



DIOCESAN POST

Celebrating the Diocese of British Columbia

A Section of the ANGLICAN JOURNAL

SEPTEMBER 2019

Moving Forward

EDITOR'S NOTE:

This summer's General Synod in Vancouver (July 10-16) brought together Anglican delegates from across the country. The decisions, such as the appointment of an Indigenous archbishop, and the debate on the proposed change to the marriage canon have been covered extensively in the Journal. So the Post is making space for local voices to be heard as well: an excerpt from Bishop Logan's letter to parishes, and comments from St. Michael and All Angels incumbent, Dawna Wall.

Letter from Bishop Logan

We're excited about the future of our church nationally and the election of Linda Nicholls as primate and I believe that Synod has made a wise decision in this choice for us as part of the worldwide Anglican Communion. Pray for Canon Ian Alexander as he takes up his role on the Council of General Synod and the Communications Committee.

We heard a heartfelt apology by Primate Fred Hiltz for the church's cultural and spiritual arrogance and

for the harm we inflicted to the Indigenous peoples. As a diocese, it was encouraging to see synod members deciding to support the Anglican Council of Indigenous people and its vision of a self-determining Indigenous church.

At this time, we are not exactly sure of what that means for us on these islands and inlets, but we look forward to conversation with the (now) Archbishop Mark MacDonald, with those from our diocese who witnessed this decision, (Yvonne Gesinghaus, Marvin Underwood, Fern Perkins and Canon Victor Flett) and with Indigenous representatives from the communities in the diocese.

It was deeply emotional when the amendment to the marriage canon did not pass at General Synod, especially because we had worked long and hard to allow every voice to be heard in the preparation of that resolution. We experienced much pain and grief. The result was indicative of a broken system in need of reform.

We were encouraged by the statement from the bishops which allows for "local option." It supports this diocese's journey over the last three years. ■



SYNOD PHOTOS: (l) Dawna Wall (archdeacon of Selkirk) was head chaplain, and daughter Annalise was a youth delegate at General Synod. (r) Diocese observer Yvonne Gesinghaus with National Indigenous Archbishop Mark MacDonald. (Susan Down photos)

The chaplain, the canon, and the cave-ins: some synod reflections

BY DAWNA WALL

First the ceiling caved in. It was Thursday, the opening day of General Synod 2019. As coordinating chaplain, I had helped set up in the Beluga Room on the third floor of the hotel, just down the hall from the many exhibitors. We arranged chairs and tables, candles, Bibles, books of prayer, chocolates, icons and prayer shawls, and a beautiful bowl of water that had been blessed at the cathedral. A

colleague and I were sitting in the quiet space when we heard an explosion. We stared at one another, unsure whether we should vacate the space or hide in a corner. A moment later, water came gushing from the ceiling. We grabbed the icons and Bibles and called the emergency hotel number. The water was now up to our ankles, and as we fled, the ceiling tiles caved in above our heads. We moved quickly into an open space as the water raced down the hallway. Emergency crews were quickly on site, and the hallway and room were blocked off while the hotel staff worked to find an alternate space for the chapel.

General Synod delegates were on break, moving into the lobby. Just as shock was beginning to set in, we were approached by Bishop Logan who recommended a dram. Not having experienced the medicinal qualities of scotch before, I was grateful for its calming impact.

My hands stopped shaking, my heart stopped racing, and I felt so grateful to be safe and surrounded by so much care. We then set up the chapel again, hung the prayer shawls to dry and ventured into the plenary. At this point, the deputy prolocutor introduced me to the delegates. I was wet from head to toe, with bits of ceiling tiles glommed onto my clothing and whiskey in my bloodstream. The delegates were welcoming and gentle as I explained how we had been spat out of the Beluga Room like Jonah from the whale. It was all somewhat surreal, but in retrospect, it seemed to foreshadow what was to come.

On Friday, the ceiling caved in again, in a very different way. The lead-up to the vote on the marriage canon had been encouraging and affirming in so many ways, and the energy in the room seemed to indicate the will of the church to move forward in making space for

cont'd on pg. 7

UK Christian Church Expert to Visit Island

Famous author to preach and lecture

BY IAN ALEXANDER

Victoria has scored a real coup by attracting world-famous church historian and academic superstar Diarmaid MacCulloch to our city for a rich, intensive week of

public appearances in October. Professor of the History of the Church at Oxford University, MacCulloch calls himself "a candid friend of Christianity." Ordained as a deacon in the Church of England, he declined ordination to the priesthood because of the church's attitude toward homosexuality.

MacCulloch is justly renowned as the author of many of the most important "big books" about the history of the English-speaking church, and of Christendom in general. That includes his magnum opus: a thousand-page historical survey entitled *Christianity: The First*

Three Thousand Years, which has also been made into a best-selling BBC Television series. His biographies of two of the giants of the early English church, Thomas Cranmer and Thomas Cromwell, have been justly described as "magisterial."

One of the things that makes MacCulloch's writings and public appearances particularly engaging (apart from his crystalline prose style, his ability to tell a good story, his indefatigable research and his sense of humour) is his ability to use the past to shed light on the present and future.

The centrepiece of

MacCulloch's time among us will be a pair of public lectures at the University of Victoria, presented under the auspices of the John Albert Hall lecture series, a partnership between the Anglican Diocese of British Columbia and UVic's Centre for Studies in Religion and Society.

The first lecture is called "Christianity Past, Present and Future: The Big Picture."

The second lecture is entitled "Christianity and Islam: Drawing the Right Lessons from History."

MacCulloch will preach at the 9:15 and 11:00 services at Christ Church Cathedral on Sunday, October 6.

In September, prior to his visit, we will screen all six hour-long episodes in his BBC documentary series, *The History of Christianity*, followed by facilitated discussions. Then on Saturday, October 5, people will have an opportunity to meet MacCulloch in person for a wide-ranging conversation about his book, the TV series, and other topics of interest.

Check the ads in this edition for complete details on all these events. ■

Canon Ian Alexander co-chairs the John Albert Hall Lectures committee

Listening to the Land



Bishop Logan Writes

BY THE RIGHT REVEREND DR. LOGAN MCMENAMIE

As we welcome September to our islands and inlets, I am struck by how quickly the land changes before my eyes, and how such a change stirs something within me, as well.

On Sunday mornings, we often pray for God's creation—for the sea, the sky, the trees, and creatures—but I believe that our well-intentioned prayers sometimes neglect to address our relationship with creation. That relationship is two-fold: we are stewards of the land, but the land is a steward of us, as well.

In May and June of this year, The Rev. Ruth Dantzer, The Ven. Clara Plamondon, Martha McGinnis and I were invited to audit a course called "Land as Life" at Vancouver Island University, bearing witness on behalf of the diocese. My participation will no doubt chart a new path for me personally and for the

diocese, hopefully. The format of this course was as a journey on the land, bookended by academic days in the classroom. We started by engaging with First Nations languages and exploring the cultural contexts of our journey. Throughout the week, we were greeted and hosted by Elders at the Somena Big House in Duncan, at various locations on Penelakut Island, at the Cowichan Fish Hatchery, and on the sea in Cowichan Bay. All our teachers demonstrated a wealth of knowledge that can only be carried by those who have lived lives connected with the land.

The Elders built personal relationships with us as students, and in that role, helped us to shape a new relationship with the land that we, as settlers, have so often overlooked. This kind of learning was the deep kind that changes the shape of a person from the inside out; it gives the student a new language to draw upon.

When we speak as a church about reconciliation, we most often mean in direct relation to the Anglican Church's past partisanship to the residential school system, and how in our current lives as Christians, we must reconcile our past wrongdoings and, as invited, support the spiritual restoration

of the Indigenous peoples on these islands and beyond. However, what if one of the pieces we've been missing is that our relationship to the land must also be a core value that is brought to the conversation? "Land as life" means no longer seeing nature (creation) as a commodity for us to shape, but as a life that can and should shape us as we live on this planet in a good way. It is just as important that we reconcile with the land as we do with its peoples. I learned in this course that, as settlers, we still have an opportunity in our generation to change.

We must first learn to listen, and in that, wait for the right time to speak. As you move through your days this September, I encourage you to listen to what the land is telling you. The ocean is still just warm enough to wade in and the fields are bursting with harvest—how do you witness your community play and experience these rhythms? And, as a church, how do we listen to the land and the ocean as it leads us through Pentecost toward Advent? Can you feel how our liturgical calendar reflects the rhythm of seasons?

The season of Pentecost asks us to listen. On the day of Pentecost, the Holy Spirit

Bishop's Calendar

September (as of Aug.1 2019)

1-7	On vacation – Bishop's Office Closed
8	Parish Visit—St. Michael and All Angels, Royal Oak
9	Postulant Formation Assessment Day
10	Educational Trusts Board—synod office
11	Retired Clergy Luncheon
18	Ordination Retreat—Bethlehem Retreat Centre
19	Finance Committee—synod office
20	Ordination of Deacons—Christ Church Cathedral
22	Parish Visit—St. Luke, Cedar Hill
25-27	Poetry & Prayer Retreat with Padraig O Tuama—Bethlehem Retreat Center
26	Diocesan Council—St. Mary, Nanaimo
27-28	We Together Diocesan Conference —St. Paul, Nanaimo
29	Collation of Archdeacons, Evensong—Christ Church Cathedral

came to Jesus's followers "like a strong wind" and spoke to them in their own languages so that all could hear the message. Perhaps we can understand this in a new way. I invite you to listen more deeply to the land this Pentecost. Is the wind carrying a message?

But when to speak, then? Well, this September, the diocese will be participating in the Season of Creation from September 1 to October 4. Christians around the world are invited to pay attention to praying and caring for God's creation. You may see this season reflected in the liturgy on Sunday mornings as one

example of this intention. By embracing this global movement, we can explore how we might reconcile with the land. That might mean a season spent in deeper prayer, a hands-on project or advocacy. I encourage you to gather your community and listen to how the land guides you this season.

I am excited to support all the individual and parish projects that have the potential to transform how we understand ourselves and our broader relationships. As you come together, I encourage you to listen to the land and ask yourself, "What is the land saying to me when I listen?" ■

PASS THE POST

HELP US SPREAD THE GOOD NEWS

When you've finished with your copy of the *Diocesan Post*, leave it in public places where others can enjoy it.

- doctors' offices
- seniors' centres
- libraries
- hospitals
- book swap boxes

St Michael and All Angels Anglican Church

54th Annual Fall Sale

Saturday, September 14, 10am-1pm

Produce, flowers, books, games, records, jewellery, collectibles, all types of household items, sports equipment, tools, small furniture, pictures, toys. A bit or a lot of everything!

Food & refreshment tent featuring our Egg McMichael.

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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 53, No 7



Youth Voice Climate Concerns



PWRDF Corner

BY GEOFF STRONG, PWRDF
DIOCESAN REPRESENTATIVE

Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?
- Matthew 6:26

Prior to the Industrial Revolution, humans could depend on nature to provide what they needed to survive. But our insatiable appetite for fossil fuels has changed all this, so that God's creation, our environment, is no longer healthy. It's time that we put God's creation before the economy.

Apart from aid work that PWRDF carries out in

Canada, virtually all other PWRDF aid money goes to subtropical regions, for that is where the needs are greatest in developing countries and where people are at most risk. These people simply need aid to help them help themselves. But in recent years, many of our appeals have necessarily been to support emergencies throughout the world, most of which have concerned drought and famine, climate refugees, and severe tropical storms, almost all of which occur in the subtropics.

On the final day of the 2019 General Synod in July, Anglican youth came through with two important motions on climate change, one of which was passed unanimously by Synod, while time for discussion ran out on the second motion. The points accepted included acknowledgement of the global climate crisis by the Anglican Church, encouraging Anglicans to collaborate with other faiths to strengthen our voice against climate change, and to help ensure that the

climate crisis becomes an election issue.

Over this past year, we've seen increased concern among youth worldwide for climate justice, for they are genuinely concerned for their future life in a vastly different climate. It is, after all, their future, and we (older adults) have done an abysmal job at solving the climate crisis. Hopefully, these youth will lead the way for us.

Since the onslaught of global warming will continue, we can expect more emergency situations arising worldwide where PWRDF aid will be required. Anglicans always respond to these emergencies, but we should realize the need for development funds. Development funding vastly improves the capacity of people to withstand climate change and other emergency situations.

To learn more about PWRDF, visit at <https://pwrdf.org/>, or ask your incumbent priest to invite the Diocesan Representative, Geoff Strong to give a presentation. ■

Faith in Formation

Creation Matters mandate and activities supported

The mandate of Creation Matters (CM) of this diocese is to focus on environmental issues, particularly the twin problems of pollution and climate change. The United Nations reports that about 7500 people die per week from malnutrition and lack of water in subtropical Africa. This makes global warming an issue of ethics as well as science and politics. Surely the church should be involved in ethics.

Two resolutions passed by General Synod in July condemned single-use plastics, and adopted the season of prayer, education and action for social and ecological justice. But the agenda appeared to ignore the climate crisis until its youth members proposed two resolutions on climate change. There was only time to discuss and vote on one, but it was passed unanimously.

Core actions from that resolution are summarized here (with additional comments):

1) Acknowledge the global climate crisis. Carbon emissions have not abated but have increased ominously in the four years since the Paris Agreement. We are risking a tipping point where positive feedbacks to the climate could force a runaway atmospheric greenhouse, which would threaten global civilization

2) Encourage members of dioceses and parishes to make the baptismal covenant and the fifth mark of mission a priority in our faith. Those principles

are inscribed in the mission statement of CM.

3) Collaborate with other faith movements to strengthen our voice on climate change. CM will reach out to other faiths; it welcomes additional support.

4) Help organize more sustainable meetings of the Anglican Church, including carbon offsets. CM recently surveyed carbon footprints of eight parishes in the Selkirk region, and made similar recommendations.

The second resolution (which lacked time for discussion) contained other important points that CM also endorses:

5) Encourage Anglicans to ensure that the candidates in the upcoming federal election make the climate emergency an election issue.

6) Encourage Anglicans to support and participate in global justice rallies planned by young Canadians in late September.

CM strongly supports all these points and applauds the Synod for allowing youth members to put forward those two motions on climate change.

CM welcomes broader participation in its monthly meetings, especially by Anglican youth.

For more information please contact co-chairs Rev. Wally Eamer (wallyeamer@gmail.com) or Dr. Geoff Strong (geoff.strong@shaw.ca).



The Contemplative Society



Holy Wisdom, Mother of God
Exploring the Divine Feminine

A Wisdom School with Matthew Wright
September 24-27, 2019
Cowichan Lake Forestry Research
Station, BC, Canada
\$775 single room | \$650 shared room

Matthew will speak at a public event (donations accepted)
Exploring the Way of the Heart: An Interspiritual Conversation
7pm, Monday September 23rd at the University of Victoria Interfaith Chapel
Co-sponsored by the United Campus Ministry at UVic

www.contemplative.org admin@contemplative.org

**NOTE: SUBMISSION DEADLINES ARE THE 25TH OF THE MONTH
(TWO MONTHS IN ADVANCE OF EACH ISSUE) NEXT SUBMISSION
DEADLINE IS MAY 25TH (FOR THE JULY ISSUE).**



PHOTO: Fun, fellowship and fundraising: Dianne Tomalin arranges the donated Belleek china collection while David Cox plays the accordion at Trinity Anglican + Lutheran Church in Port Alberni May 24 for an Irish-themed china sale fundraiser, part of the Transforming Futures project.

LOOKING FOR MONTHLY INTERCESSIONS? www.bc.anglican.ca/resources

Letter to the Editor

Dear Editor,

In his excellent PWRDF Corner of June 2019, Geoff Strong draws a vivid comparison between the activities of the “mid-latitude industrial countries” on the one hand and the resulting climate trends they are exacerbating in sub-tropical and Arctic regions far removed from their vision.

In its broad compassion for all humanity, PWRDF is spending precious resources rescuing the victims rather than helping to develop greater self-sufficiency and education for them. This is therefore an ethical issue, and the church (echoing the call from the Canadian Council of Churches)

must orchestrate an urgent moral and spiritual response – and must demand practical solutions too.

However, Strong’s recommendation is only half the solution.

Yes, the top down “Government action” which he proposes can help, but the other half – the bottom up approach – is always left unspoken because it hurts. We (you, me, everyone, not just Anglicans) must adjust our individual lifestyles and work patterns too, to accommodate the necessary remedies.

A Resolution on Climate Change which Synod 2019 accepted was actually put forward by its Youth delegates. If we truly seek to provide the best for our kids, we must heed these messages that youth worldwide are sending. NOW.

*Elizabeth Griffin
Royal Oak, Victoria*

Cleanliness Crew

It is next to godliness, they say, and churches thank heaven for volunteer dusters and mowers

BY ANNE MOON

Cleanliness is next to godliness, we are told. But keeping our churches clean is a challenge. Cobwebs, clutter and crumbs can pile up, and churches rely on squads of volunteers as well as staffers to keep order.

About those crumbs...if they are from bread that has



PHOTO: Louise Langman happily applying Murphy's Oil Soap to pews at St. John the Divine.; (front page) Marilyn Kertoy. (Anne Anderson photo).

been blessed for Communion, they can't be swept up, but must be consumed. Michael King, a sacristan at St. John the Divine, plucking crumbs off the floor, mixing them with water and some of the leftover Communion wine, and swilling down the concoction.

At a recent semi-annual clean-up day, St. John the Divine drew three dozen parishioners to help out. Organizer Andrew Gates was delighted, crediting the attendance to his musical appeal from the lectern. Gates, who sings in the church's community choir, re-worked a Disney song and warbled: “Hi Ho, Hi Ho, it's off to work we go.” And they did.

During the work bee, one parishioner extracted over 200 staples from the exterior bulletin boards; others refreshed the cautionary white lines on the outside steps; some repainted the garden benches, and a bevy of churchwomen made the glass gleam. Others weeded the flowerbeds and plucked moss from the gutters. Cleaning the pews turned up four hearing aid batteries and one ticket to a beer garden (date unknown). GooGone was the elixir that removed chewing gum and candle wax.

Declining budgets have brought do-it-yourself days to many diocesan churches. Retired minister Karen Fast remembers one clean-up day at St. John the Divine when she burrowed into a closet and found 30 years worth of pictures and documents belonging to a long-gone minister. She packed them up and shipped them to the Maritimes only to discover the man had retired back to Victoria. Eventually the man and his memorabilia were reunited, and Fast was repaid the postage.

St. John the Divine's music director, David Stratkauskas, recalled one church where his organ bench was polished to such perfection that he actually slid off the end.

Churches accumulate things, but sometimes that reluctance to throw things away can be a benefit. No one wanted to discard the weird old rosewood chairs tucked at the back of the nave at St. Matthias in Victoria. Then one day in 2012 a knowledgeable visitor suggested they might be valuable. They eventually sold for over \$600,000 and now repose in a museum in China.

Some churches have tackled the wax problem by moving to oil candles. St. John the Divine is one of two churches in the Victoria area that buys paraffin for its candles from Christian Books and Music. Its manager, Mike Easton, estimates candle-lit churches still outshine oil-lit churches 10 to one.

Two caretakers keep Christ Church Cathedral in good order. Its glass front doors are a special cleaning challenge, as visitors, often with sanitizer or suntan lotion on their hands, seem to prefer to push on the doors instead of the handles.

Regular volunteers are still needed to dig the moss out of the labyrinth, repaint stairs or mow and weed the grounds. The polishing of the communion vessels – what Cathedral Director of Finance and Facilities Edward Hayley calls the “holy hardware” – is left to the delicate touch of the Chancel Guild, whose members also dust the pews and altar.

Retired minister Duncan McLean, who now worships at St. Matthias, is the only vicar the Diocesan Post found who has tackled bats in the belfry. He recalled a fall supper in his prairie church when a bat crawled out of the kitchen ceiling. He dispatched it—in a rather unChristian way, he now admits.

Fact check: while the saying appears nowhere in the Bible, John Wesley referred to the expression in one of his sermons: “Slovenliness is no part of religion. Cleanliness is indeed next to godliness.”




The John Albert Hall Lecture Series presents

A History of Christianity with Diarmaid MacCulloch

Screenings of his six-part BBC-TV series with facilitated discussions,
plus a live, in-person interaction with Professor MacCulloch





Saturday September 7, 9:00 am – Noon
Christ Church Cathedral, Quadra St & Rockland Ave
Episode 1: The First Christianity
Episode 2: Catholicism: The Unpredictable Rise of Rome

Saturday September 14, 9:00 am – Noon
Lutheran Church of the Cross, 3787 Cedar Hill Rd
Episode 3: Orthodoxy: From Empire to Empire
Episode 4: Reformation: The Individual Before God

Saturday September 21, 9:00 am – Noon
Holy Cross Catholic Parish, 4049 Gordon Head Rd
Episode 5: Protestantism: The Evangelical Explosion
Episode 6: God in the Dock

Saturday October 5, 9:30 am – 11:30 am
Christ Church Cathedral, Quadra St & Rockland Ave
Join Diarmaid MacCulloch in person for a wide-ranging conversation about his book, the TV series, and other topics of historical and contemporary interest.



Diarmaid MacCulloch is Professor of History of the Church at the University of Oxford, and author of numerous award-winning books, including A History of Christianity: The First Three Thousand Years.

Admission free—attend as much of the series as you can.

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DIOCESAN POST WELCOMES LETTERS TO THE EDITOR

Practising Daily Gratitude

Methods to combat loneliness tracked in gratitude study

BY ERIC PARTRIDGE

All of us experience loneliness at some time in their lives. In the short term, it is uncomfortable, but not life threatening. But when loneliness becomes chronic it can have serious effects on an individual's psychological, physical and spiritual wellbeing. In recent years, society's loneliness epidemic has moved from the periphery to a more prominent place in our common consciousness. The United Kingdom has established a minister of loneliness. Radio and newspapers and web blogs

have produced numerous articles about loneliness, its causes and effects. More than one recent study has shown that chronic loneliness has a greater correlation with morbidity and early death than smoking 15 cigarettes a day. It inflicts real physical pain, interferes with the immune system, is linked with depression and suicide and can make a person feel separated from God.

Many pastoral care providers find that loneliness is experienced by the great majority of the parishioners they visit. And while visiting is a good thing, its salutary impact on the chronically lonely lasts as little as two days before they slip back into deep loneliness. There are only a finite number of hours we can offer in visits, so that is not

the complete answer to address loneliness. We need to develop new tools and skills for our pastoral care teams so that our visits would be more effective in managing the loneliness felt by so many of our parishioners.

Visiting is not the complete answer to address loneliness

For many years, undertaking practices of gratitude has been shown to increase happiness with the correlated increase in various measures of mental and physical health, but until recently, no study had been done to explore the relationship between practices of gratitude and feelings of loneliness.

Last year the pastoral care team at St. Andrew, Sidney undertook the St. Andrew

Gratitude Study; its findings were very encouraging.

Pastoral care team members were paired with seniors in our parish, meeting six times over 12 weeks. At each meeting, they prayed, read scripture and tried out a new gratitude practice. At the end of the session, they debriefed and closed with prayer. At the start and end of the 12 weeks, the participants were tested using peer-reviewed measurement scales for gratitude and loneliness. The results were dramatic: 100 per cent of the participants had increased levels of gratitude and reduced levels of loneliness.

Participants all found at least one practice that they appreciated and chose to continue to use.

The practices we explored included journaling, simply saying "thank you," using the "Feelings Wheel," forgiving and being forgiven, and just being

present. None took a great deal of time out of a person's day, and all could be carried on individually after the study.

Seven months after the study ended, most of the participants were still using at least one gratitude practice and were reporting feeling less lonely and more contented with life.

Jesus calls us to love one another as he has loved us (John 13: 34-35). If we accept that loneliness is a serious issue, to be truly loving we need to find new ways to help those who suffer from it.

Sharing gratitude practices with our parishioners is one more tool in our pastoral care toolbox. ■

For more information about the St. Andrew Gratitude Project and the gratitude practices that we explored, please contact St. Andrew, Sidney at standrewssidney@shaw.ca

Transforming Futures Update: Get ready to write your story

BY BRENDON NEILSON

Transforming Futures is an exciting opportunity for parishes to continue the work of renewal in our life together. We are a story-formed people with depth in the practices, rituals and habits of remembering our narrative past. We learn from the story of the Hebrew people, the story of Jesus, the story of the early church, and the tradition of Christianity in the last centuries. These stories shape us and provide wisdom in how to face our changing contexts. We celebrate our seasons of thriving and mourn the seasons when we caused harm. All these things and more are manifest through a close reading of our stories.

What we do not highlight as much in our lives together is that as we meet and read our stories together by our past, we are also writing the story of who we are now. Transforming Futures

is an intentional effort to act as authors for the story of tomorrow. What story do we want to tell, what mountains do we want to climb, what justice do we want to see?

On one hand, this is a metaphor: using narrative categories to see ourselves and our current task. On the other hand, this is a literal description of what the work will involve. The first step in Transforming Futures is to discern as a parish what aspect of the vision you will foster (and to write a parish case for support. This means you will sketch out the dream for your parish and community.

We must be deeply rooted in the stories of our past if we are to be faithful in the writing of this next chapter. What are the virtues that have been developed in overcoming some past challenges? What have we done together as a

Congratulations Trinity Port Alberni on your successful campaign! Up next: The Parish of Central Saanich Transforming Futures team will soon be ready to publish its case for support and move into the fundraising phase.

diocese beyond what we could have done alone as parishes?

The future story of our diocese will be written with each of these parish cases. Our story, connected to the vast story of God and creation, will be good news for these islands and inlets as we move into the middle years of the 21st century. This is exciting and it is counter cultural. In a time when being self-serving and self-preserving is the established fiscal habit of our world, we will be committing to see this life-giving vision grow deep for others.

Assuming an author's role might seem uncomfortable, but our past has prepared us; it is a faithful response to our present.

Contact Brendon Neilson, diocesan vision animator, if your parish needs advice to get started. ■



The John Albert Hall Lecture Series presents two lectures by

Diarmaid MacCulloch

"Christianity Past, Present and Future: The Big Picture"

Thursday, October 3rd
5:30 to 7:00 pm
Engineering Building (ECS), Room 123

"Christianity and Islam: Drawing the Right Lessons from History"

Tuesday, October 8th
5:30 to 7:00 pm
Engineering Building (ECS), Room 123



In these lectures, eminent historian of religion Diarmaid MacCulloch sheds light on matters of contemporary concern through the lens of history. Each lecture will include time for audience Q&A.

Diarmaid MacCulloch is Professor of History of the Church at the University of Oxford and author of numerous award-winning books, including *A History of Christianity: The First Three Thousand Years*.

All lectures are free and open to the public. Seating is limited and provided on a first-come, first-serve basis

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Greatness Calls



Reflections

BY HERBERT O'DRISCOLL

A reflection on Samuel 3: 1-18

In recent years, sleep had become difficult; he would lie awake thinking of many things. He knew his health was poor. His vision was steadily worsening. He had put on a great deal of weight. He knew he was beginning to neglect the care of the shrine.

He thought of his adult sons, their sneering at his role as high priest and their notorious lifestyles that brought shame on the family name. At times he would recall their mother, his beloved Rachel. While he missed her beyond words, he was glad she had not lived to know the shame of her sons.

Sometimes his thoughts would turn to the one bright light in his life, the youth Samuel. For about seven years now, the boy had lived here in the shrine at Shiloh. Eli recalled the day his mother Hannah had arrived at the shrine with her young nine-year-old, asking that he be apprenticed to find if he had a vocation to priesthood. Over the years, the boy had become a fine youth: respectful, hard-working, already showing a natural affinity for the life of a priest.

Sometime in the night, the old man heard the heavy wooden door of his small room opening. He heard Samuel's voice say, "You called me, high priest." Eli responded that he had not called. Samuel retreated with a quiet apology. About an hour later the same thing happened. Again Eli denied any call to Samuel. Again apologizing, the youth left. Sometime later he came again. This time he had to wake the old man. In a very apologetic voice, he claimed again to have heard Eli calling.

For a moment the old priest was about to express exasperation; then, reaching for Samuel's hand

in the darkness, he said, "My boy, I have not called you, but I think someone is calling you. Go back and lie down, and when the voice calls, and I am certain it will, say, 'Lord, I am listening.'"

What followed for Samuel was shattering. As he lay awake, pent-up thoughts began to pour into his mind about his relationship with Eli, thoughts that had been suppressed because of respect for a mentor. Years later he would see these night hours between sleeping and waking as a sudden coming of age in himself.

It took him a few more moments to realize that he was witnessing an act of immense dignity and courage.

All the thoughts that had been building in him over the years with the old priest became clear.

The physical realities he had come to know well: the dimming vision, the overweight body, the loss of energy, the lengthening spells of depression, the increasing disinterest in the sacred rites of the temple. More recently, he had come to know, or at least to suspect, far more. Sometimes, when wine flowed too freely, the old man would

Faith in Foundation

express his regrets and sadness about the past. Samuel recalled an occasion when the two sons had visited. There had been shouting before they left. For days the old man had been morose and withdrawn.

Dawn broke and Samuel rose. His first thought was that things would never be the same for his relationship with Eli. Samuel still respected the old man as mentor, but he realized with chilling clarity that the old man was merely the ruin of the fine leader he once had been.

When they sat for the simple morning meal, Eli was very direct. "What was it that He told you?" he asked. Then, sensing discomfort in Samuel, he continued with greater firmness. "Do not hide it from me."

Desperately trying not to hurt, Samuel shared the insights of the night hours. When he at last ended, guilty and miserable, he waited for a response.

At first there was none. Eli's ravaged face revealed to Samuel a struggle for emotional control. He half expected an explosion of rage and dismissal.

Neither came.

Instead, in a voice of immense resignation, Eli said,

"It is the Lord. Let him do what seems good to him."

For a few moments Samuel was confused. It took him a few more moments to realize that he was witnessing an act of immense dignity and courage. Eli was acknowledging the harsh truth of everything Samuel had shared, accepting it as nothing less than a divine word.

Samuel realized he was seeing Eli as he once had been: strong, utterly realistic, devoid of self-pity. Before he knew it, he found himself running to the old man to embrace him while repeatedly crying, "My father!" Aware in the same moment that he himself was being held by strong arms and was hearing a voice saying, "My son! My son!" over and over again.

Herbert O'Driscoll's latest book, A Greening of Imaginations – Walking the Songlines of Holy Scripture, was published in February by Church Publishing Incorporated.

Herbert O'Driscoll is a retired priest, the author of a number of books, hymns and radio scripts as well as a conference leader in a number of provinces of the Anglican Communion. ■



Parish Pets

In the fall, many churches host a blessing of the animals. Send us photos of parish members with pets for the October edition. Deadline is Sept 5.

Parksville students graduate from EfM program

Christianity is a lot more than Sunday morning, says Lynne Downes as she sums up the value of the Education for Ministry (EfM) program.

A resident of Qualicum Beach, Downes has been a mentor since 2007 for the Parksville group, which has 12 students who meet weekly. The four-year program offers a rich curriculum (Old Testament, New Testament, church history and finally, theology and multifaith studies).

At the May 8 ceremony at St. Anne and St. Edmund

in Parksville, Bishop Logan presented awards to five new graduates: Laurel McNair, Janine Walton and Catherine Whiteley from the Parksville group and online students Laura Dey and Lois Herda.

Some graduates spoke briefly about their various ministries in the world such as accommodating new refugees or singing to the sick and the terminally ill.

"Most lay ministry is not in the church, but out in the world. But what does that look like?" said Whiteley, who has found the

prophet Micah's insights very helpful in her own 21st-century context as she raises funds for the homeless.

The EfM program is based on the vision that the church can be empowered by an active, theologically literate laity. The program began at an Episcopal college in the U.S. and was brought to Canada by the Diocese of Kootenay in 1977, spreading to other areas in the country in 1985.

For more information on groups near you, go to www.efmcanada.ca/

Vision Fund Makes Parish Kids Camp Success

WHAT: Kids Day Camp, Parish of Central Saanich at St. Stephen

WHEN: July 22-26

A huge success, the day camp attracted 38 children and youth leaders from St. Stephen and St. Mary. Whole families pitched in such as Allan, Katherine, Rosemary and Rosalia Carson – three generations all deeply involved. Sharon Hallsor from St. Luke assisted all week, and St. Michael and All Angels youth leaders Annalise and Sophia Wall showed great leadership as well.

Campers had fun learning, interacting, singing and praying, as well as baking and breaking bread. We had many positive comments from parents and grandparents.

We were clear that the camp's purpose was about Jesus as the centre of our lives. The response came from a spectrum of faith involvement. Some very interesting and positive feedback came from a retired Alliance Church minister and his wife who came to St. Mary. They felt that the camp was amazing and talked of

their renewed respect and admiration of Anglicanism and all the people involved. The Vision Fund supported the project which we will look at repeating in the future.

-Lon Towstego, incumbent

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My Journey



A regular Q&A column that looks into the personal stories of incumbents in the diocese.

ANEETA SAROOP
Incumbent at St. Mary of the Incarnation, Metchosin

How did you arrive at the church?

I grew up in Guelph, Ontario, the eldest child of three to two hope-filled immigrants from Trinidad and Tobago. It took a lot for my parents to leave their country and their family behind in hopes of a better life for their kids. I am painfully aware that as a woman of colour raising two daughters who are bi-racial, our lives are infinitely easier than sisters of colour around the world and even here in Canada. My family migrated from Ontario to BC when I was quite young, and we ended up in Prince Rupert. After graduation, I came to Victoria to attend the University of Victoria.

My father always said that religion is like a mountain, there are many paths but once you get to the top the view is the same. I always thought that was very interesting, but it occurred to me that one can't just hop from path to path. One must pick a path and commit to a practice. Jesus is that path for me. My father wasn't too happy about that, but he respected my willingness to continue to explore connection with God. When I was a student at UVic many moons ago, I met a Lutheran chaplain at the multifaith services information table on campus. I came from a practicing Hindu family, and was well versed in spiritual conversation, I told him about the troubles I was facing as a first-generation child of immigrant parents. He looked at me and said, "I think God was with you in your troubles." He looked exactly as I imagined a priest would: white hair, a beard, glasses, with a wise and knowing look about him. Despite his ability to look the part, I doubted him and said, "That's not the kind of God I've ever heard about. I heard that God helped those that helped themselves." He said "I don't think so. I think God is always with us, in the good and most profoundly in the bad." I dismissed him as another religious nut and went on my way.

Years later, after becoming a mother and yearning for the kind of spiritual conversation I had known in my childhood, I accepted an invitation to attend a friend's church. I walked through the doors, not knowing what to expect, surprised to be

greeted so warmly. My friend introduced me to the pastor who looked familiar. Had we met at Thrifty's? Nope. Was it the elementary school my kids went to? Nope. He asked if I had ever gone to UVic. It dawned on me who this man was. "Hey! You're the God guy!" I said. "I talked to you once in the UVic Centre!" A year later, after many discernment conversations with this pastor exploring faith, I was baptized with my two children into the Christian church.

What made you decide on joining the priesthood?

I was very enthusiastic about church participation. I wanted to learn and grow in my faith because I somehow thought that since I came to know Jesus later in life, I had some catching up to do! I was serving on church council, teaching Sunday School, helping with summer camp, helping with bible studies, and serving as a reader in worship. As years went by, I was hired to work in the children's ministry, office administration and finally as the youth and family ministry coordinator. It was obvious to everyone and finally to me as well that I should begin the process of discernment for ministry and enter seminary. In 2017, I earned my MDiv from the Lutheran Theological Seminary in Saskatoon.

Never in a million years did I imagine serving a parish in the Anglican Diocese of BC.

But isn't God more imaginative than us?

Did you pursue another career previously?

I studied English literature and sociology at UVic and spent my early twenties working in the hotel industry from front desk to management. Later I worked in business development and as an event manager. I would walk over to the cathedral on my lunch break, wander into the Chapel of the New Jerusalem and consider the psalms as I regarded the stained glass. Nobody ever asked me to leave or questioned why I was there. It was holy ground where I believe my faith deepened. Both my father and mother died in 2001. It was a very sad time, when I learned to lean deeply into my faith. It was my first experience of God's true accompaniment in human pain. Today I have a wonderful spouse, travel writer Thomas Barkemeier and three children.

What do you see as the greatest challenge in the Anglican Church?

The work of modern Christendom is to the message of the gospel into the parlance of our times. Then people can recognize themselves as a spiritual beings and know the divine love that binds us together for a magnificent purpose. It is something we all need to know. ■

Chaplain cont's from pg 1

the sacraments to be offered to everyone. The chaplains who represented a wide berth of perspectives, all worked to set aside their personal views, and to meet each member of General Synod in holy friendship. We sought to weave the room together in prayer with presence by physically walking the floor during deliberations and moments of waiting. I witnessed each of the chaplains offering stellar service to those gathered. Some seconded chaplains stepped in as needed to offer care, comfort, blessings and companionship.

When the vote to change the marriage canon didn't pass, the shock and dismay and confusion were given voice by a few youth who fled in agony. A First Nations representative called us to account for the fact that once more, "our children are crying." We were, it felt, all crying in different ways. Numb with shock, people did what needed to be done and we began finding our way forward. Like the chapel's movement from one floor to another, the passion and care which had shaped the movement of the church to this place and time continued to be at work. The expertise, humility and wisdom of our primates, chancellors, prolocutors, delegates, clergy and bishops gradually strengthened our resiliency. And on the last evening, we danced together to big band music and carried on. ■

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Transforming and Visioning

Task team, temple to table and bright future for the cathedral

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. Download monthly meeting minutes at www.bc.anglican.ca/diocesan-committees/diocesan-council.

A significant piece of work on the agenda of the July Diocesan Council (DC) meeting was the approval of a recommendation from the bishop’s naming task team to seek guidance from local Indigenous elders about renaming the regions of our diocese.

The bishop has also asked the chancellor to investigate the feasibility of officially changing the name of the diocese to Islands and Inlets. As part of our continuing journey of reconciliation, this is a move away from names that reflect our British colonial past to ones that reflect the islands and inlets, reshaping us as a people of faith on this land today. This work is in process with a report to be brought back to DC at its September meeting.

Gail Gauthier led a discussion about new ways of being church through analyzing parish statistics and trends. DC thought this conversation would be worth continuing in future meetings.

Transforming Futures

There are currently six parishes in process, with Trinity, Port Alberni being almost 85 per cent subscribed to reach its goal of \$90,000. Most of DC members have also contributed. The total pledged to date for the diocesan portion of the effort is \$54,000.

Campaign co-chair Walter Stewart spoke about the need for parishes to develop their case for support and to ensure that it aligns with the diocesan vision. Development of the “what and why” are key to the case. The “how” of raising the money is secondary. Concentrating on the “how” too early in the case development will only cause the dream to be diminished, Stewart explained to council members.

DC approved a motion to move Thetis Island property sale revenue into the Transforming Futures initiative to support our work in living out our vision across the diocese.

The three vision directions these monies will be allocated towards include: youth and family life,

emerging ministries and lay leadership development.

A Vision for Our Cathedral

Ansley Tucker, dean of Christ Church Cathedral, informed the DC about a visioning process Christ Church Cathedral is currently undergoing to determine what the cathedral wants to do and be in the middle years of this century. Council members were asked to participate by reflecting together on the questions that are part of this process.

From Temple to Table

Rob Crosby-Shearer, community co-prior, presented a discussion paper to DC for consideration. The Emmaus Community is seeking support to develop shared housing space as part of its new monastic expression. DC approved a motion allowing the Emmaus Community, in consultation with the bishop, to begin a process of conversation and consultation with parishes and synod staff about integrated, intentional accommodation on diocesan property. Further updates will be reported at future meetings.

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

Personnel Updates

Appointments

The Rev. Sulin Milne as incumbent at St. Peter, Comox, effective September 16, 2019, succeeding The Rev. Rob Hutchison.

The Revs. Elizabeth Northcott and Craig Hiebert as canons of the Chapter of Christ Church Cathedral, effective Sept. 29, 2019.

Diane Hutchison, diocesan representative for the Anglican Foundation of Canada (AFC).

The Rev. David Chillman as regional dean of the Cowichan/Malaspina Region, succeeding The Rev. Jim Holland.

Kirsten Evenden as postulant in the diocese.

Ordinations

The Rev. Grant Crosswell, to the priesthood, St. John the Divine, Victoria, August 18, 2019

Matthew Humphrey as deacon-in-transition Friday, September 20, 2019, 7:00 pm Christ Church Cathedral, Victoria

Resignations

Peter Daniel has resigned as asset manager effective June 30, 2019.

He will continue in an advisory and consulting role until the end of December, continuing to support the following projects: the Roger’s Court Housing Society; the seniors affordable housing project at St. Peter and St. Paul in Esquimalt; the Mount Douglas Housing project; and, St. Dunstan’s hall renovation.

New Staff

Andrea McCoy (community engagement coordinator) and Alvaro Moreno (program coordinator) are new leads of the diocesan refugee sponsorship program: Together, Alvaro and Andrea are sharing one full-time position. They replace Tom Currier who left the position in July.



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