



St. James'  
ANGLICAN CHURCH

# *Pax*

MICHAELMAS 2017





Photo by Christine Hatfull

# Celebrating our Journey | Fr. Kevin Hunt

**I**n December 2016, after much hard work and deliberation by the Canonical Committee, the Bishop invited me to become the twelfth Rector of the Parish. The Institution on the Feast of Candlemas marked the opening of a new chapter in the life and ministry of St. James'. I am grateful to all those who made it such a splendid and memorable occasion, and above all for the privilege of being a priest here in this place. As Dean Peter Elliott reminded us in his sermon, St James' has a distinguished history over the years of adapting to the needs of the community it serves. I look forward to discerning alongside parishioners today the path the Risen Christ is inviting us to follow in this next chapter.

This year—2017—has been a busy one for the Parish. The Lenten study program, Five Marks of Love, presented online by the Society of St John the Evangelist, proved to be a fruitful opportunity for discussion and growth. On the Feast of the Annunciation we hosted a Celebration of Icons, including an informative presentation by icon-writer Andre Prevost. At the Diocesan Confirmation in Christ Church Cathedral in May, seven members of St. James' were confirmed, and one received into the Anglican Church of Canada: an encouraging sign of growth, and a joyful celebration. This event was followed in June by a similarly joyful and encouraging celebration, the ordination, alongside two other new priests, and eight deacons, of Mother Lucy, whose ministry is already bearing rich fruit amongst us.

The Reconciliation Feast at the end of this month is a practical expression of our commitment to journey together: First Nations and Settlers. The Street Outreach Ministry under Fr. Matthew continues its work of bringing and seeking Christ amongst the needy and homeless of the Downtown Eastside, currently so

battered by the opioid-fentanyl crisis. Deacon Joyce brings the benefit of her experience and insight as she co-ordinates our ministry of pastoral care. We are exploring ways of sustaining and strengthening our music ministry, beginning with the choral scholarship program. Plans are well in hand for the renovation of the rectory as a parish centre: as we go to press, the permit application is with the city authorities. All of this afoot alongside our primary ministry: the weekly and daily round of worship, teaching and prayer, where we give praise to God, and are fed and strengthened to live out the good news of God's love for all. There is so much for which to give thanks, and so much to look forward to!


## **Christ is always incognito and always leading us into new life**

I close by quoting from Dean Peter Elliott's sermon at my Institution as Rector at Candlemas:

"We are all like the Blessed Mother as we have

to let the Christ of our imaginings go, to receive Christ whom we receive in the Scripture, Sacrament and ministry. Oh, how we would like to keep Jesus close and cozy, the unthreatening babe in the manger or the sleepy infant cradled in Simeon's arms. A passive Jesus allows us to make him what we want but the problem is this: your imagined Christ is probably not like mine—so each of us has to let go our own imagined precious Jesus to encounter the one who meets us in scripture and sacrament and in the real lives we encounter. Christ is always incognito and always leading us into new life."

"...may the light that Blessed Simeon proclaimed shine in our hearts and minds, breaking us open so that we might perceive the Risen Christ who is greater than any of our imaginings and be open to the work that we are given to do as his body in the world."

May God richly bless us as we journey on together. 

# The Legacy of Father Clinton | Christine Hatfull

## *A Man for His Times*

A memorial plaque was recently discovered in the Parish archives that commemorates an event held in honour of the memory of a man who was a founder of the City, and who was known as the “Father of Anglican Vancouver.” This plaque serves as a reminder that we stand on the shoulders of those who precede us.\*

It is said of the distinguished second Rector of St. James’ (1885–1912), Henry Glynne Fiennes-Clinton, that Vancouver grew up with him rather than the other way around. In only twenty-seven years Fr. Clinton saw a town of wooden shanty buildings burn to the ground and be replaced by a brick and stone metropolis with a growing population.

Born in Nottinghamshire in 1854, kin of the Duke of Newcastle, his Godfather, educated at Westminster School and Keble College, Oxford, and ordained at Salisbury Cathedral, the young Fr. Clinton was dedicated and committed to the Oxford Catholic revival movement and its spirit of outreach. Like many of his peers, he was keen to begin missionary work in such places as the Dominion of Canada. His poor health did not allow him to fulfill his hope and led rather to the acceptance of an invitation by Bishop Sillitoe of the Diocese of New Westminster to take on the duties of parish priest at St. James’. It was but a little wooden church\*\* that seated only sixty, built in 1881 by its first Rector, Fr. Ditcham, on the

waterfront of a frontier town called Granville before it was renamed Vancouver or had transportation other than sailing ship and horse and cart.

In time, his personal magnetism and compelling spirituality made him the premier parish priest and citizen of the new town. Over the twenty-seven years in his role as Rector of the ‘mother church’, he oversaw the founding of Christ Church (Cathedral), St. Paul’s,

St. Michael’s and St. John’s (North Vancouver), and fostered the Mission to Seamen. He was made a lifelong member of the Vancouver Fire Brigade due to his vigilant ringing of the church bell as a fire alarm and his assistance in the rescue of citizens during the Great Fire of 1886. In 1887 he founded the Vancouver Public Library at 136 Cordova Street, and he assisted Sister Frances

with the opening of St. Luke’s Hospital in 1892 (the first and only one at the time).

Fr. Clinton was recognized as a superb teacher via Bible and confirmation classes, Sunday school lessons, published sermons and famed for his Lantern Slide lectures, specializing in the great cathedrals of England. He was instrumental in the establishment of ritual and ceremony at St. James’, including daily service, candles, vestments and incense long before they found favour with the Diocese, and yet he prevailed and found acceptance. Fun loving, a favourite with children, and a keen cricketer, the man made friends with everyone and, by all accounts, his charity was unbounded. But his real power lay in a penetrating insight that allowed



\* Dedicated to the 1925 opening of the *Father Clinton Memorial Hall* now known as the Bishop’s (or Parish) Hall.

\*\* A plaque on the corner of the *Alibi Room* building at Main and Alexander marks the very site of the first St. James’.

him to find a meaningful place for all who called on him for help.

It was at the height of his spiritual strength that his physical health began to fail. He finally succumbed to his long illness while seeking convalescence in Paso Robles, California in January 1912. Upon the news of his death the front pages of the daily papers were filled with accounts of his self-sacrificing life and influence on the community. From *S. John's Messenger*, 1934 (Toronto) came this editorial comment:

“And now comes the sad news of the death of the Reverend H.G. Fiennes-Clinton, and widespread over Vancouver is the sense of our irreparable loss. This city loses, not only her foremost churchman, though he would have been the last to claim the distinction; a true philanthropist, a sympathetic friend, a worthy and most exemplary citizen. He was a man whose good breeding was as evident as his Christianity. His delicate sense of the fitness of things was only equaled by the breadth of his charity, and by his sympathetic insight into human nature. Hence, he was at once at home with all classes, and none who have felt the magnetism and calm of his bearing will be disposed to forget his influence upon them.”

His on-going legacy to the Parish is the third church that he did not live to see but envisioned throughout most



of his time as Rector. As early as 1904 he proclaimed his vision and plans to replace the second wooden church built after fire destroyed the first St. James': "We have to face the fact that wooden buildings are not permanent." And again in 1910 at his jubilee celebration he provided elaborate plans for a third church built of stone, inside and out. The poured concrete version that was realized twenty-five years later was not in his purview but the fourteenth-century Gothic influence would have pleased him. His impact on the eventual planning, financing and completion of such a grand project, taken on in the midst of a financial depression (1935–37), was presciently acknowledged in the cornerstone of the Parish Hall, butted up against what would be the new church building, and dedicated in 1925 along with the engraved plaque meant for the interior. Although it is tarnished, missing brass hardware and stored at the back of a number of temporarily forgotten people and events, the commemoration still commands our interest.

History needs to be revisited to be understood, and certainly the Reverend Henry Glynne Fiennes-Clinton is a most worthy candidate for remembrance by Church and City alike. Perhaps it is time to rededicate the plaque, with knowledge and gratitude, to the glory of God. ☸

# In His Steps: The Life and Times of Wilberforce Cooper: Vancouver's Skid Road Priest | Peter Cooper

*We asked Peter Cooper, great nephew of the Reverend Canon Wilberforce Cooper, 6th Rector of St. James (1921–52), to describe his forthcoming biography of Fr. Cooper.*

The idea of writing about my great-uncle Wilberforce Cooper first occurred to me in 2015 when I was finishing my second book that dealt with my English mother's WW2 diaries. By early 2017, I was ready to start researching my Uncle Bill's life and I began to collect books and other related materials covering the 1920–1950 period in British Columbia history.

I soon found that much had already been written from an ecclesiastical perspective by authors such as Phyllis Reeve and Lyndon Grove, and also by Uncle Bill himself, but what was lacking was a description of his interaction with the secular events of the turbulent 1920s, '30s and '40s. Vancouver, and particularly the Downtown Eastside, in these times was a place where vice, graft, intolerance and violence flourished, and where unemployment bred confrontations that, as Uncle Bill noted, had repercussions for his skid road parish of St. James.

Thus I embarked on a 'life and times' treatment that focused on Uncle Bill's outreach to needy individuals but also in response to the larger seminal issues involving municipal and provincial government policies and practices. However, even in reacting to such broader controversies I found that his 'modus operandi' was always 'one soul at a time'. As I remark in the introduction to my manuscript, he reached out to the poor and the dispossessed, not to bring attention to himself as a supporter of great causes but rather to help them as individuals having both spiritual and material needs.

My Uncle Bill's story began well before his sojourn in Vancouver and, while some of this he alluded to in his pamphlet "Fragments", much of his experience during 1905 to 1920 (especially his army chaplaincy involvement) has not previously been covered in any detail. I had access to his unpublished memoirs that were typed by his sister Phyllis just prior to his death, and I was able to integrate his recollections with historical descriptions of the 1915–17

Salonika front and with the War Diary of his 1918–19 unit, the 34th Machine Gun Battalion.

The final chapter of my manuscript describes Uncle Bill's last two decades spent back in England, and here my research was not aided by published material such as the newspaper stories that covered his time in Vancouver. I was able to obtain some brief recollections from family members but, overall, information was sparse. However, this lack of 'publicity' was entirely consistent with his life-long approach to his calling. He worked tirelessly and in the strictest confidence on behalf of persons needing support

or counseling and this is how he has been remembered. One of his parishioners in England recalled: "If you felt low, all you had to do was pop in there for five minutes and you were right as rain again".

Father Cooper's story is one of both joy and self-sacrifice. I don't feel as though I should have been the first choice to write it but at this point in time there aren't many of his personally encountered relatives left, and so it has fallen to me. I feel privileged and I hope he would approve. 🌿



# Free Will and Good Friday | Fr. Matthew Johnson

*Following is the edited text of a homily preached on Good Friday 2017.*

Let us consider the stark reality of Jesus' Crucifixion... Many Christians look at the story of Good Friday this way: Human sin put mankind under God's judgement. Yet God undertook to deliver us by sending his Son to die on the cross to pay the price for human sin. By that death God could save humankind from guilt and judgement and Hell.

Well, I do agree with the outcome. The part about forgiveness through Christ's sacrifice. But I do not agree that Jesus' life was scripted, with the penultimate event—the crucifixion—an inevitable end. For by this reading, Jesus' real purpose was to die.

No. Jesus was not sent by God solely to teach, heal, and above all to die. . . .

## HUMANITY & FREE WILL

Jesus was as fully human, as he was fully God. Thus, by definition, his life story could not be pre-ordained. It was open-ended, as any human life is. To suggest otherwise is to compromise a most basic dimension of what it means to be human—free will.

It is altogether unhelpful, and more than that, incorrect, to see Jesus' life and ministry as the unfolding of a pre-set script, as if his life could have happened in only this one way.

Jesus' life had many possible trajectories, all of them worthwhile.

For instance, Jesus could simply have focused his life on his father's business, and started a family in his home town. Equally, Jesus could have freely chosen to be a rabbi, but one who was not willing to challenge the status quo. Jesus also could have freely chosen to give up on humanity and live his life in relative isolation, like some religious Jews of his time. These and many

other things were possible for the Lord.

To suggest otherwise is to treat Jesus not as a man, but as a sort of drone controlled by God. Not unlike a marionette. With God pulling Jesus' strings. This not-so-human Jesus can not make choices that are entirely free.

So, why are we tempted to see Christ's life, and especially his death, as the unfolding of a pre-written 'rescue mission' style script?

## REAR VIEW MIRROR

The Gospel writers were themselves looking back on the story as they wrote it. Because they already knew how Jesus' story ends—with the Lord's resurrection—they tell that story as if each detail that unfolded was a fulfillment of God's greater plan leading to that one event. And they looked back into the Hebrew Scriptures to find verses that could in some way predict, and thus verify, that what happened was indeed God's will.

When the Evangelists quote these scriptures, it sounds as if God had been planning everything, every twist and turn of Jesus life, hundreds of years in advance. But the Gospel writers are taking scriptures about very different matters from a distant past, and applying them to explain what they see as the inevitability of Christ's Passion.

Rabbis, scribes, and believers of Jesus' time, read Scripture very differently than we do now. They used allegory and typology, among other devices, to interpret Scripture. These and other ways of finding scriptural antecedents were helpful for other Jews of the time. And, at a time when Jesus' followers were being rejected by others in the Jewish community, they used these scriptures to demonstrate that Jesus was indeed a thoroughly Jewish messiah.



## PROOF TEXTS

This way of looking at everything as inevitable, all arranged in advance, is found in comments such as John offers in today's Gospel, with this four-word phrase—"this was to fulfill".

- For instance, in chapter 19 v 24:

This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots."

- Or in v 28:

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty."

- Or in v 32:

This was to fulfill what Jesus had said when he indicated the kind of death he was to die.

- Or in v 36:

These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken."

If you look up the origins of these Scriptures, in the Psalms and other books, it is immediately apparent that they are dealing with entirely different matters. Yet they are appealed to in a way that forces a second meaning out of them, as if they were predictions of the future, which the contexts make clear, they are not.

It is understandable that the Gospel writers' desire to explain something as terrible as the crucifixion is God's pre-set plan. And certainly they are right in concluding that somehow God's will was accomplished in the midst of it.

But these sidebar comments, "this was to fulfill", may confuse 2000 years later those of us who were not there, and want fully to understand what happened.

## JESUS' MISSION

Christ chose to bring a radical message about a God who loves everybody—not just 'good' or religious

people. When that message was rejected by the authorities, Jesus chose to continue publicly proclaiming it. This caused conflict with the people in power. And when it was clear that continuing to say these things could cost him his life, Christ stuck with the message of God's love, instead of diluting what he believed in. Not because he wanted to die, but because Jesus would not compromise God's message.

Was this how God scripted it?

To understand that Jesus voluntarily and freely chose the way that led to his death is to appreciate Christ's courage and to see his sacrifice for the generous, precious act it really is.

For as we listened to the Passion of our Lord, sung just a few minutes ago, I did not hear about a God who sends his Son, only to punish him for the sins of others. Instead, I heard about a God who loves humankind so much that he longs to come to share life as one of us. And about a man—Jesus—who loved God and humanity so profoundly, that he was prepared to relinquish his life to accomplish his outreach to the marginalized.

## HUMAN FREE WILL

In permitting Jesus, and each of us, to exercise our God-given free will, God chose not to control exactly how

Christ's mission would turn out, despite the apparent prophecies applied by the Gospel writers to show that God was in fact in control.

If Christ's story was not just divine, but was a human story also, it was by definition open-ended, like our lives are, right to the last breath.

The Garden of Gethsemane, where Jesus struggled with the conflict that is obviously coming: this was not some act Christ puts on for his disciples. Nor was it like sitting in a dentist's waiting room, dreading what is to come in the chair, but knowing too, that it will all be over in an hour, and we'll be free to go.

Jesus did not face the coming violence and torture



in Gethsemane thinking: “Oh well, after all this necessary unpleasantness, God will raise me from the dead.”

No. If we read the text, Jesus was fearful, as we are at so many junctures of our journeys:

- “I am deeply grieved, even to death...”
- “Father, if it is possible, let this cup pass from me...”

I am convinced that Jesus, defined (—not limited) by his humanity, could not have known, with any certainty, about the resurrection.

## HISTORY UNSCRIPTED

After his arrest, as the crucifixion came into view, neither Christ, nor his disciples, nor I think, God himself, saw everything as the simple step-by-step working-out of God’s plan.

No. It was a total and unmitigated disaster.

The murder of a man who is also God himself. Creatures murdering their Creator. Was that really God’s fore-ordained plan? Does that look like something God himself would engineer?

There are faithful, devout Christians who believe that all things that happen—even disasters and atrocities—are God’s plan.

“It is God’s will.” That is one reaction when bad things happen to good people. Whether the death of a child, or the death of thousands by tsunami, or a war. They cannot imagine a world where God is not in control of absolutely everything.

And, again, that is the filter the Evangelists place over the suffering and death of Jesus Christ: “It is God’s will.”

I would suggest, to the contrary, that Jesus’ suffering and death were not God’s will at all. In spite of the rear-view mirror that makes it look that way. That when men were nailing Jesus Christ to the cross, they were murdering an innocent man. Something that is never God’s will.

## GOD ENTERS & REDEEMS HISTORY—NOT DIRECTS IT

Where God does become operative—and in the most unexpected way—is that when something as appalling as Jesus’ murder actually occurs, where what we have is God himself being crucified, out of all that darkness, God has the capacity to bring something good.

The resurrection is not something simply waiting to happen. The resurrection, Jesus’ rising to new life, was something entirely unexpected. Look at the frightened reaction of some Apostles when they first encounter the risen Lord. Were they expecting or prepared, in the present, to see Jesus alive after his crucifixion? No.

Jesus’ death was not necessarily God’s plan at all. Yet, despite all the monstrous things that humans can do against God’s will, through God’s intervention in Christ’s resurrection, God overrules human evil and brings two magnificent possibilities into being.

First, forgiveness...God takes the unjust murder of Jesus and accepts it as a sacrifice—unplanned though it is—to atone for the sins of the whole world. This is how God works with one of the worst moments in human history, and brings out something redemptive: forgiveness for human sin.

Second, eternal life . . . Although it wasn’t scripted in advance, God takes the finality of Jesus’ death and, by raising Jesus to life, changes the very nature of death into the doorway to new life, for all human beings, because we share in the same human nature that in Christ was resurrected.

God did not script Jesus’ life. But with the crisis of Jesus’ death, God intervened to transform and bring something good out of it.

## THE PASSION

The story of the Road to the Cross and the Passion is the open-ended story of a man who chose to show God’s life to the world. And it is the story of a faithful God who, although we reject and kill him when he comes to show us love, takes that very act of rejection, and makes it into the very thing that will save us.

As we consider what Jesus did—what God did—on and through Good Friday, let us appreciate our Lord’s death and resurrection for what it really was. Not the playing out of a locked-in, pre-determined plan. But rather, the free living out of God’s love for humanity. The God who, even when we place him on a cross, does something redemptive. For, out of the very worst thing that humans could ever do, in crucifying their Creator, God brings the very best things we could ever receive: forgiveness and eternal life.

Deo gratias. 


# St James' Choral Scholars | PJ Janson

**T**he great choral tradition of Anglican Churches is renowned, and part of its warp and woof is the rôle of the choral scholar. A choral scholar is a student at a university or college, who receives a scholarship in exchange for singing in the choir. This is a common practice in the UK, especially at schools attached to cathedrals where the choir is the Cathedral Choir.

Many Anglican churches in Canada uphold this tradition, including St Matthias, St John, and Christ Church Cathedral in Victoria, and Christ Church Cathedral in Vancouver. Last year, through the vision and generosity of a number of parishioners, St James' joined this Anglican tradition as it welcomed four choral scholars to the High Mass Choir.

The vision was that the St James' choral scholar programme would be not just to help the parish, but also to expose music scholars to the riches of sacred music while pursuing academic studies in music. In other words, it is a programme that both enriches the parish and has an outreach component.

Over the past year, our choral scholars have been immersed in music, some of which, namely chant, was really nothing but a footnote in their academic studies, and so they have been learning the oldest musical notation in the Western world. Moreover, they have had the opportunity to sing sacred polyphony, such as music by Giovanni Pierluigi da Palestrina, and Tomás Luis de Victoria in a liturgical setting, as well as music by English sacred composers.

The addition of choral scholars to the High Mass choir has improved tone and balance, enabled the choir to sing large-scale compositions that call for a fuller choral sound, such as *God Is Gone Up* by Gerald Finzi at the Ascension Mass. In addition to the benefits of this programme during the liturgies from September through the Feast of Corpus Christi, the choral scholars also enriched the High Mass over the summer months – including a first North American rendition of the other-worldly composition *Panis Angelicus* by the modern English composer Alexander L'Estrange. 



Left to Right: Curtis Sharp, Paul Wilson, Tiffany Vrioni-Das, Charmaine Iormetti

Who are these choral scholars? We invited each of them to introduce themselves, asking them four questions

- Tell us about your background, your music experience, and some of your accomplishments
- What are you currently studying, and what are your dreams
- What are some of your interests
- What do you enjoy most about St James.

This is what they had to say :

### **Tiffany Vrioni-Das**

Tiffany was born and raised in the parish of Saint Helier on the small island of Jersey in the United Kingdom. At age 5, she began private piano lessons under the instruction of Terri O'Donoghue. Whilst attending Jersey College for Girls school, Tiffany joined the chamber choir aged 12 and has been passionate about singing ever since. Tiffany has received certificates in gold and silver from the Jersey Eisteddfod for piano, solo voice and choral performances. She is currently studying at Capilano University as a voice major under the instruction of Heather Pawsey. Tiffany particularly enjoys the choral aspect of the music diploma program and has sung with both Capilano Festival choir and Capilano singers. She is especially interested in early music and rehearses weekly with a renaissance vocal quartet. Tiffany hopes to go on to become a teacher or performer of early music. What Tiffany enjoys most about being in St James' choir is having the opportunity to sing early music masterpieces in such a visually and acoustically beautiful setting.

### **Charmaine Iormetti**

Charmaine began her vocal studies at Capilano University in 2014, taking part in the Festival Chorus as a soprano. She began her private instruction in voice with Heather Pawsey in January 2015, and is presently under her tutelage. In June 2016, Charmaine took part in Opera Opulenza's production of *Cavalleria Rusticana* as a chorus member (soprano). She was also selected to participate in the UBC Summer Vocal Workshop in 2016 and 2017.

Prior to the commencement of the 2016-17 academic year, Charmaine was invited by her choral professor at Capilano to sing in his professional chamber choir, Laudate Singers. Charmaine is currently a Music Diploma student at Capilano University, aspiring to further her studies in Vocal Performance. She sings as an alto in the Capilano University Singers. What she enjoys most about singing at St James' is the beauty and depth of the sacred music that is sung, and how it speaks to the human soul.

### **Curtis Sharp**

Though Curtis was born in the US, he has always been Canadian. He studied sociology and classical trumpet at the University of Victoria, and toured with many vocal groups including Vocal Jazz Ensemble, A Cappella, Men's Quartet, and a choral ensemble that toured Eastern Europe, Mexico and Canada. Curtis sang for four years with the First Metropolitan United Church choir in Victoria. Currently, Curtis is studying Jazz Voice at Capilano University. In addition to his studies, he is a part-time instructor of martial arts. Other interests include computers, electronic music, and climbing mountains. What Curtis enjoys most about St James' is the sense of acceptance and belonging, and feeling welcomed in this church community. He also enjoys a bit of challenge that comes with learning new types of music.

### **Paul Wilson**

Paul Wilson is a multi-instrumentalist who grew up in Penticton, BC. He began piano lessons at age 6 and has played a variety of instruments throughout his life. Paul has studied at Capilano University and has a BA from UBC. He is currently enrolled in the Professional Development Program at Simon Fraser University, studying to becoming a high school music teacher. Paul has a great appreciation for choral music and has been in a number of choirs throughout his life, most notably the Capilano University Singers, a national and international prize-winning ensemble. Some of his other interests are playing guitar, reading and cooking. What he enjoys most about St James' is the interesting music we sing every week.

# St James' Music Series | Michelle Herrewynen

Some time ago we asked people two basic questions: (1) What brought you to St James' and (2) why do you stay. A recurrent theme in their answers was music: 'The music, the beautiful building,' 'The music; I love the music and hope it will never disappear,' 'Liturgy, music, architecture, and service.' And that is just on a Sunday. Come to St James' on a weekday afternoon, and the church is teeming with children from Canada's lowest income urban neighbourhood who, through the St James' Music Academy, receive music lessons at no cost.

This year we are adding a new element to our vibrant music tradition by launching a new music series. We will appeal to a wide audience by offering a diverse range of concerts. These concerts will feature high quality artistry and allow our audience to appreciate the marvellous architecture, the superb acoustics, and wonderful instruments of our church – including the fine Casavant Frères pipe organ, installed at St James' nearly eighty years ago.

Two concerts are planned for September & October of this year; planning is underway for a concert in February, and for the denouement of the music series, a choir concert is scheduled for April, 2018. Here are the details:

---

## Donald Hunt, Organ

Friday, September 29th, 2017, 7:30 pm

Donald Hunt grew up in Halifax and received his musical education in Montréal, where he studied organ with John Grew and Jonathan Oldengarm, among others. In addition, he was Organ Scholar and Assistant to Patrick Wedd at Christ Church Cathedral. He holds a Master's degree in Music from McGill University, and is a Fellow of the Royal College of Organists.

Donald has lived and worked in the UK since 2009. He was Organ Scholar at St Paul's Cathedral, London, and for the past five years he has been Assistant Organist at St Mary's Episcopal Cathedral, as well as College Organist at Fettes College – both in Edinburgh

Just two months ago, Donald Hunt assumed the position of Director of Music of Christ Church Cathedral in Victoria, BC. His appointment is the culmination of an extensive international search that took place over ten months. Over fifty impressive applications were received from Canada, the United States, and the United Kingdom.

At his inaugural recital on the West Coast, Donald Hunt will play works by JS Bach, Marcel Dupré, Olivier Messiaen, and others, on St James' mighty Casavant Organ, first installed in 1938.



---

## Fabiana Katz, mezzo soprano, and Stephen Smith, piano

Sunday, October 29th, 2017, 2 pm

‘A fabulous afternoon of music – passionate, and sad, and lyrical, and funny. I enjoyed myself enormously, as, clearly, did the rest of [the] audience.’ ‘That was an AMAZING experience. The entire audience was bubbling with excitement and awe. I have never heard such beautiful singing in all my life. Such life and clarity... was just kind of overwhelmed. Stunning,’ – these are just some of the comments about Fabiana’s artistry.

Fabiana Katz grew up in Argentina, and moved to Canada at the age of fourteen. She earned her BMus in Music at the University of Calgary, and holds a Master’s degree in Music in choral conducting from the College-Conservatory of Music at the University of Cincinnati.



Stephen Smith is one of Vancouver’s most well-respected collaborative pianists. Central to Stephen’s career is his long-standing relationship with some of Vancouver’s finest choral groups such as Elektra, Vancouver Men’s Chorus, Vancouver Bach Choir, Chor Leoni Men’s Choir, and the Vancouver Chamber Choir.

For the Sunday matinée performance entitled ‘Where Truest Pleasure Lies,’ Fabiana Katz is joined by Stephen Smith. The recital will feature Vaughan Williams’ Songs of Travel, as well as songs by Britten, Bernstein, Quilter and Bolcom – an all-English programme that will be

fun and accessible for all.

---

## The Choir of Royal Holloway, University of London

Wednesday, April 11th 2018, 7:30 pm

The Choir of Royal Holloway is considered to be one of the finest mixed-voice collegiate choirs in Britain. The choir gives more than 50 concerts a year, and their recordings have attracted top reviews from all major music publications.

The choir comprises 24 Choral Scholars whose schedule includes weekly services, concerts, international tours, recordings, and broadcasts. In addition, the Choir of Royal Holloway is the only university choir that still maintains the tradition of daily sung morning services.

The choir has toured most European countries, and has been broadcast on regional and national radio and television all over the world. In the UK, BBC Radio

3 has produced live broadcasts of both services and concerts. Last year, the choir toured the USA and Canada, including performances in the cathedrals of Toronto and Chicago, Cornell University and Grace Church, New York City.



The choir has sung at a number of high-profile events, including the 2014 Festival of Remembrance at the Albert Hall (live on BBC TV), an awards ceremony at Buckingham Palace, and they performed a new John Rutter commission for the

800th anniversary of the Magna Carta in front of HM The Queen, the Prime Minister and the Archbishop of Canterbury.

# Books, Books, Books = A Library | Lynann Burton

## *Privileged to be Librarian to St. James' Anglican Church*

In the very beginning, man documented his events. This information was found in petroglyphs on cave walls, hieroglyphics in temples and pyramids, and tablets of stone and clay used in Mesopotamia in the 3rd millennium BC. At Nineveh over 20,000 tablets were found dating from the 7th century BC, the archive and library of the Kings of Assyria. The Romans used wax tablets which they could write upon with a stylus – one end pointed, the other spherical.

Then came scrolls—all depicting a story or documenting important events, proclamations, etc. Scrolls were used by the Imperial Courts, leaders of armies—especially those “on the march,” religious leaders, monks in monasteries, teachers and philosophers in various disciplines at universities. Scrolls were found in ancient times.

Then came the invention of paper—first invented in ancient China. Contemporary precursors such as papyrus and amate existed in the Mediterranean world and pre-Columbian Americas, and was used for writing (Scrolls), long before paper was used in China. The material was light, and inexpensive scrolls could be created. These

materials, however, are not defined as true paper.

The first documented papermaking process was documented in China during the Eastern Han period (AD 25–220). Papermaking spread to the Islamic world, and by the 11th century, papermaking was brought to mediaeval Europe. The introduction of paper had an immense consequence for the book world. Books could now be carried by hand, rather than transported by cart. From the 4th century AD to about 1500, the

biggest library collections in the world were in China (larger than the largest collections in Europe). However, despite the initial advantage afforded to China, by the 9th century its spread and development in the Middle East had closed the gap.

Between the 9th and early 12th centuries libraries were in Cairo, Baghdad and Cordoba, and held collections larger even than those in China, and dwarfed those in Europe. One Venetian, Domenico Grimani, had a collec-

tion that numbered 15,000 volumes by the time of his death in 1523. After 1600, European collections completely overtook those in China. Bibliotheca Augusta numbered 60,000 volumes in 1649, and grew



to 120,000 in 1666. In 1715, Cambridge University had 40,000 volumes. The European advantage only increased further into the 19th century as national collections in Europe and the Americas exceeded a million volumes, while a few private collections such as Lord Action's reached 70,000 volumes.

## Some notable libraries of the ancient world

**Timgad, Algeria** – a gift by Julius Quintianus Flavius Ragatianus – AD 250, estimated to hold 3,000 scrolls.

**Hattusa, Anatolia** 1900 BC–1190 BC. Largest collection of Hittite texts – approximately 30,000 cuneiform tablets.

**Royal Library of Antioch** 221 BC–AD 363. Commissioned in the 3rd century by Euph Orion of Chalcis by the Greek sovereign Antiochus III the Great. Euph Orion was an academic and the chief librarian.

**Library of Pergamum** 197 BC–159 BC. Invented a new substance called parchment of Pergamum (after the City). A very successful library because of Pergamum's hegemony which was a purveyor of scholarship.

**Library of Celsus** AD 135–262. Located within the city of Ephesus. The library was the tomb for the deceased Tiberius Julius Celsus Polemaeanus—there were 12,000

volumes deposited in several cabinets along the wall.

**The Imperial Library of Constantinople** 337 BC–AD 361; 29 May 1453 – It is known that several documents from the Library of Alexandria were spared incineration and secured here at the library. Collection was assessed at 100,000 volumes including papyrus scrolls, codices bound in parchment.

**The Royal Library of Alexandria, Egypt**, ca. 295 BC. Founded by Ptolemy – this library was said to have amassed 400,000 manuscripts and was considered the leading intellectual metropolis of the Hellenistic world.

**Temple of Edfu Archive/Library** 237 – 57 BC. The walls of this chamber are bestrewn with engravings and captions depicting numerous receptacles filled with manuscripts of papyrus as well as scrolls bound in leather chronicling the circadian workings of the Temple, as well as interior decorations to the temple walls.

**Nag Hammadi Library** – Upper Egypt – label used to collectively refer to thirteen codices

comprising 50 texts about Gnosticism.

**The Library of Aristotle**, Athens 384–321 BC. Private library – earliest one recorded.

**Kos Library** AD 100. Known as a crossroads for academic and philosophical faculties.



**The Library of Pantainos, Athens** AD 100. Sanctified to the doublet of Athena Archegetis and Roman Emperor Hadrian—the library articulated itself to the Agora in Athens.

## Some remarkable libraries of today (our century)

**Stuttgart City Library**, Germany, a crystalline cube shape—a remarkable nine stories tall.

**Mafra Palace Library**, Portugal – situated inside the Mafra National Palace.

**TU Delft Library** in Delft, Netherlands – lies at the heart of Delft University – a unique cone shaped structure, with the roof covered in grass.

**Sainte-Genevieve Library**, Paris France. This magisterial library contains around two million documents – reading place of Marcel Duchamp and James Joyce.

**Malmo City Library**, Sweden – this library is filled with books in some 60 different languages – attracts almost 1 million visitors a year.

**The Codrington Library** –collection comprising some 185,000 items.

**The Wiblingen Abbey Library**, Germany still holds some original manuscripts


**Strahov Monastery Library**, Strahov, Czech Republic – Completed in 1679, this monastery is one of the oldest monasteries still in existence in the world. Lord Horatio Nelson and Napoleon's wife, Marie Louise visited here.

**Handelingenkamer**, Holland – the unique design allows daylight to filter down four storeys to illuminate the more than 100,000 volumes on the shelves.

**Admont Abbey Library**, Austria – Known for its baroque architecture, art and manuscripts – it is the largest monastery library in the world.

**The Melk Monastery**, Austria– consists of 12 rooms containing countless medieval manuscripts adorning hand crafted shelves.

At St. James' Church we have the Holy Faith Library, which at the moment does not have any permanent shelves, BUT soon it will be a living library again with a new home and although not grand and majestic, nor centuries old and filled with thousands of books, ancient documents, etc., it is *our* library and has a selection of wonderful books.

Come and enjoy reading—seeking answers and just satisfying curiosity about our faith, and lots more. Look for the announcement in “The Thurible.” It also may surprise you to learn that we at St. James' have a resident author—the Right Reverend Dr. Leonard Mack McFerran who resides in a columbarium niche. Some of his books are in our library. 

## SISTERS IN THE WILDERNESS

By Charlotte Gray

As this year is the celebration of the 150th year since the signing of Confederation, I decided I should make the effort to read some Canadian history of that period. Charlotte Gray is a renowned Canadian historian and author, living in Ottawa, who has written numerous books on interesting characters and events which have made a significant contribution to our country's history. *Sisters in the Wilderness* is the biography of two women, Susanna Moodie (1803–1885) and Catherine Parr Traill (1802–1899), whose books describe pioneer life in the backwoods of Upper Canada from 1833 to 1900. Using their letters, journals, sketches and published books Gray displays a fascinating insight into their personalities, attitudes, relationships and passions.

Born into a large genteel family of six daughters and two sons of Thomas Strickland of Bungay, Sussex, they were just beginning to enter London's literary society, when the sudden collapse of their father's business and his subsequent death, plunged them into penny-pinching existence. The two sons emigrated to the colonies, the three elder daughters scraped a living as writers in London, and one daughter remained to care for her invalid mother. The two youngest, Susanna and Catherine, against their family's wishes, married impoverished military men with no prospects, and, lured by the offer of free land grants for the military and an exaggerated rosy picture of Upper Canada from brother Sam, decided to emigrate to Canada.

The early experiences of pioneer life for each couple were the same – hostile, overpowering, gloomy, demanding and fatiguing. Their land grant was miles from any town and there were no roads. Transportation of goods was only possible in winter when sleighs could be pulled by horse power over snow. The men had to do the heavy work of clearing the land and building the single room log cabin. John and Thomas were gentlemen and not cut out to be farmers. John was

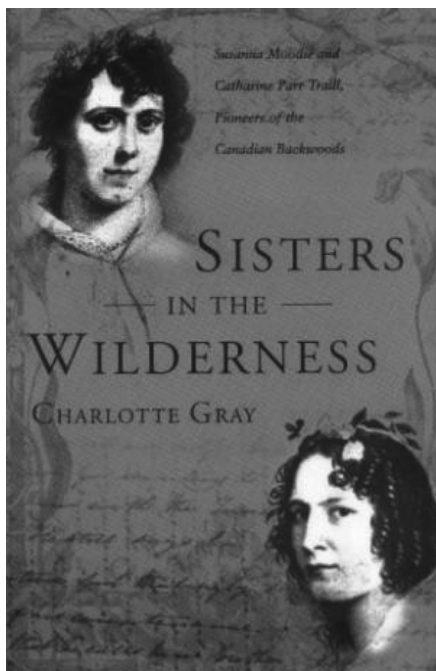
energetic, positive and cheerful but inclined to make rash, impulsive unwise use of their funds and was taken advantage of by other settlers. Thomas was morose, pessimistic, indecisive, lacking energy and courage and used their money to hire help.

Meanwhile, the sisters had to show resilience, fortitude and independence and learn to do without the basic luxuries such as coffee, sugar, tea, medi-

cines, and learn from the indigenous people how to use substitutes. As their funds diminished, they had to depend more and more on what they could produce from the land and their livestock, harvesting their crops, milking the cows, feeding the chickens, fishing and domestic chores—all this while being constantly pregnant or nursing an infant. Winters were incredibly severe; they could be snowed in for months, isolated, ill and starving. Summers were exceedingly busy, bringing with them black flies and mosquitoes and the inevitable malaria. Catherine coped with their deprivations in a cheerful, positive and encouraging manner, always seeing the bright side and taking an



interest in everyone. She had to do this to bolster up her depressed husband, and meanwhile wrote copious sunny, informative letters back home to quell the fears of her family that she had made the wrong decision in marrying Thomas. She developed her life-long interest in botany, pressing wild flowers and insects and cataloguing them with precise detailed descriptions. She made several staunch friends whom she could call upon in extreme need, and made sure she spent fun time with her children. Susanna took longer to overcome her snobbish upbringing and to recognize that there was no class system in Canada. She was



appalled by the squalor and uncouthness of the Irish and Yankee settlers and her unwelcome house guests, but wrote humorous detailed sketches, to use later, of interesting characters in appropriate dialect. Her husband was her life, and they maintained a passionate relationship throughout their marriage. She loved her children but resented their constant demands, and they soon learned that Aunt Catherine was more fun and welcoming.

The one thing the two sisters always made time for was their literary pursuits, and they were determined to earn their living as published authors. A manuscript of Catherine's letters was submitted to publishers by her sister Agnes, now an established author in London, entitled *The Backwoods of Canada* (1836), followed by *Canadian Crusoes* (1852), a children's book on survival in the wilderness. Although both sold well in Britain and Europe, unscrupulous publishers withheld proceeds and royalties, which did not help her financial situation. Susanna wrote three autobiographical books: *Life in the Backwoods* (1852) was written primarily to deter any English gentlemen dreaming of financial success in the backwoods of Canada, and its sequel, *Roughing it in the Bush* (1852) was a brutal, honest depiction of their experiences during the first few years. She dedicated it to Agnes who loathed it and said that no British readers should have to read such stuff. But they did and it was a nineteenth-century best seller. Her third book, *Life in the Clearings* (1853), written after they moved to Belville, revealed her dabbles into journalism, politics, spiritualism, and penitentiary visits to interview Grace Marks, a notorious accomplice to murder. This case became the subject of Margaret Atwood's *Alias Grace*.

Charlotte Gray's most recent book, published in 2016, is entitled *The Promise of Canada – 150 years: People and Ideas That Have Shaped Our Country*. That is next on my list. 🌿

# A Spiritual Home | Allan Duncan

*Allan Duncan reflects on the St. James' Day Patronal Festival.*

**M**y daily prayer routine includes thanks to the Creator for the worshipping community of St James' and for being a member of this Christian family. Each Mass I attend reminds me of the essence of these amazing gifts, and particularly on special occasions such as our recent Patronal Festival.

The beauty of the Mass was quite extraordinary, every detail researched and rehearsed; linens and hardware skillfully laid out, bouquets lovingly arranged, music thoughtfully chosen in keeping with age-old traditions. We are heirs to so much: ceremonies and practices from across the centuries, still offered with great care in praise and prayer to God, and still lifting up spirits. Taking in the beauty of holiness can be an awe-inspiring experience

A glance around the hall at lunch afterwards reminded me that St. James' has always been richly blessed with

an abundance of priests. Good men and women of God, 'called' to serve, hands laid on in unbroken apostolic succession from Christ himself, doing His bidding in the temple and in the lanes behind the temple. And on holy days such as this, there are always special guests whom the church has elevated—friends of St James' through priestly service in the parish, or joined historically and theologically through the Anglo-Catholic faith tradition.

Also in the hall were more than 100 folks who like myself have found a spiritual home in this place. On St James' Day the hall was ringed with information tables promoting the life-transforming outreach projects sponsored by members of this parish. We bring our very best, as we come to work and worship with full hearts, for we are the people of God, working together in fellowship to further His purpose and mark His presence here. Welcome home. 🌿



Photo by Randy Murray

# Did You Know? Parish Life at St. James'

## OUR CLERGY TEAM

It has been an exciting year as the parish celebrated important milestones in the establishment of our current clergy team. On the Feast of Candlemas, February 2nd, Fr. Kevin Hunt was inducted as our 12th Rector by Bishop Melissa Skelton, followed by a joyous reception. Fr. Kevin has recently been appointed Regional Dean for the deanery of Kingsway.

On June 24th, Deacon Lucy Price was ordained priest, and celebrated her first Mass the following day. The occasion was marked by a luncheon provided by the Women's Guild and Mothers' Union, and an entertaining Cake Walk sponsored by the Mothers' Union. Proceeds were in support of the MU Northern Clergy Families Fund, which provides grants to assist clergy families working in isolated communities in the north.

This month we welcome a new deacon intern, Juanita Clark. She will be with us for nine months and, God willing, will be ordained as a Vocational Deacon in June of 2018.

## "KNITTER EXTRAORDINAIRE NAMED THIS YEAR'S LIFETIME VOLUNTEER OF THE YEAR"

Congratulations to our own Janis Waller who was recently recognized for her many years of knitting and volunteer service. From her involvement with numerous seniors' groups to her work making tiny toques and blankets for babies at St. Paul's (not to mention her work at St. James' with the Women's Guild, Advent

sales and the Bargain Sale) she is a very busy lady. She was most surprised by a \$5,000.00 travel grant to recognize her work. The full article can be accessed at [vancourier.com](http://vancourier.com) for September 22/17.

## COMINGS AND GOINGS

This year we have said goodbye to two staff members and welcomed several new faces. A heartfelt thank you and best wishes go to Heather Graber, administrator for the Street Outreach Initiative, who is off to the UK to be married; and to Louisa Farrell, who brought her warmth and enjoyment of young people to our Families and Children's Ministry Coordinator position. A warm welcome to Anna Wood, who is replacing Heather; to Audrey Guay, our Volunteer Coordinator; and to Michelle Herrewynen, our Music Program Administrator.

## NEW TO PARISH LEADERSHIP

At the Annual Vestry Meeting in February, several people were newly elected to positions of leadership in the parish. Doug Ibbott has joined the team of Wardens; Justin Berger and Kelvin Bee are now part of the Board of Trustees; Reece Wrightman has taken on the job of Parish Council Secretary; Jerry Adams is an Alternate Synod Delegate; and Jordan Skinner and Jacky Xu are our Youth Delegates to Synod. We thank them for stepping forward to offer their time and abilities to our life together.

## IN MEMORIAM

This year we have been saddened by the deaths of three very long-time parishioners. Alice Rolfe, a long-serving member of the Narthex Guild, died on January 31st. Our prayer was that she be welcomed into God's kingdom as she welcomed so many to St. James'.

Dr. John Conway, ODNW, who served St. James' and the Diocese of New Westminster faithfully for so many years, died on June 23rd. His passion for outreach work, especially to refugees, has left a lasting legacy.

Our oldest parishioner, Bea Paradis, died on July 25th at the age of 101 years. Her connection with St. James' goes back many decades and a bit of history departed with her.

## SACRAMENTS AND SPECIAL SERVICES

### Confirmation 2017

At this year's Diocesan Confirmation service, St. James' presented seven candidates and one person for reception into the Anglican Communion. "This is cause for rejoicing and celebration, and an encouragement to us all, as we see members renewing their commitment and being ready to make a public affirmation of their living faith in Christ." (Fr. Kevin Hunt)

### Salal and Cedar Ministry

In May we had as our guest the Reverend Laurel Dykstra, and members of the Salal + Cedar ministry, of which St. James' Church is a member. Salal + Cedar worship outdoors at different locations around



the Diocese and are dedicated to growing Christians' capacity to live out the Fifth Mark of Mission, "to strive to safeguard the integrity of creation and sustain and renew the life of the earth." St. James' is proud to be in relationship with this important ministry.

### **St. James' Day – 'Our Faith in Action'**

On July 23rd we celebrated our patronal festival, followed by a tapas style lunch and a 'walk-about' to explore the display tables prepared by the individuals and groups who undertake various outreach initiatives at or through St. James' church. 'Our faith in action' takes many forms, all of which call us to reach out to others in thankful response to the many blessings God has given us. Our special preacher on this occasion was the Rt. Rev. Stephen Conway, Bishop of Ely.

### **EastVan Taize Services**

St. James' continues to host a Taize service on the first Wednesday of each month in the Blessed Sacrament Chapel. Thanks to Elisha May Walker for organizing this regular worship opportunity.

### **Silent Prayer with the Blessed Sacrament**

On Sunday, Sept. 10th, St. James' offered a time of silent prayer in the presence of the Blessed Sacrament, which began at 4:00 pm, and concluded with Evening Prayer and Benediction at 5:00 pm. The service will be repeated on the second Sunday of every month. This is a wonderful opportunity to take time from our busy lives to be still before Jesus,

present in the Blessed Sacrament, to open our hearts to Him in wonder, love, and praise.

## **MUSICAL NOTES**

### **Concert series**

Welcome to Michelle Herrewynen, our new Music Program Coordinator at St. James'. Michelle is planning a concert series to be held at St. James' over the fall and winter. The first event is an organ recital on September 29th, by Donald Hunt, who after many years in the UK, has recently assumed the position of Director of Music at Christ Church Cathedral in Victoria. Please check the church website ([www.stjames.bc.ca](http://www.stjames.bc.ca)) regularly for other upcoming concerts.

### **Choral scholarships**

A long-standing tradition of Anglican churches is the role of Choral Scholar—a university student who receives a scholarship in exchange for singing in the choir. The programme adds voices to our choir, improving the tone, and balance—and also offers students a marvellous opportunity to gain experience singing some of the finest choral works and learning a wide range of church music. The first year of this program at St. James' was so successful that it is being offered for a second year.

## **SPECIAL EVENTS**

### **Icon Show**

On March 25th St. James' welcomed iconographer Andre Prevost to speak on icons, the method of writing an icon and their devotional use. The day included Mass, lunch, a time for

meditation in the Chapel in front of icons from local artists, and a visit to neighboring St. Paul's Roman Catholic Church to see Andre's icon of St. Paul.

### **Women's Guild – 100 years at St James'**

In 1916, the earliest Bargain Sale on record, the St. James' Women's Guild raised funds to pay the tax debt. Since that time, twice yearly, thousands of dollars have been raised to support various missions and projects. In 2016 the Women's Guild celebrated its centennial of service to St. James' Church. Congratulations on this wonderful achievement.

### **Reconciliation Feast**

This publication of *PAX* follows on the heels of our September 23rd Reconciliation Feast to honour survivors of Indian Residential Schools. In the spirit of the Truth and Reconciliation Commission's Call to Action, this has been one step in seeking to live out a new and mutual relationship together. National Aboriginal Bishop Mark McDonald attended the Feast, and preached at Low Mass the next morning. He also joined many St. James' parishioners who participated in the Walk for Reconciliation Sunday morning. Complete coverage will follow in our next issue.





**St. James'**  
ANGLICAN CHURCH

303 East Cordova Street, Vancouver, BC, V6A 1L4

Telephone: 604 685 2532 Fax: 604 685 7605

Email: [office@stjames.bc.ca](mailto:office@stjames.bc.ca)

[www.stjames.bc.ca](http://www.stjames.bc.ca)

**OUR VISION:** Discovering the beauty of holiness in our lives and neighbourhood, by living a Christ-centred sacramental life rooted in the Anglo-Catholic tradition.

**PAX** NO. 32 © 2017 St. James' Anglican Church. **Managing Editor:** Paul Stanwood **Editorial Panel:** Lynann Burton, Christine Hatfull, Fr. Kevin Hunt, PJ Janson **Contributors:** Linda Adams, Lynann Burton, Peter Cooper, Allan Duncan, Christine Hatfull, Michelle Herrewynen, Fr. Kevin Hunt, PJ Janson, Fr. Matthew Johnson **Photography:** Christine Hatfull, Parish Archives **Design:** Miles Linklater, [24pt-helvetica.com](http://24pt-helvetica.com) **Circulation:** Mary Brown

A ministry of St. James' Church, *PAX* is published quarterly and freely distributed, but voluntary annual subscriptions of \$15.00 are welcome. Since *PAX* aims to be financially self-sustaining, donations to this publication are greatly appreciated. They may be made through the offering envelope (clearly marked *PAX*), mailed to the Church Office, or submitted on the Church website with a credit card. The material printed in *PAX* is produced by members and friends of St. James' Church. A theme-based call for submissions is issued two to six weeks before each edition in the Sunday church bulletin. All submissions to *PAX* are acknowledged, reviewed, and edited by the editorial panel. All submissions may be edited for length, the maximum normally being 500 words.