

Faith in Action



Heart's Ease, an Early Music consort, performed at the opening of Salt Spring's Star of the Sea Centre for Spiritual Living and Practice. Musicians are Alison Dalton, Deborah van der Goes, Theresa van der Goes, Lorna McLellan, Bill Morrison, and Marvin Svingen.

Star of the Sea: A New Vision for Salt Spring

By Phyllis Thompson

Roughly three years ago parishioners of the Salt Spring Anglican Parish became aware that one of the churches in this 3-church parish was falling into disuse. St. Mary's Church at Fulford, established in 1894, did not have an active liturgical schedule, yet many felt the building itself did not need to sit idle. An idea was born, thanks mainly to parishioner Elena Hyde-Mills. She was joined by others—Anne Clapman, Barry Cooke, Lottie Devindisch, Heather Martin, Walter Stewart, and rector, the Rev. Canon Richard Stetson. Together they formed a development team. They met and came up with more ideas and plans that would draw this building into service with a new vision

On the afternoon of September 30, that initial idea came to fruition with the official opening of the Star of the Sea Centre for Spiritual Living and Practice. Development team members, Elena Hyde-Mills and Walter Stewart, spoke and gave the history, vision and direction of this project. The Centre is meant to

meet interfaith and spiritual needs; it is meant to be a bridge between Christians, between Christians and those of other faiths or of no defined faith. It hopes to draw together many people through its programing in spiritual topics and the arts and to be a place for the wider community to gather, share and be nurtured.

Stewart acknowledged with appreciation the support of the diocese which listened to their ideas and provided funding through its Vision program. Hyde-Mills spoke about the diverse program of events now in place and some yet to be finalized for the remainder of 2017 and into Spring 2018.

The afternoon's program was titled "Enduring Landscapes of the Spirit & Love." It featured the Rev. Canon Herbert O'Driscoll who gave the keynote address titled "An Enduring Landscape – a reflection on contemporary spirituality" and Heart's Ease, an early music consort that plays a range of instruments—modern copies of ancient ones. The group's concert melded mystical or sacred

poetry with music, mostly from the Renaissance period. The performance's theme was the "Enduring Landscape of Love," be it physical or mystical—Love's beginnings, growth and final union.



Rev. Canon Herbert O'Driscoll giving the keynote address at the new Star of the Sea Centre

O'Driscoll began his talk with the story of Jacob and his dream of a ladder between heaven and earth occupied by beings which moved up and down between these two worlds. O'Driscoll said this tells us something about our human condition—that the

world of materiality and the world of spirituality are not just linked or interconnected. They are interwoven, interpenetrated.

Acknowledging that we are creatures of both materiality and spirituality, O'Driscoll took the audience through the last 500 years of history in the western world. Tracing the pluses and minuses of the Enlightenment, the Industrial Revolution, the eras of Modernity and post-Modernity he outlined how cultural changes, rational concepts and industrial and scientific advancements caused a shift from what had been considered "sacred" to what became "secular." "No longer is Creation understood as emanating from a divine source that is forever a mystery. It can now be approached as a vast, magnificent mechanism, potentially comprehensible to human thought and calculation." As such, O'Driscoll noted the enormous, formidable cost we have paid as individuals and as societies.

Through all these periods, and however amazing the advancements have been, O'Driscoll noted those who have

questioned and lamented the loss of the sacred. He cited scientists, poets, musicians, social justice advocates and church founders through the eras whose concerns brought both hard questions and protest. "That brings us to our own small archipelago of islands in the Salish Sea and this occasion." For O'Driscoll, this Centre with its mission and program will entice us to reflect on the realities of our society and world and compel us to reflect on the nature of our own humanity and ask the hard question of what it means to be human. O'Driscoll sees this as "a journey, one where we join a multitude of seekers on a great pilgrimage where our quest is to discover an enduring landscape where we can be fully human, at peace with ourselves, with one another, with our mother Earth, and with that Source of our Being for whom there is a Name in every language."

NOTE: The Centre's website is up and running. Future program information can be found there as well as Herbert O'Driscoll's talk (both the full text and a video.) Visit www.staroftheseassi.ca

Reconciliation: A Sacred Journey



Photo: Diocesan Post

Bishop Logan Writes

In our diocese we have been on a journey we are calling the Year of Reconciliation. We have only begun to learn what reconciliation means and how it will be part of our vision to become a Renewed People with Renewed Hearts and Spirits.

God was in Christ bringing reconciliation to the world and has given us this ministry of reconciliation. (2 Corinthians 5)

The first thing learned is that reconciliation is the gospel. Reconciliation, as Justin Trudeau said, "... is a choice we make not because of what we did, or who we were, but because of who we are." We are "reconciliation" and are called to live it as Christians in every part of our lives. We therefore chose to be ambassadors of Christ and ministers of reconciliation.

Our Year of Reconciliation is almost over. For many of us, it been a year of learning about reconciliation, what it means and how we live into it. At many levels, we continue to learn the meaning of reconciliation. Below are some projects that have taken place or are ongoing in our diocese:

- Corrymeela Community Visit
- Dialogue towards Peaceful Change for laity led by Corrymeela Community - facilitators
- Clergy Conference led by Corrymeela Community facilitators

- The book "Reconciliation" by John Paul Lederach given to each of the clergy/parish
- Membership in the Community of the Cross of Nails
- Diocesan Council meeting with 'Namgis Chief and Elders in Alert Bay
- We Together Conference
- Cowichan Camino Pilgrimage
- Trinity Time in the Parish of Holy Trinity, N. Saanich, an ongoing and very important ministry.
- 13 Moon Project on Pender Island
- Sacred Journey Part 2
 - Port McNeill to Port Hardy
 - Cathedral Grove to Port Alberni
 - Royal Roads to Sooke

We have also built upon the Sacred Journey in Qualicum, Komox, Tsawout, Songhees, Fort Rupert and many other communities on these islands and inlets.

I have been encouraged to keep the focus on reconciliation in the diocese until Synod April 2018. I have agreed to do that. We will continue at a diocesan level, a regional level, and a parish level to learn as much as we can about reconciliation up to and including Synod on April 20-22, 2018.

At the start of our Year of Reconciliation I said that we were looking at learning, at multiple levels, what reconciliation looks like and means—reconciliation with the First Nations, in our homes, in our parishes, in our neighborhoods and in ourselves.

Reconciliation is a sacred journey that we take together with the promise that we will meet God at every crossroad.

YUBOU STATEMENT—BISHOP LOGAN CALLS ON ANGLICANS TO REJECT INTOLERANCE

During the first week of September, Bishop Logan McMenamie sent a pastoral letter to all members of the diocese (via the clergy) calling on them to "reject any interpretation of scripture that discriminates against others on any grounds including age, cultural background, gender, origin, religion, physical or mental health or ability, fertility, marital status or sexual orientation."

The letter was written in response to a statement by a group of Evangelical Christians in the USA. Their letter has become known as the "Nashville Statement."

For more information (and to view a copy of Bishop McMenamie's letter—known as the "Yubou Statement"), please visit: www.bc.anglican.ca/news

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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.

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Updates on PWRDF Projects in Tanzania

PWRDF Corner



By Geoff Strong

And it shall be, in that day a man shall keep alive a young cow and two sheep; and it will be, from the plentiful supply of milk they shall give, he shall eat butter; for butter and honey shall everyone eat who is left in the land. - Isaiah 7:21-22

Have you ever given or received a gift for Christmas or a birthday that the recipient could well do without? For several years we have suggested to our three daughters not to give us gifts for Christmas or birthdays, but to give that money to a worthy charity instead, which they have decided to do this year. Perhaps they will consider the designated gifts that appear in the 2017 PWRDF *World of Gifts* catalogue www.pwrdf.org/resources/seasonal/%20%20. This article is written to explain the purpose and success of this program to all readers of the Post, as well as to our own family.

Being part of the PWRDF delegation to Tanzania this past May, I was pleasantly surprised by benefits that multiply from donations, where our dollars

go much further than here in Canada. Our delegation obtained feedback on two main projects in the Masasi District in southeast Tanzania—the Newborn and Child Health Project, and the Food Security Project. My focus this month is on the latter.

We visited eight villages benefitting from the Food Security project. These included the provision of goats and/or cows to families, assisting with the set-up and provision of agricultural and veterinary supplies for the Chip Agro-Vet Centre in Nachingwea, and the drilling of more than three dozen borehole wells in the district.

This list hardly does justice to the actual benefits that have accrued. PWRDF funds for these programs were administered through cooperation with the Anglican Diocese of Masasi, who worked with the village councils, placing the responsibility for the programs into the hands that benefitted. For example, to receive a pair of goats from five pairs provided to the town of Nanganga, families were asked to write a letter to the project committee and village council. The council then short-listed 10 families, from which five were

chosen based on need. Each goat provides 4-8 litres of milk per day; most families consume about two litres, so they can sell the remainder at market, providing money for other needs. It's important to note that these five families were then required to provide the first offspring from their pair of goats to the other five families. Subsequent offspring could be kept, and a herd gradually built up.

In the village of Mkumba, the project provided enough funds for 15 cows. Once again, the village council selected families in most need, and both adults signed an agreement to donate their first female calf back to the program. After four years, this project had multiplied to 38 families with cows in Mkumba, while some of the original beneficiaries were already building their own herd from subsequent calves. This allows the Hassan and Binurue family, for example, to provide secondary education for their daughter, usually feasible only for sons. In addition, written agreements required from husbands and wives encourage equal gender rights, sometimes changing cultures for the better. In several cases, we noted single mothers who have gained total



Photo by Geoff Strong

This Mkumba family are now able to send daughter Halima, 17, to secondary school. Halima looks after the cows and plans to become an agricultural specialist

independence through this program. Additionally, a new borehole well drilled in Nkumba, benefits all families in the village. Women previously had to carry water 5-10 km every day!

Need is the only criterion used to select families for farm animals, regardless of faith, culture, or any other factors. Most villages are a combination of Roman Catholic, Anglican, and Muslim faiths, and all have equal access to the PWRDF programs. This circumvents controversy or jealousy from any perceived favouritism.

The Food Security program that PWRDF has carried out in several African countries exhibits multiplicative benefits as described above. I fully endorse and support this program, and hope that others will also support it. Visit the PWRDF web site at www.pwrdf.org for more information, or contact the PWRDF Diocesan Representative, Geoff Strong at geoff.strong@shaw.ca or call 250-710-8011, especially if you would like to have a presentation on PWRDF in your parish.

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Invitation to Penelakut Island

By Heather Cutten

The community where I work as a deacon consists of about 5,000 people. On a Friday, I leave my home on Salt Spring Island and catch the 7:00 a.m. ferry to Vancouver Island. There I work in the community of Chemainus, well-known for its painted murals. My first stop is the foodbank. Here I meet up with other volunteers and prepare for distribution of food to those who come to receive it. Some of the people are local; some are Aboriginal people from Penelakut Island.

After four years of doing community volunteer jobs one gets to know the people fairly well. Following the foodbank, I move on to my last work of the day which takes place at the neighbourhood house. On Fridays they have what is called a free store—this is where people can come and pick up free clothes, a bowl of soup, or just sit and socialize. Here they can sign up for free classes that can help them in various aspects of their life—first aid, cooking and canning and many other things. Through these various volunteer jobs, I met up with Loretta Edwards and Gilbert Smith, a young First Nations couple who wanted to get married. They knew I

was an ordained deacon and approached me one day to ask if I could marry them. In our diocese we are issued a licence to marry when we are ordained. Well, I was so delighted that they wanted me to do this and it was to take place on their island with their family and friends. The wedding was to take place in the school gymnasium as there is only a Catholic chapel on the island.

This island belongs to the Penelakut people and you only go there when invited. So, what a privilege to perform this wedding—I was so honoured. It took place on a Saturday. The temperature was about 35 degrees and with vestments on felt like 50 degrees. It was a traditional wedding—the bride beautiful in white, the groom in a suit, and about ten bridesmaids and ushers all in formal dress. The wedding feast was prepared on site and was indeed wonderful. It was prepared by many people working in the kitchen (remember 35 degrees) cooking turkeys, salmon, potato salad and many more wonderful dishes.

One of the most beautiful things to happen that day was the appearance of the bride's father. He was an elderly man

with a cane who came back to the island to give his daughter away. He walked the bride to the canopy which was beautifully decorated by the bride and her family. This was the first time in over twenty years that he had come back to the island. This island had a residential school erected on it in 1914, which has since been torn down. Sixteen of the Penelakut people were sent to that school. Only four are alive today; the others died violent deaths, either from drug overdose or suicide.

So, you can see why I see and call this wedding such a blessed event.

On my way back home via two ferries, I kept being asked by the ferry workers, "You married the couple, Rev?" and "How did the wedding go, Rev?" Word travels fast among the islands and by the time I got to my own island I realized just how fast word can travel.

Since that first wedding on Penelakut in 2015, I was asked by Loretta and Gilbert's daughter, Eleanor Edwards, if I would marry her and her fiancé, Alexander Mitchell, in Chemainus. The wedding took place last July 22 and, although they were brought up Catholic, they were happy to be married



Photo by Candy Crocker

Heather Cutten at the wedding of Eleanor Edwards and Alexander Mitchell in the garden of St. Michael & All Angels, Chemainus

in the Anglican church there—St. Michael & All Angels. Lately I have been approached again and asked if I would marry another First Nations couple from Penelakut, possibly this April. It has taken me four years or so to gain the trust of the people in these communities and to be able to get to the place where they want me to marry them or

talk with them or partake in eating with them. It makes me feel so blessed to be accepted. I have met so many beautiful and friendly people in my work and take such enjoyment out of being there among them. God is great.

Heather Cutten is a Deacon, Anglican Diocese of British Columbia.

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The Life-Spirit-Art Studio

By Jane Palliser

Since the spring of 2016, the Life-Spirit-Art Studio has been a collaborative ministry made possible by the parishes of the Selkirk Region. First housed at St. Peter and St. Paul, Esquimalt, and now at The Two Saints Ministry (St. Peter, Lakehill) since the autumn of 2016, the studio creates a weekly space where a dedicated group of local artists gather to explore their spirituality through a variety of mediums, including drawing, painting, sculpture, music, scrapbooking, guided meditations, and other multi-media expressions.

We reflect on our life experiences, use poetry, devotionals, discussion, contemplative music, journal making, collage, objects of nature, meditation, pray in colour, as we gather around a table or circle to begin our session. Art supplies are provided, but some may wish to bring their own. We value and respect individual choice, nonjudgment and confidentiality within the group and also for The Life Spirit Art Studio Facebook page and group, www.facebook.com/LifeSpiritArt

You might question 'Spirituality', the act of being spiritual, putting into practice our faith, our beliefs, values, thoughts and our questions, exploring the possible relationship to something bigger than ourselves, to God. 'Being spiritual' is a part of who we are—it is the time you take to pause at the kitchen sink, in your car at a traffic light, it is an awareness turned into 'intention' e.g. each morning I wake to see the rose bush outside my window. Artists learn to see and take note of their creative process in art making—to explore a technique and listen to their senses, feed them information about texture, temperature, colour, which media to use while accessing their intuition for inner guidance.

I have said all this while I am still with you. But the one who is coming to stand by you, the Holy Spirit whom the Father will send in my name, will be your teacher and will bring to your minds all that I have said to you.

- John 14 v. 26 J.B. Phillips

Materialism and information bombard our senses and thoughts, making us scattered

and anxious. By creating time and space for quiet, reflection and creativity, you give yourself a much needed 'pause' in your daily living.

We are making art not to paint a picture but to discover ourselves, our spirit and our creativity. Thomas Merton notes:

Art enables us to find ourselves and lose ourselves at the same time.

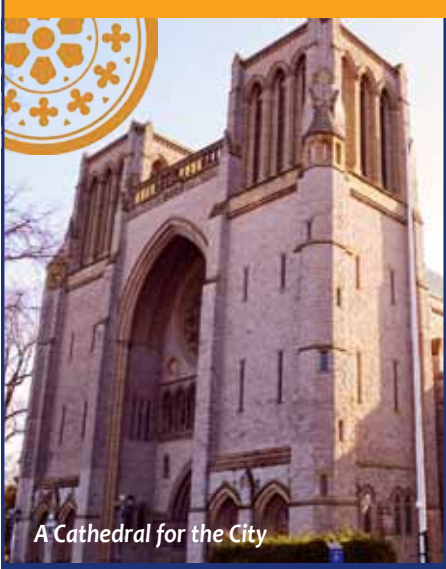
Comments from a participant:
For many years I have been aware of, and interested in, the

relationship of creativity and spirituality and how each informs and influences the other. LSAS has given me a time and space to explore this on a weekly basis. It seems there is never time for art, or whatever creative activity one wishes to attempt in daily life; but once the Wednesday is blocked off in my calendar, I find there is indeed time. And because of this weekly gathering there seems to be even more time during the rest of the week to continue whatever I work with during our time together. Come and see for yourself. - Barbara H



Photo by Jane Palliser

Artwork created at Life-Spirit-Art Studio



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A Cathedral for the City

We Together Youth Gathering Lights New Spark

By Annalise Wall

(a.k.a. Lois Lane, Roving Reporter)

What do Star Wars, the Matrix, the Chronicles of Narnia, and the Lord of the Rings have in common?

The first-ever We Together Youth Conference took place on October 1, 2017 at Saint John the Baptist in Duncan. The conference began with a youth-oriented service with the local congregation, featuring a sermon filled with superheroes, as well as poetry and scripture read by younger members of the community. In his sermon, Bishop Logan McMenamie asked the congregation to consider what three iconic quest stories have in common. Adventure, mystery and a journey were among the collage of responses. However, the "intentional answer" was

superheroes. One by one, the bishop then held up pieces of paper with the symbols of Spiderman, Wonder Woman, and the Flash to illustrate these formidable examples of the heroes each of us can be if we take on the mind of Christ.

This was followed by group discussions about the service and then lunch. The youth offered a variety of fairly similar opinions on the gap between Sunday school and adult-tailored services, as well as the role of screens in church. A get-to-know-you game resulted in lively conversation among the attendees, from topics like Christian pop music, what God looks like, volunteering in Sunday school, the church's role in everyday life, as well as how science and faith don't have to be disconnected. Attendees were also told about CLAY 2018 and invited to consider attending the

national gathering of Anglican and Lutheran youth taking place in Thunder Bay, Ontario. Bishop Logan and communications officer Catherine Pate circulated among the various groups gathered, encouraging and listening to discussions.

Those who attended agreed it was a successful conference, serving to connect members of the church's next generation and providing an opportunity to brainstorm inclusive and creative ideas for the future of youth ministry in our diocese.



Photo by Bishop Logan McMenamie

Teens from St Michael & All Angels, Royal Oak (From L-R: Sophia Wall, Georgina Love, Annalise Wall and Victoria Labiuk) were among the 30+ youth that attended the first-ever We Together Youth conference at St John the Baptist, Duncan October 1, 2017

Feedback from conference attendees:

"Liked having the youth come up and read or be part of the service."

"It's important for the church to listen to our input."

"Liked the sermon – not telling us what to do or think, but encouraging us to be open to new ideas."

"Our church is awesome!"

The Pity of War



Reflections

By Herbert O'Driscoll

In the year 1697, Henry Maundrell, academic of Exeter College in Oxford and priest of the Church of England, is acting as chaplain to the new Levant Company based in Aleppo, Syria. Perhaps realizing that his term as chaplain might soon end, he seeks and obtains permission to assemble a small expedition and sets out on a journey south to Jerusalem with fifteen companions.

As they travel down the Syrian coast, they eventually come to the north bank of the Dog River—its Arabic name Nahr El Kalb—where it enters the Mediterranean. An ancient

bridge links the high, dark walls of a steep-sided gorge. As they cross the river, Maundrell notices large stone plaques carved into the walls of the gorge, accessible only by an obviously ancient narrow path. They camp on the south bank and investigate.

To do so is not without danger. Maundrell leaves us a vivid record of the area . . .

You have a path of about two yards wide along the side (of the cliffs) at a great height above the water, (this) being the work of the emperor Antonius...In several places we saw strange antique figures of men, carved in the natural rock, and in bigness equal to the life.

What Maundrell discovers when he and a few companions explore that path is today a UNESCO World Heritage site. Maundrell has discovered what is perhaps the world's most sustained record of conflict between warring empires.

The earliest plaque tells the travellers that an army of Ramses the Second of Egypt had come here over 3,500 years before

them. It arrived to establish Egyptian dominion over this area and to define the northern border of Egypt's imperial territories. North of the river, the Hittite Empire stretches far away to the coasts of the Black Sea.

Ramses uses these great natural walls to boast of his conquests in many wars. By doing so he sets the tone for a series of plaques that will tell the story of war for the rest of the historical record, down to very recent times. Century after century, armies will march through this area, pausing to have their engineers cut a record of their passing into the cliffs, marking their ephemeral victories.

Twenty centuries after Ramses, Esarhaddon, King of the powerful Assyrian Empire will march through here as conqueror in the 7th Century BC. In that same century Nebuchadnezzar, King of the newly victorious Babylonian Empire, already the conqueror of both Assyria and Egypt, is returning north through this Pass to his imperial city of Babylon. He is so proud of his conquests that he places his plaque on the north side of the

river opposite that of Ramses, sending the clear message that he has humbled the power of Egypt. On and on the plaques go, each in its own stage of weathering the ravages of time and weather. Antiochus of Egypt, general in the armies of Alexander the Great, comes through here, leaving a plaque celebrating victory in the 6th Syrian War.

The Roman Emperor Marcus Aurelius marches through here in 215 AD travelling from Antioch south to Alexandria.

In 1861, Napoleon the Second and his French regiments cross this bridge to intervene in the Lebanese civil war, once again instructing engineers to record the event.

In 1918, in their final drive to end the Ottoman Empire, British and French armies mark their triumphant passage on the walls of the Pass.

A plaque tells us that in 1919 the British Desert Corps have taken Damascus, Homs and Aleppo. In 1941 troops of the Free French tell us in stone that they have liberated Damascus

from the forces of Vichy France, marking their victory on these ancient cliffs.

There are others, but that must suffice. Why tell this story? The simple answer is that it is once again the month of November and our thoughts turn to memories of war. Those memories of war are not of war's triumphs, as those ancient plaques of Nahr El Kalb were originally intended to express. Our thoughts are of the futility of war, of its cost and of its terrible sadness.

The English poet Wilfred Owen wrote of what he termed "the pity of war." In a memorable poem, written after a gas attack on the western front, he wrote...

*If in some smothering dreams,
you too could pace
Behind the wagon that we flung
him in,
And watch the white eyes writhing
in his face...
My friend, you would not tell with
such high zest
To children ardent for some
desperate glory,
The old Lie; Dulce et Decorum est
Pro patria mori.*

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POETRY CORNER
SUNDAY AT ST. ANDREWS by Vera Jensen

*Seeking refuge, we mount the worn stairs
knowing that within, a holy peace will ease our fears
The Nave, our little ship, welcomes us, mariners caught in a stormy sea.*

*One by one, we lift our common cares into God's hands.
Jesus, our helmsman, claims the worldly winds.
We share the joy of praise and humble prayers,
familiar words both comfort us and bless.*

*Stepping up through the Chancel to our ancient harbour,
we receive the precious gifts of bread and wine.
Strengthened, fed, refreshed, our worldly burdens lightened now.
Safe within our hearts, our Faith, our anchor, our inner sanctuary.*

Vera Jensen is a member of the Parish of St. John the Divine, Courtenay, B.C.

Remembering St. Francis

By Terry Jones

On Sunday, October 1, Holy Trinity in Sooke celebrated the ministry of St. Francis of Assisi—born Giovanni di Pietro di Bernardone in Assisi, Italy, in 1881. He is one of the world’s most beloved saints and is the patron saint of animals, merchants and ecology.

From scripture, St. Francis composed a simple rule for his followers: “Follow the teachings of our Lord Jesus Christ and walk in his footsteps.”

In remembrance of his love for, and kindness to, all living things, Holy Trinity along with churches throughout the diocese celebrated his ministry with the Blessing of the Animals—traditionally, animals are blessed at services in October around the world to commemorate St. Francis. In Sooke we had a kitten, a rabbit, two dogs and a number of stuffed animals all waiting to be blessed—including a giant stuffed panda! Rev. Dimas Canjura made his way through the church blessing each of them in turn.

Grant us, Almighty God, after the example of your holy servant, Francis, to do what you would have us do, and always to desire what is pleasing in your sight, that cleansed by your love, enlightened by your truth, and kindled with the fire of your Holy Spirit, we may follow in the footsteps of your beloved Son and make our way to you, O God most High; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God now and forever.



Charlie the rabbit waits for the blessing with a young visitor and her teddy bear

Photo by Christine Langerak

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November 9

*Reformation and Canada:
 Theme and Variations*
 Prof. Phyllis D. Airhart,
 University of Toronto

November 30

Why the Reformation Still Matters
 Prof. Brad S. Gregory,
 University of Notre Dame

For more information visit:
uvic.ca/research/centres/csrs/events/john-albert-hall/index.php

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Council Meets on Salt Spring Island

Fly on the Wall

By Catherine Pate

This regular column reports on the activities and decisions of Diocesan Council—the “synod between synods” of our diocese.

On September 30, Diocesan Council met in the parish hall of All Saint’s Anglican Church on Salt Spring. All Saints is part of the trio of churches that make up the Parish of Salt Spring (All Saints, St. Mark and St. Mary.)

Although Diocesan Council meetings rotate locations throughout the year, the decision to hold its September meeting on Salt Spring was made so that members of the committee could visit and attend the official opening of the Star of the Sea Centre (see article on front cover and visit staroftheseassi.ca).

Equipping the Saints

As part of an effort to empower the laity for leadership (Vision Direction: Lay Leadership and Training) the synod office and diocesan volunteers have begun to develop manuals for different roles laity serve in in parishes and at the diocesan level. One such manual was presented to Diocesan Council for review and eventual adoption at the September meeting. The Diocesan Council Members’ Manual sets out roles and responsibilities for Council members. Once completed, this manual will be made available for potential and new council members going forward.

Financial Update

An updated investment policy was approved by Diocesan Council that addresses ethical investing. Brian Evans, diocesan stewardship officer, reported back from the national stewardship conference he attended on behalf of the diocese. The conference was held this past September in Saskatoon.

Education Trust Board

The Educational Trusts Board (ETB) provides financial support to lay and clergy applicants to assist their theological studies, attendance at seminars and the like. In turn, these studies often benefit the diocese. The board is currently spending time improving the application forms and further clarifying the responsibilities of those who receive funding.

The ETB also supports the John Albert Hall Lecture series hosted by the Centre for Studies and Religion in Society at the University of Victoria. There are four invited speakers this year whose addresses fall under the title of “Crisis, Conscience, Community: The 500th Anniversary of the Reformation.” More information about the series can be found on the diocesan website at bc.anglican.ca/events.

Moving the Vision Forward

New initiatives

Salish Community of Learning (Vision Directions: Lay Leadership and Training, Emerging Communities) Cowichan Camino—October

7-8, 2017 (Vision Directions: Engaging God’s World, Reconciliation & Beyond) Read more about these initiatives online at bc.anglican.ca

Year of Reconciliation

The Bishop’s Year of Reconciliation, which began Advent I 2016 (November 27) officially ends on Reign of Christ Sunday 2017 (November 26). At the September meeting of Diocesan Council, the bishop announced his intention to extend the Year of Reconciliation until Synod 2018 (April 20-22). To read more about the Year of Reconciliation and the events that have taken place to date read “Bishop Logan Writes” on page 2.

Parishes in Transition

St Peter, Campbell River
St Paul, Nanaimo
St Columba, Tofino and St Aidan community, Ucluelet
St Mary of the Incarnation, Metchosin
Parish of Central Saanich

Appointments

Ruth Dantzer, Anglican chaplain, University of Victoria Multifaith Services—September 1, 2017.

Greg Lynn, interim priest-in-charge, St. Mary of the Incarnation, Metchosin—September 10.

Brian Evans, diocesan stewardship officer—September 11, 2017.

Peter Parker, interim priest-in-charge, Parish of Central Saanich—October 1, 2017.

Bruce Bryant-Scott, interim priest-in-charge, St Dunstan, Gordon Head—October 16, 2017.

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.

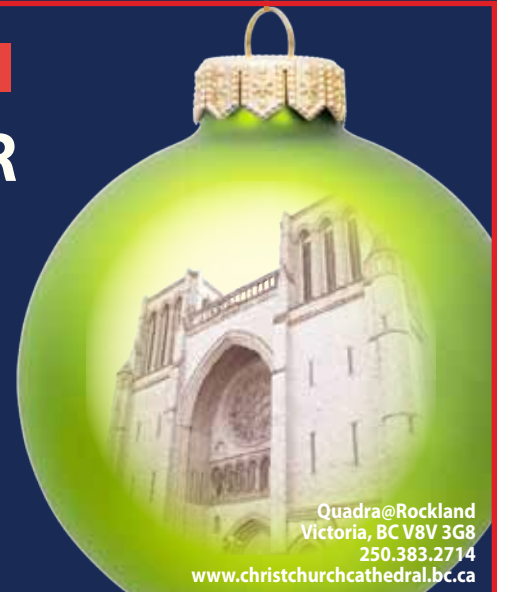
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