

## Faith in Action



Bishop Logan and Rev. Dimas Canjura on the last day of the 2017 Sacred Journey at the entrance to the T'Sou-ke First Nations in Sooke, B.C.

# Reflections on the Sacred Journey

By Wayne Stewart

“I will never be the same. Hearing stories from residential school survivors as we visited First Nations’ communities increased my understanding of the horrific impact of this evil system and my commitment to do what I can to help. Sharing a meal with Anglicans and observing their reaction to the journey and to Bishop Logan’s call for reconciliation gave me hope that a new relationship will be forged, a relationship built on mutual understanding, respect and love.”

These words from one of the drivers accompanying Bishop Logan as we walked the east side of Vancouver Island from Port Hardy and Alert Bay to Port Alberni, and finally to Sooke, reflect the experience of all those who joined on the journey. Since beginning the walk in 2016, we have taken about 800,000 steps and walked almost 600 kilometres so the bishop could ask First Nations’ leaders for permission to enter the land and to stay. This is an historic act of penance for the disrespectful

approach of the settlers and for the Anglican involvement in the residential school in Alert Bay.



Photo by Bramwell Ryan

“This phase of the Sacred Journey is but one more step towards reconciliation,” says Bishop Logan McMenamie, pictured here on Cormorant Island at the start of his 2016 Sacred Journey.

Along the way, we visited with First Nations people in their communities and we met survivors of residential schools and family members of those who suffered. In all cases, we experienced friendship, love and a willingness to forgive. All we were asked in return was to listen to their stories and seek to understand and respect them. Over potluck dinners in church

basements and halls, Bishop Logan explained the reason for and shared stories of the journey with church members. He challenged Anglicans not only to seek reconciliation with the First Peoples, but also to seek healing within our church communities and families.

Bishop Logan walked for Anglicans throughout the Diocese of British Columbia and felt their spiritual support with every step. We walked through rain and pain, sustained by the grace of God and the prayers of God’s people.

The second phase of the Sacred Journey is now complete; what an enormous privilege to have walked this path with our bishop as he carried the important message of reconciliation and the challenge to join in the work in a spirit of truth-telling, healing and reconciliation.

Nelson Mandela’s words echo as this portion of the Sacred Journey is completed. “I have walked that long road to

freedom. I have taken a moment here to rest, to look back on the distance I have come. But I can only rest for a moment, for with freedom come responsibilities, and I dare not linger, for my long walk is not ended.”

The Sacred Journey is an important step on the road to reconciliation and it is having a positive impact, but it is only one step. We must take a moment to

rest; then we must walk on, for the work is not yet done. With God’s help, we will reach that new relationship—one born of mutual respect and Christian love.

Wayne Stewart lives in Calgary, Alberta where he is an active member of the Anglican Diocese of Calgary. Wayne spends winters in Victoria helping to organize the Sacred Journey walks.

### POETRY CORNER

#### THE LONG WALK

By Joanna M. Weston

*He fades into mist  
beside the ebbing tide*

*while I take photos  
of abandoned shells*

*of rock weed-strewn  
on rippled sand*

*I peer into distance  
and You are there*

# Walking Backward into the Future



Photo: Diocesan Post

## Bishop Logan Writes

In the 80s we were intrigued with the movie *Back to the Future* starring Michael J. Fox. The idea of time travel catches our imagination—back to the past to change the future. We have just traveled through the season of Lent, the last days of Jesus' life in Holy Week and the joy of the resurrection. Each day has been a living out of the past for us in an attempt to change the future. Looking back to see forward. I ask you to reflect on your experience of Lent 2017.

This is not a guilt trip listing all the things that we didn't do or how long before Easter we snuck a candy bar. It is about looking back and seeing God as a real part of our journey.

What is your spiritual memory of Lent 2017? How was this Lent different from other Lents? As you take time to reflect and ponder on your journey, can you now see what you were not able to see while in the midst of that journey? Does the distance looking back give you a new perspective on your journey?

One does not need to be looking for a road to Damascus experience. It is enough to recognize God in the small things, in the ordinary and in the common. It is enough to see and know God in your life slowly, lovingly changing you for the good. As Mother Teresa said: "Peace begins with a smile," or as Lao Tau said, "The journey of a thousand miles begins with one step." On all our journeys God is with us each step of the way.

We look back to see the intersection of God in our lives. We do not look back to see past hurts and pain. We do not look back to see the load we have carried and the burden that is ours. We look back to see and appreciate God healing the hurts and easing the pain. We look back and realize that we are here today because God has been part of our lives and God has been carrying our burden.

Living with our focus on the past is something we do as Christians. We live this reality through our church year. We follow the calendar which is based on the past. The lives of Jesus and the saints shape and form our days and help us journey into the future with faith and hope.

In a number of indigenous cultures there is an understanding that we are walking backward into the future. The Maori express this idea in the proverb Ka Mua, Ka Muri. We cannot see the future, so it is as if we are

walking backward. We can only see the past which is before us. We see life as we live it. We see God's presence and purpose only as we experience God. Let us be

attentive each day to that presence and purpose and look forward into the past, experiencing what God has and will do with us.

## Bishop's Calendar

### June

- 1 Tolmie Regional Gathering - St. Luke, Victoria
- 3 Nimpkish Regional Gathering - St. Peter, Campbell River
- 4 St. John the Divine, Victoria - Parish Visitation and Confirmation
- 8 Archdeacons
- 10 St. Peter, Campbell River - Ordination
- 11 St. Mark, Qualicum Beach - 90th Anniversary
- Trinity, Pt. Alberni - Town Hall Meeting
- 13 Educational Trusts Board
- 15 Finance Committee
- 17 Cowichan/Malaspina Regional Gathering - St. Paul, Nanaimo
- 18 Holy Trinity, Sooke - Dedication of Bell
- 21 New Clergy Orientation Day
- 24 Diocesan Council
- 25 St. Stephen - Parish Visit



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 More information to follow in the September issue

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# Diocesan Post

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 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.

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# PWRDF Diocesan Workshops

## PWRDF Corner

By Geoff Strong



The first of two PWRDF spring workshops was held at Christ Church Cathedral in Victoria on April 22. The purpose was to inform participants about this official outreach arm of the Anglican Church, its importance, and to encourage feedback on ways to improve it.

The first presentation reviewed the history and present activities of PWRDF. The fund was established following a coal mine disaster in Springhill, NS in October, 1958. Most of 99 surviving miners (of 174 trapped) were rescued in the first 24 hours; none survived past the 9th day. This demonstrated that the first 48 hours of such disasters are the most critical for providing aid. That fact alone justified the need, and PWRDF was approved in 1959 at General Synod as a means to provide immediate emergency relief anywhere in the world. In 1969, PWRDF realized that development projects can provide a capacity to survive most disasters, so development aid was added

and PWRDF became PWRDF. Development aid projects offered include: drilling borehole wells in semi-arid regions to help people survive droughts, providing mosquito nets in equatorial countries to reduce malaria cases, providing bicycle-ambulances in east Africa and providing information on better nutrition to decrease child mortalities.

The second presentation explained how climate change will cause increased demands for relief aid throughout the sub-tropics. Drought that traditionally affects sub-tropical communities has become more severe and of longer duration in the past 30 years, especially across the Sahel region of Africa, and in east Africa. This year alone, almost 20 million people are at risk of famine in the east African countries of Somalia, South Sudan, and Kenya, as well as northern Nigeria, countries currently assisted by PWRDF funding. Millions more are at risk across the African Sahel. Thus, long-term planning for emergency relief should consider climate change.

Lois Rumsey led a session explaining the types of

activities carried out by parish representatives, emphasizing that representatives can decide priorities for PWRDF in their parish. Participants shared ideas including: using recently-introduced PWRDF electronic Christmas cards, donating money saved to PWRDF, or donating money to PWRDF in a host's name instead of bringing flowers or wine to a dinner party.

Following lunch, Maureen Lawrence, current President of PWRDF, led the afternoon session speaking on personal experiences within PWRDF,

followed by Sarah Stephens, a Youth Council Member, describing her exciting trip to Cuba as a PWRDF delegate. A final afternoon discussion focused on what participants would like to see happen within PWRDF. Topics included numerous fund-raising ideas and a PWRDF-funded documentary film about its activities.

At day's end, participants completed a short evaluation of the workshop, results of which are available to any interested. The second workshop following the same format was held at St.


Mark, Qualicum Beach on April 29.

If you wish to contribute to PWRDF for a specific emergency relief, please visit [pwrdf.org](http://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](mailto:geoff.strong@shaw.ca) or call 250-710-8011.



Photo by Geoff Strong

Participants in PWRDF Workshop, Victoria, 22 April 2017 - L-R: Murray Luft, St. John Divine; Franciane Steele, St. Dunstan's; Richard Taylor, St. Andrew's; Maureen Lawrence, St Philip-by-the-Sea, Lantzville; Rob England, Pender/Saturna Islands; John Woodruff, Christ Church; Wendy Suddary, St. John Divine; Lois Rumsey, Christ Church; Sarah Stephens, St. George's; John Jordan, St. Matthias. Missing: Nick Boake, St. Peter & St. Paul; Geoff Strong, St. Peter, Duncan (chair, and taking photo).



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# I Was in Prison and You Visited Me . . .

By John Moran

As the seventh steel door slams shut and its echo finishes reverberating through the room, you begin to reflect on how deep you are in this prison and for a few seconds you get just a hint of how it might feel to be locked up for years. You might be tempted to reach for comfort from something you normally carry in a pocket but you have nothing other than a prison-issued name tag and the clothes on your back.

Many Christian men from Vancouver Island and Washington State have made this pilgrimage to Clallam Bay Corrections Centre over the years

as part of a team representing Kairos Prison Ministries. Kairos is a non-denominational Christian ministry which visits Christ in prison by hanging out with a group of prisoners for three days.

Our motto is simply “listen, listen, love, love,” but we don’t just sit around listening all weekend—we put on a program of talks and meditations, based on Cursillo, which leads the participants to experience sharing lives at a deeper level and experiencing forgiveness in a new way. The objective is to heal racial and gang divisions and create a safe environment which allows participants to be honest with themselves and

others in the group, creating a supportive, safe environment within that very dangerous dark world in which they live.

When we meet the participants on Thursday evening, we see a nervous group of individuals from all over the prison, many who have come just to get out of their cell for more than an hour. They are not sure what they have signed up for, but each of us reassures the one we meet that we’ll be there anytime they feel they need us. As the weekend progresses, we notice a change in them as they start to build relationships within the small family groups. Amazingly, as we listen to their stories and hear their fears, Jesus makes them

into a mirror so we begin to empathize with them and the power of Christ’s redeeming love grows in us. Our personal experience over the three days and the testimonials we hear at the end show us that God is truly at work through, among and in us.

But the weekend is more than just the three days. We begin preparing six months before the event, and build team cohesiveness through a series of team meetings and meditations which helps us focus on the program. We each write a handwritten letter of encouragement to each of the participants. Kairos is a self-funding ministry which means

we pay our own travel costs and contribute to the overall costs of the organization.

If you are interested in being a part of this short-term mission work and interested in allowing God to change you, I’d be happy to buy you a coffee some time and answer any questions. You can reach me by email [moranj@telus.net](mailto:moranj@telus.net) or by calling (250) 656-7494.

*John Moran is a parishioner of St. Andrews, Sidney. He is a member of the Cursillo Community and part of the Kairos Prison Ministry team.*

## Sharing Sacred Stories at the Two Saints Ministry

### Faith in Formation

By Matthew Brown

During the second week of this year’s March school break, the Two Saints Ministry played host to a very special edition of its annual Messy Church day-camp. Called “Sharing Sacred Stories,” the camp brought together twelve campers, ages four to 12, with Coast Salish artists, musicians, and language specialists, to learn more about the Indigenous community upon whose lands we live, and to deepen our awareness of Coast Salish spirituality and culture.

Inspired by both the Sacred Journey and our diocesan Year of Reconciliation, Messy Church co-chairs Brenda Crockford and Verity Richardson partnered with Melissa Austin of the Saanich School District, who is responsible for implementing

the newly revised Indigenous curriculum throughout local elementary schools. Melissa arranged for Coast Salish educators to visit the camp at St. Peter, Lakehill, where campers benefited from lessons in Coast Salish art, language, and culture. Activities with the campers included a drumming demonstration, soapberry ice cream making, a Coast Salish drawing and painting lesson, a Coast Salish alphabet lesson, and a guided reflection with the Coast Salish creation story. Campers also engaged with stories from Christian scripture through arts, crafts, and Godly Play, and were encouraged to think about how the stories of the Church help us to recognize and honour the presence of the Creator within both Indigenous and settler communities.

The camp concluded with a field trip to the Shaw Centre for the Salish Sea, where campers were invited to “get messy” with the many wonders of God’s creation, especially in the Centre’s “touch pool.” The organizers would like to thank

the more than 25 volunteers from St. Peter, Lakehill, and St. David by-the-Sea, Cordova Bay, who made this year’s camp possible and especially our Coast Salish partners. We look forward to more fun and messiness next year!

**Editor’s Note:** More info about Messy Church (including resources) can be found at [bc.anglican.ca/pages/messy-church](http://bc.anglican.ca/pages/messy-church)



Messy Church campers at the Two Saints Ministry receive a drumming lesson from Coast Salish drummer Scott Sam and his fellow drummer Brandon.

Photo by Matthew Brown

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# Every Day, a Sacred Journey

By Barb Coleman

In April, 44 women from all regions of the diocese travelled to Camp Pringle on Shawnigan Lake to attend a retreat with the theme, Every Day is a Sacred Journey. They came to be renewed in hope, to grow spiritually, to build relationships and to be transformed. Bishop Logan McMenemy referred to the parable of the sower and said he hoped what was shared over the weekend would plant seeds that

would grow and produce fruitful steps in building relationships that work towards reconciliation, not only with First Peoples, but also with one another. He encouraged us to listen for God's voice with the eyes of our heart to see the vision God intended for us. Meet God at the crossroads to find resurrection in the hustle and bustle of everyday life," he said.

"In every journey, there are times of confusion, frustration and

doubt, but we must trust God's promise to be with us always and discover God in the reality of everyday life," he continued. "The ancient words of scripture sustain our faith, but also change and transform us." Bishop Logan encouraged us to look beyond the obvious, to listen to the Creator and see the other reality of new life breaking in. He said we are walkers between worlds and the space between heaven and earth is thin; the veil has been pulled aside, a new covenant

established. He reminded us that as beloved children we will receive and be guided in ways to bring healing to a broken world. He asked us to be open to what Jesus brings into our lives and be ready to stand up and speak about our faith, our healing and restoration, regardless of the challenge or darkness facing us.

Bishop Logan reminded us that as families and as parishes we are not a single story. He encouraged us to think outside the box and

look for ways we can live out our baptismal beliefs to bring the Good News to others. Reiterating that God is present with us every step of the way, he stated, "Sisters, you come from a long line of faithful women. Be committed to the journey; invite others to journey with you. Pray with and for one another, learn about one another, work with each other for the 'least of these' and seek the face of Christ in all you see."

# Together in Christ

By Mary Louise Meadow

Almost five hundred years ago, (October 31, 1517), Martin Luther, a Roman Catholic friar, priest and educator in Saxony, then a state of the Holy Roman Empire, posted 95 theses on the door of All Saints Church in Wittenberg. This act has become iconic in the history of western Christianity, representing a theological and political challenges to the authority of church and state in Europe that disrupted and altered social, cultural and religious order in Europe. Christians today live with the effects of this and subsequent events of the 16th century, often with limited understandings of the practices and beliefs of our diverse denominations and faith communities.

To mark this momentous event, the Canadian Council of Catholic Bishops and the Evangelical Lutheran Church in Canada began a process of rapprochement, if we are to speak diplomatically, in which members of Lutheran and Catholic communities might gather during Lent to learn their history and reflect on how it has marked their social, cultural, and personal histories as Christians. The five-part series, entitled *Together in Christ*, is built upon historical events that severed the Christian community, with emphasis on what binds us rather than separates us from one another. Each of the two-hour sessions included a focus for small group reflective discussion, what personal faith and cultural histories have shaped their

particular denomination, and in the final session, what visions they hold for dialogue and collaboration following this shared experience.

Here in Greater Victoria, *Together in Christ*, was facilitated and hosted by leaders and congregants of Grace Lutheran, Knox Presbyterian, Holy Cross Roman Catholic, St. Luke's Anglican and Lutheran Church of the Cross. Host churches provided a supper of soup and bread to warm bodies and souls for the learning, dialog, reflection and prayer to follow. What began as an experience for some 60 or so souls on March 8 rapidly grew to more than 100 participants by the closing session on April 3.

*Together in Christ* touched a desire among participants for developing further opportunities not only for shared learning, but for collaborative efforts born of what binds rather than divides us, and a renewed respect and appreciation for who we are in our diversities as members of the Body of Christ. Further opportunities for engagement are coming this autumn when the Centre for Studies in Religion and Society, with the Anglican Diocese of BC, hosts the John Albert Hall Lectures on the Reformation. This is a four-part series, running from September 28 to the end of November, presenting scholars from across North America on our shared history of the Reformation. Among these is Phyllis Airhart of Emmanuel College and Victoria

University of the University of Toronto. She will focus on how the Reformation is lived out in Canadian church history. All of these presentations lend themselves not only to discussion in our respective churches, but offer opportunities to continue the engagement begun with *Together in Christ*. In a diocese and church addressing reconciliation, there is much to bring to reflection, dialog and ministry across denominations from our faith.

*Mary Louise Meadow is the Anglican representative to the Council of Centre for Studies in Religion and Society, University of Victoria*



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# The Meeting



## Reflections

By Herbert O'Driscoll

*Place: Central Israel;  
Date: Approx. 3700 B.C.  
Suggested scripture reading:  
Genesis 32:3 to 33:17*

When one of the scouts came to him and reported that his brother was coming north with a small army to meet him, his first reaction was fear mingled with guilt. Even though half

a lifetime had passed, the day he had betrayed his brother remained as vivid as if it were yesterday . . .

One of the reasons for his success over the years had been his ability to think quickly and, if the truth were known, ruthlessly. Responding to threats had become second nature. He quickly gave orders to strike camp. The animals, the women and the children were to be escorted south towards the line of his brother's approach. He himself would remain behind. There was something he had to do and it could only be done alone.

They had camped near the junction of a small wadi that the rains had swollen to a flood. As he prepared a shelter for the night on the riverbank he recalled childhood stories of the dark spirits that dwelled in such places.

At some point he awoke drenched with sweat. The stars blazed above him. He was aware of fear—the sense of an assailant, a dark enemy that seemed to assume the face of his brother, then change to the faces of others he had struggled with over the years.

At some level between consciousness and unconsciousness, he knew that this terrifying night was the culmination of a lifetime's guilt and fear. Either this enemy in his soul was met and overcome or he would remain the victim of his guilt for the rest of his life.

As he struggled to free himself of the twisted furs that had been his bed, he was suddenly aware of a searing pain in his hip. At some stage in the long night struggle he must have lashed out and pulled a muscle. Staggering to his feet, still groggy from the nightmare, he heard a voice shouting "Who

are you? In the name of God, who are you? Tell me! Tell me!" only to realize it was his own voice ricocheting off the canyon walls. He thought he heard a low mocking laughter that seemed to say, "Why do you ask who I am? Surely you know." The voice faded, becoming the voice of the river as it rushed toward the waiting Jordan that would carry it south to the Dead Sea.

Climbing up the steep path to the brow of the canyon, he felt a mysterious new energy and resolve. As he stepped on to the crest of the wadi, the eastern sun blazed its welcome, blinding him for a moment, then embracing him in its warmth. Recovering his stride, limping because of his hip, Jacob, son of Isaac, strode south to meet his brother, Esau.

This passage reminds us how wrong our assumptions about other people can be. All his life Jacob had projected his guilt onto

his brother, Esau. How could Esau be other than his sworn enemy, looking for revenge? Such were Jacob's thoughts as he walked towards the encounter he had dreaded for half a lifetime. Yet reality was utterly different. Instead of enmity, Jacob would be offered friendship; instead of antagonism, reconciliation. Instead of remembered wrongs, there would be hope of possible journeys taken together. Only at this point did Jacob discover the limits of his ability to respond to Esau's generosity of spirit—he realized he preferred to journey alone.

The Bible does not demand happy endings. Although Esau and Jacob continued on separate paths, both had dealt with at least some of those demons we have all wrestled with.

# I Love to Tell the Story— Celebration of New Ministry

By Rev. Sandra Hounsell-Drover, Incumbent at Church of the Advent

On April 4, 2017, I had the honour of being inducted as the incumbent of Church of the Advent, Colwood and Langford. It was a wonderful evening to celebrate our mission as the empowered people of God in the Western Communities as it plays out in the Diocese of British Columbia and the wider Church.

As a relative newcomer to the diocese I am not well-known among the clergy. I was humbled to have so many clergy from vast and various parts of our diocese take time from their schedules and lives during the very busy season of Lent to celebrate with us at Church of the Advent. It was a noteworthy moment of collegiality.

I was moved by the number of parishioners and laity from the

wider Church who attended and was also very thankful to share the event with my husband, Rev. Lt. (N) John Hounsell-Drover and my two sons, William Hounsell-Drover, 13, and Peter Hounsell-Drover, 12. To be able to stand with them and claim this ministry as ours was quite powerful.

I first moved to Vancouver Island (and the Diocese of British Columbia) in August 2015, from New Brunswick. As a Newfoundlander by birth, I was quite happy to move back to an island. I've been a priest for 15 years and Church of the Advent marks my fifth parish; however, this is the first time in 15 years that my induction was led by the diocesan bishop. All others have been led by regional deans and archdeacons. Having the Right Rev. Dr. Logan McMenamie be a part of the celebration was the tie-in I needed as a reminder that this ministry belongs to the greater



Bishop Logan and Rev. Sandra Hounsell-Drover, new incumbent at Church of the Advent, surrounded by family, clergy and parishioners.

Photo by Darin D'Entremont

church—"not mine but thine" (it also added to my nervousness!).

As part of my sermon that evening, I led the congregation in singing the opening verse and chorus of the Katherine Hankey

hymn, "I Love to Tell the Story." It is a hymn from my childhood that has resonated with me throughout my ministry. To tell the story of faith and tradition is who God has called me to be. I am overjoyed God has allowed me this time to

share my story and to hear the stories entrusted to me as the new incumbent of Church of the Advent.

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# Blessing of the Oils Liturgy

By Phyllis Thompson

The use of special oils in religious services or for special events in a person's life is an ancient practice. For proof, one only need look at the Hebrew Scriptures and recall the words of numerous psalms, or King David's anointing in 1 Samuel 16. In the New Testament, God's having anointed Jesus is noted more than once in Acts. St. Paul tells us in 2 Corinthians 1 that God has anointed us: God's seal is on us and God's spirit is in our hearts. Finally, as an example, often one hears the words from the Letter of James when the elders of the church gather to pray over and anoint any who are suffering. These are all cases where oil is used to make tangible, not just symbolic, God's presence and loving action.

The use of oils continues in churches today for many Christians, certainly Anglicans. Annually, on a day in Holy Week, a bishop gathers the diocesan clergy for a special liturgy at which new oils are blessed for use in that diocese during the

coming year. Pure virgin olive oil is used for the Oil of Healing. A natural perfume, usually balsam, is added to the same oil to give the Chrism a special fragrance.

The Oil of Healing is used to anoint the sick and dying. It can be used more generally, too: for a person's well-being when in need, or when an individual is living through a difficult time. Holy Chrism is used principally to anoint and bless individuals at Baptism, so it is a relevant part of that sacrament, a fragrant reminder of the Spirit now infused in the new Christian.

On April 11, Bishop Logan McMenamie gathered with the clergy of this diocese at St. Mark, Qualicum Beach, for the special liturgy at which the Oils were blessed. He noted that they gather "during the busiest, the holiest week, of the year to worship and grow in relationship." It is a day when they are reminded of their call to serve, the service Jesus modelled for them at the Last Supper when he washed the disciples' feet. The liturgy also reminds the clergy and anyone

present that, as people of God, we are one community, all "called to serve as ministers of God's healing love."

In his sermon, Bishop Logan used the image of a messy vs. a beautiful garden. Life can have its messy aspects, but "in God's hands, nothing is wasted; God will use everything and make new, so all finally glorifies God." The bishop also told a story about

a person who was tempted not to take a risk for fear of failure; he said that we are to take risks in God's service, to "lose our lives for God's sake." We also must not be tempted to hold too tightly to things, including the past, that "only in letting go of the past can we roll the stone away."

During Communion, Bishop Logan stood at the side of the church and anointed anyone

who wished. After the liturgy, the Oils were available for the clergy to take portions back to their parishes. And a lovely luncheon was served, catered by the women of the Qualicum Beach First Nation.



Deacon Lynn Cawthra, Bishop Logan, and St. Mark's rector, Susan Hayward-Brown, together as the bishop blesses the Oil of Healing and the Chrism.

Photo by Phyllis Thompson

# The Commemoration of Óscar Romero

By Wally Eamer

"De donde viene?" I asked, and the diminutive woman at the church door replied, "El Salvador," as the congregation left the memorial service for Monseñor Óscar Arnulfo Romero held on April 2.

On March 24, 1980, during the civil war in El Salvador, Archbishop Romero was assassinated while offering Mass in the chapel of the Hospital of Divine Providence. During Romero's beatification ceremony, May 23, 2015, Pope Francis stated that "His ministry was distinguished by a particular attention to the most poor and marginalized."

Rev. Dimas Canjura, who worked in El Salvador in the Catholic Church and with his family became refugees in Canada, led the commemoration service in his native Spanish at St. Peter and St. Paul's Parish, Esquimalt; Bishop McMenamie preached in English.

The day before the service, we saw the movie of Romero's appointment as archbishop, and his difficult ministry in a terrible time. I have seen the movie several times and am still moved by it. The memorial service undoubtedly brings different memories to the Rev. Canjura and to the diminutive woman than it does to me, but it is moving and instructive to us

all. The reading at that service was John 12:23-32. Romero, like Jesus, accepted but did not seek

God's call that led to martyrdom – "those who love their life lose it, and those who hate their life in

this world will keep it for eternal life." If any of us are so called, may we do the same.



Bishop Logan admires the framed portrait of Óscar Romero presented to him by Rev. Dimas Canjura.

Photo by Francisco Canjura

## The Anointing of Dimas Canjura By Terry Jones

On April 2, 2017, during the service at St. Peter and St. Paul, Esquimalt, commemorating Archbishop Óscar Romero, Martyr for the Poor of El Salvador, the congregation was surprised and delighted to witness Bishop Logan McMenamie anoint Rev. Dimas Canjura. The bishop told Dimas that he believed he had a special calling. Then he used the Chrism oil to anoint Dimas and paraphrased Óscar Romero by telling Dimas, "you are a prophet of a future not your own." Dimas, who was as surprised as anyone, was visibly moved, as was everyone in attendance.

"As a Christian I do not believe in death without resurrection. If they kill me, I will be reborn in the Salvadoran people."  
– Salvadoran Archbishop Óscar Arnulfo Romero, March 1980

# Vision Being Expressed Locally

## Fly on the Wall

By Catherine Pate

*This regular column reports on the activities and decision of Diocesan Council, the "synod between synods" of our diocese.*

### Synod 2018

At its April meeting, Diocesan Council continued its work preparing for the next diocesan synod to be held in April 2018. Much of that year-long work includes making sure the goals of the meeting are clear to members of the diocese and that every effort is made to prepare delegates for their responsibilities as part of the diocese's governing body. Spring and fall regional meetings are key to these efforts and delegate attendance at these meetings has been strongly encouraged. As part of our commitment to be ministers of reconciliation, healing services have been incorporated into spring regional meetings.

### Appointments

Susan Hayward-Brown, regional dean, Nimpkish, April 18  
 Craig Hiebert, regional dean, Tolmie, April 24  
 Meagan Crosby-Shearer, part-time incumbent, St Matthias, May 1  
 Bruce Bryant-Scott, interim priest-in-charge, St John, South Cowichan, May 10  
 Mary-Jane Leewis-Kirk, incumbent, St Peter, Quamichan,

May 28

Elizabeth Welch, incumbent, St. George the Martyr, Cadboro Bay, August 13

### Resignations

Meagan Crosby-Shearer, assistant curate, St Barnabas, April 30  
 Bruce Bryant-Scott, regional dean, Tolmie, April 23

### Vision Fund Grants

There are many creative applications coming from ministries across the diocese. This is to be celebrated because it means new things are happening in our parishes and with our partners; together we are taking further steps towards becoming a church characterized by renewed hearts, renewed spirits and a renewal of us as people on these islands and inlets.

The Vision Fund jury met twice in April to consider a total of 16 submissions, of which 13 were approved by Diocesan Council for funding. They include:

1. **\$10,000 Kwakwaka'wakw Language Contextualized Church** (Rev. Tanya Packer-McKoen) Translation and transcription of Biblical texts.
2. **\$8,300 St Columba, Port Hardy** Gwa'sala-'Nakwaxda'xw First Nation outreach.
3. **\$5,000 St George, Cadboro Bay** Parish/community garden.

4. **\$6,000 Dismantling Racism Workshops & Follow-up Work** (Ven. Lon Towstego & Sr. Brenda Jenner)

5. **\$10,000 Spirituality Beyond Borders** (Rev. Andrew Twiddy) Spring, summer and fall 2017 programs at Bethlehem Centre and Parksville.

6. **\$8,800 St John Gualbert, Port McNeill** Youth summer staff for community programs.

7. **\$5,000 St Mary, Metchosin** Week-long summer program for children and monthly Messy Church in 2017-18 school year.

8. **\$4,000 St Peter & St Paul, Esquimalt** Capital improvements (sound system) required to support community initiatives.

9. **Up to \$2,500 Parish of Pender & Saturna Islands** Funding for weekend retreat/workshop this fall to launch new labyrinth at St. Peters, Pender Island. Builds on previous support for construction.

10. **\$3,000 Creation Matters Team** Carbon emissions audit pilot for synod office and parishes of Selkirk region.

11. **\$9,500 St Mary, Nanoose Bay** Expansion to "Delicious Hospitality" program including equipment purchase, supplies and part-time staff.

12. **\$10,000 per year in each of 2017 and 2018 Parish Website Support** (Diocesan Communications) Grants for parishes to convert to ChurchOS website platform (cost: \$800 per parish). Principle of 50% matching funds, but flexible/negotiable. Retroactive to January 1, 2017.
13. **\$3,600 St Philip, Oak Bay** Week-long summer music theatre program for children.

**Total 2017 Funding to Date:** \$85,700

Five more submissions from the spring intake required further discussion and were reviewed by the jury in May, with decisions expected June 1. In May, the jury reviewed its application guidelines with a view to making them more straightforward and transparent. As part of those changes, the jury will be accepting and considering submissions ongoing, rather than waiting for specific intakes. Amended guidelines are available on the diocesan website.

### Giving with Grace (formerly Anglican Appeal)

British Columbia is one of seven dioceses that General Synod has a sharing agreement with respect to money given to Giving with Grace by members of our parishes. The diocesan share of these funds is 50% of revenue net of expenses. Giving with Grace is now being used to rebuild the

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](http://bc.anglican.ca/ministries/diocesan-council).

Anglican Healing Fund which supports local, community-led healing projects as a response to the ongoing legacy of residential schools. The Church National has requested that the diocesan share for 2017 be capped at 2016's amount of \$5,172.41. Diocesan Council approved the use of these to support healing initiatives with First Peoples.

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

# Letters to the Editor

It was great to see that article "Embracing Science and Religion." Some 20-25 years ago Peter Gzowski had on his morning show an astrophysicist who stated that when he graduated with his PhD he was an avowed atheist, but that now after two decades of exploring the universe he had become a strong believer in God, the highest power there is.

A friend I went through high school with became an astrophysicist who developed a deep liking of telescopes, in fact has had an influence in developing the scope which will be replacing the Hubble next year. He is an Anglican of very deep faith. I know several chemists who are FCICs (Fellows of the Chemical Institute of Canada) who are people of very

deep faith. I know of at least one nuclear physicist who is a person of great faith.

All of these doctoral scientists say the same thing... We are comparing apples to street lights. In simple terms... "Science will tell us how. religion (theology) tells us why." They are two totally separate fields!

*Yours truly  
 Dr. C. E. Massey, CD, PhD.*

**ERRORS & OMISSIONS**  
 Peggy Jensen was the author of the May issue cover story.

### Core Environmental Problems

The article by Adela Torchia (*Top Environmental Problems: Selfishness, Greed & Apathy*, issue April 2017) is both brave and accurate, except in its final point. The ball is not in the court of the people of faith, but in everyone's court. Avoiding admitting selfishness, greed and apathy drives people to look for scape-goats, and if the prime push towards anti-complacency comes from the people of faith then there's a real danger that those will be assumed to be the guilty ones. Yes, the real action can start with us, but it needs to come as from the common people, not from the church.

*Elizabeth Griffin, St Michael & All Angels', Royal Oak, Victoria*

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**DIOCESAN POST WELCOMES LETTERS TO THE EDITOR**