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YOUTH PAGE

Father Paul Illical (left) and the Ven. Stephen Rowe (right).



St. Cuthbert's Choir enjoying the Ven. Stephen Rowe's sermon..

**A Busy Sunday
in Fraser**

The Ven. Stephen Rowe, Archdeacon of Fraser and Diocesan Communications Officer Randy Murray spent Sunday, August 29th visiting three different parishes, all marking significant events in their histories.

The day began by attending worship in the Parish Hall of St. Matthew's Abbotsford at 8 am (see story on page 2). Next was the 50th Anniversary Celebration Eucharist at St. Cuthbert's Delta where the guest preacher was Archdeacon Stephen Rowe (see story on the web at <http://bit.ly/aLzOPL>) and then off to Father Paul Illical's retirement luncheon at St. Michael's, Surrey (see story on page 5). ✠

Christ Church Cathedral Parishioner Celebrates Milestone Birthday
Cynthia Llewellyn's 90th birthday celebrated August 28th, 2010

Long-time CCC parishioner Margery Kellett opened her beautiful home to welcome dozens of guests to a special birthday celebration in honour of the Cathedral's most enduring parishioner, Cynthia Llewellyn.

Cynthia has been a regular parishioner at CCC since her teen years and during those 70+ years she has been actively involved in numerous facets of parish ministry from singing in the choir to the establishment of a weeknight Bible study in her home that continues to this day.

Her outstanding contributions to the National Church and the Diocese of New Westminster through her lifetime of social justice work with First Nations and those in our greater communities who are

unable to find and retain adequate housing were recognized with Cynthia's receipt of the *Anglican Award of Merit* in 2001. Cynthia is one of only three recipients from the Diocese of New Westminster of the National Church's highest honour.

Prior to the cutting of the cake, Cynthia spoke briefly to the guests letting everyone in attendance know that she had no intention of making a speech, but that she did want to thank the host, Margery and the principal organizer of the event, friend and colleague Hilda Gregory. Cynthia began her brief address at about 3:30 pm and remarked that she was born at 3 pm so the timing of the cutting of the cake was almost perfect.

In closing, Cynthia recognized her friend

of 84 years, fellow Cathedral parishioner, Barbara Matthews. Barbara celebrated her 90th birthday, March 19th, 2010. Barbara and Cynthia met in early September 1926 on their very first day of Grade One at St. Christopher's School in Victoria and have been friends ever since.

Barbara was escorted to the party by her son Herb who was the Head Chorister in the Christ Church Cathedral Choir of Gentlemen and Boys, 1966-68.

The food was delicious and the company delightful. Many thanks to Hilda for organizing the party, to Margery for sharing her home and to Cynthia for sharing her special day with *Topic* readers. ✠



TOP Hilda Gregory (right) cuts the cake with Cynthia.

BOTTOM LEFT Barbara Matthews (left) and Cynthia (right). BOTTOM MIDDLE Margery Kellett (left) and Cynthia (right).

BOTTOM RIGHT (left to right) Barbara Ann O'Brian, Cynthia, Allison Walker (Cynthia's Goddaughter) and Hilda Gregory.



The Order of the Diocese of New Westminster

The Second Annual Investiture

The Second Annual Investiture of new members of the Order of the Diocese of New Westminster will take place at Christ Church Cathedral at 4 pm, Sunday, November 7th. The investiture takes place as a component of worship. Bishop Michael Ingham will present the order to the new recipients, Warden of the Order, Judge Robert Watt will

read the Citations and the Metropolitan of the Province of British Columbia and the Yukon, the Most Rev. John Privett will preach. There will be a celebratory reception to follow in the Parish Hall at Christ Church Cathedral.

The following is the list of those nominated by their parishes or by Bishop Michael, for 2010. ✦

NOMINEES	
Mr. Neale Adams, <i>Christ Church Cathedral</i>	Mr. Stanley Hodgson, <i>St. Mark, Ocean Park</i>
Ms. Patricia Allen, <i>Holy Trinity Cathedral</i>	Mr. Basil Izumi, <i>Holy Cross, Vancouver</i>
Ms. Dorothy Alt, <i>St. Michael, Surrey</i>	Ms. Pamela Jeacocke, <i>St. James</i>
Dr. Anne Anthony, <i>St. Philip</i>	Ms. Roberta Kelly, <i>St. Hilda, Sechelt</i>
Mr. Michael Ashby, <i>St. Catherine, North Vancouver</i>	Mr. David John Kimpton, <i>St. Alban, Richmond</i>
Ms. Vera Askew, <i>St. Aiden & St. Bartholomew</i>	Mrs. Betty Lamble, <i>St. George, Vancouver</i>
Mrs. Lorna Bakker, <i>St. Oswald</i>	Mrs. Jean Longley, <i>St. Paul</i>
Mr. Fred Belsham, <i>St. John, Sardis</i>	Mrs. Heather Luccock, <i>St. Catherine, North Vancouver</i>
Mr. Ian Birtwell, <i>Christ Church Cathedral</i>	Ms. Gillian McIntyre, <i>St. Faith</i>
Mr. Derek Bolton, <i>All Saints, Mission</i>	Mr. David Quinton, <i>Holy Trinity, Vancouver</i>
Ms. Margaret Briscall, <i>St. Mary, Kerrisdale</i>	Ms. Elizabeth Rebeck, <i>St. Andrew, Langley</i>
Mr. Mike Burpee, <i>St. Clare-in-the-Cove</i>	Mrs. Doreen Reid, <i>St. Dunstan</i>
Mrs. Penny Charlesworth, <i>Christ Church Cathedral</i>	Mr. Richard Roberts, <i>St. Agnes</i>
Dr. John Conway, <i>St. James</i>	Mrs. Frances Ruegg, <i>St. Martin</i>
Mrs. Shirley Cook, <i>Church of the Epiphany</i>	Mrs. Muriel Shearer, <i>St. Helen, Surrey</i>
Mr. Ronald Cooper, <i>St. Laurence</i>	Mrs. Miyoko Shimizu, <i>All Saints, Burnaby</i>
Mrs. Margaret Crabtree, <i>St. Thomas, Chilliwack</i>	Mr. Norman Song, <i>St. Margaret of Scotland</i>
Mr. Jack Croll, <i>St. Francis-in-the-Wood</i>	Mrs. Kit Stevenson, <i>St. Christopher</i>
Mr. Terry Cutforth, <i>St. Michael, Vancouver</i>	Ms. Marion Thomas, <i>Holy Trinity, Vancouver</i>
Mr. Desmond Eadie, <i>St. Anselm</i>	Mrs. Margaret (Peggy) Upton, <i>St. Thomas, Vancouver</i>
Ms. Margaret Elizabeth Edwardson, <i>St. Philip</i>	Mr. Alexander Wakarchuk, <i>St. David, Delta</i>
Mrs. Anne Falcos, <i>All Saints, Ladner</i>	Mr. Garth Walker, <i>St. Mary, Kerrisdale</i>
Mr. Jim Green, <i>St. Monica</i>	Mrs. Ellen Westcott, <i>St. Francis-in-the-Wood</i>
Ms. Audrey Halsey, <i>St. John, North Vancouver</i>	

Anglican Church of Canada Worship Returns to Abbotsford

Anglican Church of Canada worship at St. Matthew's Abbotsford began again on Sunday, August 29th at 8 am. The diocesan-led service was a said Eucharist from the Book of Alternative Services. The Rev. David Price was celebrated and preached and the Ven. Stephen Rowe, Archdeacon of Fraser was present to greet worshippers and hand out the order of service.

David in his sermon spoke of how this is a wonderful time to be an Anglican. He spoke of our tradition of turning to scripture, to reason, to the sacraments and to the fellowship of our faith communities as we joyfully and confidently embrace our uncertainties, our fears, our doubts and the many challenges raised by science. The size of the congregation more than met expectations. Some in attendance were visitors whose homes are not in Abbotsford. The service ended at 8:45 am. At this initial service of renewed diocesan worship at St. Matthew's a post service coffee time in the parish hall had not been planned, but members of the ANiC congregation which use the St. Matthew's church building had thoughtfully set-up tables for a post service coffee time and had made the kitchen available. 17 of those in attendance at the service did go for breakfast/coffee at a nearby restaurant. Organizing and on-site "Coffee Time" will happen in the near future.

The ANiC leaders representing their community were cordial and cooperative and did an outstanding job of setting up the Parish Hall for worship. The ACoC congregation was not required to replace chairs or re-organize the space. The ANiC leadership agreed to the use of the piano to add a musical component to the worship and that may

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Is Stewardship Just a Personal Matter?

LESLIE BUCK
St Paul's Vancouver



Leslie Buck

Stewardship in the context of parish life is a straightforward and readily understood concept. What each of us possesses is a gift from God and each of us exercises stewardship of those gifts by returning a proportion of our resources to God.

Stewardship has led to a profound change in the way we fund our parish operations. Instead of making donations casually, looking to see what one has in ones pocket as the plate comes round, or engaging in energy-diverting fundraising activities like bottle drives and bake sales, we make regular, systematic, prayerfully-determined donations. However, the success of this approach should not deter us from asking whether it is applicable in all circumstances and whether other equally well-grounded principles might be applied to generating parish revenues.

Stewardship as we have taught it, is essentially a personal

(or family) spiritual act: each individual examines his or her (or their) own situation. A personal decision is made, and the chosen offering is made to the church because that is where God's will is done.

But as *Moving back into the neighbourhood* points out, God works in places other than our parish churches. It is perfectly appropriate, then, to donate some (or even all) of ones stewardship portion to a secular charity, and civil statistics bear that out. From a parish treasurer's point of view, that is not wholly satisfactory.

More seriously, spiritual practices like stewardship have to be taught to, and be accepted by, individuals. This happens over the course of time and parish revenues benefit accordingly, but for a parish that has a high turnover of attendance and membership that poses a problem. It often happens that as soon as an individual starts practicing stewardship he or she moves and another parish gains the benefit.

In these circumstances can we turn to other ways of persuading our parishioners to make regular, meaningful donations? Teaching collective, as distinct from personal, stewardship may be such a way.

Every parish community is heir to those whose dedication and work founded the parish and promoted its welfare. The most visible portion of this legacy consists of buildings and furnishings, but more valuable, if less immediately obvious, are the Gospel, the parish traditions of worship


and ministry, and the esteem held by the parish in the community.

Today's parishioners must act collectively as stewards of this legacy, holding it as a gift not a possession, to be used for the service of others. Each parishioner should consider participating in this collective stewardship, embracing collective responsibility to contribute funds to maintain the parish and its operations.

The situation is not unlike paying the fees we accept as a necessary part of membership in social organizations. But unlike most other voluntary organizations, parishes rightly allow each member to set his or her membership fee, as personal circumstances allow. This individual freedom should not make the need to decide, and to donate, less compelling: on the contrary, with freedom comes greater responsibility.

The principle of collective responsibility offers a complementary approach to parish funding in which membership of, and commitment to, the community is emphasized: we answer not only to God but also to each other. Stewardship from this perspective goes with building an integrated and cohesive parish community.

The personal and collective approaches to stewardship can be advocated in parallel, with neither supplanting the other. Both are valid and viable positions. Both have their place in addressing the need to generate parish revenues. ✦

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Acting Out Our Faith

Part One of Two

PAUL STRUDWICK

Incumbent, St. Catherine's Port Coquitlam, Dean of Westminster

In September, Saint Catherine's in Port Coquitlam presented a youth drama production of *The Magician's Nephew*, the sixth play based upon the Narnia stories. In this two part article, Paul Strudwick explains the background behind these productions, and the role of drama in the journeys of faith of young people.

My earliest recollection of participation in any kind of drama is to be cast as a *devilkin* in the *Chester Mystery Plays*, presented by my grammar school in England. I was probably about 10 at the time, and I remember little about the experience apart from being enclosed in a stuffy classroom for long periods of time between the rather sparse appearances on stage; that, and wearing a lot of red make-up. My mother was heard to remark that I was probably type-cast, which may have been deserved as my parents endured a diabolical period of my youth, but it would have perhaps been unfair to the remainder of the mass of similarly-cast youths.

I do remember that the school staff attempted to make the best of the opportunity to teach us about the Chester Mystery Plays, and the way in which these dramatic renditions of biblical stories helped to educate a largely illiterate public. These days, there is even an official web site for the plays, which describes them thus: "Iconic Bible stories from Creation with Adam and Eve through Christ's life to the dramatic hell-fire of the Last Judgement, this compelling series of plays from the Old and New Testaments told the story of mankind in an emotionally rich and powerful drama studded with humour, music and magic." I suppose that I should feel suitably awed to have been part of such a rich tradition. I do feel in awe of grammar school teachers who would embark upon such an enormous project: the Mystery Plays engage a very large cast and violate half of the maxim often attributed to W.C. Fields about never working with animals and children.

The *Chester Mystery Plays* were originally enacted by the monks at the Abbey of Saint Werburgh (now Chester Cathedral) in north-eastern England. Eventually performance in the Abbey proved too disruptive and the plays were moved outside, after which individual companies of Chester Guilds adopted them. For example, the Grocers, Bakers and Millers performed *The Last Supper*, and the Ironmongers undertook *The Crucifixion*. The guilds staged the plays on open pageant wagons. Each wagon trundled through the streets to "stations" where the audience gathered. One wonders whether the efforts of William Shakespeare's

thespian tradesmen in *A Midsummer Night's Dream* might owe a little to the reputation of the dramatic businessmen of Chester. My offspring, studying English literature, assures me that Shakespeare regarded such amateur players with scorn.

At a time when liturgy was conducted in Latin, the Mystery Plays of Chester, and a few similar cycles of biblical story-telling as a dramatic art, helped to bring alive the stories of scripture that would otherwise have been inaccessible to a population that was largely illiterate, and certainly unable to understand scripture read in Latin. As such, they contributed significantly to popular familiarity with the words and stories imbedded in the Bible that we tend to take for granted, but that would otherwise have been impossible to follow or understand.

Subsequently, we have seen the emergence of Passion Plays such as those offered in *Oberammergau* in Germany,

and *Drumbeller* in Alberta, which serve more as recurrent reminders of Christ's Passion than as vehicles for stories that could not otherwise be understood. These elaborate reenactments, with involvement of large portions of their local communities, have become a form of participatory drama for those who present them.

Telling stories through dramatic rendition is, of course, a very ancient art. The ancient Greeks were well versed in tragedy, a word derived from *tragos* (goat) and *ode* (song), a term indicating a connection with Dionysian fertility rituals, although the exact connection between fertility rites and drama is not well understood. We derive the term "thespian" from Thespis, one of the earliest recorded playwrights, whose tragedies were performed more than 2,500 years ago. Homer's *Iliad* and *Odyssey* are poems that told stories and their reenactment was popular in even earlier times.



TOP LEFT The Chester Mystery Plays production of *Christ's Passion*. TOP RIGHT Prince Caspian.

BOTTOM LEFT *The Lion, The Witch and The Wardrobe*. BOTTOM RIGHT The cast of *The Silver Chair*.

SEPTEMBER IN HISTORY

compiled by Anglican Archivist Melanie Wallace

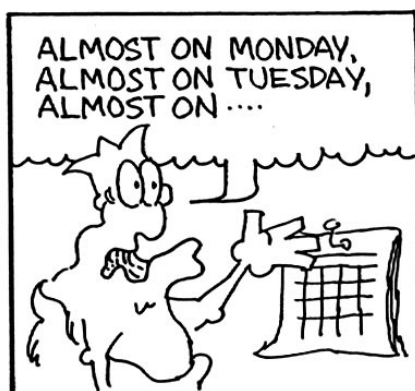
- 45 years • 1965 General Synod votes to revise the marriage canon to allow divorced persons to remarry.
- 30 years • 1980 Douglas Hambidge prepares to move to Vancouver as the new bishop of the Diocese of New Westminster.
- 20 years • 1990 Diocese hires its first Planned Giving Officer. Synod rejects plan to hire a suffragan bishop. Jim Cruickshank is appointed new VST Chancellor.

OCTOBER IN HISTORY

compiled by Anglican Archivist Melanie Wallace

- 50 years • 1960 The Anglican Theological College celebrates 50 years of Anglican theological training in BC.
- 45 years • 1965 Diocese hires its first lay business administrator. Christ Church Cathedral begins offering 5:30 pm services on weekdays to attract the downtown business people.
- 30 years • 1980 The Dalai Lama visits Vancouver and participates in an interfaith service at Christ Church Cathedral.

PONTIUS PUDDLE by Joel Kauffmann



Judeo-Christian religion is based upon a biblical legacy that has drawn upon oral tradition to be preserved in written form. Although story-telling was evidently a key element in passing the stories of Jewish faith from generation to generation, and in preserving the memory of the teaching and ministry of Jesus for the early church and the gospel-writers, drama does not immediately spring forth as a vehicle for recording and understanding the biblical record.

On the other hand, what we define as drama or theatre may need to be stretched only a little to see that it has an important part to play in our tradition. The primary example is, of course, the Passover meal, which is a way of telling the story of the Exodus by reenacting the last supper of the people of Israel before their liberation from Egypt. The whole meal has meaning and significance, and every member of the family that partakes of the meal is engaged in some aspect of the story-telling: thus families join together in a form of participatory drama.

In the context of Christianity, the Eucharistic meal is an acting-out of Christ's last supper in the form not only of a thanksgiving for the gift of grace underlying the sacrament, but as a way of retelling and participating in the story. It was a friend who now runs a youth drama enterprise in Santa Cruz, California (of whom more is to follow), who stated bluntly that what clergy do is drama, whether we like the term or not, and as drama it deserves to be done well. She was advising a team of clergy in a parish

CONTINUED ON PAGE 5

AROUND THE DIOCESE



The Rev. Paul Guiton, Rector of St. Dunstan's, Aldergrove and Chair of the Ministry Resources Committee, had emergency surgery in Langley Memorial on August 9th. After about a week or so in hospital, Paul returned home to recuperate. Please keep Paul and his family in your thoughts and prayers. ✦

Howling at the Moon • The Coming Home Society Fundraiser *Howling at the Moon* took place at The Yale Hotel on Thursday, August 26th. By all reports it was a "howling" success.

The women of the Young Wolves Lodge created an event display board that included the grateful acknowledgment of the sponsors. A special vest was created for the event (see image) and the organizers were gratified to welcome an impressive list of Senior First responders in attendance ✦



Community Garden at St. David of Wales • Parishioners and neighbours dug up the front lawn of St David's church in East Vancouver on August 10th in order to plant a community garden. The garden is a three-way partnership between St David's, Nisga'a Ts'amiks Vancouver Society and Hastings-

Sunrise Summer of Food, a non-profit community food security group. The purpose of the garden is to provide urban Nisga'a with an opportunity to grow food collaboratively and learn from the elders how to provide food throughout the year. ✦

PHOTO Lisa Patterson



A Country Church in the City and a Country Church in the Country • St. Agnes, North Vancouver, which calls itself the 'country church in the city' voted to donate a portion of the money raised in their centennial fundraiser to a ministry outside of North Vancouver. The project chosen was painting All Saints Anglican Church in Agassiz. At a wine and cheese event on June 19th celebrating St. Agnes centenary, Rev. Keith Gilbert presented a cheque to Rev. David Price of All Saints

(see photo). On August 14th parishioners of All Saints, members of the Agassiz community and seven parishioners from St. Agnes joined to do the painting.

Although the temperature reached 34 celsius, over 50 people showed up throughout the day to support the project and lend a hand. A group of volunteers provided lunch and local businesses provided the coffee and bakery treats. The job was completed by late afternoon proving that many hands make light work. ✦



Congratulations to two retired priests of the diocese. **The Rev. Welby Walker with his wife Noreen** celebrated their 50th Wedding Anniversary on August 21st and **the Rev. Doug Dittrich with his wife Jean** celebrated their 'Golden' on September 10th. ✦

The Rev. Christine Rowe lost her brother, **Michael Cutler**, who died August 22nd at Lions Gate Hospital of Alzheimer's. He was only 58 years old. He leaves his wife **Carol**, and their son **Dodd**. ✦

Sabbaticals over • The Archdeacon of Burrard, **the Ven. Ellen Clark-King** has returned from extended study leave in New Zealand, finishing a book; the Archdeacon of Vancouver, **the Ven. John Stephens** is back from South Africa; and the Rector of St. Paul's, Vancouver, **the Rev. Markus Dünzkofer** is back from Germany! ✦

Goodbye Kevin and Diane Dixon • August 29th was the farewell Sunday for the Rev. Kevin Dixon and his wife Diane.

On the previous Thursday night, August 26th, there was a gala farewell party and on Sunday the congregation of St. Mary's Kerrisdale had the opportunity to bid farewell to a couple who have ministered in that community for 13 years.

Diane and Kevin moved to Ontario, August 31st and Kevin was installed as the Dean of the Diocese of Huron and Rector of St. Paul's Cathedral, London, Ontario, September 12th. The Very Rev. Peter Elliott, Dean of the Diocese of New Westminster and Rector of Christ Church Cathedral preached at the installation worship.

In the photo, Kevin is wearing the new red cashmere stole given him by the Chancel Guild of St. Mary's featuring the aboriginal motif of the salmon and eggs (buttons) which represent the cycle of life in west coast aboriginal culture. The stole was designed with the assistance of well-known aboriginal artist, Dorothy Grant. ✦



St. Philip's Pilgrims Blessed • As the people of St. Philip's eagerly awaited the return of their rector **John Stephens** (and his family) from his sabbatical in South Africa, they bid a traditional "fare-thee-well" to pilgrims **Robin Inglis** and **Marilyn Hames** as they head off to walk the *Camino to Santiago de Compostela*.



Following ancient tradition, to lighten their load, the two pilgrims made their peace with everyone in the parish, by offering to repay any debts they owed and asking forgiveness for having ever failed or offended anyone. They also collected small cards on which fellow parishioners requested prayers for those in trouble or need. At the 8 am, August 29th service, they were presented with St. Christopher medals after **the Rev. Dr. David Hawkins** charged the two pilgrims with their sacred task, blessing them and their gear—rucksacks and telescopic hiking poles replacing the time-honoured "scrip and staff," while sturdy boots and wide-brimmed hats complete their equipment, just as in days of yore. **Don Lamb** led prayers for them at the 10 am service, so buoyed by the good wishes of the parish, it was with a light heart Marilyn (Honorary Priest of the Parish of St. Philip) removed her vestments at the end of the service and shouldered her pack instead. ✦

There was an informal gathering on a wet and stormy August 31st evening to wish **the Rev. Paul Borthistle** well and send him on his way as Interim Priest in Charge for St. Mary's, Kerrisdale, beginning September 15th. ✦

Fall Round-Up and Community Fair • Fresh from their 50th Anniversary activities the very active Parish of St. Cuthbert staged another successful event, September 11th. The parish Fall Fair featured a Chili Competition with cash prizes and of course bragging rights. Circle your calendar for September 2011 and make plans to attend next year's version of the event, a North Delta highlight. ✦

Upcoming Events at St. James' Downtown Eastside
• Special Music & Masses

All Saints' Day
November 1st at 6:30 pm
High Mass with Procession followed by a Community Potluck Supper.

Requiem Mass for All Souls Day
November 2nd at 6:30 pm
Featuring the St. James' Choir singing *Missa pro defunctis* by Tomás Luis de Victoria and the Russian Orthodox chant, *Kontakion*.

Go to www.stjames.bc.ca for more information. ✦

AROUND THE DIOCESE

Gaks as niin Peace be with you

July 25th, 2010 at the main Sunday Eucharist, the parish of St. David of Wales welcomed *K'alwilimhl Laxha* Mark MacDonald, the National Indigenous Bishop of the Anglican Church of Canada.

As it was the fourth Sunday of the month the worship (*Lil'gidim Amaa Dalk'askw*—The Lord's Supper) was presented in the Nisga'a language.

The Rev. Michael Batten and the St. David of Wales faith community are well into their first year of partnership in ministry with the *Nisga'a Tsamiks Vancouver Society*, a group dedicated to helping indigenous persons adjust to living in an urban environment.

The liturgy flowed beautifully in the Nisga'a language accompanied by songs and drumming. Included in the worship were the lectionary readings in English and some traditional hymns.

Bishop Mark began his sermon by referencing the readings for the day: *Hosea 1:2-10, Colossians 2:6-15* and *Luke 11:1-13* and how they all had something to say to Indigenous people living in urban areas who often feel like strangers, even though the land hosting the urban environment is indigenous.

He shared a personal story that had taken place a few years ago when he had accompanied an "elder" to a place overlooking the two rivers in St. Paul, Minnesota. From their vantage point on this bluff they were able to take in all of the urban development of the Twin Cities that had sprung up around the intersection of the Minnesota and Mississippi rivers. Bishop Mark asked the elder what he thought of what had developed on the land and the answer surprised him. The elder replied that he liked the city, he liked the development of the land and he was impressed that a place like the Mall of America could be built nearby and attract visitors from all over the world. To the elder, the two rivers are like a man and a woman who unite to

produce abundance, to him the growth and urban development was an appropriate outcome for the joining of the two mighty rivers.

Bishop Mark admitted that he did not share the elder's vision but he appreciated his insight.

Bishop Mark said that the Old Testament is a story of indigenous people who end up developing in an urban environment much like the indigenous peoples of North America.

Indigenous people find the story of Jesus and the Cross particularly compelling because Jesus was an indigenous person who ran afoul of an occupying power. The mocking words that the Romans applied to the Cross, *King of the Jews* really meant "King of Nothing." But in the reading from Luke, Christians are made aware that we are all in the "same boat." Jesus gives us a prayer and he gives it everyone. This prayer is a prayer of hope and a way of life. He invites us to think as a group, to focus as a group and to unite in community. The first word is *OUR* because we pray together, it expresses our "familyness" with whoever wishes to share.

Our inability to get together is always the inequality of economics, the desire for and the possessing of "things." Jesus' words do contain a remedy for this as well; *The Lord's Prayer* is a prescription for those who are sick in the soul due to the overwhelming desire for things. In the prayer, we *ask* for forgiveness and we say that we are prepared to *offer* forgiveness. The prayer describes the essence of our lives trusting in God. We may become overwhelmed by the life around us and we lose our spirituality. We lose our ability to appreciate the sacred, a sacred place like Vancouver. Not what was built but what was here given by God that inspired the building. *The power and the glory for ever and ever, Amen.* ✠

Acting Out

CONTINUED FROM PAGE 3

in California on how to prepare liturgy for a contemporary form of worship aimed at younger families and people unfamiliar with Anglican Eucharistic worship. She encouraged us to remember that everyone who leads and participates in worship is part of a team presenting a drama. She encouraged us to use dramatic presentation as a way of preaching, and to remember that the role of clergy and laity in the liturgy could benefit from an understanding of what works and does not work in theatre. I suspect that initially we were tempted to recoil in horror at this apparently heretical attitude towards worship; but she was, basically, right. Anglicans have been defined as "people of the (Prayer) Book," and our liturgy may not be one of the three legs of the "stool" on which Anglicanism is metaphorically balanced, but it is a vehicle through which tradition is preserved, through which scripture is presented, and through which reason is preached and taught. If ever I held any doubt about the centrality of worship in Anglican identity, it has been dispelled by cohabitation with a congregation of the United Church of Canada. An Anglican congregation about a third to a half the size of the United congregation uses the church for worship three times as much. And all this worship is one of the ways, and an important one, through which we act out our faith.

Rather than regarding the congregation as an audience for a performance presented by the clergy and assistants, we should regard God as the audience, the congregation as the players, and the clergy and assistants as stage managers.

One reason why liturgical reform has been so important for the development of Christian ministry is for the drama that is enacted in a liturgical setting to be relevant to the community in which it finds itself. The drama of worship needs to represent a theology that encourages the participation of all believers in an active way in their faith. What is acted out around the altar sets a pattern for what is acted out in lives that extend into the world around the church. It has become something of a cliché to suggest that those who come to a Sunday service expecting to be entertained may have missed the point of current Anglican theology. Rather than regarding the congregation as an audience for a performance presented by the clergy and assistants, we should regard God as the audience, the congregation as the players, and the clergy and assistants as stage managers. And the way in which we worship will be reflected in the way in which we practise our faith: a patriarchal model of worship, in which a male priest does everything with the congregation watching, will produce a community of faith that expects the priest to do all of the ministry. That is just not going to work as we find ourselves with challenges in the allocation of all resources, especially clergy, in our churches. Ministry has to be the responsibility of all believers (and probably a number of questioners as well).

If we accept that acting out our faith has its foundation in our worship, then where can we take the idea of drama in the life of the church? Can we progress beyond liturgy as drama, Christmas pageants, and annual Seder Meals that connect us to the celebration of the Passover and its meaning?

Drama seems to appeal particularly to children and young people; perhaps because no matter how sophisticated our adolescents and pre-teens may seem, as they are pressured into precociousness by the surrounding culture, they do not lose their sense of playfulness, and drama is a way of creating an environment where play is comfortable. (As an aside, it bears mention that this is one reason why "Godly Play" is popular for many Sunday Schools with young children.) At Saint Catherine's, we have tried to make the most of drama as a way of engaging not only our own youth, but young people from the surrounding communities. We have used drama occasionally to illuminate scripture (in lieu of preaching); we have created workshop settings in which Bible stories are retold; and we have used the more formal setting of a local theatre to present plays based upon the Chronicles of Narnia.

...to be continued next month in the November issue of Topic.

In Part Two Paul Strudwick reveals why the Narnia stories were chosen and how that project led to other ways of introducing drama into congregational life and worship. Editor ✠

Happy Retirement • Father Paul

The Rev. Paul Illical retires after 18 years at St. Michael's Surrey

"Father Paul was the glue that held St. Michael's Anglican Church in Surrey together." This statement was made during the tribute component of a festive retirement lunch for St. Michael's Incumbent, the Rev. Paul Illical held August 29th, 2010.

The Parish Hall that Father Paul championed and built was packed to the rafters with parishioners and friends all present to bid farewell to a priest who had ministered in that place for 18 years.

The Emcee for the event was People's Warden, Dr. Emmanuel (Manny) Oyesiku who set the tone for the

afternoon when he said, "Today is a testimony of appreciation for what you've done for this parish. We are all your flock, we will miss you but we will never forget you." After these words Manny presented Father Paul with a beautiful plaque.

In response to the many kind words delivered by many



Father Paul Illical and Associate Warden Alberta Rudoph cut the cake.

speakers Father Paul stood at the lectern and spoke about *ministry*, how much he has benefitted from being allowed to minister to this community.

Paul expressed his appreciation and gratitude to the many pioneers of the parish, introducing those in attendance to the current congregation.

Father Paul had also prepared Certificates of Appreciation for a variety of individuals both past and present from many parish ministries and groups. On a day where he was receiving the tributes he chose to share the spotlight with others. There was singing, and gifts and of course... cake.

May God bless your future ministry Father Paul and may you enjoy many Happy Years in the next phase of life. ✠

Scandal and Intrigue Marks the Beginning of Anglican Theological Training in BC!

MELANIE WALLACE
Anglican Archivist

We often tend to think that our current debates, differences and “schisms” are the first of their kinds, the most epic, the most searing. However, life in the church has never been without differing opinions, misunderstanding and outright dissent. While perhaps in retrospect it does not seem so epic, the beginnings of Anglican theological training in BC were—at the time—no less fraught with tension.

In 1908 a committee of Anglican clergy and laity met in Vancouver to discuss the formation of an evangelical theological training school which could serve the needs of Western Canada. The first name given to the school was Bishop Latimer College, but by 1910 the contents of the proposed “Plan for Theological Education in the Church of England in the Province of British Columbia” prompted the committee to change the name to Latimer Hall.

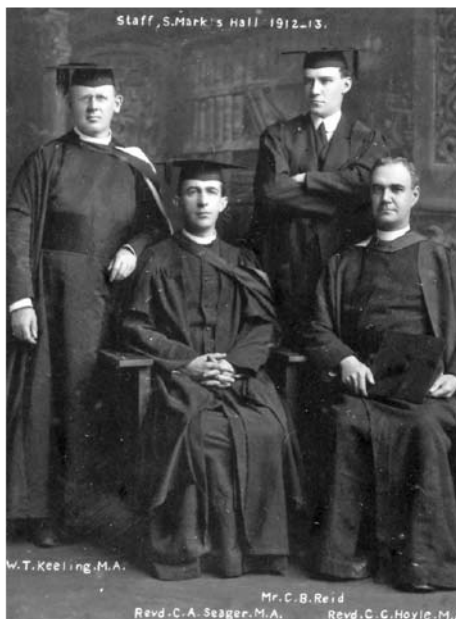
Latimer Hall opened on October 7th, 1910 at 1548 Haro Street, Vancouver, as one of the two training schools that were an integral part of the Anglican Theological College of British Columbia (ATC) which later joined with the United Church Union College to create what is today the Vancouver School of Theology (VST). St. Mark’s Hall was the other of the two, which opened in October of 1912 at 1249 Davie Street.

Latimer Hall was immediately designated as “evangelical”, and had a ten-point set of principles on which its theology was formed. Its character was to be “inspired and guided by missionary motives and ideals.” Its founders were keen to reach out to the growing populations of miners, foresters, settlers and immigrants. From its inception, the college committed to training both men and women. Although St. Mark’s College—the up-and-coming Anglo-Catholic college—was emerging as another option at the same time, Latimer College made sure to note that “The plans for an evangelical college are not formed in any spirit of antagonism to the College to be known as St. Mark’s, which the Diocese of New Westminster proposes to establish.” The fact that this even needed to be stated in writing gives credence to the fact that it was no secret that the two colleges and their sponsors were in a race to conquer the west coast for their respective high church (St. Mark’s) and low-church (Latimer) stances. The bishop of the time was

not even told of the new Latimer Hall. He found out about it in 1909 from his issue of the Vancouver Sun, and instantly condemned it, believing its creators (the then rector and curate of Christ Church—20 years before it became the *Cathedral*) had purposely hidden its formation from him.

Although their creators may have butt heads, the students were known to be collegial and friendly, and would make the five minute walk between them to visit and discuss issues facing the young church in the west. Common lectures began in 1914, and the two colleges eventually became one in 1927. ✦

RIGHT Laying the foundation for the Anglican Theological College of BC.



LEFT St. Mark’s Hall staff, 1912 – 13, (left to right) Rev. W. T. Keeling, Rev. C. A. Seager, Mr. C. B. Reid and Rev. C. C. Hoyle.



RIGHT Latimer College students 1912 – 13.

Togetherness My Sorrento Story

JANE DITTRICH
Christ Church Cathedral

Upon taking the left turn onto Passchendaele Road, I know that I am at Sorrento Centre. And not because of the fish shaped sign telling me, but because of the smell of the air that is so unique to the Centre (aptly named the “Centre,” as immediately one does feel centred). The peace and sense of community that I feel by going down the familiar dirt road through the campsite into the spiritual, natural and social oasis that is Sorrento doesn’t require a “you are here” sign. It is like coming home after a long holiday. A smile comes over my face, I wonder which loved ones I will see first, what wonderful meals and stories I’ll share with friends, what songs I will sing on the beach on Tuesday campfire night (Joni Mitchell’s, “One Tin Soldier” is always a favourite. I credit the Sorrento campfire nights for much of my 70s folk/pop musical knowledge), and eagerly anticipate walking through the rooms and grounds which I know as well as my own bedroom in the dark.



Herb O’Driscoll and Jane Dittrich.

I first attended Sorrento with my family in 1977, at the age of 6 years old. Now, as a Cathedral parishioner and active volunteer within the Diocesan community, I sometimes have to remind myself (some 33 years later) about the many human connections and cherished moments that have stemmed from Sorrento. I recently had lunch with (Archbishop) Douglas and Denise Hambidge (our families connected at the Centre in 1977, and their son Stephen is my grown nephew’s Godfather) and we reflected on both the rapid passage of three decades, and on the special and often life-lasting ties which bind people that meet at the Centre, year after year (it has been said that there is “something in the water,” and I don’t think that the reference is to Shuswap Lake). In that same year, my family met the O’Driscoll family. Two of Herbert (who affectionately refers to himself as my ‘honourary Godfather’) and wife Paula O’Driscoll’s daughters (Erin and Moira) were on summer

staff at that time. In 2006 I had the wonderful experience of being on adult summer staff while Erin’s son Christopher and Bishop Michael’s eldest daughter Cara worked as youth summer staff. A circle of time and generations; that sums up Sorrento. When I was a child, Christopher’s father Rick baby-sat me, and as a teen I baby-sat Christopher and his sister. In 2009 I assisted with Christopher’s wedding at the Cathedral (presided over by his Grandfather), and to this day Cara Ingham is like a sister to me. That epitomizes Sorrento Centre. *Family*. By blood, by Faith, and by the bond that inherently comes from spending time together there; be it in labour, in retreat, or both. Age, place of residence and theology are irrelevant when sharing time and mutual experiences on those beautiful grounds. This July, three generations of my family and three generations of the O’Driscoll family spent the same week at the Centre. Time stands

still at Sorrento: evening gatherings outside of someone’s Cabana, walks down the winding trail to the Beach, spontaneous conversations outside of *Spes Bona*, coffee time in *Nova Vita* and the smiles and kind words from people familiar and unfamiliar are traditions and experiences that represent what Sorrento truly is. *Togetherness*.

Morning begins with Eucharist outdoors at St. Francis’ Chapel singing the songs that we can sing without opening the coiled Sorrento songbooks. The serenity, the sense of the warmth that comes from looking around the pews facing Shuswap Lake and seeing the faces of friends and family starting their day together in song, prayer and in the outdoors is worth the trip. It is a place very close to my heart—like none other. I know that many people share the same feeling and have their own mental storybooks and photo albums of memories. I strongly encourage anyone who has not been to Sorrento to do so, and begin making memories at this wonderful place. ✦

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OPINION

Anglican Icon Retires

JOHN STEPHENS

Incumbent, St. Philip, Dunbar, Archdeacon of Vancouver

The morning was still dark, the sun had yet to break the horizon, when we stumbled out to the car. We rubbed our eyes but none of us questioned rising this early while on holiday; this was what we needed to be doing, this was where we were supposed to be. As we set off, there was a surprising amount of traffic on the road. Considering the early hour it took us longer than anticipated to reach our destination. Despite being a few minutes late, we scurried into the cathedral to find the side chapel packed. "Was it always like this?" we wondered. But it wasn't. This was no ordinary morning, this was no ordinary gathering, this was no ordinary cleric. It was the 7:15 am service on a Friday at St. George's in Cape Town and *Archbishop Emeritus*, Desmond Tutu was celebrating the Eucharist. People from all over South Africa and around the world were gathered to share blessed bread and wine and to share this time with a great human being... a hero... a saint... an Anglican leader... a voice of hope in the darkness.

Archbishop Tutu is no ordinary person. He had much to say in opposition to apartheid and has much to say about the world of today. He has been bombarded with invitations for interviews, to visit university campuses, to speak and to enlighten. So many people want to be near him.

In a way he preaches a very simple message but he preaches it with power and authority, hidden amongst his infectious laughter. It is a message of God's love, God's compassion, God's grace upon all people. But to this great Anglican these are not mere words. He actually lives them out and demands the same from other people.

He wrote, "There is no such thing as a totally hopeless case. Our God is an expert at dealing with chaos, with brokenness, with all the worst that we can imagine. God created order out of disorder, cosmos out of chaos, and God can do so always, can do so now — in our personal lives and in our lives as nations, globally. The most unlikely person, the most improbable situation — these are all 'transfigurables' — they

can be turned into their glorious opposites. Indeed God is transforming the world now — through us — because God loves us." (From *God Has a Dream*)

Currently Tutu is probably the best-known Anglican. He has caused people to sit up and take notice because his faith is not merely a mantle about his shoulders but a pacemaker for his heart. He cannot accept that each individual is any less than made in the image of God and known and loved because of that. It rules his thoughts and actions in all things. Despite seeing and hearing about the worst darkness within human beings, he craves that we live out God's calling at all times and in all places. About 15 years ago he said:

"We reject (gay and lesbian people), treat them as pariahs, and push them outside of the confines of our church communities, and thereby we negate the consequences of their baptism and ours. We make them doubt that they are children of God, and this must nearly be the ultimate blasphemy."

With his joy of life and compelling spirit, Tutu has touched millions of people, inviting them to reflect upon the goodness of God. He is a great icon within Anglicanism revealing what we as followers of Jesus Christ are all about.

During the service at the cathedral, he spoke these words within the Eucharist: "Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. For us it becomes the bread of life." Again for him, not mere words but fuel for the fire within. Words for that moment

and for the past and the future.

Not all that long after this time of worship, Tutu announced at a press conference that he will be retiring from public life on October 7th. In the *Cape Times* newspaper, he was quoted as saying about his beloved South Africa: "I will go to my grave happy when I see us become what we have it in us to become. Caring. Compassionate. Gentle. More than anything else I long so much that we will become the country that we have it in us to become. A caring country, not maybe hugely successful, we may become that, but one where every single South African actually feels they matter. Even when they are poor they know they matter."



The Stephens' with Archbishop Emeritus Desmond Tutu.

Thank you Archbishop Tutu for sharing your life, your calling, your faith within the Church and around the world. Thank you for inspiring me and many others to find light even in the worst of darkness. Thank you for revealing Christ in all people. May you enjoy your well earned retirement where your goal is to sip *Rooibos* tea with your wife, Leah.

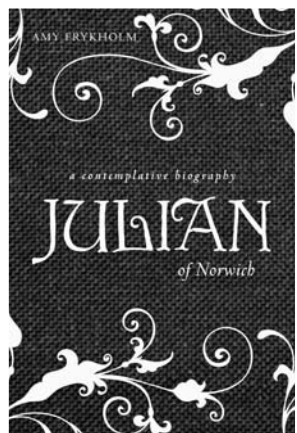
On May 15th, 1977, Desmond Tutu visited St. Philip's Church here in Vancouver. It was great and spiritually fulfilling to return the favour, in the darkness of a Cape Town winter morning. ✠

Book Review

ELIZABETH MATHERS

Deacon, St. Clement, North Vancouver

JULIAN OF NORWICH
a Contemplative Biography



Written by
Amy Frykholm

Published by
Paraclete Press,
2010

Julian of Norwich, the 15th-century English mystic and anchoress—or hermit—lived much of her life in one room of a small cell attached to the parish church of St. Julian, Norwich, intentionally set apart from the busy city that surrounded her. Her room had three windows, her only means of communication with the world. One opened into the parish church, so that Julian

could hear Mass; one into her servant's room; and one into a small porch, through which she offered counsel to visitors who came seeking her spiritual guidance. Amy Frykholm structures her new biography of Julian around eleven "windows," through which she presents an imaginative recreation of Julian's life and insight into her spirituality.

Although nothing is known of Julian's life other than what can be gleaned from her writings, Frykholm builds on extensive research to recreate the life of a townswoman in late medieval Norwich, layering detail and colour to bring us the daily sights and sounds of a medieval town. In Julian's lifetime, Norwich experienced times of prosperity, and times of adversity, when plague and social unrest disturbed the settled peace. Frykholm suggests how these events may have shaped Julian's life.

In May 1373, when she was 30, Julian fell sick, and believed herself to be dying. In the course of her illness, she had sixteen visions, or showings, of God's love, centering on the passion of Christ, and on the Trinity. She spent the rest of her life reflecting on the showings, praying through them, indwelling them. And during this time, a remarkable transformation took

place in her: from a self-described "simple creature who could not letter," she became the first woman to write in the English language, the contemporary and equal of Chaucer. Frykholm thinks it likely that she had a mentor, probably a friar, who as well as being her spiritual director, taught her literacy skills, thereby enabling her to write her great work, *A Revelation of Love*. But Julian's voice was her own; she wrote for "even Christians," the ordinary people, using her learning to share her insights with all her neighbours, not just the theologically educated. And she wrote in spite of the risks she ran, as a woman and a lay person, of being silenced by the church, trusting the validity of her direct experience of Jesus, and the assurance she had received that "I keep thee full safely."

Just as Julian *indwelt* her *showings*, drawing out their meaning so that she could share them with others, so Frykholm has indwelt Julian's writings and times, developing a deep affinity for Julian and her spirituality. This combined with solid scholarship, a lively imagination, and an engaging writing style, has resulted in an accessible and attractive biography. An extensive bibliography makes suggestions for further reading, and end notes refer

the reader to Julian's own writings, and offer support for Frykholm's conjectured recreation of her life and times.

Julian of Norwich, a Contemplative Biography is both a good introduction to Julian for those who have not come across her, and for those who already count themselves among her friends, a new and imaginative companion in further exploration of her life and writings. ✠

Worship Returns to Abbotsford

CONTINUED FROM PAGE 2

come to pass in future weeks.

There is still much to do in organizing this fledgling community of worshippers but things definitely got off to a very good beginning.

As this is being written in late August, early September the current situation may change by the time this October issue of *Topic* reaches its readership. It is hoped that this worship service continues to take place in an atmosphere of Christian cooperation and that the enthusiastic group, guided by the Holy Spirit that attended the first worship service has grown and flourished. ✠

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Weaving the Web of Life St. Francis-in-the-Wood Youth Mission to Guatemala

PHIL COLVIN

Diocesan Youth Ministry Coordinator, Youth Ministry Coordinator, St. Francis-in-the-Wood, West Vancouver

August 2010, a team comprised of six youth and leaders from St. Francis-in-the-Wood, West Vancouver travelled to Guatemala to visit the community of the *Peace House*, a new mission of the Anglican Church in Guatemala based in the town of *Santa Cruz del Quiche*. There we joined Rev. Emilie Smith, a priest of our diocese, who has spent the past year establishing the Peace House and ministering as a Volunteer in Mission to the people of Guatemala. We journeyed with a whole host of expectations and fears about a country which has endured a dark recent history; what we discovered was a vibrant, lively community ready to receive and bless us more greatly than we could ever do for them!

Earlier in the year when we had begun planning and dreaming, Rev. Angus Stuart, Emilie and I talked about our general dissatisfaction with youth mission trips, which tend to be focussed on the participants rather than on the destination community. Emilie took our thoughts back to the Peace House and it was there, rather than in Canada, that the

To see more of what the Youth Guatemala Mission was doing in Guatemala, find Phil Colvin on Facebook!

For more information on the Peace House and Emilie's continuing work in Guatemala, please visit her blog at: <http://vimguatemala.wordpress.com>



vision for the trip was developed. When we arrived in Guatemala, our team of six became a team of ten, when we were joined by a group of Guatemalan youth and leaders who became equal participants in our ten day mission. This experience was one of the highlights of the trip for us, as Giles Klaver commented, "What I really enjoyed most about our trip to Guatemala was bartering in the markets with the locals and being able to practice my language with Edgar, Romeo, Rudolfo and Petronila (the Guatemalan team members)."

We spent several days working at the Peace House. The Peace House community had identified two major projects they wanted to accomplish. One was stripping, painting and redecorating their chapel, the *Chapel of the Holy Innocents*, and a storeroom which will be developed into a local storefront. The other was to develop a rooftop urban garden, a rare project in Guatemala. Together with

the Peace House community we built large planters from wood and bamboo, into which we planted vegetables to mark the first stage of a new food ministry. We also constructed a composter, complete with condominium style roofing to cope with the heavy rainfall which accompanied every evening! "I felt very happy to help paint the chapel in the Peace House as well as the store room," said Emily Galvani. "All the work and gardening was totally worth the time and effort. I feel blessed to have been given this amazing opportunity."

We also explored Guatemala through the eyes of the members of the Peace House community. Our first night in Santa Cruz del Quiche began with a ceremony of welcome conducted by a Mayan priest. As we toured around Mayan places of worship in local towns, and at the former city of *Iximché*, we were told by our Guatemalan team members that, despite what appears on tourist literature, local Mayan peoples consider them to be places of life, and not ruins. To understand more of Guatemala's story, we travelled to the home of Edgar, one of our team members. There, perched on exposed hills among the Guatemalan highlands, members of the local women's group shared their stories, before we all participated together in a service of healing. For Mark Galvani, that was one of the highlights, "Spending my day in Edgar's village and hearing from the women's group was an amazing experience. Especially playing with a local girl called Erica who was teaching us how to weave with palm leaves!"

Our journey also took us to some of the most beautiful parts of the country; including the town of *Antigua* and the volcanoes of *Lake Atitlan*. While we were there, we visited the processing facilities of the CCDA. They are responsible for the manufacture of the fair trade brand, *Café Justica*, which we have been selling around the diocese in aid of Emilie's mission. The chance to really see the difference a fairly traded coffee can make to a community was eye opening, especially to Giles and Derek, who spend their Saturday mornings working in their family's coffee shop in North Vancouver!

Our time together ended with a huge fiesta at the Peace House; now overflowing with new plants and greenery. We were all struck by the joy which flowed that night and so many other times during the trip. We were hearing stories and experiences of hardship, but the act of walking alongside those who told them meant that those stories became shared. We were able to feel something of the pain, and much of the hope that was being displayed for the future by both our Guatemalan team members and the whole community of the Peace House. And we were able to leave with a real sense that what we had just done wouldn't be ten days in isolation, but would be the beginnings of a partnership with the youth of Guatemala. ✦

TOP Some of the team members, (left to right) Emily, Giles, Petronila, Phil, Mark and Derek.

LEFT TOP Moving wood and bamboo to the roof of the Peace House.

LEFT BOTTOM Eating with members of a local community.

MIDDLE TOP Breakfast at the Peace House.

MIDDLE Canadian and Guatemalan team members put the finishing touches on one of the garden boxes.

MIDDLE BOTTOM Emily playing with a marimba band!

RIGHT Sharing circle with local women's network.

