

Faith in Action



St. Martin of Tours Anglican Church and Gabriola United Church on Gabriola Island.

Shared Ministry on Gabriola Island

By Peggy Jensen

In some ways, it is like preparing for marriage. You make a commitment to each other before God, then take time to build the relationship. You carefully examine the benefits of living together and sharing resources. As time passes you recognize the depth of the common faith you share and a desire to make a permanent commitment.

After several years of endeavouring to discern God's will for their future, the parish of St. Martin of Tours Anglican Church and Gabriola United Church voted to become a Shared Ministry on March 12, 2017. The written ballot vote was held during separate but simultaneous annual meetings. The congregations shared a pot-luck lunch while the votes were counted. Excitement and a sense of the Holy Spirit filled the sanctuary as everyone gathered to hear the results—both congregations voted in favour of the Shared Ministry Agreement. A prayer of thanksgiving was offered recognizing that this was not the end of each congregation, but a new beginning for everyone together.

This decision has taken many years. Gabriola United has had a church building on South Road since 1913. St. Martin of Tours has been a wanderer, spending several years with the Catholic congregation (1989-2003) while squirreling away a building fund for the future. The Anglican parish began renting space from the United Church in 2011. In 2012 they agreed to explore the idea of shared ministry by worshipping together twice a month. In late 2015 they chose the Rev. Peggy Jensen to be their interim minister and guide them through a process to become a shared ministry. The 20-month interim ministry's specific goals were set by the congregations:

1. Build a sense of trust, unity and community.
2. Develop a common understanding of "shared ministry" and write an agreement.
3. Develop effective, empathetic communication.
4. Develop a joint vision and understanding of our purpose here as Christians.

A transition team was very helpful in directing this process with four

members from the congregations, Angela Nutter; Corinne Carlson; Jean Rhodes and Marie Moore, plus Jeri Bjornson representing Comox-Nanaimo Presbytery and the Rev. Jim Holland from the Diocese of British Columbia. The transition team hosted meetings, got to know each other better, shared histories, examined worship styles, identified our mission statement and wrote a new Shared Ministry Agreement.

Our community of faith has been strengthened through joint 10 a.m. worship services since July 2016. Communion is celebrated twice a month using liturgies from Anglican, United and IONA resources. We follow a blended style of worship, with Anglican and United flavours. These joint services fill the pews and help us to be with each other in a prayerful environment. We typically use the Voices United hymnal and enjoy singing together. After services, we share a lively time of fellowship with refreshments. Average attendance is 40 to 45, with almost equal numbers from each denomination. Over time we have moved beyond denominational differences and see ourselves as one community of faith. Denominational affiliations

will always be maintained as we are recognized as an Anglican and United Shared Ministry.

The entire council and transition team attended the Shared Ministry Conference in Sidney last September which encouraged us to continue working together. We sent the largest contingency and benefitted from connecting with other congregations experiencing this time of transition.

The Shared Ministry Agreement has been an interesting work in progress. There were four teams. Each researched one aspect of our ministry together—worship, finance, administration and property. The property team came back with the proposal to share all assets equally. This statement of intent is very succinct: "By Gabriola United sharing its land and premises, the parishioners of St. Martin's will effectively realize their long-held dream of acquiring a secure worship space. By St. Martin's sharing its building fund, the Shared Ministry will gain substantial invested capital to help fund its ongoing ministry. In this way, the future success of the Shared Ministry will depend solely

on the collective work, ministry and stewardship of the people of the Shared Ministry, with guidance from the Holy Spirit."

The draft Shared Ministry Agreement was presented to the whole congregation on February 12 for comments and feedback. Throughout this process, the Diocese and Presbytery have been informed of the details; their support and encouragement is invaluable. There remain a few more steps in this marriage preparation. The co-ownership documentation is underway and will be presented to the congregations, Diocese and Presbytery for their agreement and signature. Choosing a new name is the fun part. With 37 names suggested, this is a challenge the community takes on with enthusiasm. The congregation is also completing a Ministry Profile as it begins its search for a new minister. This faith-filled congregation is ready and keen to move forward as a Shared Ministry. The members will be a blessing to their new priest or minister. Sharing their story and this time of interim ministry has been a blessing for me.

Emerging Communities



Photo: Diocesan Post

Bishop Logan Writes

As I write this in late March, we have just returned from a very good residential diocesan council meeting in the community of Alert Bay on Cormorant Island where we had the opportunity to experience many people and hear many stories. In this article, I will focus on two experiences of the church and how these experiences relate to the diocesan vision.

While in Alert Bay we heard about the work being done by the Rev. Tanya Packer-McKoen. Supported by the parish of Christ Church, Alert Bay, and her husband, the Rev. Lincoln McKoen, she is working at creating the Kwakwaka'wakw Contextual Church. Building upon well-known forms of ministry and shaping the church around the elders and the Kwak'wala language, Tanya gathers people in a sacred circle to hear the stories of the elders

and engage them in a new form of church. The meetings are held in the chapel next to Christ Church. Part of our diocesan vision calls us to be shaping and forming emerging communities.

My definition of an emerging community is: *"a place or a program that seeks to build and renew community. It is of the church but not necessarily in the church. It may be on the boundaries of the church but it will certainly influence the church. It may not look like the church but it has important aspects of the church. Prayer and liturgy, worship, healing and reconciliation and proclamation, and compassion and kindness."*

The community of elders and others who meet in the chapel in Alert Bay fit the definition of an emerging community. I watch with excitement and anticipation at how this community will emerge and be shaped by the Creator as they gather.

After our time in Alert Bay, we briefly stopped to meet with some of the congregation of St. John Gualbert in Port McNeill. St. John Gualbert is a shared ministry congregation of United Church members and ours. This congregation works very hard at new and different ways of being church. It too is an emerging community. They have a number of focuses that are not necessarily church, but build up community and reach out in different ways.

They have a used book store (the only one in town) staffed by volunteers. Some people come to buy books, others come for company or a cup of coffee. They also have a community garden that brings folks together to provide produce for themselves and the community. Once a month they have a speaker's corner, an event which gathers the community together to hear someone lecture and provide opportunity for conversation. They are also planning to open a coffee shop to reach out into the community—an endeavour similar to the community coffee shop in the Avondale neighbourhood of Birmingham, in the Episcopal Diocese of Alabama (www.theabbeybham.com).

These ideas are in the very early stages and are, in fact, embryonic. Ideas such as these need careful nurturing and tending. As we look at new directions in the church, new ways to be the church and not be the church, we must foster their growth and maturity. We also must be open to allow them to develop into what God wants them to become. Finally, be attentive to what God is raising up in our midst and allow new ways to emerge in our midst. What new and emerging communities are beginning in your area and how can you support and enable their growth?

Bishop's Calendar

May

- 1 Canadian Anglican Cursillo Secretariat Meeting
- 4 Archdeacons
- 5-6 ACPO - Sorrento Centre
- 7 Talk on Sacred Journey - First Unitarian Church, Victoria
ACW Dinner - St. Paul, Nanaimo
- 8 ACW Annual General Meeting and Eucharist - St. Paul, Nanaimo
Town Hall Meeting - St. Philip, Lantzville
- 9 Educational Trusts Board
St. John the Baptist, Duncan
- Confirmation Service
- 10 Education for Ministry Graduation
- St. Anne & St. Edmund, Parksville
Mount Douglas Court, Victoria - Ground Breaking
- 11 Finance Committee
- 14 St. Mark, Salt Spring Island
- 125th Anniversary Service
- 15-18 Clergy Conference
- 18 Cowichan/Malaspina Regional Meeting
- St. Michael & All Angels, Chemainus
- 25 Diocesan Council
Tolmie Regional Meeting - St. Luke, Cedar Hill
- 27 Haro Regional Meeting - Holy Trinity, N. Saanich
- 28 St. Margaret of Scotland,
Galiano Island - Parish Visitation

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Submissions

News, letters and other articles are welcome. Please limit articles to 500 words and letters to 200 words. Submissions must include name and contact information of the author.

Pictures must be 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.

New Submission Deadlines

January issue - November 28
February issue - December 28
March issue - January 28
April issue - February 28
May issue - March 28
June issue - April 28
September issue - July 28
October issue - August 28
November issue - September 28
December issue - October 28

All material is subject to editing.

Volume 51, No 5

Drought Crisis in the Sahel and Eastern Africa

PWRDF Corner

By Geoff Strong



Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you. For he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. (Matthew 5:42,45)

While I wrote about PWRDF aid to east African countries only last month—the drought/famine right across the Sahel and down into east Africa—the situation has become even more desperate. The Sahel drought, which had its beginnings in the 1970s, is unequalled in history. It has been persistent during that whole period except for five isolated years when some countries received near normal rainfall. Severe drought and famine reported in the western Sahel in 2012 (Mauritania, Senegal, Mali, and Burkina Faso), shifted eastward, and

the UN announced “a serious humanitarian situation” in February 2017, with three million at risk of famine in the region encompassing Nigeria, Cameroon, Chad and Niger around Lake Chad. Over the past three years, this Sahel drought has jumped across to east Africa with such severity that the UN declared an “emergency of the highest level” in Somalia, South Sudan, Kenya and Ethiopia, with no less than 22 million people facing a food crisis in these four countries (CBC News, Jan. 25, 2017).

PWRDF has financed several aid projects to east Africa in the past nine months through the ACT Alliance and other church agencies, including:

- \$20,000 for famine relief in South Sudan in July 2016
- \$30,000 for South Sudanese refugees in Uganda in August
- \$50,000 for famine relief in South Sudan and Kenya in March
- a further \$20,000 through

ADRA (Adventist Development and Relief Agency) in South Sudan in March

- pledged \$30,000 for the drought emergency in Somalia

The situation in South Sudan is exacerbated by extreme violence there, with reports that this “oil-rich regime is using the brutal tactic of deliberate starvation to crush a revolt by its own citizens,” barring relief efforts from reaching those most in need (*Globe and Mail*, Mar. 26, 2017).

As each country came under drought stress, violence and civil war broke out in virtually every case. These countries share many issues: global warming creating desertification from the Sahara Desert expansion, crop losses from drought, competition for remaining arable land and water, initial small-scale violence, military crackdown by dictatorships, open revolt, then civil war, often accompanied by terrorists who prey on any weaknesses that arise, and



Photo by PWRDF

A girl stands among graves of 70 children who died from malnutrition at a refugee camp in Dadaab, Kenya.

innocent people who become refugees. Moreover, the tragedy unfolding in these regions unfortunately is not likely to improve soon, and this formula will play out time and again until the climate crisis is resolved.

Meanwhile, it is incumbent on us to help these people in need, and an excellent way to do this is through PWRDF with its very limited administrative overhead,

made possible by using church facilities and international church partners at home and abroad. If you wish to contribute to any specific emergency, please visit www.pwrdf.org. For more information, or to have a presentation on PWRDF in your parish, please contact the PWRDF diocesan representative, Geoff Strong at geoff.strong@shaw.ca or call 250-710-8011.

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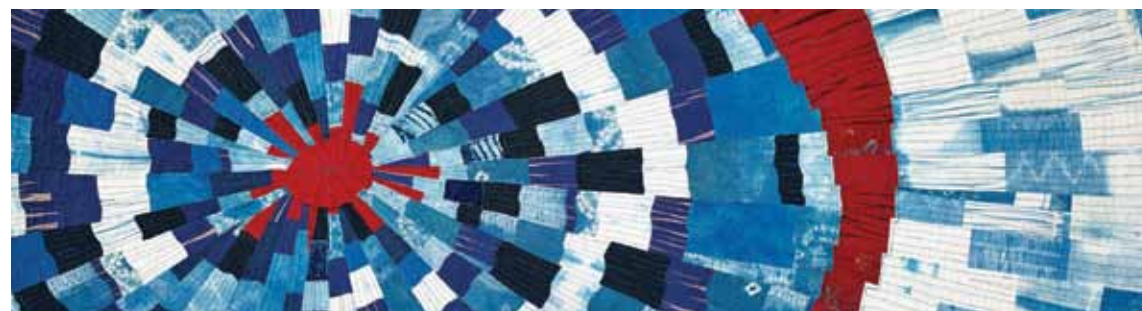


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Addressing Social and Ecological Justice Issues

By Barb Henshall, Creation Matters, Diocese of British Columbia

The Anglican Church of Canada is addressing many social and ecological justice issues through various levels of the church. I often ask: how can we inspire others to see that our earth is holy, that it is sacred and that it sustains all life?

At Joint Assembly 2013, the “Public Witness to Social and Ecological Justice Coordinating Committee,” was formed and six people from across Canada were appointed by the Primate to address multi-faceted social and environmental issues. A new position has been formed since General Synod 2016, and Ryan Weston has been hired to be the lead animator with a new focus.

The newly appointed committee meets at the end of April for their first face-to-face meeting at Church House in Toronto.

In response to environmental degradation, “Creation Matters Working Group” was formed and is represented by 15 people from across Canada. Nancy Harvey of Toronto and Dean Ken Gray of Territory of the Peoples (formerly Anglican Parishes of the Central Interior) co-chair this group. It is primarily a networking committee with some advocacy roles. There is much sharing of information and unique ideas about how we can inspire others to love, respect and take care of this beautiful planet.

Locally, “Creation Matters Diocese of British Columbia”

as well as “Justice Matters” and “Relationship Matters” were initiated at Diocesan Synod 2015 to seek reconciliation in these three areas. “Creation Matters Diocese of BC” is co-chaired by Wally Eamer and Geoff Strong. “Creation Sunday” is one of this committee’s initiatives. They offer to come to a parish to give a “Creation Sunday” sermon and lead a discussion after the service. Wally Eamer has extensive experience working with creation matters and First Nations’ peoples. Geoff Strong, PhD, is a meteorologist currently teaching at Vancouver Island University; he is diocesan representative for the Primate’s World Relief and Development Fund (PWRDF).

If your parish would like to become involved in a “Creation

Sunday,” please contact Wally Eamer: wallyeamer@gmail.com or Geoff Strong: geoff.strong@shaw.ca

Personally, I have been inspired by others to challenge what is happening to our world environmentally. In particular, by:

- the Quadra Island Garden Club President, Lucretia Schanfarber, a motivational speaker and writer, who has a passion for cultivating edible landscapes and super food gardens with an emphasis on building healthy organic soil and eliminating the use of herbicides and insecticides.
- Indigenous traditions of respect and care and the sanctity that the Elders teach of Mother Earth—the life giver.

In addition, I would like to pass on the following inspiration from those who are interested in teaching and empowering the young, as well as from my own environmental teaching experience, field trips and environmental studies.

Take your children/grandchildren outdoors to appreciate and learn about nature, the preciousness of clean water, and the interdependence of plant and animal life.

What inspires you and others to be involved in this time of reconciliation with our planet and the interdependence of all life?

Pilgrimage to Jamatkhana

By Mary Louise Meadow

Less than a month after the violent assault on the Islamic Cultural Centre in Quebec that resulted in six deaths and 19 injuries, eight parishioners from St. Matthias joined other Victorians in pilgrimage to the Ismaili Jamatkhana in Burnaby. The tour was hosted by Dr. Naz Rayani and the Ismaili communities of Vancouver and Victoria. For more than a decade they have extended the invitation to friends, neighbours and colleagues in Victoria’s faith and academic communities to visit their regional faith centre for an introduction to Islam as practiced by Ismailis. The visit includes a tour of the Jamatkhana, an introduction to the spiritual history of Islam and a lunch prepared and served by community members.

This pilgrimage came about after a John Albert Hall Lecture on Islam given by Professor Bill Morrow at the University of Victoria. I suggested to Naz that it was time for a return to the Jamatkhana. I was keenly aware of how little many Anglicans (and other Christians in Victoria) know of Islam, its peoples, its diversities and its resonance with histories grounded in the Abrahamic legacy from which both Jews and Christians have emerged. It had been a decade since my introduction and welcome on this modest, yet rich pilgrimage;

I was eager to return and share the experience with St. Matthias parishioners. Naz responded with an invitation for Feb. 22, 2017.

Eight of us carpooled to the 9 a.m. sailing from Swartz Bay to Tsawassen, and were joined by some thirty others, including a grade 12 class from Maria Montessori Secondary School. Our group included young and old, Christian, Jew and some who might not claim any particular religious belonging. This was not about our beliefs and practices, but about us being willing to see beyond ourselves, taking the hearts and souls of others into our understandings.

The generosity of Vancouver Islanders in sponsoring refugees from violence in Syria has brought us face to face with the recent history of Muslims in the Middle East. It was expulsion of Asians from East Africa, primarily Uganda, in 1972, that brought Ismailis to Canada. In less than 50 years, Ismailis, for whom the Aga Khan is Imam, have come to exercise extraordinary leadership in Canadian civic life, humanitarian efforts and global outreach. Indeed, our tour host, Naz Rayani, received an honorary degree from the University of Victoria as well as an Order of Canada in recognition of his philanthropic efforts.

Ismailis, a branch of Shia Islam, describe themselves as the last

in the Abrahamic family of monotheistic religions. For them, Islam appeals to the liberty of the human mind and will to seek in all creation and in one’s self, Divine benevolence and majesty, in tandem with the effort to be socially responsible. In 1985, when the Aga Khan presided at the opening of the Burnaby Jamatkhana, he saw the centre as expressing the Ismailis’ desire to give their best to the cultural and economic fabric of Canada.

Kalim Kassam, a student volunteer on a school break, led us through the Jamatkhana—an impressive building designed by the renowned Italian architect, Bruno Fresci. Following a tasty lunch prepared by volunteers, we were treated to a thoughtful address by Dr. Omar Kassam who reflected on Islam with spiritual wisdom from Augustine, Rumi, and Hafiz to T. S. Eliot. He also reminded us that the Aga Khan characterizes the fighting in Islam

today as being about real estate, not religion. Dr. Kassam’s talk included a paraphrase from the First letter of John reminding us we cannot know God, we can only be in love with God. This fit well with his quotation from Augustine that spoke of the way to God as being within us. Indeed, we experienced the way of Islam in the persons who welcomed us among them.



Pilgrims at the Ismaili Jamatkhana.

Photo by Naz Rayani

The Cowichan Camino is Born

By Selinde Krayenhoff

“Will you be ready to lead a pilgrimage this Lent?” Bishop Logan asked us. We didn’t think so. We were right—not only weren’t we prepared, but the weather wasn’t ready.

Jim and I stumbled onto the joys and challenges of pilgrimage in summer 2013, when we decided to leave from our front door and walk for five days from Shawnigan Lake across the Saanich Peninsula, Salt Spring Island and the Cowichan Valley before returning home. (see *Diocesan Post* article Sept. 2013.) It took us just over a day to fall into the rhythm of walking and mystery of pilgrimage. We were hooked.

In spring 2015, Jim walked the Camino de Santiago through Spain, a distance of 800 km which took him one month to complete. That summer, the two of us walked across Ireland from west to east along the Grand Canal—a self-designed pilgrimage that was an amazing experience. In 2016 Jim accompanied Bishop Logan for 10 days on the Sacred Journey.

Having fallen in love with walking as a way of emotional and spiritual healing and renewal, it became our dream to create a route in the Cowichan Valley that would allow Anglicans to experience pilgrimage without the expense and effort of traveling abroad. Pilgrims would enjoy the joys of walking while journeying between different churches in the diocese. Our first task was to walk our

proposed route, so we set our sights on the section from the chapel at Shawnigan Lake School to St. Christopher and St. Aidan’s in Lake Cowichan. Our route took us over the Kinsol Trestle and along the Cowichan Valley Trail/Trans Canada Trail. We started at 8 a.m. this past March 13, imagining a spring walk—a walk in the park. Sure, the trail provided reminders of the snow that had blanketed the area for months, but they were negligible. The 3.5 hour walk to Glenora (just outside Duncan) flew by without a drop of the predicted rain. Our spirits were high. Initially we chatted, but soon fell into silence as the rhythm of our steps slowed our minds and balanced our bodies.

At Glenora, we stopped to eat lunch, feeling tired and content. We were half way there and could imagine reaching our destination—a B&B in Skutz Falls, by early afternoon. We continued on. There was increasing snow on the trail, and here and there trees had fallen across the path. The further we walked, the deeper the snow. With startling frequency, we were climbing over, crawling under or skirting around windfall. Progress became slow and exhausting. It would have been easy to complain or to quit. But complaining sucks energy and quitting wasn’t an option. The trail had led us away from civilization. There were no roads, houses or even side trails. This was a disaster—or was it?

When on pilgrimage, the walk is the way. Not what one had hoped for, expected, or intended.

Whatever one is presented with is what the pilgrimage is all about. What happens is the walk. How one deals with it is the learning.

So, we dug deep for the strength we needed. Step by step, we continued. It was the only way. Soon we were walking in snow a foot deep. Climbing over yet another fallen tree, Jim was whipped in the face by a small branch. It narrowly missed his eye, leaving an immediate bruise. I thought, “What can we do if something terrible happens?” I fell into fear and worry. As Mark Twain said, “A lot of terrible things . . . have almost happened to me.” I acknowledged my thoughts, let them go, and focused on the beauty of the trail. Jim and I were more than OK. We were ploughing through snow, breathing hard, faces flushed and falling into a rhythm of movement that seemed to be coming from somewhere other than ourselves. After eight hours of walking we had found a deep source of energy. We were in the moment, and the moment, though unexpected, was perfect. Is this the essence of pilgrimage?

We crossed a bridge, spotted a bench on the other side and dropped onto it gratefully. Out of the mist, a man approached. He told us we were minutes away from our destination. We were amazed we were so close. When we reached the cabin we had rented, it looked like a piece of alpine paradise. Sitting on the porch chairs, we had barely enough energy to pull off our boots. It had taken us 9.5 hours to travel 28 km. We smiled at each other. It’s been the best day!

The next day we were stiff and tired, so we changed our plans. Instead of walking a 24 km loop into Lake Cowichan and back, we spent the day resting and reading. We made a couple of small hikes and saw a herd of elk. The next day we headed into Lake Cowichan, an easy 2.5 hour walk without snow or fallen trees! We decided to ditch the plan of returning the way we’d come. We’re not gluttons for punishment! Instead, for \$2 each, in less than two hours, we covered the distance it took us three days to

walk. And when we got home, the daffodils in our garden were just about to bloom. It is spring after all.

Selinde Krayenhoff is the incumbent at St. Mary, Nanoose Bay. Her husband, Jim Holland, is chaplain at Shawnigan Lake School and interim priest at St. Peter’s, Quamichan. Together they are designing the Cowichan Camino. The inaugural pilgrimage is planned for August 2017. Stay tuned to the Diocesan Post for updates.

POETRY CORNER

LOVE LETTER TO A STRANGER

By Joanna M. Weston

*let’s walk together
down a country lane
exchange news of who
has married, died
or birthed a child*

*let’s wander long avenues
and talk of old friendships
the ways of love*

*let’s remember companions
who healed with gentle hands
those who have pulled us
from nights of grief*

*let’s hold to delight
of birdsong and roses
the sharing of laughter
and the joy of each
sun rising on our days*



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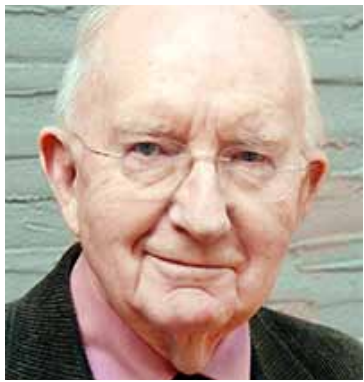
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Panic Attack



Reflections

By Herbert O'Driscoll

Scripture for reflection: Genesis 15 and Genesis 21: 1-7

If you've ever experienced a panic attack, you will know the feeling of desperation it brings. A mild attack can make you feel you are losing control, a major one can make you feel like you are dying. We don't associate holy scripture with panic attacks, but one of the reasons the library of the Bible remains relevant is that so much of it is about the realities of human experience, no matter the age in which one lives. Abraham is the father of three

of the world's great religions—Judaism, Islam and Christianity. Yet we read of this magnificent human being consumed by abject fear and doubt. The occasion comes at the height of Abraham's eventful life. He is following a divine call to emigrate southwest into an unknown future in what one day would be called Palestine and Israel. His extended family is a powerful tribe, unchallenged in the area.

Yet it is precisely at this juncture that Abraham suddenly plummets from the height of confidence to the pit of despair. It happens in the early evening hours. It may have sprung from exhaustion, but he suddenly knows he must be alone. He walks out of the vast encampment, his mind in turmoil.

He tries to regain confidence. Yes, he has large tracts of lands and herds. Yes, he has a huge community that trusts him and looks to him for leadership. Yes, he has the love of a magnificent woman, his most faithful

Sarah. In spite of such facts, dark thoughts sweep over him, gripping him with chilling power and forcing him to his knees on the still-warm sand. Behind him the evening campfires are being lit. Not wishing to be seen, he scrambles to his feet and walks further into the desert. He feels the weight of vast responsibility. One supremely important thing is missing: he and Sarah have no children.

In Abraham's world, no son means no future. He has always had a stubborn sense of destiny about his life. He has always been certain that the God to whom he sacrifices and prays has a future for him. There will be a son and heir. Again he listens for the echo of that promise and hears nothing but the silence of the wadi. Doubt grips him. Can he really trust this God who promises? What if his sense of destiny is an illusion? Torn between trust and doubt, he looks up to where the stars form a glistening carpet of light. He has felt himself destined for so much. Is he a deluded fool to have left everything familiar?

As Abraham walks on, the peace of the desert calms him. After all, his God has brought him to this point. His people are strong, morale is high. But again he thinks of his childless marriage. What proof has he that the future is assured? He's appalled to hear himself sobbing.

The sound of a small animal gives him the idea of making a sacrifice. He knows there are youths on night guard duty: they will assist him without questioning. The small wooden pile is set alight, the animal quickly and efficiently slaughtered. The smoke ascends into the night sky, Abraham's desperate silent prayer is made. He is dismayed to see a terrible omen appear out of the shadows: the shapes of carrion vultures alighting, greedy for the burnt flesh newly offered to an absent God.

Abraham is never certain what happened that late evening hour. He sleeps, perhaps from sheer exhaustion. Dreams come, nightmares interspersed with what seem like short visits from

a Presence that speaks of a future where suffering and sacrifice will have to be paid to secure the future Abraham and his people hope for. Somewhere in those dreams, he sees a flaming torch—or is it just the last flame of the sacrifice beside which he's fallen asleep? Yet, from that Presence he hears a promise uttered once again: *"To your descendants I give this land . . ."*

In Abraham's later years, he continues to struggle between faith and doubt, until one day his beloved Sarah comes to him with the news he thought he'd never hear. *"Who would have ever said to you that I would nurse children? Yet I am about to bear you a son . . ."* And her laughter echoes across the hills and valleys where a people dwell.

Celebrating New Ministry at Trinity Anglican Lutheran

By Pamela Day

The sound of J.S. Bach's Air from the Suite No. 3 from the organ brought an exuberant congregation to quiet for the installation/induction of the Rev. Brenda Nestegaard Paul the afternoon of March 11. The procession of clergy and bishops led by cross bearer, Miss Amber Santarelli, entered to the Introit "What does the Lord Require of You?" and the call to "seek justice, love kindness and walk humbly with your God." These words from the prophet Micah were the prevailing theme throughout the service.

Bishop Gregory Mohr, BC Synod, ELCIC, began the service as presiding minister, with Bishop Logan McMenamie, Anglican Diocese of British Columbia, preaching. Bishop Logan started his sermon by reminding everyone that Trinity Church was the one church that could claim him as theirs, as he said "You can take the boy out of Port Alberni, but you cannot take Port

Alberni out of the boy." He then went on to recognize some of the challenges that Trinity and Port Alberni have faced, while proclaiming the hope we have in Christ that good news will be created by doing justice, loving kindness and walking humbly with our God. Brenda is the first Lutheran minister to serve Trinity Church. The installation/induction rite was a combined rite that reflected that she, as a Lutheran minister, was called to serve both the Anglican and Lutheran congregation that came together as a parish many years ago. A number of visiting clergy from both churches were involved, including both bishops. After Brenda committed herself to the people of Trinity, the parishioners committed themselves to her, followed by the guests in attendance promising to support Brenda and the people of Trinity to live out this covenant together.

Bishop Greg, with the help of the assembly, then performed a blessing upon the newly

installed pastor. Members of the congregation led Brenda to the place of baptism, the place of the word and the place of communion as a reminder of the focus of her call. Parish warden, Liz Stokes, presented Brenda with the keys to the parish buildings.

After Bishop Logan presented the license, the Venerable Brian Evans, archdeacon of Cowichan/Malaspina, inducted Brenda as incumbent of the parish. As the rite came to a close, the congregation erupted in applause. Brenda then presided over an uplifting Eucharist. There was much glorious music by the choir under the direction of organist David Cox. A delicious reception followed, and while it may have been a cold, wet, wintry day outside, there was a wonderful warm joyous atmosphere in Trinity Anglican Lutheran Church in Port Alberni.



Rev. Brenda Nestegaard Paul centre, flanked by Bishop Gregory Mohr (left) and Bishop Logan McMenamie (right).

Photo by Larry Craig

The Art of Reconciliation

By Kate Newman

On a February afternoon, Sandi Heinrich gathers her Grade 8 art class around a sunlit table in the art loft of Christ Church Cathedral School. The walls of the art room are covered with the usual bright art jumble—bright oil pastels, coloured feather circles, and studies in black and white. “Today,” she tells them, “we create pictures on reconciliation.” She shows them Keith Haring’s paintings. His figures are simple, without gender, without race. Haring’s generic bodies invite self-projection. What happens when a group of 13-year-olds imagine themselves reconciling? The young artists spend an hour a week over the next four weeks creating images. What new insights will their visual mediations incite?

Standing in her art teacher’s smock and sturdy boots in the school’s library in March, one week after the *Reconciliation* show opening, Heinrich shares how much she is looking forward to seeing her students’ work

on display again. There is a certain spark in the eye of an artist when discovering that a creative endeavour is making an impact—the spark mellows gracefully when it is a teacher who has encouraged the art.

Reconciliation, in the Christ Church Cathedral nave throughout Lent, is having an impact. The pictures are hung right before the altar. This is a bold placement by brave clergy who are supported by a congregation eager to witness children and youth at the heart of their life. To approach the altar on a Sunday, parishioners walk through the bright art of their youth, acknowledging a creative and challenging presence in their midst.

What does the art of Reconciliation tell us? In one piece, the background is dark, almost stormy while two figures seem to wrestle with reconciliation. In an act of power, one throws the other into the air. In the midst of reconciliation, how do we balance power? In another piece two figures

mirror each other’s stance. As we attempt to reconcile, should we reflect one another’s position? In another student’s piece, one of these figures has firm boundaries while another figure without borders fades into the background and is almost lost. How does acknowledgement of each other as full people improve the process of reconciliation?

How does the presence of others affect reconciliation? What is the place of rest in reconciliation? Within the act of reconciliation, how do we recognize our own torment? Does reconciliation mean we need to be the same? How can we tell the difference between a power play and empowerment? How do we offer our heart in reconciliation?

These are some of the questions that Reconciliation inspires. By recognizing the experiential knowledge inherent in the creative process, we unlock new opportunities to perceive the wisdom of our youth. This kind of attentiveness reconciles our communities.



Photo by Catherine Allen

Children's artwork exhibited at Christ Church Cathedral.

Reconciliation was exhibited at Christ Church Cathedral, Victoria, throughout Lent. The works were painted by the Grade 8 class at Christ Church Cathedral School, facilitated by Sandi Heinrich and curated by Kate Newman.

Friendship to Define New Ministry in Sidney

By Catherine Pate

This is my commandment: that you love one another as I have loved you. Greater love has no one than this: to lay down one's life for one's friend. (John 15:12-13) How does following that one commandment change our relationship with God, so we become conscious followers and, as Jesus said, friends?

As far as worship services go, the one that formally inducted Eric Partridge as the new pastoral leader of St. Andrew's Anglican Church in Sidney was typical in its presentation. The service opened with the lively hymn, “Praise the Lord with Sound and Trumpets,” calling the faithful to praise God in everything we do and everywhere we go. Opening the service with this hymn positioned all that would follow it in the shadow of that praise of the one who made all we would do that evening possible. The bishop then shared the grace with the community gathered.

The first reading was taken from Paul's letter, Romans 13:8-14, in which the writer

instructs his readers to follow the commandments, particularly to “love your neighbour as yourself.” Psalm 84 then painted a picture of an intimate relationship with God built on trust and devotion and the knowledge that one can safely abide in the living God. The Gradual hymn, “Love Divine, All Love Excelling” further reinforced the theme of love in Christ.

In his sermon, Partridge unpacked the Gospel reading (John 15:9-16) by exploring the notion of friendship and the important role friendships play in our lives. “For most of us, our friends aren't our friends for any particular reason,” suggested Partridge. “The job you do, the family you have, the way you vote, the major achievements and blunders of your life, your religious convictions or lack of them, are all set aside when the two of you get together . . . The real you is the you that they are friends with. The usual distinctions of older-younger, richer-poorer, smarter-dumber, male-female cease to matter. You meet with a clean slate every time and you meet on equal terms.

Anything may come of it, or maybe nothing may that day. It doesn't matter, only the meeting matters. Most of us can think of a special person who is that kind of a friend. But what about God? How many of us think of God when we think of our friends?”

Partridge went on to explain that the Gospel tells us that to be God's friend we must be friends with our neighbour—to be willing to “lay down our lives” for each other. This is a command, not a request, directed by God towards God's people. We are chosen by God to be God's friend. The only condition is that we love one another as God has loved us.

And this is where the new pastor of the little parish in Sidney did something less than typical. He marked his new ministry with a statement of vulnerability and humility. “I'm grateful to God, to Bishop Logan and to this wonderful parish,” said Partridge, “for giving me the opportunity to be your priest and your pastor and to grow in friendship with you and to just be. Not to be something you were expecting or something I should be, but to

just be who I am...I believe that together we can create a loving community that's the kind of community that knows Christ's friendship as he promised.”

This new ministry, according to Partridge, is to be defined by a commitment to love one another in the spirit of friendship God has commanded for God's people. And with this friendship in

view, the new incumbent and the congregation renewed their baptismal vows and covenanted with one another to share in the ministry of Christ in and through that parish. And, judging by the cheers and applause when the bishop presented the new leader in mission and ministry, the friendship has already begun. Thanks be to God!



Photo by Diocesan Post

The Rev. Eric Partridge celebrates with the congregation after his induction.

Diocesan Council's Historic Meeting with 'Namgis Leaders

Fly on the Wall

By Catherine Pate

This article was first distributed to parishes as an e-news, March 27, 2017. Updated and reprinted by permission.

On the afternoon of March 26, a year after he took his first step on his historic Sacred Journey walk from Alert Bay to Victoria, Bishop Logan McMenamie, once again set out on foot from Port McNeill. Accompanied by his driver, Jeff Nelson, and walking companion, Wayne Stewart, this six-day journey took him to Port Rupert, Port Hardy, Port Alberni and the final destination—Sooke on Friday, March 31.

As with the first walk in 2016, the bishop was seeking permission from First Nations' leaders, on behalf of the Diocese of British Columbia, to enter their traditional territories and symbolically request permission to stay as their guests—

something our settler forebears failed to do when they arrived on these shores over 150 years ago.

Anglicans and friends of the diocese joined the bishop along the route as part of their own Lenten journey towards truth-telling, healing and reconciliation.

For more on the Sacred Journey visit reentersacredjourney.ca.

Film Screening of "One Step" As part of this year's walk, the diocese screened its recently-released documentary "One Step" which chronicles the 2016 Sacred Journey from Alert Bay to Victoria. Screenings took place at the parishes Port Rupert, Port Hardy, Port Alberni and Sooke. The video can be found on the diocesan website bc.anglican.ca

History in the Making

On March 24 and 25, 2017, a historic meeting took place between the leaders of the

'Namgis First Nations and the Anglican church. Bishop Logan McMenamie, along with 18 members of the Diocese of British Columbia's governing body met with the chief, elders and members of the band council for dinner on Friday and Saturday evenings in Alert Bay on Cormorant Island, for an opportunity to get to know one another in a spirit of truth-telling, healing and reconciliation.

In 2015, representatives from the church were present to publicly apologize when St. Michael's Residential School was demolished as part of the 'Namgis band's journey towards healing. St Michael's, the largest Anglican-run residential school in Canada, was where over 9000 First Nations children went to school between 1929 and 1975 in a program of forced assimilation which led to multi-generational spiritual, emotional and physical abuse and cultural devastation for First Peoples connected to the school.

On Saturday, March 25, as part of its self-declared Year of Reconciliation, the Diocesan Council met to discuss what concrete steps the diocese will take to respond to the Truth and Reconciliation Commission's 2015 Calls to Action.* These commitments will be outlined in a document called Bishop's Calls to Action and will guide the diocese in its efforts towards restitution, healing and right-relations with First Peoples.

For more details of the Diocesan Council's March 25 meeting, see Alastair McCollum's article, *Moving Forward in Reconciliation and Healing* below.

Catherine Pate is the diocesan communications officer, responsible for supporting and animating effective communications in all expressions of the diocese.

There are several ways someone may find themselves serving on Diocesan Council. Each region of the diocese elects a clergy and a lay representative. Additional members are elected from the floor of Synod. Others may be appointed, either by the bishop or by Council itself. There is provision for one or more youth representatives (aged 16 to 25 according to the Canons). Diocesan officers are ex officio members, while synod office staff attend with voice, but no vote.

A current membership list can be found at bc.anglican.ca/ministries/diocesan-council.

Moving Forward in Reconciliation and Healing

By Alastair McCollum

The Diocesan Council meeting of March 24-26 took place in Alert Bay with an agenda calling members to consider the "furthering of our diocesan vision," taking the opportunity to meet with Elders and Chiefs of the 'Namgis and Nimpkish bands and to continue on the diocesan journey of "truth-telling, healing, and reconciliation."

Council members were formally welcomed to the traditional territories of the 'Namgis peoples by elected Chief, Debra Hanuse, who also spoke about the many facets of reconciliation and the work needing to be done in this shared journey. Stories from survivors of the residential school at Alert Bay were shared, and many of the council members were profoundly affected by hearing first hand experiences of St. Michael's School.

The sense of welcome was felt strongly by council members, one of whom commented, "I don't think I have ever been to such a friendly village as this—everyone has greeted me as I have walked

around the village, and everyone who drives by waves hello." This sense of welcome was carried to the very end of the weekend when the people of Christ Church, Alert Bay, gave an impromptu send off to the council, who had attended the Sunday Morning Eucharist, with a generous spread of food to sustain them on their journey back.

The council spent time over the weekend dealing with the usual business of the "synod between synods," as Diocesan Council is described, but spent particular time considering how the three parts of the diocesan vision—Faith in Action, Faith in Formation and Faith in Foundation—could take shape in the parishes that make up the diocese. Members were reminded that the vision itself came from the people of the diocese, and that it is up to each of us to take part in helping our communities engage with the three parts of the vision. Bishop Logan talked of "reconciliation being our doorway into the vision for the coming year," and that other ways of engaging with the different parts of our vision may

well emerge as we continue to live it together.

At the end of the weekend, members described themselves as "tired—emotionally and

physically." They also felt challenged by the experience of hearing some of the stories of the First Peoples and of considering the way forward for our diocese. Council went away with a strong

sense of moving forward—in reconciliation, in healing and in seeking ways to grow into the people God is calling us to be "in this diocese of islands and inlets."



View from Harbour at Alert Bay.

Photo by Don Wilson