

Bishop Logan's Sacred Journey

Lessons in forgiveness and respect

Bishop Logan's Sacred Journey began at Christ Church, Alert Bay on Sunday, March 6, with a time of ritual preparation and an act of repentance. During his three week journey the Bishop will seek permission from First Nations representatives to enter and stay on the traditional lands. This is to be a penitential sacred journey undertaken as a personal act of repentance by the bishop and on behalf of all Anglicans in this diocese.

The journey will culminate on Easter Day, March 27 at the 11.00 am Easter liturgy at Christ Church Cathedral in Victoria.

The following is a reflection about the beginning of the Journey by Julie Domville. A full account of Bishop Logan's Sacred Journey will appear in the May issue of the Post.

Ed Lewis, Editor.



Bishop Logan speaking in the Big House in Alert Bay as he begins his sacred journey

Photo: Julie Domville

I had the honour of witnessing a unique and powerful action of reconciliation on March 6 in the Big House of the 'Namgis First Nation in Alert Bay. It was the opening moment of the start of a long journey towards reconciliation with Indigenous Peoples by the Diocese of British Columbia. For more on the Sacred Journey, please visit www.reentersacredjourney.ca

Bishop Logan McMenamie, dressed in a simple windbreaker and jeans, knocked on the door of the Big House and asked permission to enter. The attending hereditary chiefs answered the knock, and in their traditional language, Kwak'wala, granted permission, thereby acknowledging and respecting the commitment, spirit and intent of Bishop Logan to reconciliation

**See Journey
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Refugee Work grows ten-fold

Bruce Bryant-Scott

An amazing thing has happened in the past six months. The Refugee Program of the Anglican Diocese of British Columbia grew by ten-fold.

In a normal year we would have two to four settlements of newcomers – twelve to sixteen people at most. As well, we would have six to eight applications in process with the government, and they would take anywhere from six months to five years to be processed.

On September 3, 2015 the photograph of Alan Kurdi's dead body on a Turkish beach was published. In reaction ordinary Canadians, both inside the church and outside, demanded that Canada should do more. As a Sponsorship Agreement Holder with the Citizenship & Immigration Canada ("CIC", now Immigration, Refugees, and Citizenship Canada or "IRCC") we in the Diocese were well placed to help people to privately sponsor refugees. On September 9, St. Matthias, Victoria hosted 350 people for a presentation on sponsorship, and similar meet-

ings were held on the Gulf Islands and Up-Island.

As of Feb. 24, 2016, we have thirteen Constituent Groups (CGs) that have welcomed a total of 59 newcomers (that's what we call refugees who have arrived in Canada – they're no longer refugees because they are now permanent residents!). 29 of those 53 came through as Blended Visa Office Referrals (BVORs). 22 of those 53 are in the Capital Regional District (CRD), and the rest are up island. 49 of the 53 are Syrian; the rest are from Afghanistan and Eritrea.

We have twelve CGs that are waiting for Canadian visa posts in places like Ankara, Beirut, Amman, and Rome to process 53 more refugees. 40 are supposed to come to the CRD. 40 of the 53 are Syrian; the rest are from Iraq, Eritrea, Ethiopia, and Gambia.

Eleven more CGs are preparing applications for 37 more refugees from Syria, Iraq, Afghanistan, and Eritrea. Three local families have approached us to sponsor a total of 8 more people. That makes a total of 45 individ-

uals whom we are working with to complete applications.

That makes a total of 154 individuals who are already here or whom we hope to bring.

There are something like fourteen more CGs waiting to be matched up with cases, and four CGs that are forming. As the average is about four people per settlement, that might be another 56 people. So by the end of 2016 we hope to have the better part of 210 people here on Vancouver Island and the Gulf Islands. As the fund-raising is dispersed amongst the CGs, I do not have a good idea of totals, but a conservative guess is that something over one million dollars has been raised.

To the hundreds of volunteers up and down the island – you are all amazing! Thanks as well to the Diocesan Refugee Committee: Dimas Canjura, Shirley Finstad, Bob Furber, Dave Lefsrud, Malcolm Read, Brian Rendell, Sandra Scarth, and John McLaren, chair. We are grateful that the Bishop, the Executive Officer, and Diocesan Council found money to allow us to hire two part-time temporary refu-

gee coordinators, namely Ms. Rebecca Siebert of Victoria and Mr. Tony Davis of Nanaimo. We would never have been able to accomplish half of what we have done without Rebecca and Tony's efforts – they have gone the extra mile to bring refugees to Canada.

The challenge for the Diocese and its leadership is to prayerfully determine where we go with refugee sponsorship after 2016. Even if we did only half of what we are currently trying to do this year, we would

still need paid support work. Otherwise we will shrink back to only doing a handful of sponsorships each year. My hope is that just as our Lord Jesus and his parents found refuge among the Egyptians, so we might continue to provide a welcome on Vancouver Island and the Gulf Islands for victims of oppression and war.

The Rev. Canon D. Bruce Bryant-Scott is the Refugee Coordinator for the Diocese and also is Rector of St. Matthias Parish, Victoria.

Thanks again!

The Journal Appeal has had another successful year. \$517,449.25, an increase of \$14,630.79 over the 2014 appeal was raised in parishes across Canada.



Here in our Diocese 432 people donated \$23,262.50, a substantial increase over 2014. After expenses, the net share of the Appeal for this Diocese was \$8,914.28 and in addition the *Post* received \$912.02 from the list rental program for a total amount of \$9,826.30.

This amount equals approximately half of the budget for publishing the *Post*.

Again thank you and we trust you will once again support the Journal Appeal come September.

Ed Lewis, Editor



Bishop Logan Writes

After the Sacred Journey.....

Declaration on the Rights of Indigenous Peoples.

➤ Respecting Indigenous Peoples' right to self-determination in spiritual matters, including the right to practise, develop, and teach their own spiritual and religious traditions, customs, and ceremonies, consistent with Article 12:1 of the United Nations Declaration on the Rights of Indigenous Peoples.

➤ Engaging in ongoing public dialogue and actions to support the United Nations Declaration on the Rights of Indigenous Peoples.

➤ Issuing a statement no later than March 31, 2016, from all religious denominations and faith groups, as to how they will implement the United Nations Declaration on the Rights of Indigenous Peoples. (Recommendation 48)

We call upon all religious denominations and faith groups who have not already done so, to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery [the claiming of land occupied by people who were not European subjects] and terra nullius [the claiming of land that had not been considered part of a state]. (Recommendation 49)

Church Apologies and Reconciliation:

We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary. (Recommendation 59)

We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors,

schools of theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence. (Recommendation 60)

We call upon church parties to the Settlement Agreement, in collaboration with Survivors and representatives of Aboriginal organizations, to establish permanent funding to Aboriginal people for:

➤ Community-controlled healing and reconciliation projects.

➤ Community-controlled culture- and language revitalization projects.

➤ Community-controlled education and relationship building projects.

➤ Regional dialogues for Indigenous spiritual leaders and youth to discuss Indigenous spirituality, self-determination, and reconciliation. (Recommendation 61)

Missing Children and Burial Information:

We call upon the federal government to work with churches, Aboriginal communities, and former residential school students to establish and maintain an online registry of residential school cemeteries, including, where possible, plot maps showing the location of deceased residential school children. (Recommendation 73)

We call upon the federal government to work with the churches and Aboriginal community leaders to inform the families of children who died at residential schools of the child's burial location, and to respond to families'

wishes for appropriate commemoration ceremonies and markers, and reburial in home communities where requested. (Recommendation 74)

We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Aboriginal communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of appropriate memorial ceremonies and commemorative markers to honour the deceased children. (Recommendation 75)

We call upon the parties engaged in the work of docu-

menting, maintaining, commemorating, and protecting residential school cemeteries to adopt strategies in accordance with the following principles:

➤ The Aboriginal community most affected shall lead the development of such strategies.

➤ Information shall be sought from residential school Survivors and other Knowledge Keepers in the development of such strategies.

➤ Aboriginal protocols shall be respected before any potentially invasive technical inspection and investigation of a cemetery site. (Recommendation 76)

Please continue to pray as we seek guidance and wisdom in light of these calls to action for us as a diocesan family.

Bishop Logan

So after the walk is over, what next? It is hard for me to think about that right now. It is, however, what I need to do as I write this for the April edition of the Diocesan Post sitting in a hotel in Courtney 3 days before I leave for Alert Bay to begin the preparations for the Sacred Journey.

One the questions that has been asked by the Chiefs during my meetings with them is, "What will be the next step after the Sacred Journey?" After all, the journey along with any apology we give are but small steps on the long journey of reconciliation and justice.

There are the calls to action for us to consider. I will be asking Relationships Matter along with Aboriginal Neighbours to work together and create a plan of action to enable us, as a diocese, to examine these insights in light of who we are as the Diocese of British Columbia and how we will continue to be transformed by the Creator.

The UN Declaration on the Rights of Indigenous Peoples states:

We call upon the church parties to the Settlement Agreement, and all other faith groups and inter-faith social justice groups in Canada who have not already done so, to formally adopt and comply with the principles, norms, and standards of the United Nations Declaration on the Rights of Indigenous Peoples as a framework for reconciliation. This would include, but not be limited to, the following commitments:

➤ Ensuring that their institutions, policies, programs, and practices comply with the United Nations

The Diocesan Prayer Cycle

Your prayers are asked weekly for
Bishop Logan McMenamie
and the following parishes:

April 3, Easter 2

St. Michael and All Angels, Chemainus
The Rev. Michael Wimmer, Incumbent
The Rev. Heather Cutten, Deacon

April 10, Easter 3

St. Columba, Tofino/West Coast Mission
The Rev. Will Ferrey, Incumbent

April 17, Easter 4

St. John the Divine, Victoria
The Ven. Alastair McCollum, Incumbent
The Rev. Canon Kevin Arndt, Priest Associate
The Rev. Jane Reid, Priest Associate

April 24, Easter 5

St. Mark, Qualicum Beach
The Rev. Susan Hayward-Brown, Incumbent

May 1, Easter 6

St. Philip, Oak Bay
The Rev. Christopher Page, Incumbent

The Bishop's Calendar

During the next few weeks Bishop Logan will be taking part in the following events:

April

- 2** Diocesan Council Meeting
- 3/8** Provincial House of Bishops and National House of Bishops
- 10** Church of the Advent - Transition Day
- 14** Archdeacons Meeting
- 16/17** St. Philip, Cedar
- 22/23** Diocesan Synod
- 30** Shawnigan Lake School - 100th Anniversary



THE DIOCESAN POST

Published by the Anglican Diocese of British Columbia 10 times a year from September to June as a section of the Anglican Journal.

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The Post is printed and mailed by Webnews Printing Inc., North York, ON

Subscriptions, Change of Address, Cancellations:

Please advise your parish secretary or send your subscriptions, change of address or cancellation via writing to Diocesan Post c/o Anglican Journal, 80 Hayden Street, Toronto, ON, M4Y 3G2; or e-mail: circulation@national.anglican.ca. You can also make changes on line: visit www.anglicanjournal.com and click Subscription Centre. The Anglican Journal and the Diocesan Post are sent to members of a parish who pay for it through their

contributions to the National Church. Others: \$15.00 per year.

Submissions:

News, letters and other articles are welcome. Please limit articles to 600 words and letters to 200 words. Submissions must include name and contact information of the author. Pictures must be at least 6" X 4" with a resolution of 300 DPI and in sharp focus. Clearly and accurately identify the name of all subjects as well as the person who took the picture.

Submission Deadlines:

January issue - December 1
February issue - January 1
March issue - February 1
April issue - March 1
May issue - April 1
June issue - May 1
September issue - August 1
October issue - September 1
November issue - October 1
December issue - November 1

All material is subject to editing.

Volume 50, No 4

Renovations at Synod Office

Staff

During the first three weeks of March, the Diocesan Synod Office has been undergoing major renovations.

Anyone not able to climb stairs could not meet the Bishop in the privacy of his office prior to the renovation. In order to make the Bishop's office accessible to all people his office has been moved down to the first floor. The Executive Officer and the Senior Administrative Assistant along with the Receptionist/Administrative Assistant are also located on the first floor. People coming into Synod Office are usually coming to meet one of those persons or else to attend a meeting in the conference room that remains on the first floor.

The second floor of the building has also been renovated to provide separate offices for the Asset Manager, Communications Officer, Finance Officer, Payroll Manager/Accounting Assistant, and the Insurance/Accounting Assistant. Also located on the second floor is a small meeting room.

The renovations bring staff together in clusters providing more efficient work facilities. It has also been an opportunity to upgrade the facilities and bring the physical services such as electricity up to present-day building codes.



Hard hats required even for Judith Coleman in the reception area



Ken McLeod, work supervisor shows off the Bishop's new office



This will be the Executive Officer's new office



Gail Gauthier, Finance Officer and Stephen Martin, Executive Officer take a moment's break from their meeting in the kitchen/meeting room



Imelda Secker, Senior Administration Assistant in her temporary office in the conference room



Files and office equipment find storage in the rest of the conference room



An electrician working on upgrading the electrical system

Foundation funds help bring Elders and younger generations together

Contributed

There are 34 First Nations languages spoken in British Columbia, but many of them are endangered. According to the First Peoples' Cultural Council (FPCC) in B.C., 13 of them are spoken by fewer than 50 people each, many of whom are seniors. That's why linguists include B.C. on a list of the five global hot spots for language extinction.

The ecumenical group Aboriginal Neighbours, which was established by and continues to be supported by the Diocese of British Columbia, wanted to do something to help. Ruth D'Hollander, a member of the group's executive, said that after she attended a panel discussion at the Our Living Languages exhibit at the Royal B.C. Museum, she asked what the panelists recommended. They immediately spoke of the FPCC's mentor-apprentice program, which pairs a First Nations person who wants to become fluent in his or her language with an Elder who is fluent in an immersion program for 75 hours over 25 weeks.

The program benefits Elders, apprentices and their communities, D'Hollander said, explaining that being able to teach their language and traditional ways

validates the Elders. "They were so beaten down and humiliated in residential school and now this gives them pride again in their language and culture. I think it is a really healing process."

D'Hollander said that benefits ripple out far beyond the participants, noting that many of the apprentices are teachers themselves. "The follow through on this particular program is really important because some of these people either go back into their schools to teach their language or they go on to university to get their degree in their language," she said.

Aboriginal Neighbours is providing funding for three teams for a year, about \$16,000, and hopes to raise funds for the following two years of the three-year program. The group's fundraising efforts got a boost recently when it received a grant of \$10,000 from the Anglican Foundation. The Anglican Diocese of British Columbia and the Anglican Healing Fund have also provided funding.

The Anglican Foundation is also helping to bring generations together at Saint Dunstan's Anglican Church in Victoria.

Saint Dunstan's is celebrating its 50th Jubilee anniversary

in 2016. Warden

Inez St Dennis said that the congregation, which operates with the mission of being "a family of Christ walking with our community," decided about two years ago to focus new efforts on serving the needs of two groups in the community — seniors and young children.

Seniors in the congregation said the community needed a place to meet for coffee and company, and people in the community told them that there was a great need for daycare, so they decided to create a seniors' drop in centre and Let It Shine St. Dunstan's Infant Care.

If their proposal is approved by the Saanich Council, the two centres will be housed in the congregation's annex building adjacent to the church. But some renovations are required. Ramps need to be added to make it wheelchair and stroller accessible, along with adding a new wheelchair accessible stall in the washroom. With a few other changes for safety and energy efficiency, and new kitchen appliances, St Dennis says the total cost estimate is \$90,000 to \$95,000.

Funding from the congregation, the diocese and federal government just got another

boost from the Anglican Foundation, which is contributing \$15,000.

"Our goal two years ago was to have our annex repurposed for our own ministries and for

outreach ministries as our anniversary project," said St Dennis. "And I think we might just make it." They hope to open the seniors' centre in May and the daycare in September.



COMING UP AT CCC

SENIORS' EUCHARIST AND TEA

Tuesday, April 5, 2:00 pm
in the Nave and tea at CCC School

SARAH MCDONALD ORGAN RECITAL

Wednesday, April 13, 7:30 pm
in the Nave

BENEDICTINE SPIRITUAL PRACTICE

Thursday, April 21, 7:00 - 9:00 pm
in the Chapter Room

IN CONVERSATION POTLUCK SUPPER

Friday, April 22, 6:00 pm
in the Chapter Room

ELEKTRA & FRIENDS CONCERT

Saturday, April 30, 7:30 pm
in the Nave

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Reflections

A Fire never quenched

The area where the well is situated is part of a larger field owned by a local farmer. In all, the area is about 25 yards wide and about 100 yards long, and is enclosed by a simple wire fence. From the upper end, originating in the well, a stream flows underground until it emerges near the entrance to the area and forms a small pool now outlined in cut stone.

The visitor enters at the lower end of the area under a tiny bridge across the stream. There within a few yards is the pool.

Beyond the pool stands Brigid. The statue is of bronze and is life-sized. She is young and vibrant. She wears a plain but graceful homespun robe. Her stance shows her stepping forward, reaching forward eagerly, and holding

aloft a flame. The effect is to communicate a vibrant graceful woman. This woman could be a Sister of a working order in the slums or barrios of this century or the Founder of an order in her own long ago fifth century – as she in fact was. She radiates life, purpose, dignity and resolution.

Born in a brutal and dangerous world, Brigid grew up in an atmosphere of power and leadership. Her father ruled over a large extended family and its tract of countryside.

Much was expected of this vivacious daughter. There would be a suitable marriage, an alliance that would add to her father's authority and influence.

To this, Brigid gave absolute refusal. She wished to become a woman of the new Christian faith, and so

she did. She proved to be an extraordinary human being, able to claim the allegiance of other women, ceaselessly active and adventurous herself, a tireless champion of the poor and downtrodden.

For centuries, perhaps even millennia before her, there had been a pagan fire temple in the area of Kildare about fifty miles south east of today's Dublin. The name Kildare means the *Church of the Oak Tree*. Brigid took over the ancient tradition and she and her sisters preserved the flame. To this day there is a small group of Brigantine Sisters in the town of Kildare who keep a flame alive in their residence.

So powerful is the memory of Brigid's life and ministry that her human life became interwoven in medieval times with that of the

pagan goddess of the same name. Legends abound about Brigid's good works and her powers of healing. Proof of her undying influence is the way in which, in modern Ireland, her name graces such activities as peace making, social justice and environmental concern.

On a day of mingled showers and sunshine we entered her shrine. Some of us knelt by the pool, dipping our hands in the clear water and touching it to our foreheads. We gathered around the well and said prayers for our own time and world.

Beside us was a living testimony to the power of faith, Christian and pagan. By the fence there is a hawthorn tree. Every branch has prayers attached to it. They move silently on the gentle breeze on pieces of paper, bits of



Herbert O'Driscoll

cardboard, pieces of brightly coloured cloth, anything on which a prayer can be written and hung on the tree.

The prayers are for the full spectrum of human need and hope. *For my friend or loved one who has cancer. For peace in our country, for the crops and the harvest.* Every few weeks the local sisters take down the worn symbols of prayer to make room for new ones. The branches are always filled.

*Prayer goes on.
The flame never goes out.
Brigid lives.
Christ is Risen!*

Jerusalem Sunday

Richard LeSueur

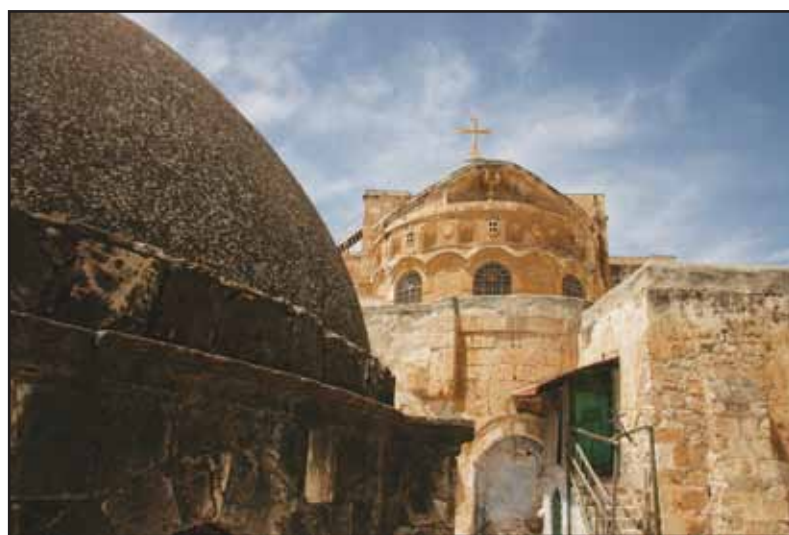
Did you notice? There is a new designation in the Canadian Church Calendar. It appeared two years ago. You find it this year in May, on the Sunday before Pentecost commonly called *The Sunday after Ascension*; now also known as *Jerusalem Sunday*.

Jerusalem Sunday was created by an act of General Synod in 2013. The motion received the assent of more than 70% of the delegates. The addition of *Jerusalem Sunday* does not change the liturgical calendar. It is not a requirement. It is not even a request. It is a hope. The hope is that each year Anglicans across the country will observe one Sunday as a *Jerusalem Sunday* where special attention is given to the work of our Anglican brothers and sisters in the land of our Lord's birth, death, resurrection and ascension.

The community of Anglican Christians in Jerusalem and the Middle East (with thirty congregations, as well as schools,

medical clinics, and missions in Lebanon, Jordan, Israel, The West Bank, Gaza, and until recently, Syria) is an 'arm of our Christian body' under particular strain. It is a courageous church that serves often as a minority in very challenging political and social circumstances. For instance, most people are not aware that we have a Palestinian Archbishop in Jerusalem, Palestinian congregations and clergy, and staffed institutions announcing the love of Christ across the polarities of a not-so-holy-land.

The Anglican Church of Canada has a special partnership with the Episcopal Diocese of Jerusalem and the Middle East. This partnership can only be strengthened as we come to better understand their lives, aspirations, mission work and contextual challenges. When we become informed about the totality of the situation in which they seek to be faithful, then our prayer becomes real. Archbishop Elias Chacour, once



Dome of the Church of the Holy Sepulchre

Photo: Richard LeSueur

observed, "Pray not just for the peace of Jerusalem, pray for a just peace. Pray with meaning."

Have a look at the outstanding resources that can be found on-line under *Jerusalem Sunday Resources* (<http://www.anglican.ca/gr/provinces/jerusalem/sunday/>) that can help with sermon preparation, prayers for Jerusalem Sunday, hymn selections, photographs and background stories. It is a remarkable resource.

Please consider enrolling your parish as a **Companion of the Episcopal Diocese of Jerusalem**. The *Canadian Companions of the Episcopal Diocese of Jerusalem* was formed in 2010 by the initiative of our Primate, Archbishop Fred Hiltz, to forge meaningful connections between the mission work of the Diocese of Jerusalem and a voluntary body of people, congregations and dioceses across our country. Find out more by

searching *Canadian Companions of Jerusalem*. You might even consider taking a special collection on *Jerusalem Sunday* to be channelled through the work of the *Canadian Companions of Jerusalem* to help the medical clinic south of Nazareth in the Christian village of Zebabdeh.

On the Sunday after Ascension this year we will read a gospel that will lead us into a crowd that follows the Risen Christ up onto the high ridge that towers over Jerusalem to the east, called The Mount of Olives. From that ridge one can see far beyond Jerusalem in all directions - magnificent. It is there, according to Luke, where Jesus commissions his followers to go into the world in his name "beginning from Jerusalem." (Luke 24:47). Jerusalem is named as the place of beginning. Remember Jerusalem. Remember **Jerusalem Sunday**.

The Rev. Canon Dr. Richard LeSueur is the rector of St. George the Martyr, Cadboro Bay.

Paying it Forward - Love as Legacy

Can Threshold Housing be a part of Planned Giving?

Mark Muldoon, Executive Director of Threshold Housing
The Rev. Michael Hemmings

Rarely have I met anyone, among many age groups, who doesn't want to believe that their life has meaning. We are sometimes assailed by a gnawing doubt that our lives have meant very little. This is true especially of many seniors who, despite the fact they may have raised a family and had a successful career, feel empty.

Measuring ourselves in our senior years is complex. We count our blessings differently, depending on how we learned to count and what to count. However, the quest for meaning doesn't seem to grow old with us. It remains inside as a type of eternal calling, asking us questions and even making us feel uncomfortable at times.

The pursuit of meaning dovetails with questions: for what will I be remembered? Can I still make a difference? For a senior the answers to such questions will be starkly different than for a younger person. Different answers due to aging have a way of making us see things differently, by inviting us to deal with only essentials and exclude any

glitz and bluster that doesn't ring true to the raw experience of life. The early years of "more, more, more," gives way to the desire to give-back.

Once this desire strikes, our interest is no longer self-serving but turns to other-serving. Aging draws us into a wider space of humanity where our desire for meaning finds some consolation in serving a greater cause than our own. That greater cause entices us to think about the "big picture," such as: what I can do or leave behind to help the world become better?

Our search for meaning then becomes framed in terms of legacy, that is, what can I do now for the world that is freely given without wanting anything back, yet will have an impact in the time to come?

Oddly, many in this position don't consider their material and financial assets as apt tools to create meaning in the world. However, if they did, where would they direct it?

Nobel Prize winner Kofi Annan once stated: "Young people should be at the forefront of global change and innovation. Empowered, they can be key agents for development and

peace. If, however, they are left on society's margins, all of us will be impoverished. Let us ensure that all young people have every opportunity to participate fully in the lives of their societies."

Mr. Annan was not just speaking about youth in the Third World, but here in Canada as well. The fastest growing segment of the homeless population is youth between the ages of 16 to 24. Once a youth falls into chronic poverty and homelessness, that opportunity can be lost forever.

That is why legacy giving to an organization like Threshold Housing—that helps at-risk youth find their way to being 'at-promise'—makes sense.

Leaving a legacy doesn't have to be complicated or frightening. Legacy (planned) giving includes a wide variety of mechanisms that allow donors to give to an agency like Threshold during their lifetimes and/or after their deaths, while meeting their current income needs and providing for their heirs. A planned gift is a future gift to a non-profit agency to enhance and create long-term stability for its mission and work.



photo: Submitted

For Threshold, it opens for youth doors to a future of hope, who have lost the same far too early in life. None of us know which youth will be the great innovator, leader or healer of tomorrow. The very purpose of legacy gifts is to make an impact on future generations. Youth are the next generation.

Planned gifts allow the donor to:

- ☞ Make a personally significant gift, often larger than he or she thought possible.
- ☞ Enjoy the satisfaction of providing the means for an agency to fulfill its mission.
- ☞ Save on gift and estate taxes.

☞ Reduce or avoid capital gains taxes.

☞ Pass assets on to family members at reduced tax costs.

☞ Increase income and effective rate of return.

☞ Possibly receive income for life.

☞ Leave a legacy without giving up assets.

Threshold has been working with at-risk youth in Greater Victoria for over 25 years. With your assistance it will continue to do so.

Contact Mark Muldoon 250-383-8830 or thresholdhousing.ca or Michael Hemmings (financial consultant for Threshold) at 250-818-1119.

A Call to Action

Sno'uyutth (pronounced Sno-Wy-Uth) Coast Salish for "Spreading Good Energy"

Murray Leslie

The grey rain falling did not stop the faithful from showing support and sharing the gift of food and Christian fellowship with their aboriginal neighbours. It was 9:30 am on Saturday, February 13 and the location was St. Philip's Anglican in Oak Bay. Sixty-five parishioners from churches around southern Vancouver Island gathered to reflect on nine calls to action to the churches documented in the final report from the Truth and Reconciliation Commission (www.trc.ca).

As a backgrounder, in June 2015 the Anglican Church of Canada publicly committed to the implementation of the Call to Action of the Truth and Reconciliation Commission. This decision was made mutually with the United, Presbyterian, and Roman Catholic churches as well as the Jesuit Order of Canada. Parishioners from these churches were invited to this event to consider next steps in these calls to action.

The Rev. Christopher Page, Rector of St. Philip's, started the



Photo: Submitted

L-R: James Taylor, Lindsay Baigent, Ruth D'Hollander, Maureen Applewhaite, Rose Henry, and Rebecca Hay taking part in hand drumming

proceedings with a welcome, recognizing our presence on the traditional and unceded territory of the Songhees, WSÁNEĆ (Saanich) and Esquimalt people, followed by a prayer and a silent meditation.

A welcome song was sung, with traditional hand drumming. Each of the four indigenous neighbours introduced themselves. Each came from a different territory in Canada. James Taylor is a 44 year-old

Ojibwe from Curve Lake, Ontario. In 2009 and again in 2013 he walked from Mile 0 to Ottawa to bring attention to the plight of people recovering from a painful history of colonialism and the shadow of residential schools.

"If there is one gift from the residential schools" he began, "it is the language we share here today. So we can all hear, with no misunderstanding."

There is no word for 'territory'

in Ojibwe language; the closest phrase translates as 'the land your ancestors dwell in.' The difference is more than vocabulary; the word 'territory' implies ownership, as opposed to belonging through generations.

"Please do not take any shame here today. Because none of us knew." Reflecting on the testimony of survivors during the information-gathering phase of the TRC, Taylor encouraged all Canadians to stop and reflect on what this all means to each of us, and how we can "move on from witness to action."

Parishioners were asked to personally consider what 'reconciliation' means. After a thoughtful silence, Taylor said: "No one knows what reconciliation looks like, because we are just starting." Undoing 110 years (since the enactment of the Indian Act) of discrimination and marginalization will take time."

During a group discussion, one parishioner pointed out how proud he was of the church community organizing funds and housing for Syrian refugees.

These are people of different culture and language, who are mistreated by their own government and forced to flee for their lives. If Christians can galvanize to action in the face of this type of human catastrophe, we should and must reflect prayerfully on what we can do to make things right with our indigenous neighbours.

What can we do?

Talk to people. Reflect thoughtfully on what justice and fairness means to you. Imagine how you can interact positively with the indigenous community. Reach out to the elders, to the young. Learn more about the diverse culture, language and stories of our aboriginal neighbours. Support groups such as aboriginalneighbours.org, homelessnation.org, and First Nations Education Steering Committee (<http://www.fnesc.ca/learningfirstpeoples/>)

Murray Leslie is a parishioner at St Dunstan's Parish, Gordon Head, Victoria

A Fly on the wall at Diocesan Council

Dawna Wall

Our first Internet meeting as Diocesan Council took place on February 6, 2016 at 11.00 am using Zoom, an Internet program linking together a number of websites. Many members gathered at the Synod Office and formed the core group, others joined in via technology from various locations across the island. In connecting everyone up, Executive Officer, Stephen Martin asked if we would provide feedback about how it worked so glitches can be sorted out for future on-line meetings. At the end of the meeting we shared notes about our experience and noted that it was wonderful to be able to meet without the hurdle of travelling, but it was harder to create and experience a sense of community. Because of the setup the meeting was more agenda driven than it has been in the past and at times it was hard to hear and to know who was speaking. Some of these issues will be addressed by updates to the web system and changes in the arrangement of the Synod Office.

Bible Study this month focused on Proverbs 14:31 and what it means to be kind to the poor and to recognize the heavy oppression they face.

Minutes from Finance Committee were discussed and approved. Three motions from the Finance Committee were ratified including: approving the \$10,000 grant from the Diocese to the Emmaus Community; extending the loan repayment period for Christ Church, Alert Bay from 5 to 6 years at an interest rate of 3%; allowing St. John the Divine, Courtenay to transfer \$20,000 from the Trust Account Comox Glebe to pay for capital projects approved by the Asset Manager. Financial statements to the end of January 2016 were received and the second draft of the 2016 budget was presented and approved.



Diocesan Council at work

Photos: L. McMenamie

In business arising, Gail Gauthier, Finance Officer for the Diocese, led members through the Investment Committee minutes and DC approved a 3%



Conference room ready for the Zoom meeting

payment for the first two quarters with further review when June, 2016 portfolio values are received.

Rob Waller continues interviews for the Financial Campaign feasibility study and will make a report to DC at their April meeting.

The Bishop is searching for a way to bring to conclusion our partnership with the Church in the Province of Myanmar. In the meantime, we continue to pray for them.

Synod 2016 will be held April 22-23 in Nanaimo and will begin on Friday at 4.00 pm with registration and a light meal. The opening Eucharist will begin at 6.00 pm in the worship space of Trinity Church at the Nanaimo Ecumenical Centre. The theme will be *Wi'la'mola man's - We are travelling together*. Synod will conclude by 5.00 pm on Saturday.

There are 43 constituent groups working to bring refugees to Vancouver Island. Bishop

Gary Gordon of the Roman Catholic Victoria Diocese has offered administrative assistance for our refugee coordinators and further conversations about possible financial support will take place. The Finance Committee will be considering the implications of and need for a policy to address issues related to risks involved in using our charitable number.

A Diocesan Youth Event will be held in the fall of 2016 for youth and those who work with youth. CLAY will be held on PEI in August 2016 and Bishop McMenamie will represent the Province of British Columbia and Yukon. Possibilities for funds (perhaps from Camp Columbia bursary funds) to help offset the cost for youth from our Diocese will be explored by Gail Gauthier.

DC was also asked to relay messages back their parishes and regions about the importance of youth representatives attending Synod and for our youth representatives to DC to attend meetings. Their voices and insights are important for us to hear and to understand.

The meeting adjourned with everyone sharing in the Grace from their various locations - a reminder of how God's grace connects us across time and space.

The Rev. Canon Dr. Dawna Wall is the Incumbent of the Parish of St. Michael and All Angels, Royal Oak, Victoria.

Personnel Notes

Appointments:

The Rev. Jim Holland as Interim Priest-in-Charge at Church of the Advent, Colwood, effective April 2.

The Rev. Selinde Krayenhoff as Deacon-in-Charge of St. Mary, Nanoose Bay, effective May 1.

OUR DAILY ROAD

so many times
we have walked
this way together

talked remembered
and here again today
with this Stranger

his words take us
into history
we sense Moses Elijah
Joshua and David
sharing the journey

and the words lift us
into summer blue
flowers gather light
trees shake with glory
rainbows spill over us

the whole earth alive
alight and singing
with the wonder
of the Stranger

Joanna M. Weston



The Primate's World Relief and Development Fund
THE ANGLICAN CHURCH OF CANADA

pride corner

The PWRDF Maternal, Newborn and Child Health Program

One of the major 'development' projects of the Primate's World Relief and Development Fund (PWRDF) since 2012 has been the 'Maternal, Newborn and Child Health' (MNCH) program. The federal Department of Foreign Affairs, Trade and Development Canada (DFATD) helped fund this program, and the positive results achieved convinced DFATD to increase its funding to PWRDF in 2015. The renewed program is now a 5-year, \$18 million project, for which PWRDF will contribute almost \$3 million of its own funds. The project focuses on maternal and child health in 350 villages in Burundi, Rwanda, Mozambique, and Tanzania.

The goals of MNCH are to ensure healthy lives and promote well-being for all ages, reduce mortalities, and end preventable deaths of mothers, newborns, and under-five children. Guiding principles include health equity and care for the whole community, elimination of violence against women and children, and innovation to connect with the most hard-to-reach people.

The renewed program is reaching some 3½ million people: women of reproductive age, newborns, and children under 5. It includes post-natal care for women, vaccinations, vitamin A and enough good, healthy food for children to grow to their potential. Health workers and birth attendants are trained to dispense accurate advice on pre- and post-natal care, promote healthy habits, provide basic health care, identify high risk pregnancies, and make referrals to government-run medical facilities. Some results realized to date include:

- Improved health training and food security training in 59 villages in Mozambique, Tanzania and Burundi.
- 402 people trained as community health workers in Tanzania.
- 10,694 children vaccinated and two health clinics built in Burundi, Mozambique and Tanzania.
- 25 Farmers Associations formed, benefiting 7,500 farmers.
- 9 Expectant Mothers' Houses constructed in Mozambique.
- A radio program provides education on health issues.
- 35 Daighors (health centres) built in Bangladesh, and essential equipment provided.
- 60 communities received bicycle ambulances, and 6 health centres received motorbike ambulances.
- 608 Traditional Birth Attendants (TBAs) were trained and deployed to 130 project villages.

The MNCH program addresses food security and nutrition as part of its initiative. It provides improved access to clean water and nutritious food, the basics of good health. Village leadership and local communities are also mobilized and equipped to continue the work, and to ensure gender rights.

QUICK UPDATE on Syrian Refugee Crisis:

- During January, PWRDF provided a further \$300,000 grant for emergency relief work in Syria, and continues to provide aid to Syrian refugee camps in Lebanon, Jordan, Hungary, Greece and Serbia.

- The Canadian government announced in January that all donations to Syrian emergency relief would be matched at least until February 29, 2016. As of January 19, PWRDF had received \$488,605 in eligible donations for the government matching funds program.



Motorcycle Ambulance.

Photo: Zaida Bastos, PWRDF.

PWRDF INFORMATION:

Information on PWRDF can be found at <http://pwrdf.org/>. For more information, or if you would like a presentation in your parish, contact the PWRDF Diocesan Representative, *Geoff Strong* at geoff.strong@shaw.ca or 250-710-8011.

A Journey Just Begun

A Book Review by John Barton

The Story of an Anglican Sisterhood by the Sisterhood of St John the Divine, Jane Christmas, and Sister Constance Joanna.

A fine, well written and beautifully illustrated account of the remarkable ministry of the Sisters of St. John the Divine over 130 years.

It all began with a committee of Toronto Anglicans who were in search of a sister who could establish an order of Anglican sisters in Canada for the 1880s. Under unusual circumstances Hannah Grier accepted that call and founded the Sisterhood in Toronto in 1884.

Mother Hannah grounded their Rule of Life on the Rule of St. Benedict with its emphasis on a balanced life - prayer, service, community, and hospitality. The order has been blessed with a succession of fine leaders who gave continuity in that role. In 130 years there have been six Mother Superiors.

The book is divided into two parts: Sacred

Time and Sacred Space. Sacred Time describes the ways the order has responded to the varying needs of society over the decades. In the early days they established a house for the care of the elderly, opened St John's Hospital to serve the sick and established a mission for desperate unemployed immigrants. In 1889 and 1918 girls' schools were established in Oshawa and Regina; in 1936 a shelter for young women especially unwed mothers in Edmonton. The writers set these initiatives in the social and political context of their time in an imaginative way.

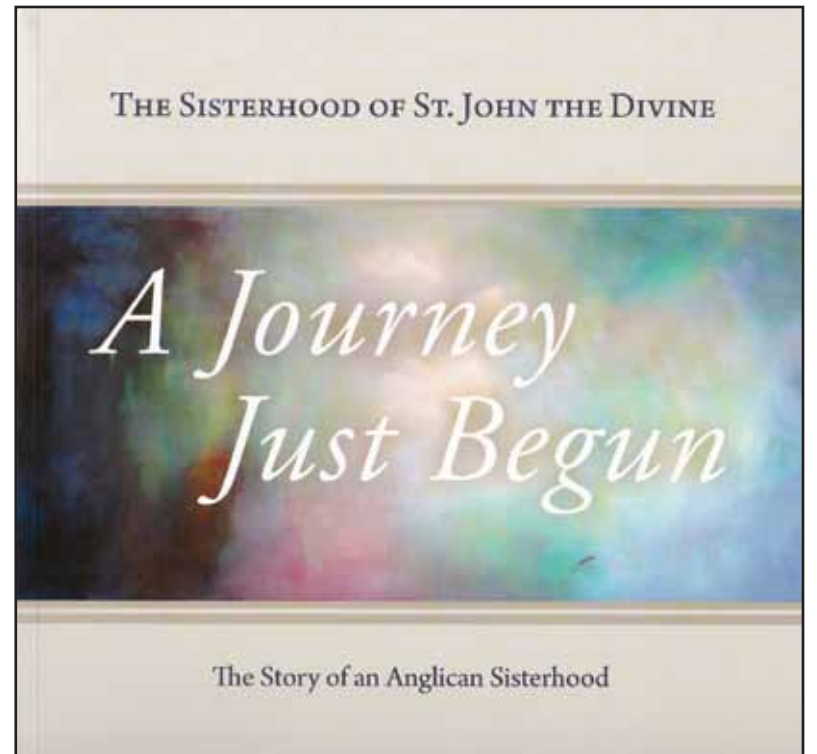
Throughout its history the ministry of hospitality and spiritual renewal has been at the heart of the life of the sisters, a ministry enhanced by the completion of the new convent and its guesthouse in Toronto with 31 rooms. The

community has expanded to other places as invited by various dioceses, serving different needs at different times. Those of us living in British Columbia will appreciate the background to the establishment of St John's House in Victoria and the gifts its sisters offer to us, especially in the leading of retreats and the work of reconciliation with our indigenous sisters and brothers.

Sacred Space describes the life of the sisters in the particular space with which they are now blessed. It gives an account of the depth of their community life, of their commitments as sisters, and of the expectations of associates, oblates and alongsiders.

"In poverty we bear witness that God is our whole support."

"In chastity we bear witness that God is our



whole love."

"By our obedience we bear witness that God is our whole life."

(Taken from the Rule of Life)

This is a substantial, beautifully produced, and inspiring book.

It is available from the Sisters house at 3937 St. Peter's Road, Victoria, BC, V8P 1M9. Phone: 250-920-7787; email: bchouse@ssjd.ca; Cost is \$26.99

The Rev. John Barton is a retired priest living in Victoria.

A Still Small Voice

Elly Bowerman lives at Saanich Peninsula Hospital extended care and is a member at St. Andrew's Parish, Sidney. She is a founding member of the Hi We Care Group.

The Hi We Care core group of 8 or so handicapped persons meets occasionally at churches or homes but it has become more difficult for members.

Bowerman coordinates the meeting activities that focus on abilities not disabilities in a sharing, caring community.

The following is her account of what Hi We Care means for her.

There is great encouragement in hearing how "God calls" His children to serve Him; the diversity of Ministry is awesome. It is strange how many people associate mission with a distant land. Yet we can be effective missionaries right where we are. In other words, we are to "bloom where we are planted."

Since I was very young I sensed Our Heavenly Father calling me to serve Him. My disability did not hinder me in taking leadership of four different youth groups in the church I attended. During my time with these young people, I often emphasized that they were young missionaries within their community. God gave each one of them unique abilities to

be used for His glory. Being nourished by God's love, they would be able to share His love with others. The passage, John 2:15 - 19 was important for them to know.

While on my way to church one evening I heard God's still small voice within me say, "Hi we care." Frankly, I was puzzled; I knew I cared, why was He giving me Hi We Care?

Immediately He responded with the following, Handicapped Individuals Worldwide Encouraging Christian Awareness Reaching Everyone (HI WE CARE). Wow! The pure joy and excitement that filled my heart was inexpressible. I could hardly contain myself. My response to Our Father was "Yes Lord, now I know what you want me to do".

In September 1980 I had friends who also wanted to serve but who had not been given the opportunity. They also embraced HI WE CARE with hope and anticipation. Thus, our Core Group was formed. Together in prayer, reading the Word and listening to each other we grasped the Vision. We would use the gifts God gave us to His glory.

Our Motto is, "Turning Limitations into Expectations." We encourage and we do this by exemplifying the gifts God gives us in numerous

ways such as participating in various churches; having "Days Apart", a time for praise, prayer, sharing, and caring; we speak to church and secular groups sharing how they can help alleviate architectural and attitudinal barriers. Thus allowing God to work through

many more people.

We wish to extend our grateful thanks for the support of churches, groups and individuals for helping our group financially. We are so pleased and proud that we have had 31 years in HI WE CARE. I would be remiss if I did not mention

our loyal core group and all the volunteers that played an important part in service.

Thank your for the opportunity to express our gratitude in this article.

Elly Bowerman

St. Michael and All Angels' Parish, Royal Oak

4733 West Saanich Rd. Victoria

presents

Grave Matters



This informative two part educational series on End of Life issues is designed to explore the questions and concerns that arise as we plan for the challenges of expected and unexpected deaths. Speakers will address legal implications, funeral arrangements, service planning, resources and support, as well as other topics that arise during these interactive sessions.

Part One: Thursday, April 21, 1.30 – 3.30 pm

Part Two: Thursday, April 28, 1.30 – 3.30 pm

Both sessions in the Church Hall

Further information and to pre-book a seat please call 250-479-0540

or email at smaaac@telus.net

Admission by Donation

Journey from page 1

and the start of his journey on behalf of the diocese.

Following the symbolic re-entry the 'Namgis (which means those-who-are-one-when-they-come-together) hosted a gathering to honour the Sacred Journey Bishop Logan has now embarked upon. I was, as I'm sure others were, mesmerized by the dances, the singing and drumming. While watching some of the dancers I was struck by how very young some of them were which speaks to the tenacity of the culture and those who work

so hard to ensure it thrives and provides a frame of reference to support future generations.

The privilege of witnessing such a humble step towards reconciliation on one side and profound graciousness on the other infused me with hope for the future of relations between Indigenous and non-Indigenous people in Canada. Ever since the Truth and Reconciliation Commission of Canada (TRC) released its summary report and findings in June 2015 there has been an awakening on the part of non-Indigenous people to the way First Peoples have been treated since the first European contact in 1492.

The TRC based its report on six years of hearings and testimony from more than 6,000 residential school survivors and their loved ones. The report includes 94 Calls-to-Action to be followed if Canada, as a whole, is to address the initial and ongoing impact of residential schools and achieve true reconciliation.

The Calls-to-Action include a section (Calls-to-Action #58-#61) on Church Apologies and Reconciliation. Here's #60:

60. We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, survivors, schools of theology,

seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.

As I traveled home from the gathering I reflected on the

generosity of spirit shown by the 'Namgis and how the community welcomed and supported Bishop Logan and his Sacred Journey on the path to reconciliation. Reconciliation is possible – the responsibility lies with us all to ensure it happens.

For more information on the Truth and Reconciliation report visit <http://www.ictinc.ca/blog/truth-and-reconciliation-commission-calls-to-action>.

Julie Domville is a volunteer member of the Sacred Journey organizing committee.

Consider the Lilies XIV Textile Show and Sale



St. Mary the Virgin Church
4354 Metchosin Road
April 9 - 17
Monday to Saturday, 10.00 am – 4.30 pm
Sunday April 10: 12.00 noon – 4.30 pm
Sunday April 17: 10.00 am – 4.00 pm

St. Luke's Church 3821 Cedar Hill Cross Road



Saturday, April 30
10.00 am – 2.00 pm
Featuring: Antiques and Collectibles, Jewellery, Needlework, Crafts, Baking, Jams, Books, Toys, Plants, White Elephant, and more!
Lunch is available
Free Admission

Sunday Serenade
Special Fund-raising Concert for Syrian Refugees
April 24, 2016 @ 2:30 pm
ST. MARY'S CHURCH, SAANICHTON
1973 Cultra Ave. @ East Saanich Rd.

Greater Victoria Police Chorus
TICKETS \$25
Information/Ticket Reservations
please call 250-652-5392 or email sueandjohn@shaw.ca or call 250-652-1611 or email stmarys.saanichton@shaw.ca

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CAMP PRINGLE
APRIL 15 - 17
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Spiritual Directors:
Rev. Nancy Ford and Rev. Karen Pitkin
Leader of Music:
Diane Bell
For contact information only: Brenda Dhaene (250 748-7183) birish@shaw.ca
or Pat Coward-Walker patcoward@me.com
Registration deadline April 10
Cost \$165 - sharing; \$200 - single room (\$50 cancellation fee)
Registration forms are available from your parish office

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510 Mount View Avenue
Colwood
(across from Colwood School, off Sooke Rd.)

Saturday, May 7
9.00 am – 2.30 pm
BBQ LUNCH!

"PLANTS and MORE" ANNUAL SALE

St. Michael and All Angels Church Grounds
4733 West Saanich Road
Saturday, May 7
10.00 am – 1.00 pm
SAMPLE OF WHAT YOU WILL FIND

Outside

- Flowering Hanging Baskets;
- 8 Flowering Pots
- Tomato plants; Dahlia tubers
- Bedding plants; perennials; Heritage plants
- Rhubarb
- Shrubs

In the Upper Hall

- Pots, Garden accessories, vases
- Strawberry-themed items of all kinds! Gardening Books
- Tools

Refreshments and Food concession
(in the parking lot)

- Egg Mc-Michaels',
- donuts, muffins,
- coffee and more

Proceeds support the Woman's Guild and Children's Community Charities
WE LOOK FORWARD TO SEEING YOU AT THE SALE!

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