan Unit Preparing to Celebrate 60 Years of Outreach

PETER GOODWIN, ODNW

Chair, Diocesan PWRDF Unit; St. James'

The Primate's World Relief and Development Fund (PWRDF) and the diocesan unit say thank you to all individuals and parishes who donated to and undertook collective fund raising efforts for items in the 2017 World of Gifts guide. In our diocese, as part of the *Reign of Christ Sunday* initiative by the diocesan unit, parishes were encouraged to make use of the guide. Across the country \$403,000 has been raised so far. Goats were the number one seller, with 2,640 *billies* and *nannies* being purchased for the *All Mothers and Children Count* program, with its 6:1 matching of funds by Global Affairs Canada. The Anglican Parish in Heart's Content, Newfoundland organized a *Walk for Goats* and raised approximately \$4,000, enough for 132 goats. These gifts of livestock have the power to improve a family's health by providing nutrition and a source of income. Funds donated for approximately 13,000 kilograms of seed will enable farmers in Tanzania, Burundi, Rwanda, and Mozambique to diversify their crops and provide better nutrition to their families. Fundraising for *bore wells* (wells drilled by machine and relatively small in diameter) in Tanzania was a popular item for parishes. As a result, more women and girls will not have to spend hours each day fetching water and girls can attend school instead. Gifts in support of refugees and former refugees around the world in countries such as Egypt, Guatemala, and Kenya at the Kakuma Refugee Camp are impacting people's lives. Items may continue to be purchased year round from the guide under resources on the PWRDF website or by calling 1.866.308.7973.

Further thanks to donors in the diocese for more than \$5,000, which was raised last September in support of the *Ride for Refuge* from which funds were given to empower women through the PWRDF partner organization in Pemba, Mozambique with its microfinancing program. The 2018 Ride for Refuge will be held on Saturday, September 29.

PWRDF continues its joint fundraising initiative with the Canadian Foodgrains Bank (CFGFB) in celebration of ten years of membership with CFGFB and the 35th anniversary of CFGFB whose objective is to work toward ending world hunger. All donations are matched on a 4:1 basis by Global Affairs Canada. PWRDF's work with CFGFB is currently centred in South Sudan in regions facing severe food insecurity due to armed conflict that has hampered food production and increased food prices. The project is providing approximately 1,500 households or 9,000 people with monthly food baskets of sorghum, beans, vegetable oil, and salt. Priority is being given to households with malnourished children, lactating or pregnant women, and households headed by children, a physically disabled parent,



LEFT The McClary's Stockyard Auction in Abbotsford. RIGHT The author (on the right) is seen here with Tami Duff, CFGB resource assistant for Western Canada, and James Kornelsen, CFGB Public Engagement Coordinator. PHOTOS Submitted

a single mother, widow or elderly person. The total budget is \$375,000. PWRDF looks to expand its engagement with and equity in the CFGFB and to increase the number of Grow Hope projects it supports in Canada which link parishes to farmers, some from their own congregations, who receive funding for their production from the parishes then pass on sales revenue to CFGFB.

During Lent 2018, the diocesan unit encouraged parishes to support the joint PWRDF and CFGFB fundraising initiative. In consultation with CFGFB staff and the Rev. Cathy Campbell, PWRDF representative on the Board of CFGFB, and a former member of our diocese, the unit is currently exploring diverse means by which parishes may offer their support to increase PWRDF's equity in CFGFB. On March 15, as chair of the unit, I attended the annual *Make a Difference Sale* for CFGFB held at the McClary's Stockyard in Abbotsford. This event in our diocese raises the most funds for CFGFB in BC and last year \$208,000 was forthcoming which was matched on a 4:1 basis by Global Affairs Canada. The event is organized by the local farming community but with items coming from across the province. An amazing array of donated items mostly farm and food production related are auctioned off along with cattle for milk and meat production

As of this writing in mid-March, *The Milleraires Big Band* is planning a fundraising concert in support of the CFGFB at St. Catherine, North Vancouver. Last year, the same orchestra under the organization of band member and parishioner Tony Dodd gave a benefit concert in support of purchasing solar suitcases for medical clinics in Mozambique. People wishing to make a donation to

PWRDF's equity in CFGFB are urged to contact PWRDF.

While celebrating ten years of membership in the CFGFB, PWRDF is looking forward to marking its own 60th anniversary beginning later this year with reference to the coal mining disaster in October 1958, in Springhill NS. Anglicans response to the disaster led to the formation of the Primate's World Relief and Development Fund at General Synod in June 1959.

The diocesan unit looks forward to marking and celebrating the anniversary in the diocese of New Westminster and is inviting readers' suggestions for doing this. The unit is also inviting new membership for the unit as we look for new creative and imaginative ideas preparing for the 60th anniversary. Additional members will assist our efforts to reach out more to parishes and parish representatives and to further support them in their efforts to share the good news stories of our church's faith through PWRDF inspired by its vision for a "truly just, healthy, and peaceful world." The unit is also seeking to establish closer links with PWRDF's partner ecumenical organizations such as the CFGFB and Kairos and their local representatives and committees. We are currently blessed to have the support of Jessica Steele as a PWRDF Youth Council member in our diocese who assists especially with engaging younger members in the work of PWRDF and its youth focused component, *Just Generation*.

If you would be interested in joining the diocesan unit in our efforts or for further information related to this article or regarding PWRDF and the diocesan unit please contact Peter Goodwin, chair of the unit at 604.929.6143 or at goodmac22@gmail.com. ✦

High Mass for the Feast of Corpus Christi at St. James'

KEVIN HUNT

Rector, St. James, Regional Dean of Burrard

High Mass for the Feast of Corpus Christi with outdoor Procession of the Blessed Sacrament will be celebrated at St. James', Vancouver, at 6:30 pm on Thursday, May 31, 2018. Bishop Skelton will be the preacher.

Since the mid-13th century the Thursday after Trinity Sunday has been observed in the west as a day of thanksgiving for the gift of the Blessed Sacrament in the life of the church. This observance has been restored to the Calendar of many Churches of the Anglican Communion, including our own, in the liturgical renewal of the last century. Known often by its shortened Latin name, Corpus Christi, it is the Feast of the Body and Blood of Christ. Of course we give thanks for the Institution of Holy Communion in Holy Week, on Maundy Thursday. Then, though, we are caught up in the solemn events of the Lord's Passion, with the washing of the feet, the watch in the garden, and the betrayal of Jesus set before us in the context of the Last Supper.

Corpus Christi gives us the opportunity to focus our thanksgiving on the sacramental presence of Christ in the life of the church, how we are joined together as the Body of Christ by our feeding on the Bread of Life and drinking from Christ the Vine, how we draw our life and strength from him, how we receive here the pledge and foretaste of the banquet of heaven.

Remember Jesus' words:

"Very truly, I tell you, unless you eat of the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up at the day; for my flesh is true food, and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever." (John 6: 53 – 58)

A traditional part of the celebration has been a Procession of the Blessed Sacrament, clergy and people together taking the consecrated host (in what is called a *Monstrance*, from the Latin *to show*, see photograph) with them into the neighbourhood. This witnesses to the presence of Christ in the sacrament, of course, but its intent is more than that: it is a procession of witness to Christ present in the midst of God's people, to Christ present in God's creation, and to Christ's love for all.

This year St. James', together with the diocese of New Westminster Chapter of the Society of Catholic Priests, extends a warm invitation to people from across the diocese to join with our Bishop in this celebration and act of witness. ✠

The St. James' monstrance — also known as an *ostensory* — is a receptacle in which the consecrated Host is displayed for veneration. PHOTO Lucy Price



Clergy Day

CONTINUED FROM PAGE 16

approach to spiritual direction by suggesting that when seeking a spiritual director the focus should be on finding someone whom is trustworthy, a respected source of wisdom who can facilitate a deeper relationship with God. Br. Curtis said, "Spiritual direction is concerned with exploring and answering this question: What is the invitation from God in what has happened or what is happening in our lives? What is the invitation from God in every experience, whether joyful or painful?"

After the lunch break (which included the cutting and serving of Rev. Gray's birthday cake), the speaker was a priest of the diocese and retired Vancouver School of Theology (VST) professor (among many other academic achievements), the Rev. Dr. Bill Crockett. A renowned church historian, Dr. Crockett presented a historic overview on the sacrament of reconciliation and the different ways that the Church has practiced that sacrament (Unction — Healing, Confession, Reconciliation) from its origins in the 3rd century through to the Reformation and up to the present day. In the 3rd century, Confession first occurred as a public act of admitting to grave sins before the community, followed by excommunication and then reconciliation. In those early times this was available only once. Bishops would reconcile penitents on Maundy Thursday in time for Easter Eucharist. By the 6th century monastic practice focused on penance, Confession became a private act and the person hearing the Confession would not necessarily be a priest. Dr. Crockett pointed out that in the Book of Common Prayer, Confession was listed as one of the five sacraments in the 39 Articles of Religion. He also made substantial reference to the effect of Vatican II on the Anglican version of the practice of Confession. Vatican II moved the emphasis from penitence to reconciliation, through the act of Confession the penitent becomes reconciled to God and the Church. Sacramental Confession is a liturgical action because our actions affect God and our brothers and sisters in the Church. He concluded his presentation with an overview of the sacrament in our current time period and asked the question, "What is its place in parish life today?"

The final speaker was the Rev. Canon Kevin Hunt, rector of St. James'. In his engaging, occasionally humorous but direct and to-the-point presentation he offered some practical instruction on the current use of the sacrament. He encouraged the clergy present to use the practice regularly and to offer assurance and confidentiality in giving and receiving absolution, as clergy come to the sacrament

as fellow sinners. He advised the group to prepare for confession by setting aside a half hour, pray for grace and amendment of life. Avoid asking too many questions but on an ad hoc basis consider that counsel and advice may be offered and also be prepared to offer penance as requested.

A Q&A followed the fourth presentation, participated in by Bishop Skelton, Dr. Crockett and Canon Hunt; a

plenary discussion, and some information sharing led by Bishop Skelton.

The March 15 Clergy Day was the final Clergy Day on the current roster, however there are a number of conferences and retreats scheduled for the clergy of our diocese beginning in the season of Easter and continuing through Pentecost. ✠



LEFT The Reverends Brian Vickers and Alain-Michel Rocheleau with Bishop John Hannen. RIGHT The Rev. Neil Gray says a few words before cutting the cake. PHOTOS Paul Richards



LEFT The Reverends Vivian Seegers and Clarence Li. RIGHT The Ven. Stephen Muir and the Rev. Stephen Rowe. PHOTOS Randy Murray



DIOCESAN SCHOOL FOR PARISH DEVELOPMENT



Registration is now open for the Week-long Program

The Week-long Program will return to the Vancouver School of Theology with accommodation in Walter Gage Tower at the University of BC. The 2018 dates for this program are June 10–16.

Tuition is \$800 for participants from our diocese. Lay participants can apply for bursaries of up to half of the tuition costs.

The 2019 Weekend Program dates will be circulated as they become available.

Visit the school's pages on the diocesan website at www.vancouver.anglican.ca/parish-development/school-for-parish-development for current program, registration and contact information.



Diocese of New Westminster
ANGLICAN CHURCH OF CANADA

• St. David's, Tsawwassen Marks Lunar New Year •

SUBMISSION Elizabeth Murray, ODNW

The traditional bright-red holiday decorations of Lunar New Year introduced congregants of St. David's, Tsawwassen to the first parish event held in recognition of one of the world's major celebrations.

Claire Forster, Claudia Niu, and Jenifer Zhu (newly arrived at St. David's) organized and coordinated a Lunar New Year luncheon on February 18 to welcome the surrounding community to a microcosm version of an event that is likewise known as the Spring Festival. "It was also an excuse to learn how to make and eat Chinese dumplings," quipped Claire Forster.

While the luncheon featured a demonstration of making *Jiaozi* (crescent-shaped dough filled with minced meat and finely chopped vegetables), it took many more hands to help Claudia and Jenifer cook some 400 dumplings that came steaming hot to the buffet table. Also, Jenifer's mom,

Xiaocong Wu, contributed a variety of appetizers to a menu that included salads, plus two types of bean soup.

Juliana Marks transformed the parish hall with decorations appropriate to the occasion, accenting the colour red—much loved by the Chinese and other Asian cultures in general, for it represents happiness and good fortune.

This year's Lunar New Year celebration of the Yang Earth Dog began February 16 and ended March 2, while the Solar New Year began February 4. One is based on the earth's movement around the sun (solar) and the other is linked to phases of the moon (lunar).

Several families new to the area were invited guests who came to the luncheon with the greetings and multiple blessings of their culture. ☩



LEFT Elinor Attalla tries her hand at making dumplings at St. David's Lunar New Year Luncheon. RIGHT The Buffet table, Juliana Marks and Betty Smith on the left side. PHOTOS Elizabeth Murray

• Youth Music Collaboration at St. Stephen's, West Vancouver •

SUBMISSION Annabelle Paetsch



Dr. Paetsch with her piano students. PHOTO Jonathan Lloyd

Despite a major late February storm that dumped 24 cm of snow in West Vancouver, about 150 people gathered at St. Stephen's Anglican Church the evening of Saturday, February 24, 2018, for what turned out to be a thrilling evening of music by local young musicians. Under the leadership of St. Stephen's Minister of Music, Dr. Annabelle Paetsch, a collaboration between the church and the established West Vancouver Youth Band Society (WVYB) had been developing over the past months, culminating in a concert entitled *Lift!* which featured the WVYB Concert and Symphonic String orchestras along with selected piano students of Dr. Paetsch.

Everyone, including the orchestra's conductor Nicholas Urquhart, was energized by the sound of 30+ young musicians in the intimate yet spacious acoustic of St. Stephen's, ideally suited to repertoire for chamber orchestra.

The program was richly varied and included repertoire for orchestra alone, for piano solo, and piano with orchestra.

In addition, Albinoni's famous *Adagio for Organ and Strings* featured Paetsch at the Casavant organ, further strengthening the collaboration. The highlight of the concert was its finale, where student pianists Andi Xiong, Jess Muir and Anthony Wang were featured as soloists with the orchestra.

Mozart's early *Concerto in G, KV 107*, was given elegant and refined treatment by Xiong; Muir displayed strength and virtuosity in the contemporary *Dragon Slayer*; and Wang (age 13) concluded the concert with a powerful and authoritative rendition of Grieg's *Piano Concerto in A minor*. Needless to say, a standing ovation followed, representing not only appreciation for the performances but also for the concept of young musicians coming together to collaborate, guided by their music directors in church and community.

All funds raised were donated to the *Kelty Dennehy Mental Health Centre*, a local charity that supports mental health among youth and young adults on the North Shore. ☩

• Holy Trinity Cathedral Development Project •

In early March the now outgoing rector of Holy Trinity Cathedral, the Rev. Dale Yardy asked the Executive Archdeacon, the Ven. Douglas Fenton to let the diocese know that their building project has moved another step forward. New Westminster's City Council passed the following motion on Monday, February 19: "That Council direct staff to process the proposed application as outlined in the report to the Land Use and Planning Committee (LUPC) on January 29, 2018."

This will allow the next phase of the project to begin with public consultations and to work with the City of New Westminster and their consultants to design both the Tower and the seismic upgrade on the Cathedral.

This exciting project has been in the works since 2010 and has had a history of coming up against a few barriers; it is great to hear such good news.

Construction is not projected to begin until Winter 2020. ☩

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

Please email Randy Murray at rmurray@vancouver.anglican.ca.

All contributions are appreciated • Editor

Deadline for *Topic* Submissions

July 20 for the September issue

& August 19 for the October issue

AROUND THE DIOCESE



Cameron's debut as a solo piper. PHOTO Submitted

• Senior's Moment Lunch for St. Patrick's Day •
 On March 16, seniors gathered in the parish hall of St. Agnes' Anglican Church located in North Vancouver's Grand Boulevard neighbourhood for the St. Patrick's Day installment of the ongoing food outreach program the *Senior's Moment Lunch* for the community. On this absolutely beautiful sunny Friday, Bette Geddes, Deacon Lizz Lindsay and the Sharing Abundance food ministry team put on an Irish feast of: Beef and Guinness stew, boxty (Irish style potato pancakes), Irish style boiled cabbage and the always delicious Lazy Dasey Cake (although I'm not sure Lazy Dasey Cake is Irish or traditional).
 The festivities began with bagpipes. The piper, 12 year old Cameron O'Reilly, son of St. Agnes' parish administrator Laura O'Reilly made his solo-piping debut.
 Cameron was followed by the afternoon's featured entertainer, John Cronin, who performed a set list of favourites: *Sweet Rosie O'Grady*, *Galway Bay*, *The Unicorn* (with choreography), *When Irish Eyes are Smiling*, *If You're Irish Come Into the Parlour*, *Whiskey in the Jar*, *The Orange and the*



LEFT & RIGHT John Cronin performs a set list of favourites. PHOTO Randy Murray



Green, and many more. The captivating Mr. Cronin motivated the folks to join in which they were happy to do. John Cronin is one of the founding members of the legendary Vancouver based Irish Showband, *Killarney*. John, his family and bandmates immigrated to Canada in 1981. This was the third time that he has performed at the annual luncheon and the Ven. Stephen Muir, rector of St. Agnes' assured the audience that he will be back as a highlight of the 2019 *Senior's Moment Lunch* for St. Patrick's Day. ✠



Singing along is encouraged. PHOTO Randy Murray



Wearing the St. Patrick's Day colours. PHOTO Randy Murray



Bette Geddes serving dessert. PHOTO Randy Murray



Lazy Dasey Cake. PHOTO Randy Murray

National Worship Conference

Responding to Disaster

Prayer, Song, Presence

July 16-19, 2018

Inn at Laurel Point, Victoria, BC

SPEAKER

Lizette Larson-Miller: Professor of Liturgy and Huron-Lawson Chair in Moral & Pastoral Theology exploring rites for use with the sick and dying, considerations of sacred space, popular religiosity and contemporary ritual issues.



MUSICIAN

Chad Fothergill: Organist, composer, writer and doctoral musicology student, researching the Lutheran Cantor tradition in both its Reformation-era and present-day contexts.



Register online by June 15 \$450

www.nationalworshipconference.org



There is Something We Can Do

• Three Birthdays &...CAKE! •

March 2018 Staff Meeting



The March 7 monthly meeting of the Synod Staff was a very happy event, as there were three March birthdays to celebrate and a full cohort of staff present.

The birthdays celebrated were: Missioner for Parish Development, Tasha Carrothers; Bishop Melissa Skelton; and Assistant to the Bishop and Executive Archdeacon, Bill Siksay. Bishop Skelton—who as many in the diocese know is adept at cake cutting—did the honours.

It was great to have all staff members present to share information about current work and upcoming projects. Bishop Skelton updated the staff on her current and future activities and Executive Archdeacon, the Ven. Douglas Fenton, supplied the latest information on the May 26 diocesan mission conference, *Inside-Out Church*. ✠



AROUND THE DIOCESE

• Clergy News Around the Diocese •

It was announced on Sunday, March 11 that Bishop Skelton has appointed a new rector for St. Mary's, Kerrisdale. The new rector who begins her ministry June 1, 2018 is the Rev. Lindsay Hills. Rev. Hills shared the following information about herself with the parish:

"I was born and raised in California, in the heart of Silicon Valley. I attended Bryn Mawr College in Pennsylvania where I received my BA in Sociology with a concentration in Feminist and Gender Studies. It was here, during my senior year, that I found the Episcopal Church. Upon graduation I accepted a one year call to serve as the Assistant Chaplain for Episcopal Campus Ministry at Washington University in St. Louis, Missouri. After my term was completed, I returned to Pennsylvania where I formally discerned my call

to the priesthood and later attended Church Divinity School of the Pacific in Berkeley, California, where I was awarded a Master of Divinity in 2011. Before arriving at St. Mary's in June 2018, I served as the Associate Rector at The Episcopal Church of St. Matthew, in San Mateo, California for four and a half years. There I focused on fostering community especially among new families and middle school and high school youth. Before that, I served at All Saints Church, in Worcester, Massachusetts where my focus was on children, youth and families as well as outreach, and the LGBT community.

My wife and I have two boys, ages 2 and 21. My many hobbies include: knitting, crocheting, scrapbooking, bowling, and gardening."

Bishop Skelton will induct Rev. Hills during

a Celebration of a New Ministry Eucharist, on Wednesday, June 20 at 7 pm.

On March 19 it was announced that the Rev. Dale Yardy has resigned his appointment as Rector of Holy Trinity Cathedral (HTC), New Westminster with his last Sunday on Pentecost Sunday (May 20). Rev. Yardy has been selected as the next Senior Pastor of the Metropolitan Community Church in Sydney, Australia effective June 4. Prior to his incumbency at HTC, which began November 1, 2013, Rev. Yardy was rector of St. John's, Sardis.

It was announced on Palm Sunday, March 24 and later in the vicar's parish April 8, that Bishop Skelton has appointed the Rev. Laurel Dahill, vicar ½ time at St. John the Divine, Maple Ridge. Rev. Dahill

will begin her ministry at St. John's on July 1 and the Celebration of a New Ministry Eucharist will take place Wednesday, July 11.

The Rev. Ruth Monette will be inducted by Bishop Skelton as rector of St. Stephen the Martyr, Burnaby during a Celebration of a New Ministry Eucharist on Tuesday, May 1 at 7 pm. This induction will take place likely before this issue of *Topic* is delivered to homes and parishes. Full coverage of the liturgy will be available on the news pages of the diocesan website and in a future issue of *Topic*.

The Rev. Stuart Hallam will be inducted by Bishop Skelton as rector of St. Philip, Dunbar during a Celebration of a New Ministry Eucharist on Tuesday, May 22 at 7pm. ✠



LEFT TO RIGHT The Rev. Lindsay Hills. PHOTO Kimberly Fletcher Gendreau • The Rev. Dale Yardy. PHOTO Submitted • The Rev. Laurel Dahill. PHOTO Lisann Gurney • The Rev. Ruth Monette. PHOTO Wayne Chose • The Rev. Stuart Hallam. PHOTO Courtesy of Stuart Hallam

SUMMER 2018 TOPIC

Delivery of the Summer issue of *Topic* and the *Anglican Journal* will be delayed until the third week of June.

This is in order for diocesan communications to provide coverage of the May 26 Mission Conference, *Inside-Out Church* and the May 12 archiepiscopal election when the new Metropolitan of the Ecclesiastical Province of BC/Yukon will be chosen.

A PDF of the June issue will be posted online by June 7.

• An Episcopal Visit with Métis Elder, Rene Inkster •

Following her Palm Sunday episcopal visitation to St. John the Baptist, Sardis on March 25, 2018, Bishop Skelton remained in the Fraser Valley but travelled over to the north side of the Fraser to visit with Métis Elder and All Saints' Mission parishioner, Rene Inkster.

They met for tea at The Blackberry Kitchen (7494 Mary Street) located in Mission's Fraser River Heritage Park, the former site of the St. Mary's Residential School.

The two had a wonderful time getting to know one another and Elder Rene spoke with Bishop Skelton about the importance of including Métis and non-status Indigenous people in the whole discussion of Indigenous justice (along with status Indigenous and Inuit peoples). Both the Executive Archdeacon, the Ven. Douglas Fenton and Indigenous Justice Ministry coordinator, Jerry Adams are making plans to more intentionally include Métis, Inuit and non-status Indigenous peoples in diocesan Indigenous Justice Ministry advocacy and programs. ✠

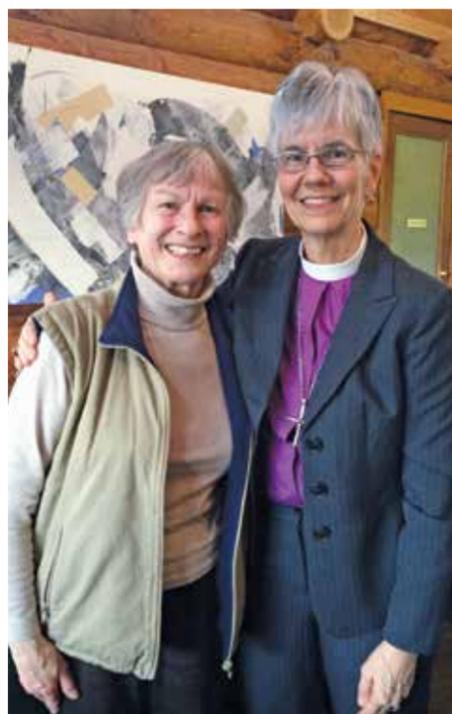


PHOTO Courtesy of Bishop Melissa Skelton

• The Penny Pot Tea •

The Canadian Friends of the Calcutta Cathedral Relief Service (CCRS) and Founding Director, Sheila Johnston are very much looking forward to their annual fundraiser, *The Penny Pot Tea*. The 2018 version will take place at Holy Trinity, White Rock with special guests, the Bishop of the diocese of Kolkata, North India (elected 2008) the Rt. Rev. Ashoke Biswar and CCRS's Executive Director, Mr. Rig David on Saturday, May 12 at 2 pm. Bishop Biswar will attend the principal celebration of the Eucharist on Sunday, May 13. ✠

• Mission Conference •

Inside-Out Church

The 2018 diocesan Mission Conference titled *Inside-Out Church* is scheduled for all day on Saturday, May 26 from 8 am to 4 pm at Burnaby Mountain Secondary School (8800 East Lake Drive) in Burnaby.

A Conference Design Team has met regularly throughout the winter and spring of 2017–2018. They have assembled under the staff support guidance of Executive Archdeacon, the Ven. Douglas Fenton and consists of: Doug Ibbot, ODNW, St. James'; the Rev. Craig Tanksley, St. Mark, Ocean Park; Lauren Pinkney, St. Alban the Martyr, Burnaby; the Rev. Wilmer Toyoken, St. Michael's Multicultural, Kingsway; the Rev. Patrick Blaney, St. John the Evangelist, North Vancouver; and Kim Hodge, ODNW, St. George, Fort Langley.

Information about the keynote speaker, the Rev. Dr. Lillian Daniel has been printed in *Topic* numerous times and is available online at www.vancouver.anglican.ca/diocesan-ministries/inside-out-church-may-26-8am-4pm.

Dr. Daniel will open up the conversation: How do we "live into" who we are as disciples of Jesus? Why would our "good works" have to be in line with our spiritual practice and life in a religious community?

Registration and more information is available online at www.tinyurl.com/insideoutchurch.

See the poster on page 9 of this issue of *Topic*. ✠

• Thy Kingdom Come 2018 •

Parishes of the diocese of New Westminster are encouraged by Bishop Skelton to participate in *Thy Kingdom Come* on May 10–20, 2018.

Thy Kingdom Come is the Ascension to Pentecost worldwide Anglican prayer movement supported by the Archbishop of Canterbury, Justin Welby.

In 85 countries individuals, prayer groups and parishes will be praying two prayers: *Thy Kingdom Come* and *Come Holy Spirit*.

Please visit the website, www.thykingdomcome.global and urge your parish lay and ordained leaders to participate in *Thy Kingdom Come* this spring.

Visit the following video link on the worldwide web of Archbishop Justin Welby reflecting on the success of the 2017 version of *Thy Kingdom Come* at www.vimeo.com/221257778. ✠

• Jazz Vespers with Don Stewart •

The May 20 installment of *Worship and All That Jazz*, 4 pm at St. Stephen's, West Vancouver (885 22nd Street) will feature vocalist extraordinaire, Don Stewart. ✠



PHOTO Submitted

AROUND THE DIOCESE

• New! Mystery Worshippers •

SUBMISSION Tasha Carrothers

Ever wonder how a newcomer actually experiences your church? Every church I've worked with thinks of themselves as a friendly place, but it's hard to know what it's actually like for a visitor. Now you can find out, thanks to the Diocesan Consulting Group's new Mystery Worshipper program. Mystery Worshippers provide feedback on what it is like to find the church using the website, their impressions of the building, how they were greeted and welcomed, and how they felt about the worship. Parishes get a short written report and the Mystery Worshipper meets with parish council. Mystery Worshippers make a point of noting what's working as well as areas that can be improved. There is a fee for this service. Interested? Contact Tasha Carrothers, Missioner for Parish Development at tcarrothers@vancouver.anglican.ca or 604.684.6306, ext. 227. ✦



PHOTO Randy Murray

Here is an opportunity to volunteer at the St. Paul's labyrinth, a quiet contemplative space open weekday mornings from 8:30am to 9:30am, and weekend mornings from 10am to 12 noon. The volunteer sits quietly in the silent space, counts the number of labyrinth walkers and locks up at the end of the session.

This would fit a person who has a *mindfulness* meditation practice or who would like to sit in a quiet, beautiful and

• Do you live in the West End? Meditate? •

SUBMISSION James Duckett

peaceful space on a monthly or weekly basis. Orientation is provided.

The labyrinth is part of the church and is located near Jervis and Davie in Vancouver's West End. Please contact volunteer coordinator Georgie at ghutch_54@hotmail.com or phone 604.807.3648.

For more information about the St. Paul's labyrinth visit www.stpaulsanglican.bc.ca/site1/outreach-2/labyrinth. ✦



The greeting and guestbook area. PHOTO Sharon Connaughty



The St. Paul's labyrinth. PHOTO Sharon Connaughty

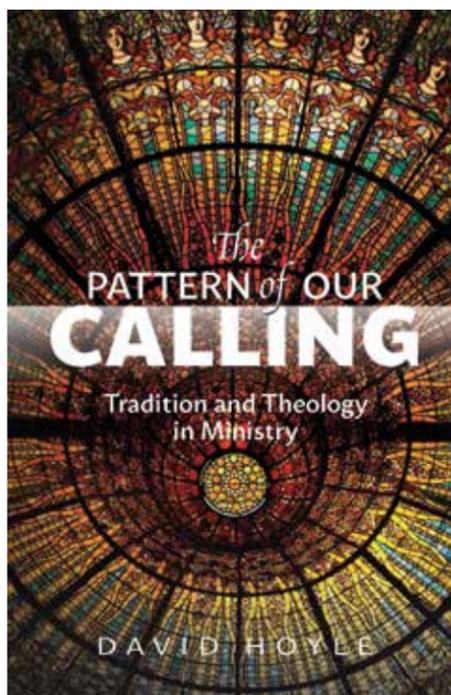
OPINION

Book Review

STEPHEN ROWE

Rector, The Anglican Parish of the Church of the Epiphany, Surrey

Over the last 30 years I have read more than my fair share of books about the nature of ordained ministry in the hopes



The Pattern of Our Calling

Tradition and Theology in Ministry

Written by David Hoyle, Dean of Bristol, UK
Published by SCM Press, November 2016

of finally working out what I am supposed to be doing. This is by far the best in terms of enabling clergy and laity in the Church of God to think more deeply about what ordained ministry might be. Hoyle writes both honestly about his own limitations but also gives many examples to deepen and strengthen our thinking on what ordained ministry might really be about. He also gives many excellent and learned insights on ministry from the earliest theologians, right up to the present.

As David Hoyle says in the Preface, his book is not a history of ministry or even an exhaustive survey of the books about ministry (though he has clearly read many); rather it is a contribution to the conversation about ministry.

At times one can feel disillusioned about the church and whether we are heading in the right direction. To be reminded that Michael Ramsey (no less) writes about this in 1936 is extraordinarily encouraging. For Ramsey we have to be clear that the church is here to represent Christ crucified and the compassion of Christ crucified. For the cross is where the theology of the Church has its meaning. The Church exists because Christ gave himself up for her; therefore the Church takes its identity from the death of Christ not from his life. At the same time says Hoyle, Ramsey knew that a vocation to

wear a crown of thorns would lead, through resurrection, to a crown of glory.

Hoyle reminds us that ministry is never something priests do alone; rather it belongs to the Church and it comes from Christ. Ordination isn't a choice clergy make or something to excel in, nor is it a test of their abilities or their public performance. Later in the book he quotes from Gregory of Nazianzus, saying that Christian faith is never solitary; priests live and proclaim the gospel of love by loving others and being loved. Clergy need to be cleansed before cleansing others, become wise before making others wise, become light before giving light.

Clergy are in danger of becoming too aware of one another, Hoyle suggests. When Peter (at the lakeside) asked about John he was losing focus. In the same way priests (and to a certain extent all of us) fail to comprehend what is expected of them because they become more interested in what is expected of someone else. We cannot have our eyes on Jesus if we are looking at someone else.

Another insight from the book comes from Robin Greenwood who reminds us of the hard reality that as well as love, respect and affection between leaders and members of the Church, there is also misunderstanding, competitive ambition, polarized desires

for the future of the Church, as well as jealousy, envy and even hostility. Hoyle goes on to quote Greenwood again saying that the greatest clues for a Church's identity lie in "a rich mixture of worship, order, spontaneity; wrestling with life of many boundaries; entering into creative, joyful power; weaving emotion with intellect; manifesting commitment to those on the edge of society and Church."

Priests are to be navigators, helping the community to discern a sense of direction. They are called to prayer, study, meditation and self-awareness. Their preaching must be based on their wrestling personally with sin and grace, and standing in the presence of God.

There is much more in this book that I have begun to mention; and I hope that might inspire you to read it, for you will not be disappointed. Even if you don't agree with everything contained therein, you will be better informed and be able to think much more widely of what ordained ministry is meant to be.

In short this is a first rate, extraordinary book that deserves to be widely studied. It is clearly the fruit of 30 years of sustained and deeply reflective ordained ministry. Hoyle is to be congratulated and thanked generously for this wonderfully inspiring examination of ordained ministry for the present day. ✦

International Women's Day & May Gutteridge

DOUGLAS P. WELBANKS

After seeing many influential women being recognized on March 8, 2018, particularly in British Columbia, I couldn't help think that May Gutteridge's name was missing.

You see, I had the profound experience of working with May Gutteridge from 1972–1975 in the Downtown Eastside of Vancouver as a social worker and saw first hand how a non-political figure transformed a community notorious for drug addiction, alcoholism, violence and homelessness by providing the deepest respect for the vulnerable in society and literally building care facilities and engaging governments from all levels into meaningful participation.

In a celebration of her life on May 14, 2011, affectionately entitled, *A Day In May for Mrs. G*, Former Vancouver Mayor and

"The impressive story of the tough British woman who was among the first to go the extra mile for the poor of the Downtown Eastside..."

Douglas Todd, the *Vancouver Sun*, 2011

Premier of BC, Mike Harcourt disclosed to the audience how elected officials and bureau chiefs locked their doors when they heard May Gutteridge was in the building. He said, "Harry Rankin would be upset to hear that May was at City Hall. 'What does she want this time?' he often complained."

We could see that Mike enjoyed his ruminations of this strong, courageous woman who could knock down the walls of disinterest and apathy, "always politely" and send shivers of fear through the halls of bureaucracy.

Mike told an amazing story about how May had pushed government for better and safer living conditions for the poor in the Downtown Eastside for years. One day in the early 1970s he witnessed the Commercial Hotel go up in flames from his storefront office that resulted in the tragic death of several people. In a matter of just a few weeks, the amendments she had

vigorously lobbied for were finally enacted.

May Gutteridge was one of the kindest, strongest and most courageous women I have ever met in my life. After watching her legacy fade through historical neglect, I wrote a short biographical story in 2011 to stamp her footprint of love indelibly on the historical record, and to say thank you for showing how powerful honesty and faith in people can be in the world of politics and government. ✦

"I was very moved by May's story. She always saw the whole person."

Dr. Carol Matisuicky, Former Executive Director of the BC Council for Families



May Gutteridge. PHOTO Courtesy of Douglas P. Welbanks

"You have witnessed with feeling and conviction how a strong and gentle woman became a voice for the voiceless, a champion for the vulnerable and the forgotten. The world needs May Gutteridge today."

Father Vincent Travers, author and friend,

Douglas P. Welbanks completed the third edition of his book *From Lost to Found—The May Gutteridge Story* in the fall of 2017 and he would like it to have as wide an audience as possible, so it is available online at <https://tinyurl.com/y9flxjup>.

"May was a formidable woman—not the kind of woman you would say no to and, why would you? Because her cause was so eminently worthwhile."

Former Premier Mike Harcourt, 2011

Wind & Fire

HERBERT O'DRISCOLL

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

Dear Aristos (Athens, Greece)

Greetings good friend; I write to share some interesting news from Jerusalem. You recall my telling you that I secured a post with an affluent Jewish family who had decided they wished a Greek tutor for their son John Mark. The boy—really almost a young man—is an excellent student.

The parents are very fine—gracious, cultured, pious. The father is a successful merchant and has travelled extensively. The Mistress of the house is a charming woman. I stay in a wing of their villa.

My real news is that the life of this house has been turned upside down by events here in Jerusalem. As you know, this country is always alive with religious ideas and movements. This time it's about a movement that began in the north of the country. On the surface its leader and his ideas seemed harmless, yet his call for changes in both personal and political life are now disturbing what is always a volatile society. All this continues in spite of his recent tragic death.

The concern in this house is that its Mistress has become linked with the movement. We have even had some gatherings of devotees of the rabbi Jesus here, gatherings that have not gone unnoticed by people in the area. The rabbi himself, by the way, was from the much more liberal north of the country. I suspect he was not a particularly sophisticated political animal in a very political jungle! Be that as it may, the fact is that this family is now deeply in crisis.

It seems the rabbi had come south to probe the support for his movement in Jerusalem. I hear his friends had watched helplessly as he clashed viciously with the authorities in public debate. The dreadful week climaxed with his trial and execution.

Before this tragic ending however, the risk

to this family increased. The mistress of the house, against the expressed wishes of her husband, actually invited the rabbi to have a meal in this home with the inner circle of his movement. Hours later he was taken, swiftly tried and then executed.

Since then the house has been a centre for his followers. Other families have been careful to keep as low a profile as possible in case they are seen to be involved in any way with the new movement. There is a rumour that even among the country's governing council there are those who are sympathizers.

The absolutely extraordinary thing that has happened over the last six weeks is the growing conviction among some members of the community that the rabbi is alive both in their personal and even in their shared experience.

Opinions about this possibility naturally differ widely. Some react patronizingly. "After all," they say, "given what these people have been through, it's understandable that some will be deluded."

However, something quite extraordinary happened two days ago. I was in my room writing. I knew a large gathering was taking place in the large room on the upper floor. Suddenly I heard the most extraordinary outburst of voices, a kind of mingled singing, shouting, crying, laughing, even the sound of what seemed like dancing.

A few moments they burst out of the room and rushed outside. By this time others in the area had come to investigate. The leader of the community, a northerner named Peter, shouted for silence and then began to give an impassioned explanation for what was happening. As far as I could gather he was attributing the massive burst of excitement to his friend Jesus who had died but who

somehow—he claimed—was alive.

I had gone out on the roof to see what was happening only to find the Master there before me. He was gazing down as if he could not believe what he was seeing. I followed his gaze to see his wife and their son Mark, my student, in the crowd, both of them seemingly intoxicated with whatever madness had come over everybody. The Master said nothing. I could see tears in his eyes as he turned to go down the steps into the house.

Do I know what to make of all this, my friend? Frankly I don't. In this country religious movements sweep by with almost depressing frequency. And yet, one thing about that crowd I was looking at stays with me. I began to notice that somehow in spite of language barriers a message was getting across that something of immense significance was taking place. Some sneered but

very few. I could see conversations beginning to take place as well as groups forming.

I felt I had seen enough. I retreated to my room and my writing.

All of this was a few days ago but I still have a nagging question. Did I witness something significant or is this merely a passing enthusiasm that has already claimed one death and may well claim others.

I notice my student Mark is inattentive, as if his mind is elsewhere. Certainly his mother's is. I find that I fear greatly for this magnificent family.

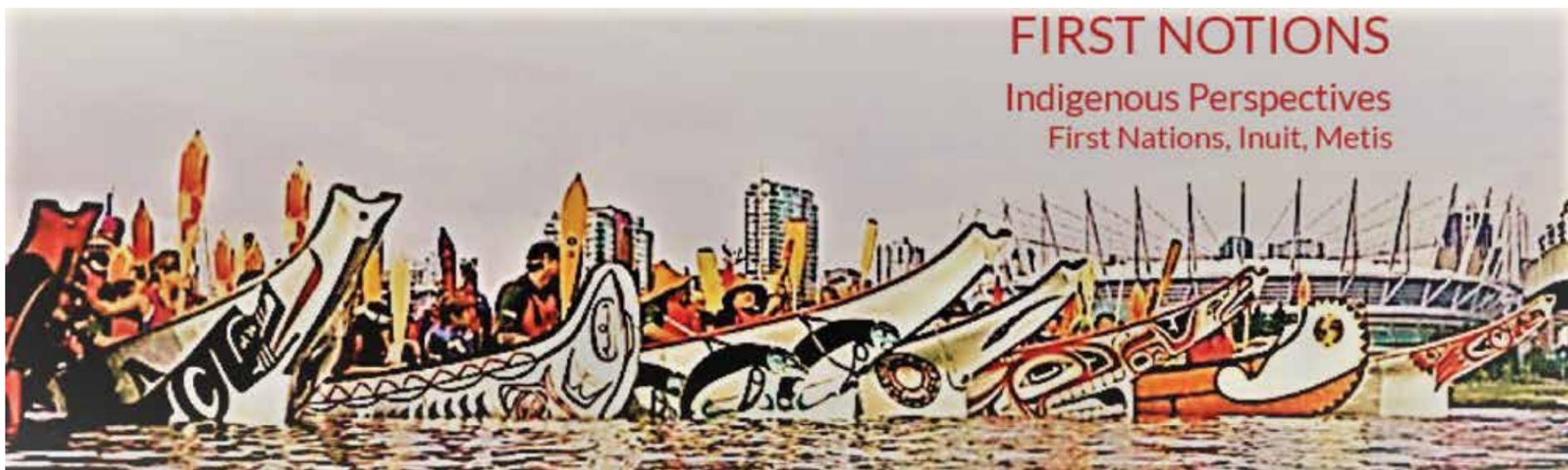
Aristos, it will be so good to taste the comparative calm and quietness of Athens once again.

Health and prosperity to you, old friend.
Gregory ✦



Ruins of a Jewish Villa. PHOTO Juan Batista (Alamy Stock Images)

OPINION



FIRST NOTIONS

Indigenous Perspectives

First Nations, Inuit, Metis

First Notions

NII K'AN KWSDINS (AKA JERRY ADAMS)

What follows are two blog articles written in March 2018. These were circulated around the diocese as blog postings on the diocesan website, attached to the Diocesan E-News weekly email and linked to diocesan social media. Many thanks to Jerry for taking the time to share these Indigenous perspectives with the diocese and with Topic readers. • Editor

INTRODUCTIONS

As of this writing in late February/early March, I have been at the diocese of New Westminster for about three weeks as the Interim Indigenous Justice Coordinator and I have been looking at what has been accomplished by individual churches throughout the diocese. It is incredible and sincere. A lot of effort has been put into getting to know the Indigenous territory that the churches are in, and every effort has been made to be inclusive with our keepers of the land.

There have been walks for justice, for murdered and missing women, and for survivors of residential schools; there has been a feast for Reconciliation, and many meetings with Indigenous people. This shows that there is a real desire for Reconciliation and Healing in the Anglican Diocese of New Westminster.

What I would like to contribute is to help our cultures continue to connect by talking about some of the things that are important to Indigenous people. There are a lot of strategies being developed about how to make Reconciliation happen at the legal and political levels. But we also need to get to know each other on a personal level—what is important to us, and how we feel about different things.

I don't want to speak in a professional way. I'll leave the academic part to people that have knowledge in that area. If you need information about specific topics that you are interested in, I will try to connect you to the appropriate person. Please send me an email jadams@vancouver.anglican.ca. Nor do I pretend to know about the culture of all the different Indigenous People. But as an Indigenous person from the province of BC, I think I can speak about some of the things that might help us feel connected to our people.

A good place to start is explaining how we as Indigenous people address ourselves to the community—how we present ourselves to each other, and in one another's territory.

Therefore, I will start with the way I introduce myself. I am from the Nisga'a Nation, which is about 100 miles (160 kilometres) north of Terrace. Our territory covers the Nass River area, with four villages on the river. I am from Wilps Minee'eskw (House of the chief named Minee'eskw) in the Eagle Tribe. My name is Nii K'an Kwsdins (the colours of the Rainbow). I would tell people my father and mother's name, then my wife's name and my children's

names and their Clan.

The reason I tell people my House clan, the name of my chief, and that that I am from the Eagle Clan, is because it identifies my family to others and communicates who my relatives are, and what territory I come from. It also explains how I am connected to which family and community. Our Elders and Knowledge-Keepers will then understand who my relatives are and who my grandparents and parents are, and where I stand in our House.

This is how we in the Nisga'a Nation show how we are connected in the community. Each House, or extended family, has their own Chief and Matriarch, and their ranking is the most important of all because they are the ones who guide us on protocol and know the traditions and laws for our Houses.

When I tell the community which House I belong to, I am also telling them the areas where I have hunting and fishing rights, because each House traditionally had its own territory. The Nisga'a Nation has mapped the traditional territories of all their families.

Telling the community my House, is also telling them who I can and cannot marry, as members of the same House and even the same Clan (Eagle, Wolf, Raven, or Killer Whale) are not allowed to marry each other. Today at certain Nisga'a feasts, the young people from a Clan are asked to stand up and take a good look at who their relatives are, so that they know to look elsewhere for potential marriage partners!

You can see that amongst the Nisga'a, and in most Indigenous cultures, each person is attached firmly in a particular place in their family and community. It gives them their identity. It is where they publicly get up and say where they belong. And it gives them a set of rights and responsibilities.

This identity is so important to Indigenous People that you can never go wrong by beginning a conversation by asking "Where are you from and who is your family?" or "What territory is your home?" And it's okay to ask about their family—"Are they all back home?" Asking about community and family means that you understand family connections—that you are interested in getting to know them—because asking about their family and home is really asking them to share with you who they are. And it's what we all want as people—to be cared for and to be cared about.



LEFT A plane landing in Aiyansh 1950s. PHOTO Courtesy Nii Kwsdins RIGHT Sunset in North Vancouver during a practice session for the TRC Reconciliation Gathering. PHOTO Wendall Williams.



Nii K'an Kwsdins (third from the front on the left) in the Chiefs and Aboriginal Leaders canoe Truth and Reconciliation Commission (TRC) week in Vancouver 2013. PHOTO Daniel Cook

STATUS INDIAN

How do you refer to an Indigenous person?

You are all wondering what to call us and what is the correct word to use—First Nation, Métis, Inuit, Status Indian, non-Status Indian, Treaty Indian, and there are many more names to describe us. Yes, I get confused as well, because I grew up Indian, as a young fellow in the 50s and 60s. We were referred to as Status Indians. We received ID cards to prove we were Indians.

What is a "Status Indian?" It was a term that was part of the Indian Act created in 1876. This government document defined what a Status Indian was, and therefore who could be and could not be an Indian. The Indian Act was created as a tool for the government to administer local Indian governments, and manage reserve lands and money. It pulled together all the colonial laws already passed in local areas across the country under one document, which still exists and has power today.

One of these laws was actually called *The Gradual Civilization Act of 1857*. The Indian Act restricted First Nations' power to govern themselves and live their culture so that they would over time be assimilated into Euro-Canadian society. The Act was/is administered by the Department of Indian Affairs (DIA).

This legislation had absolute control over us, where we lived, how we lived and where we could go. When the superintendent of the Department of Indian Affairs showed up to our villages, my parents and grandparents had to show them the inside of our house and the cleanliness of the children (that was us) to the superintendent.

I do not profess to know the Indian Act, other than how my mom and grandmother reacted when the authorities showed up to our village.

The controlling factor of the Indian Act was that we were unable to make decisions for ourselves and be independent, as we were at one time. For thousands of years we totally governed our own communities. On a personal note, it scared my family when the superintendent came to our village. The kids enjoyed seeing the airplane fly over us and land on the Nass River. Little did we know that it was a hardship for our parents and grandparents.

So "Status" is not really a status with benefits or privileges. Actually we were confined to our villages or to a residential school, and there were many rules about how we could do business. We did not own our houses—they were DIA property. Many First Nations people fought for this country in the two World Wars, but we didn't get our right to vote in BC until 1960.

There have been reforms to the Indian Act over the years, beginning in 1951, but it still exists and has power over many aspects of First Nations governance and life on reserves.

If you want information about the Indian Act, there are many sites online. One good, basic explanation can be found by *Googling* "The Canadian Encyclopaedia—Indian Act."

I guess I got carried away with "Status Indian" and didn't write about the other words used to refer to us. Next time my friends. ♦



Diocesan Youth Movement

YOUTH CONNECTIONS

News & Events for Youth in the Diocese of New Westminster

youth groups •

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

contact • The Rev. Tellison Glover

Director of Mission & Ministry Development

tglover@vancouver.anglican.ca

604.684.6306 ext. 219

Queerest & Dearest Camp to Open 2018

LEVI SAUNDERS
Christ Church Cathedral

Levi Saunders is a trans youth who attends and is very involved at Christ Church Cathedral. He attended CampOUT! (University of BC's camp for queer and trans youth) last year and is on the advisory committee for a new camp that is starting this summer: Queerest & Dearest, a camp for LGBTQIA2S+ Christians, and their families of origin and chosen families at Camp Artaban from August 20–24, 2018. We asked Levi to talk about what was transformative about CampOUT! and his hopes for Queerest & Dearest.

For me, the most transformative part of *CampOUT!* was the community. I met so many people I never thought I would meet. I met people who mentored me and were very open and accepting of essentially anything: a lot of those who I talked to have likely gone through the same things I was. I got to listen to people many years ahead of me speak about inner issues that they still struggled with today. *CampOUT!* also made way for new and strong friendships, within ten minutes I had already made a friend. Even for those who found it hard to make friends, the leaders made it their mission to help those people connect with others.

Another very significant part of *CampOUT!* for me was that it made physical activity safer (for example: when swimming, everyone had to wear a top). There were camp activities like hikes and outdoor games that could feel safe and tended to everyone's needs.

Camp out also made sure of indigenous representation — always keeping in mind that this isn't our land — traditionally for the surrounding Nations, Gambier Island was a place to visit, not a place to stay. That's what we did — we went and visited and learned about the land and then went home.

I have many hopes for *Queerest & Dearest*. I've never had a super genuine camp experience; all the camp experiences I've seen displayed in media didn't seem very appealing. Many camps can be very unsafe for some to express their thoughts and identities, I hope *Queerest & Dearest* can be a safe camp experience for those who didn't get to experience camp to the fullest because it wasn't safe for them.

Another hope for *Queerest & Dearest* is the recognition that this isn't our land and the opportunity for education on this. We need to recognize also the colonial history of camp (middle class white people going away to get out into nature) on land that is unceded (meaning it was never given away by the Nations whose land it is).

Because there isn't really a family aspect of *CampOUT!*, I hope that people and their families, whether the family is blood-related or chosen, can grow stronger and grow together. I also hope that those who don't have people to call their family can be welcomed and meet others who have similar experiences. My dad was also at *CampOUT!* and for us this was a time when we got to know each other better and got closer. We got to learn about each other's identities in a new light. I hope *Queerest & Dearest* will be this for others.

My experience with coming out and my identity in church has been a lot easier than for many people. After coming out and even before, I had already found mentors in the church who were open and accepting and it's



LEFT Carol Cox leads a workshop on practical resources for children and youth ministry. RIGHT Participants gather for a candlelit dinner on the Friday night.
PHOTOS Emily Ann Garcia



2018 Inspire Conference Report

ANNE KESSLER

Children, Youth & Families Coordinator, Christ Church Cathedral

On February 23 and 24, more than 50 people from the Lutheran, Anglican and United churches, as well as others, gathered at St. Andrew's-Wesley United Church for the

3rd annual *Inspire Conference*. *Inspire* is a conference with a focus on ministry to children, youth and families, as well as contemplative justice ministries.

Our first keynote was the one that was most interesting to me. It was called *Killing Church Slowly: How age and stage ministry is killing the church* with Jason Santos, Mission Coordinator for Spiritual Formation for the US Presbyterian Church. He uses generational theory (how different generations such as *Baby Boomers*, *Generation X* and *Millennials* are influenced by what was happening in the world when they were coming of age) to explore how different generations have had different relationships with the church and different theologies. He argues that the axiom of "young people leave the church in their 20s but return when they have kids" no longer holds true, because Millennials grew up in Sunday School, rather than in church itself, and therefore never had experiences of church, worship and community. The result has been that "we have stripped our young people of the very practices that define us." Why would they return to church when they have children, when their experience of church was Sunday School? Santos isn't arguing against Sunday School or youth group, but that we need to be cautious if these are the main places young people get spiritual formation, and that if we aren't including young people in the rituals and worship lives of our communities, we risk killing the church slowly. We need to give young people practices, which give them a sense of identity and community, more than being worried about whether they are learning the "right" beliefs.

As with all conferences, the opportunities to talk with colleagues new and old is one of the most important, though never scheduled, parts. The highlight of this for me was on Friday night; we had a candlelit dinner in the nave of St. Andrew's-Wesley. We shared food and stories and got to know each other better.

Music That Makes Community led our worship over the weekend; it's an organization that works with ecumenical communities and leaders to empower and liberate communities' spiritual life through singing. Members of *Music That Makes Community* were also at the Synod Office the same two days leading a workshop for the diocese of New Westminster and Vancouver School of Theology (VST). The music was entirely paperless (and screenless). We were taught songs through hearing and repetition. They also offered a workshop — which I attended — that offered great tips for how to lead music without paper and written text. For me, this was particularly exciting and provided ideas about how to lead music with kids who can't read yet.

I attended several other workshops throughout the weekend. The first was called *Talking with your youth group about sex*, with the Rev. Caleb Crainer, a Lutheran Pastor from Los Angeles. It offered resources, games and activities, as well as practical advice for how to speak with youth groups about sex: from STI's to sexuality, from relationships to technology. Jason Santos offered a workshop on his work with the Taizé community; what makes it so special for so many young people, and how we can learn from what Taizé does in our own ministry. The final workshop I attended was called *Christian Identity Politics* with Rev. Carolina Glauster, from Mount Olivet Lutheran Church, North Vancouver. This workshop helped us to explore how, despite the many terrible things the church has done and our desire to rid ourselves of them (for example Residential School), we might not "throw the baby out with the bath water" and instead reclaim those traditions that do bring us closer to the Kingdom. ✦



PHOTO Caitlin Reilley Beck

"I hope that people and their families, whether the family is blood-related or chosen, can grow stronger and grow together."

been a huge part of my coming out because I have gotten closer to my faith. I find that the LGBTQ community and Christianity are alienated because of bad experiences. It can be hard to find a middle ground between the two. For me, my church community and my LGBTQIA2S+ community are generally very separate: there are lots of people in the church who are LGBTQ but they are mostly much older than me, and more like mentors than friends. Most of my queer friends don't go to church or are very alienated from Christianity because of their identity. I hope to meet more people like me at camp.

I hope that queer people who are alienated from their Christian faith because of negative past experiences can create better memories of Christianity at *Queerest & Dearest*. I hope that they can begin to heal and can have a new understanding of Christianity and the queer community that exists inside it.

For more information and registration please visit the page on the diocesan website at www.vancouver.anglican.ca/diocesan-ministries/children-youth-ministries/pages/queerest-and-dearest-family-camp ✦