

Faith in Action



Photo by Kelly Antrobus

At the Pet Café, (L-R): Heidi Grant, Miranda Yates, Emily Evans, Ruth Dantzer, Kevin Yongblah, Bob Barlow (holding the leash—Nikki's owner) and Nikki the dog!

The Pet Café

By Ruth Dantzer

As a campus chaplain, I have the unique responsibility to reach out to the entire university community, which obviously includes a diverse group of people. In creating on-campus programs offered under the Anglican umbrella at UVic, my goal is to be as inclusive as possible. I want to offer a wide range of programs—ones that appeal to the masses, ones that draw those from other faith communities and programs that attract Anglicans (and of course other Christians). The Pet Café was born out of my intention to offer a regular program that would attract students and staff who wouldn't normally come to the Interfaith Chapel but could benefit from the community-building and spiritual nourishment that frequently happen there.

I envisioned the Pet Café as a place for people to come and hang out, meet new people, connect with animals, get comfortable in the Interfaith Chapel and gain a greater awareness of the

incredible scope of programs that are offered through Multifaith Services. Prior to launching the first Pet Café on September 6, I had no idea what to expect, but I did my best to prepare for this first event and all the unknown factors. To my surprise, nearly 200 students showed up. Students lined up to get in and they all crammed into the lobby of the Interfaith Chapel—all to pet some animals! It has been maintaining its popularity since its inception.

The overwhelming campus-wide response to the Pet Café program has made me realize students' need to have environments that are conducive to connection with their peers and their animal friends. They also need effective gateways to help release some of the stress they carry, either through socializing or through the hands-on experience with the pets. With animals as the focal point, the pressure to socialize (and all the anxiety that often comes with that) is not present. The animals provide a natural 'icebreaker' and, as a result, the atmosphere is one of

relaxation, peace and emotional connection. At every Pet Café there are at least a couple of students who come to me in tears. Sometimes they express sadness around leaving home for the first time and feeling homesick. They often miss their own pets. Some feel lonely and isolated in the university community. Some convey the mixed feelings the transition into university inevitably carries and some experience deep gratitude for the opportunity the Pet Café provides to feel part of something meaningful.

The Pet Café would not be possible without the many volunteers on board. Both PATS (Pacific Animal Therapy Society) and St. John's therapy animals are involved in the Pet Café. These trained 'teams' (owner and pet) generously commit to show up every couple of weeks to provide the gifts of presence to the eager university students. The volunteer animals are remarkable creatures. Surrounded by dozens of students at once, many of them slip into an extremely relaxed state and open themselves to

the love being poured onto them. Others excitedly welcome the attention, soaking it in like a sponge, always ready for more. The Pet Café has become a popular placement for student volunteers—currently I have a team of committed students (including ESL students) that helps with the operations of the actual event. Volunteers from both St. George's and St. Philip have been baking and delivering cookies every week—treats thoroughly enjoyed by all who attend. A heartfelt thanks to all the volunteers who help make this program successful!

This program has been a great way for me to make contact with students, and for them to know that I am present if they need support. There is something spiritual happening at each Pet Café—the hospitality that is extended, the connections that are being made and the healing that is happening by way of the therapy animals. All is in perfect alignment with the goals of the Anglican Campus Spirituality at UVic.

The Pet Café is free and open to UVic students, faculty, staff and the general public. It happens every Wednesday from 2:30 to 4 pm throughout the academic year at the Interfaith Chapel on the University of Victoria's campus.

Find us on Facebook for more information on the Pet Café and all the other programs offered through Anglican Spirituality on Campus at UVic: www.facebook.com/AnglicanCampusSpiritualityUVic or email Ruth at anglican@uvic.ca.

Ruth Dantzer is the Anglican Chaplain at the University of Victoria.



Standing on the Threshold of Transformation



Photo: Diocesan Post

Bishop Logan Writes

By acting as if they were free, the people of Eastern Europe became free. —Rebecca Solnit

We have a unique and particular calling as the inheritors of faithful people who came from the Anglicans on the islands of the north Atlantic to settle in these islands and inlets on the coast of British Columbia. It cannot be denied that those who were shaped by the monastic movement of the monks of Iona and the Benedictines of the Mediterranean were shaped and re-shaped in a unique and particular way. They were the Indigenous and brought their own ancient traditions and beliefs to meet and shape anew this spirituality revealed by God

in Jesus of Nazareth. The history of Christianity on these islands resulted in a robust and deep spirituality, a middle way—a way that for centuries has held together a broad spectrum of faith and practice. This is who we are, this is our heritage.

We, who are the inheritors of this faith, have over the last number of years been on a sacred journey of reconciliation with the First Peoples of this land. A sacred journey that has caused us to go deeper in the work of reconciliation. A reconciliation which will result in us birthing Renewed Hearts, Renewed Spirits and thus becoming a Renewed People. Our work of reconciliation will enlarge us and it will have an effect on our parishes, our neighbourhoods and have a deep effect within ourselves. It is because God has been very much part of our yesterday and will surely be very much part of our tomorrow that we stand on the threshold of transformation. We rely on the Creator who is still creating and recreating the land we live, work, play and worship on. We rely on the Creator who is still recreating us into renewed people. This is the promise that comes from

our vision. This is the promise that comes from God.

My dream for the Anglican Diocese of the islands and inlets of the west coast of Canada:

“Our diocese has become a model of reconciliation for all those seeking right relationships: a person with their God; individual with another; person with their church; church with church and other faiths; individual and church with their community and First Peoples; church with the world.

We root out and resolve conflict and identify and repair broken relationships. We serve as a resource to all who come to experience the wonder of our place and to grow spiritually with us as we practice our ministry of reconciliation and be what we have become.”

Bishop's Calendar

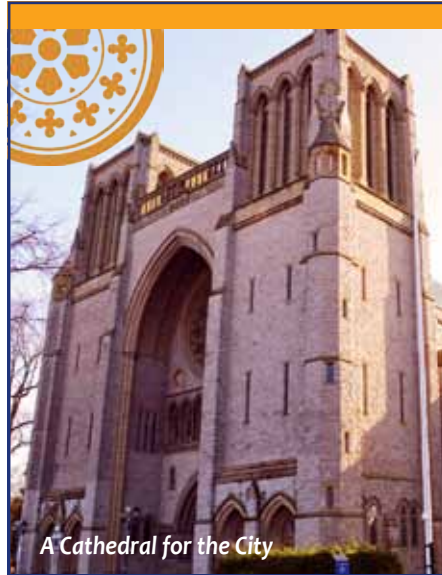
March

- 3 Cowichan/Malaspina Regional Gathering, St. John the Baptist, Duncan
- 4 Cursillo Clausura
- 8 VST Board Meeting
- 10 -11 Community of Learning
- 14 Star of the Sea Centre, Salt Spring Island
- 15 Finance Committee
- 17 Haro/Selkirk Regional Gathering, St. Andrew, Sidney
- 18 St. George the Martyr - Parish Visit and Confirmation
- 20 Archdeacons
- 24 Diocesan Council

NOTE: SUBMISSION DEADLINES HAVE CHANGED TO THE 25TH OF THE MONTH (TWO MONTHS IN ADVANCE OF EACH ISSUE). NEXT SUBMISSION DEADLINE IS MAR 25TH (FOR THE MAY ISSUE)

DIOCESAN POST WELCOMES LETTERS TO THE EDITOR

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

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

Subscription Changes

Please advise your parish secretary or send your subscriptions, change of address or cancellation in writing to Diocesan Post c/o Anglican Journal, 80 Hayden Street, Toronto, ON, M4Y 3G2; or e-mail: circulation@national.anglican.ca. Changes can also be made online: anglicanjournal.com and click Subscription Centre.

Some costs associated with the production of the Anglican Journal and the Diocesan Post are offset by parish contributions to the diocese. In return, parishioners receive a copy of the Anglican Journal, including the Diocesan Post at no cost. Other subscriptions: \$20/10 issues or \$2/issue. The Anglican Journal and Diocesan Post do not share subscription lists with outside organizations or businesses.

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 25
February issue - December 25
March issue - January 25
April issue - February 25
May issue - March 25
June issue - April 25
September issue - July 25
October issue - August 25
November issue - September 25
December issue - October 25

All material is subject to editing.

Volume 52, No 3

Early History of PWRDF

PWRDF Corner

By Geoff Strong, PWRDF Diocesan Representative

In the town of Springhill, you don't sleep easy. Often the earth will tremble and roll. When the earth is restless, miners die; Bone and blood is the price of coal.
—From the *Ballad of Springhill* by Peggy Seeger, 1958

The Primate's World Relief and Development Fund (PWRDF) is the official outreach arm of the Anglican Church of Canada. It provides funding for both disaster relief and for development work. Ironically, PWRDF came about following a Canadian coalmine disaster that happened in Springhill, Nova Scotia, in 1958. Springhill had survived two previous mining disasters in 1891 and 1956 from explosions caused by the build-up of coal dust and methane gas, which requires only a small spark to ignite. Since the 1870s, miners had survived many small cave-ins, or 'bumps'. These occurred

regularly from weakened underground support caused by the removal of coal and lack of replacement support in the many mine shafts at different levels. Miners believed that these small bumps relieved pressure and lessened the chances of a more serious bump. Nothing could have been further from the truth, and on the evening of Oct. 23, 1958, everyone in the town felt and heard the bump that many had feared—the most severe bump in North American mining history.

At that moment, there were 174 miners underground, some trapped more than three kilometres underground in narrow chambers only 1.2 metres high. Seventy-five miners lost their lives, most of them crushed by collapsing mine shafts or killed by poisonous gases released where they lay injured. Even before all survivors were rescued, the mine owners decided to close the mines for good. There was no company pension, no severance pay, nor any other pay-out for miners, and little government assistance. The whole town of 4,000 was left devastated, for everyone depended directly or

indirectly on the coal mines for their livelihood. Churches across Canada started appeals for funding assistance, hoping to raise one million dollars to assist bereaved families in time for Christmas. Canadians far exceeded that amount within weeks. The Anglican Church went a step further, and the Primate, the Most Rev. Walter Barfoot, suggested that a general fund be set up "to enable the Church to act quickly to provide emergency help in times of national disaster or of world need." The Primate's World Relief Fund (PWRF) was thus created by General Synod in September 1959.

In 1969, the word 'development' was added to the title to become PWRDF, in recognition that long-term development needs are strongly connected to most suffering caused by natural or human-provoked disasters. Today, the majority of PWRDF work is in the field of international development, and that work includes 38 countries with a variety of partners, including Anglican dioceses, ecumenical and secular partners, but never local governments. All of these countries, with the exception of

Canada, lie within the tropics and sub-tropics, where over half the world's population resides, and where the impact of global warming is most severe.

PWRDF partnerships have several advantages. They allow for input from the people being helped so that they can improve their own health, access to food, human rights, and more, rather than an outside agency deciding independently on their needs. Local partners can also provide instant information on emergencies—they know the culture and languages, and have access to local facilities and volunteers to carry out needed tasks. These partnerships also free up PWRDF from being 'on the ground' in foreign countries and allow the fund to operate with lower overhead expenses. When emergencies occur in Canada, such as the recent wildfires in Alberta and B.C., PWRDF usually forwards relief funds directly to the local diocese, which in turn mobilizes local parishes near the affected regions for immediate action—a huge advantage in an emergency.

PWRDF is governed by a Board of Directors made up of volunteer clergy, lay and youth

members from across Canada. There are 24 employed staff, many of whom originated from developing countries, not only giving PWRDF local knowledge of these countries, but also providing access to almost 50 languages that PWRDF can converse in when needed. Local diocesan and parish volunteers disseminate information and help organize funding appeals.

If you would like to learn more about PWRDF, visit www.pwrdf.org or contact the PWRDF diocesan representative, Geoff Strong at geoff.strong@shaw.ca. Geoff is also available to give a presentation on PWRDF at your parish.



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Mar 7	Piano-Violin Duo <i>Jeanne Campbell & Anne McDougall</i>	
Mar 14	Favourite Wind Ensembles <i>University of Victoria students</i>	
Mar 21	Douglas Hensley , lute & oud	

Letters to the Editor

Thank you so much for including the article and especially the picture of Gordon Torchia in the Diocesan Post. We need to feel the reality of these beautiful people who are dying every day in the opioid crisis—the numbers are not enough.

Thank you again.
Pamela Perera, Chemainus

(Editor's Note: The article referred to was *Christmas Without Gordon* by Adela Torchia in the December 2017 issue of the *Diocesan Post*.)



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Refugee Program Update

By Rebecca Siebert

Our Refugee Program has impacted the lives of 350 refugees over the last two years. Twenty-eight of our 45 Anglican parishes on the islands are involved, and in November 2017 the Diocesan Council committed to support this ministry with the minimum of one full-time position. Currently there are two part-time staff coordinating the program, responsible for overseeing the following sponsorships:

- 135 refugees now settled and living in Canada for more than 1 year
- 47 refugees here and being supported by volunteers during their first year in Canada
- 174 refugees still waiting to be processed and to arrive in the next 2 years

- 112 refugees working on their documents and preparing applications to hand in
- There are 77 sponsor groups working with us, which represent over 800 volunteers.

Diversity is growing on Vancouver Island; we see this on our wait list as well. New nationalities to sponsor include Sudanese, Somalian and Burundian. On this wait list, 49 families are asking Rebecca and Tony to match them with a sponsor group; just under half are Syrian. While relatives in Canada wait to see if we can connect these families with a parish, they are encouraged to gather friends and create their own support group to raise the funds and enable the sponsorship to go forward. The next family on the wait list to be matched to a parish sponsor group is a family

that requested our help back in December 2016.

Fundraising Event

Our Diocesan Refugee Committee had its first fundraiser to help support the administrative costs of this program. Last spring, BEMA Productions at the Emanu-El Synagogue interviewed Rebecca Siebert for a play they were writing about refugees. They wanted to call it “A Muslim and a Jew walk into a Café.” However, they could not cast the Muslim character so they chose to produce a Neil Simon play instead, and offered our charity the proceeds of two evening shows. Thank you all for supporting our efforts and thank you to the synagogue for its partnership. We raised \$1,575.

Volunteer Opportunities

If you are interested in learning about sponsorship, ask Rebecca

or Tony about the next training session. You will hear from experienced sponsors, settled refugees and settlement service providers who share their knowledge at these sessions, in addition to the new procedures and policies that have been developed in our program to meet IRCC’s reporting requirements. A big thank you to all who responded to a cry for help last fall regarding a very difficult case. St. John the Divine and First Metropolitan United have agreed to partner in sponsoring this family.

The program’s greatest need right now is for three groups that do not have sufficient volunteers or funds. The people they are sponsoring are scheduled to arrive in the first half of this year. If you have time to join them in these efforts, please let Rebecca know by writing rsiebert@

bc.anglican.ca. You could help welcome one of these refugees:

- A 54-year-old single Iraqi man in Jordan who could arrive as soon as April;
- A 28-year-old single Eritrean man in Israel with a fiancée in a refugee camp in Ethiopia who should arrive this spring;
- A 34-year-old single Eritrean man in Israel who should arrive this summer.

Contact: Rebecca Siebert: rsiebert@bc.anglican.ca or Tony Davis: tdavis@bc.anglican.ca

Rebecca Siebert is the refugee sponsorship coordinator for the diocese’s Refugee Sponsorship Program.

Aboriginal Wisdom: Naming the Positive

By Robert Wild

“In the spring of 1992, as an Assistant Crown Attorney, I flew into a tiny Aboriginal village in northwestern Ontario to do court. On the docket were over 20 children, all of them accused of ‘consuming intoxicants’ contrary to the band bylaw . . . What was I supposed to do with these children in criminal court? Fine them? Make them perform community service work? Send them to jail?”

These words of Rupert Ross come from his book, *Returning to the Teachings*. They dramatize the kind of dilemma he faced as an agent of western legal practice delegated to court duty among Aboriginal Canadians. A basic premise of western law is that accused persons must be given a

fair trial and, if found guilty, be assigned punishment which is considered to be commensurate with their particular offense and likely to deter further transgressions. When Rupert Ross arrived 25 years ago among First Nations communities in northern Ontario, he experienced a serious disconnection from his legal training.

One of his major discoveries was that Aboriginal life has from its beginnings been rooted in a sturdy belief in the Good Creator and in a good creation. Every creature is a treasured member of the natural order. Each person is a treasured member of his or her clan. In his book, *Dancing with a Ghost*, Ross reports, “The Elders seem to do their best to convince people that they are one step away from heaven instead of one step

away from hell. They define their role not within anything remotely like the doctrine of original sin but within another, diametrically opposite doctrine which I will call the doctrine of original sanctity.” When I read these words, I was chastened by my memory of classical church teaching, and of traditional language in the Christian sacrament of Baptism. Ross points out that our western legal practice assumes offenders are ‘bad people’ needing to be punished. Aboriginal teaching, by contrast, sees offenders as ‘good people’ needing to be forgiven and healed, and to be supported in better ways of living. The western system is essentially punitive, and the Aboriginal system desires to be restorative. And the western way of thinking has spiritual roots within the Christian tradition we have inherited.

Ross began his work as an attorney in 1985. He received public recognition for his professional work and his three published books. But I am not aware of any move in the churches to take up ‘original sanctity’ as a possible replacement for the doctrine of ‘original sin.’ This hesitation is not surprising when we recall the public revelations in the recent report of our national Truth and Reconciliation Commission, and remember the general disarray in 21st century international affairs. Explicit recognition of a sinful predilection in human nature certainly seems warranted, but not as expressed in the Augustinian doctrine of birth-sin.

On the other hand, I have been troubled for some time by the Christian church’s historic preoccupation with personal sin.

Why, for example, must we so regularly include a confession of sins in our public liturgies? Why do we not rather recall in these liturgies our need for spiritual healing? Suppose, if instead of repeated acts of confession, we made a point of celebrating the creative possibilities of human nature? And suppose we took care to name more directly the embedded social ills and injustices which influence and injure us all? Naming the positive while recognizing the negative?

Robert Wild was ordained in 1953 and served in parishes, as diocesan administrator, and university chaplain in four dioceses. He retired to Salt Spring Island in 1989.

Faith in Formation

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Living the Vision: Hospitality at St. Mary, Nanoose Bay

By Phyllis Thompson

At each of the October 2017 regional meetings, Rev. Brian Evans, the diocese's stewardship officer, asked participants, "How is your parish living the Vision?" As groups at tables shared answers, I knew immediately how my parish did. St. Mary's, Nanoose Bay—already a welcoming place—has a specific hospitality ministry that began in January 2016, has grown since, and aims to do more. The *raison d'être* is simple: outreach, community to community.

Two things occurred in October 2015 which planted the germ of an idea in the mind/heart of St. Mary's parishioner, Elaine Cowan. She learned that Vancouver's Salvation Army would be providing a Thanksgiving dinner to anyone who wished to partake. At the same time, St. Mary's was discussing and developing a long-term stewardship program. As part of this agenda, retired Archbishop Douglas Hambidge came in to speak; he happened to mention that the Ladner, BC parish of which he was a member held suppers that were so successful they went from being held monthly to weekly. He encouraged St. Mary's parishioners to talk among themselves and see what they could do as stewards of their "time, talent, and treasure."

Hambidge's talk inspired Cowan to see if St. Mary's, which she knew to be a gracious parish, had the potential to try a broader hospitality endeavour. She also knew that Nanoose Bay Community Services (NCS), a charitable non-profit agency staffed by volunteers, functioned as a food bank in the area. Cowan's contact with NCS and local businesses for initial support and assistance got the project going—a monthly supper in the parish hall open to all.

The first community dinner was held in January 2016; 32 people came. Since then, the number of attendees has risen, sometimes into the 80s and 90s. For example, 82 people came to the roast beef dinner this past January 15. The meals are prepared and served by volunteers—St. Mary's parishioners, friends of the parish, people from the local area and NCS volunteers. From set up to clean up, the collegial effort of the "Community Dinner team" is witness to how much caring for and by the community is done. This truly shared endeavour makes a difference to many. Donations of food, often home-grown, and of funds for food are other ways people in the area provide support.



Volunteers serving at January's Community Supper: (L-R), Linda Rutquist, Kaye Kaita, Onnig Cavoukian, Suzanne Groleau, Denise Francescin, and Iris Bailey

Photo by Phyllis Thompson

Awareness of the monthly community dinners is made known locally; posters go up in various businesses and the library, an ad goes in the monthly business directory and a notice goes onto a new electronic sign in the area. An all-round welcome.

In addition to these monthly community dinners, a weekly endeavour called "HUB Wednesday" has begun since Rev. Selinde Krayenhoff became St. Mary's rector. It brings people together at the midpoint, the hub, of the week for a free lunch, also home-cooked and delicious. People who've been at the weekly Bible study, or the weekly singing practice for the upcoming Sunday, plus anyone in the area can drop in and share the meal. These are

becoming more well-known, too. Given the success of the monthly suppers and the growth of the HUB luncheons, when the diocese began its Vision Fund, rector Krayenhoff suggested the parish apply for a grant in order to expand and enhance what is called its "Delicious Hospitality" program. It did; a Vision grant was awarded in April 2017. Some funds were spent on a more efficient refrigerator/freezer, some on regular ongoing supplies and groceries. A future plan is to hold small classes during which participants prepare a meal and then take portions home.

In the past decade, St. Mary's occasionally held a gratis Christmas dinner on Christmas day—the inspiration of

parishioners Jean and David Russell. For the last two years, though, it's clear "the word is out" about the hospitality witnessed there. There's been an increase, not just of people who attend, but of local involvement and volunteers who prepare and serve the meal. These endeavours are examples of the parish's caring service and its engagement and deepening relationship with the community—vital proof that St. Mary's is "living the Vision."

Phyllis Thompson taught English at the University of Saskatchewan and is proofreader for the Diocesan Post. She is also a frequent contributor—covering important events and meetings on the lower and mid-island. She is a member of St. Mary, Nanoose Bay.

UVic Chaplaincy

By Melanie Groves, University of Victoria

Forty years after a joint chaplaincy was established at the University of Victoria with three faith communities, the university's Multifaith Services celebrated the enduring value of these evolving and diverse relationships with the signing of a renewed Memorandum of Understanding (MOU) on Jan. 18.

Representatives of 11 faith communities signed the renewed

MOU during a ceremony at UVic's Interfaith Chapel. The signatories represented the Anglican, Baha'i, Baptist, Buddhist, Catholic, Christian Science, Jewish, Lutheran, Muslim, Unitarian and United Church communities.

"I would like to thank the chaplains and their faith communities for their long-standing and ongoing commitment to the spiritual health and education of students, faculty and staff at the University of Victoria," said UVic President, Jamie Cassels.

"Their contributions of time and resources, as well as their encouragement and involvement in thoughtful reflection and dialogue, have a significant and positive impact on our university community."

Special guest, Bishop Remi De Roo, retired Canadian Roman Catholic Bishop of Victoria, spoke about the history of UVic and the faith communities. The original MOU was signed in 1977 between UVic and the Catholic, Anglican and United Churches, which

had established a joint ministry at UVic in the late 1960s to provide pastoral care to the entire university community.

"The MOU reflects the university's understanding of the important role of spirituality in student health and wellness, as well as the diversity of our campus community," said Rita Knodel, Director of Counselling Services and Multifaith Services.

Multifaith Services provides religious support and spiritual care for interested students, staff

and faculty, including pastoral counselling, prayer and meditation groups, learning circles, religious education, retreats and workshops on a variety of topics. The Interfaith Chapel, designed by architect John D. DiCasteri, opened in 1985 to provide a place of celebration and meditation for all faiths. Multifaith Services is now located in the Interfaith Chapel building.

Melanie Groves is Stakeholder Communications Officer in the Communications and Marketing Department, University of Victoria.

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Poetry Corner

SNOWDROPS by Idris Rees Hughes

*Still silent throng;
Mute sentinels,
In white parasols clad.
Misfits of Winter, waiting,
For the distant hum
Of some diurnal chant,
That Spring is in the air.*

*I see you still;
Most welcome guests.
Huddled for comfort by rock and stone.
Or lurking beneath the shadow,
Of a friendly tree.
Bravely you stand your ground,*

*Despite the wrath of winter winds,
And heartless ice and snow.
You cheer me so,
Oh happy, happy host.
Who shaped you thus?
Who bid you shine
With confidence and hope?
When all seemed lost
And nature's vigour done
You trumpet forth that sweet refrain
That 'new life' has begun.*

Idris Rees Hughes is a parishioner at St. Peter's Anglican Church, Comox



Photo by Linda Hughes

These little snowdrops appear each year in the gardens that encompass St. Peter's Anglican Church, Comox

THE YEARNING OVER JERUSALEM by Joanna M. Weston

*as sky curves over land
and a mother's hand holds her children
so he holds the city in his heart*

*as wind stirs olive branches
and sea plucks at land
so he stirs the hearts of his people*

*as sun warms summer earth
and a father smiles on his sleeping child
so he blesses his children*

Joanna M. Weston has written and published poetry, middle readers and short stories for thirty years.

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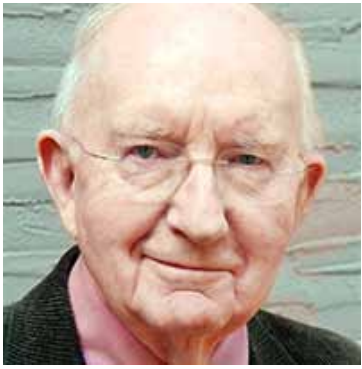
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Standing By



Reflections

By Herbert O'Driscoll

Now there stood by the Cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

When the young Roman guard asked them to keep back from the area, she noticed that he was little more than a boy. The thought occurred to her that he must feel vulnerable at such moments as this. The crowd that milled around them included friends and family of the condemned—some half crazed with grief. If the prisoner were political, there was the possibility of a rescue attempt, especially in the early stages of the crucifixion process.

She had arrived in Bethany too late to meet him before he left for the city with his followers. She felt a passing twinge of resentment, but she put it aside. By this time she was used to being second to the demands of what he regarded as his ministry. As she tried to rest, she could hear visitors coming and going in the house, but they didn't interrupt her. There was no good news to tell her.

Very late at night they woke her to tell her he had been taken. As a young man told her the news of the impending trial, she realized that he had withheld the possibility of an execution. To her own surprise she found herself comforting him. When he asked her what she wished to do when the time came, she said calmly that she wished to go to where her son went. Again she tried to get some sleep.

In the early morning, she left with her sister and the young woman from Magdala whom she barely knew. As she walked the last few hundred yards towards the area where the crosses stood in the ground, they seemed to grow in height.

When she was close enough to see features, she forced herself to look. She was glad of an arm supporting her.

At first a wild hope grasped her that it was not her son at all. The body was revealed in total degradation and defilement. She found herself thinking that it was no worse than countless others had suffered. Like most people, she had always avoided any acquaintance with the obscene process of crucifixion.

As the young Roman guard ordered them to keep their distance, they shuffled back some yards. She looked across the filthy ground between them and the crosses. It occurred to her that all her life she had been distanced from her son. Even when she and Joseph had taken him to the temple as a child she'd had to look across a barrier as the priest took the baby and later returned him. Their relationship had almost always been conducted across barriers and walls, chasms and crowds. Of one thing she was certain, though—he had loved her.

Someone told them how long it had been since the execution had begun. It now looked as if the end was not far off. By now the front of the crowd had inched forward again. Through her terror she was aware that he had opened his eyes and seemed to have seen them. She could see his lips moving, trying to form a word. She moved forward to try to catch the sound.

When the whispered croaking sank to silence, she moved back. In that moment, by the whispered statement of her dying son, the young man who had joined them and now stood beside her, had become her son and she his mother. She felt pain and appreciation at her son's concern for her, even in his extreme agony.

With the help of her sister and the young woman from Magdala, she began to move away. She never heard the terrible cry of desolation that took all but his last breath.

An hour or so later a Roman lance pierced his side. If she had seen it she might have recalled the old man Simeon tenderly returning her

newborn son to her arms in the temple all those years ago. She might have remembered his looking at her intently as he spoke very quietly. "One day" he had said, "a sword will pierce your heart."

One day . . . To a new young mother it sounded so far in the future, and so incomprehensible.

As they came down the hill, she would have fallen on the treacherous path had she not been supported by her sister and the young woman of Magdala.

Herbert O'Driscoll, retired priest, is the author of a number of books, hymns, radio scripts, as well as being conference leader in a number of provinces of the Anglican Communion. A Canon of the National Cathedral in Washington, D.C., he is preparing two manuscripts for possible publication, contributing to the Post and other Diocesan papers, and accepting invitations to speak from time to time.

Columbia Coast Update

By Gail Gauthier

As a follow-up to the January 2018 article about the history of the Columbia Coast Mission (CCM), it should be noted that the charity dissolved Oct. 22, 2016. The diocese had hoped to

keep the inactive charity open in case monies were left to CCM in a will, but was advised by Canada Revenue Agency that this was not an option.

Several years ago, the charity forwarded a portion of its

monies to the University of Victoria Foundation to be used for bursaries to students from the areas historically covered by CCM. The remaining monies were invested by the diocese in the Consolidated Trust Fund, and the income earned

annually provides funding for remote ministry.

If you have identified CCM in your will, please make sure you change the name of the beneficiary to The Anglican Synod of the Diocese of British

Columbia, with a direction that the funds be used towards remote ministry.

Gail Gauthier is the diocesan finance officer.

Faith in Foundation

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Diocesan Council Meetings 2018

St. John, S. Cowichan **Mar 24 Saturday**
Church of the Advent, Colwood **May 31 Thursday**
Trinity Church, Port Alberni **Jun 28 Thursday**
St. Philip, Cedar **Sep 27 Thursday**
St. Matthias, Victoria **Oct 27 Saturday**

Christ Church Cathedral **Nov 22 Thursday**
St. John the Divine, Victoria **Dec 20 Thursday**

SYNOD Apr 20-22

RENEWED **HEARTS**
RENEWED **SPIRITS**
RENEWED **PEOPLE**



Diocesan Council Update

Shadow of a 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.

January’s Diocesan Council meeting had to be cancelled because there was no quorum. Business set for the

January meeting will be held over until the February meeting.

Correction: In *Fly On the Wall* column in the December issue of the Diocesan Post, it stated that “In March 2017, the diocesan vision team for Lay Ministry and Leadership Formation distributed a survey to all Anglicans of the diocese through parish communications channels.” The survey was sent (March 1, 2017) to parish offices, clergy and synod delegates where this information

was available. In the introductory letter recipients were requested to “ask all your leaders (lay and ordained) to complete this brief questionnaire.” The executive summary of the survey can be found on the diocesan website www.bc.anglican.ca/resources/faith-in-formation.

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

Moving from the House of Fear to the House of Love: Meet Brian Evans, Our New Stewardship Officer

By Terry Jones

Brian Evans was ordained in the Diocese of Saskatchewan at St. Alban’s Cathedral, Prince Albert—as deacon on April 30, 1989 and priest on June 3 (Pentecost), 1990. He served in parish ministry at St. Alban’s Cathedral, St. Matthew’s Tisdale (Diocese of Saskatchewan) and Holy Trinity Yorkton (Diocese of Qu’Appelle).

In 2004, he accepted the appointment as rector, St. Paul’s Anglican Church in Nanaimo. During his tenure at St. Paul’s, he also served on Diocesan Council, as regional dean and archdeacon of Cowichan/Malaspina. He served on General Synod in 2010 and six years on the executive of Provincial Synod.

Evans brings extensive experience to his new position as diocesan stewardship officer. Prior to moving to Vancouver Island, he served as development officer at the College of Emmanuel and St. Chad (Saskatoon). In addition to his work at the college, he also worked in parish supply for the Diocese of Saskatoon. Evans served on Diocesan Council in the Dioceses of Saskatchewan and Qu’Appelle, as well as on Provincial Synod. Before entering seminary, he worked as an administrator in local government for 16 years.

In his new position, he will be responsible for “animating



Photo by Flo Evans

Brian Evans surrounded by canola in his home province of Saskatchewan. He misses Saskatchewan on beautiful fall harvest days like this—but not when it’s 40 below!

the faithful stewardship of the gifts of Anglicans across our diocese; gifts first given to us by the Creator.” He will help develop and implement financial campaigns, address parish stewardship issues and raise the profile of legacy gifts.

Evans has chosen a theme for his tenure—*Moving from the House of Fear to the House of Love*. The phrase is taken from the book, *8 Habits of Love* by Ed Bacon. Bacon believes there are 8 Habits of Love (Generosity, Stillness, Truth, Candor, Forgiveness, Compassion and Community) that help reject fear and, instead, embrace the immense power and grace within us all. Evans feels that

if we put these practices into our daily lives we will create a healthy trust within the community we serve.

He thinks the main challenges of his new position will be the diocesan financial campaign, assisting parishes in annual stewardship programs and legacy planning (planned giving). He says that Canadians are on the threshold of the largest generational transfer of funds and notes that many of these funds are going to worthy and credible charities and institutions. The challenge for us as church will be to be part of this transfer.

Evans has a passion for “whole life” stewardship. He fears most people will only see his work in relation to money. He believes our witness to the Gospel of Good News begins with worship and builds from there. He is a firm believer in excellence in liturgy, music and sound preaching. He believes they are at the root of building vital worshipping communities and that when we can build vital congregations, we will have renewed parish life. He feels the first step goes back to making the journey from a House of Fear to a House of Love.

Terry Jones is the editor of the Diocesan Post.

There are several ways individuals 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.

Personnel Updates

Appointments

- Rev. Heather Cutten as Deacon at St. John the Baptist, Duncan, and St. Peter, Quamichan, effective Jan. 7
- Most Rev. Caleb Lawrence as interim priest-in-charge, St. Mark, Qualicum Beach, effective Jan. 25 (with Rev. Susan Hayward-Brown on medical leave)
- Rev. Juli Mallett as interim priest-in-charge, Parish of Salt Spring, effective Feb. 11.

Resignations

- Rev. Canon Susanne House as Senior Priest Associate at Christ Church Cathedral, effective Dec. 31 (in order to enter retirement)
- Rev. Matthew Brown as incumbent at the Two Saints Ministry, effective Apr. 15
- Rev. Gillian Hoyer as assistant curate at St. John the Divine, effective Apr. 15

National Worship Conference

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Prayer, Song, Presence

July 16–19, 2018

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SPEAKER

Lizette Larson-Miller: Theologian, musician and liturgical writer exploring rites for use with the sick and dying, considerations of sacred space, popular religiosity and contemporary ritual issues.



LEAD MUSICIAN

Chad Fothergill: Organist, composer, writer and doctoral musicology student, researching the Lutheran Cantor tradition in both its Reformation-era and present-day contexts.



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