

## Faith in Action



Photo: Phyllis Thompson



At the Altar on November 30 are the Rev. Canon Nancy Ford, the celebrant the Rev. Meagan Crosby-Shearer (centre), and the Very Rev. M. Ansley Tucker, the dean of the cathedral.

# Celebrating Women's Ordination

By Phyllis Thompson

Nov. 30 is the feast of St. Andrew, the first disciple to respond to Jesus' invitation to a new endeavour—a call to ministry. It's the date in 1976 when the first six women were ordained to the priesthood in the Anglican Church of Canada. And this Nov. 30, many dioceses celebrated the 40th anniversary of that historic date.

In Victoria, Christ Church Cathedral held a beautiful liturgy to honour all women who could finally fulfil their vocational calling. At this liturgy, special mention was given to the first woman to be ordained for this diocese—the Rev. Muriel Adey (now deceased). She was ordained on the feast of the Annunciation, 1987.

The Eucharist's celebrant was the Rev. Meagan Crosby-Shearer, the most recently ordained priest in the diocese.

The liturgy's program made note that she turned 40 this year, and so “belongs to a generation who have never known a Church where women could not be priests.” It seems like a positive portent for the future.

The bishop, the Right Rev. Dr. Logan McMenamie, preached; excerpts from his sermon are published in this month's The Bishop Writes column. In addition to speaking about women in the church, he talked about women across centuries and countries who have witnessed difficulty and often extreme hardship in fulfilling their aspirations because of their gender. He acknowledged that these were women whose faith, determination and courage have changed the world for the better.

Sr. Elizabeth Rolfe-Thomas, SSJD, the Reverend Mother of the Sisters of St. John the Divine, offered the Prayers of the People. Her intercessions

acknowledged the vast cloud of witnesses—women from the Hebrew Scriptures to today—who can be honoured for their giftedness—talents they've risked and shared. Sr. Elizabeth certainly included the women in the church, but also acknowledged women who have been pioneers in their fields of expertise. She mentioned women whose love and devotion to their diverse callings should encourage each of us, both male and female, to accept the challenge of our own calling and to do so with faith and courage. With real poignancy, Sr. Elizabeth spoke of all the women who continue to suffer a range of injustices, and prayed that each of us may “be aroused to advocate actively” on behalf of these women.

The liturgy was enhanced by the specially-chosen musical setting, the *Missa Aedis Christa*, and with hymns that honoured either St. Andrew or women.



Photo: Phyllis Thompson

At the close of the service, Bishop Logan McMenamie invited everyone in attendance to participate in a group photo. Seen here is a small representation of the congregation.

A wonderful text by the Rev. Herbert O'Driscoll was used as the Gradual Hymn. Music was a prelude and postlude to the liturgy. In addition, the four women known as “The Wisteria String Quartet,” performed as guests arrived and also during

the reception that followed. This was a special day of thanksgiving and of hope for a promising future. May it be so.

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# Women Clergy in the Diocese of British Columbia

## DEACONS

Lynn Cawthra  
Heather Cutten  
Nancy Ford  
Margaret Misener

St. Paul, Nanaimo  
St. Michael and All Angels, Chemainus  
Christ Church Cathedral  
St. John the Divine, Courtenay

## PRIESTS

Meagan Crosby-Shearer  
Susan Hayward-Brown  
Susan Hermanson  
Sandra Hounsell-Drover  
Suzanne House  
Gillian Hoyer  
Peggy Jensen  
Selinde Krayenhoff  
Penelope Kingham  
Tanya Packer-McKoen  
Clara Plamondon  
Heather Robinson  
Ansley Tucker  
Dawna Wall

St. Barnabas  
St. Mark, Qualicum Beach  
St. Philip, Cedar  
Church of the Advent  
Christ Church Cathedral  
St. John the Divine, Victoria  
St. Martin of Tours, Gabriola  
St. Mary, Nanoose Bay  
Holy Trinity, North Saanich  
St. John Gualbert, Port McNeill  
St. John the Baptist, Duncan  
St. John the Baptist, South Cowichan  
Christ Church Cathedral  
St. Michael & All Angels, Royal Oak

## RETIRED

Dolly Beaumont  
Sarah Belknap  
Suzanne Crerar  
Margaret Edgar  
Karen Fast  
Norah Fisher  
Sheila Flynn  
Elizabeth Fussell  
Irene Gifford-Cole  
Thomi Glover  
Shelagh Huston  
Elaina Hyde-Mills  
Joan Lawrence  
June Maffin  
Susan McCabe  
Beverly McLean  
Betty McLeod Miller  
Mary Louise Meadow

Lyn Oldale  
Pamela Orman  
Beth Paton  
Jane Reid  
Deborah Rivet  
Marjorie Sager  
Joan Scandrett  
Diana Spencer  
Linda St. Clair  
Carmen Stansberry  
Dianne Tomalin  
Adela Torchia  
Sarah Tweedale  
Deborah van der Goes  
Rosalind Westaway  
Ellen Willingham

# Walking in the Footsteps of Giants



Photo: Diocesan Post

## Bishop Logan Writes

Excerpts from a sermon given by Bishop Logan at the service celebrating the 40th anniversary of the ordination of women, held on November 30 at Christ Church Cathedral.

On May 26, 1986, I stood as a lay person in this congregation. Beside me stood Cedric Jones, at that time a deacon in the church, and on my other side was Muriel

Adey, the first woman ordained in this diocese. This ordination, which was the first for a woman in this diocese, took place 10 years after the first ordination in 1976 in Canada. I was honoured to be standing next to Muriel. Many people within the life of our diocese were honoured and pleased to stand beside Muriel on that day. The biggest floral arrangement in the church on that day came from the Sisters of St. Anne at Queenswood. They had supported Muriel on her journey towards ordination. It was not an easy journey for Muriel. It is never an easy journey for those who are pioneers, for those who face the rough road of change.

As I look over my 30 years in this diocese, I remember a time when we were mocked by other dioceses and called the flat earth society. However today we have, as a diocese, become leaders in

the church here in Canada. We are here because of men and women like Muriel who could not accept the oppression and injustice of the status quo and took action to change and be changed.

We gather here to celebrate Muriel and the many other women who have served in this diocese and the greater church. Today in our diocese we honour the more than 20 women in active ministry at this time. We give thanks for them and for the skills they bring to our ministry and mission. We celebrate those women who within society as a whole could not accept the oppression and injustice of the status quo, who were given a vision of a more just society and church based on equality, inclusion and diversity.

We are at a turning point in history. With the recent election in the USA and the referendum

in the U.K. we must be attentive to the voices of those who have taken leadership and believe (but not agree with) what they are saying. If what they are saying is to be true, we are in danger of losing much. We as a society have gained so much in supporting folk regardless of gender, sexual orientation, creed or ethnicity. We in the western world are in danger of losing these very important gains in our society. Losing these gains would mean that the followers and friends of Jesus of Nazareth had a much more important role to play in society. We are called to bring good news and speak of the importance of these gains.

Let me ask you if you know the following names:

Viola Desmond, a black businesswoman turned civil-rights activist who, in 1946, was ejected from a Nova Scotia

cinema and jailed for refusing to leave the theatre's whites-only section.

E. Pauline Johnson (Tekahionwake), a poet and performer of the late 19th century who was the daughter of a Mohawk chief and an English woman.

Elsie MacGill, the first woman in Canada to receive a bachelor's degree in electrical engineering and a master's degree in aeronautical engineering.

Fanny (Bobbie) Rosenfeld, a track-and-field athlete who won gold and silver medals at the 1928 Amsterdam Olympics, and went on to write a sports column for The Globe and Mail for 20 years.

Idola Saint-Jean, a feminist and pioneer in the fight for suffrage in Quebec.

They are finalists in a process that



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

Pictures must be a resolution of 300 DPI and in sharp focus. Clearly and accurately identify the name of all subjects as well as the person who took the picture.

### New Submission Deadlines

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June issue - April 28  
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will choose the first woman to be featured on a Canadian banknote who is not a Monarch. They are Canadian pioneers. And, we add to them to the list of those women of the church and of other parts of Canadian society, women who faced the locked door of misogyny and kept knocking until it opened.

In the movie, *Amazing Grace*, there is a speech given by Lord Dundas in parliament. In that speech he said he is supportive of the abolition of slavery. “But not now,” he said, “we must wait. The cities of our nations cannot

bear the economic burden.” He implores them to wait until the time is right. Justice deferred is no justice at all. We learned that about the place of women within our church and we have learned that with respect to the place of the LGBTQ2 community. The role of the church is to teach us to welcome the stranger and support and place the refugees in our communities.

Earlier this year as I was preparing for the Sacred Journey, people spoke a great deal to me about the shoes I should wear. Shoes are mentioned numerous times

in the Bible. Most make reference to taking them off because of holy ground. Sandals of course were the shoes of choice. Putting them on was a symbol of mission. And in Luke’s gospel shoes are a sign of reconciliation between father and son.

I want to leave with you a symbol as we move forward during the difficult years that are ahead and the call we have to continue in the footsteps of those who have gone before us.

How beautiful are the feet of those who bring good news.

‘More than ever, we are called to be bearers of good news. We have a new frontier before us and footwear is still extremely important. The footwear we wear tells of an inclusivity, a diversity, a clear voice against misogyny in any form, a welcome of the strange, an openness of people of all faiths and an understanding that we have much to learn from them, a welcome for the refugee, especially the widow and orphans. Shoes point us into the future, not to some nostalgic past that never existed. It will be a walk with God into a future that has been prepared for us.

The frontier lies open for us. Those who are fearful need our voices, the voices of those who are friends and followers of Jesus and bringers of very good news—news that brings faith, hope and love into every situation.

Sisters and brothers, we are walking in the footsteps of giants.



## WEB EXCLUSIVES

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# Ecumenical Volunteers Welcome Newcomers to Saanich



Photo: Sandra Scarth

The “K” family arrives at Victoria airport June 29, 2016.

*This article first appeared in ConneXion, the quarterly newsletter of the Anglican Parish of Central Saanich.*

The RAPID Constituent Group includes St. Mary’s, St. Stephen’s, Holy Trinity, and St. Andrew’s Anglican churches, Shady Creek United Church, Friendship Community Church and Saanich Bible Fellowship. We have a very dedicated group of volunteers from all

the churches that have worked cooperatively to support the family. John Smith chairs the committee and the finances are managed through St. Mary’s on behalf of all the churches.

The “K” family arrived in Victoria on June 29, 2016 after leaving Turkey just hours before the bombing at the airport. They are Ihsan, father and teacher, Sana, mother and homemaker, daughter Hadeel

aged 17 and son Wesam, aged 14. Ihsan and Hadeel arrived with rudimentary English while Wesam understood a little, but was shy about speaking and Sana had no English at all. We agreed with the family that working on their English was the immediate priority and were fortunate to have professional ESL teachers amongst our volunteers. They spent much of the summer assisting the family with basic English skills. The parents are now attending classes at the Inter-Cultural Association (ICA) in the mornings. It is gratifying to see how much their language skills have improved, but they all acknowledge that they still have a long way to go before they feel proficient.

Hadeel and Wesam attend Stelly’s High School and have had to adjust to a very different style of teaching than what they were accustomed to. We have longer school hours, and much more flexibility in choice of courses. Hadeel is an outgoing, highly-motivated student who decided

to repeat grade 11 so that she would have a better chance of obtaining a scholarship to help pay for her university education. She received 92 on her first math test so seems to be well on her way. Wesam has had a harder time adjusting to Canada. He misses his friends in Turkey, is shyer in temperament, and finds school and making friends more difficult. Both now attend a weekly homework club at ICA where they have met other youth in similar situations and find this helpful. The good news is that recently Wesam was invited to play basketball at the local park with another boy and was happy to go. A few days ago we received a very encouraging progress report from a parent-teacher meeting.

The major issue the family has to address in the near future is how to build sufficient income once their year of help through the Private Sponsorship Program ends. Ihsan now understands that he will not be able to teach. This was very difficult for him,

but he has done some gardening, is skilled at making Syrian flat bread, and recently attended a job fair, so hopes to find a job soon. Hadeel has applied for a part-time job at Thrifty Foods and Sana hopes she can do some sewing from home.

Family members speak about the culture shock they experienced after being uprooted from their home on the outskirts of Damascus because of the bombing. They moved many times, sharing crowded accommodations with other families, with little privacy. After living in large cities, the small village of Saanichton has required an adjustment. However, they are very clear that they are happy to be here, and want to become fully Canadian.

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# A Motley Band of Gold Seekers

## PWRDF Corner

By Geoff Strong



The Dawson City “gold seekers” finding new materials to turn into money for PWRDF’s Pikangikum water project.

Photo: Valerie Maier

Reprinted (with permission) from an article at <http://pwrdf.org/>, September 14, 2016 by Valerie Maier, member PWRDF Board

### The Creation of Recycling Free —with apologies to Robert Service:

*There are strange things done in the midnight sun  
By the ladies who moil for junk;  
They make their trails and with hearts like whales  
Picking up what you’d never thunk;  
The Northern Lights have seen funny sights,  
But the funniest you’ll ever see  
Was when Betty got stuck ‘long with Valerie,  
In a Dempster Dumpster wheelie.*

Robert Service’s poem could have been written for the parishioners of St. Paul’s Church in Dawson City, with a few twists that benefit the Primate’s World Relief and Development Fund.

Betty Davidson, the Diocese of Yukon’s representative for the Primate’s World Relief and Development Fund and a crew of dedicated people from the parish, have been collecting recyclables from local businesses for the past six years. The funds they collect are sent to benefit the Primate’s Fund project in Pikangikum and to help refurbish their Church kitchen. [The Pikangikum situation was featured in a *Diocesan Post* article of April 2015.]

Recyclable drink bottles, plastic and metal beverage cans are collected from around Dawson, and cashed-in to create benefits that glitter like the gold the city is famous for. Over the summer Betty and her band of “gold seekers” have been mining these bottles, sorting them and then returning them with a passion. Betty has found that businesses in this busy tourist town are glad to pass on the chore of recycling to the Church, knowing the funds are going to worthwhile causes. Twice a week, businesses like Sourdough Joe’s produce 12-16 dozen empties that a volunteer collects, while the Goldrush Campground delivers their ‘paydirt’ to Betty’s home. So far this year, the St. Paul’s fortune seekers have raised close to \$2,000.

The miners are a motley band and include parishioners from St Paul’s, their priest, Rev Laurie Munro, and Vestry members. Bishop Larry Robertson and PWRDF Board member, Valerie Maier lent a hand last month when they were in Dawson City for a Vacation Bible School. All were touched by the gold fever of making this world a more just, healthy and peaceful place for all!

Visit the PWRDF web site at [www.pwrdf.org](http://www.pwrdf.org) for more information on its programs. If you would like a presentation on PWRDF in your parish, ask your parish incumbent to contact the PWRDF Diocesan Representative, Geoff Strong at [geoff.strong@shaw.ca](mailto:geoff.strong@shaw.ca) or 250-710-8011.

# Prayer for All Times



Photo: Diocesan Post

Bishop Logan McMenamie leads session on prayer in the home.

By Phyllis Thompson

On Saturday, October 29, the first ever diocesan-sponsored “We Together” conference was held at St. Paul’s new Centre for Ministry in Nanaimo. The Centre’s layout provided a perfect place to accommodate the various sessions for the 98 registrants.

The theme was “Prayer for All Times.” The conference’s coordinator, the Rev. Dr. Dawna Wall, rector of St. Michael & All Angels in Victoria, noted that the day was meant to be experiential, literally bathed in prayer. And so it was, with the first obvious feature being the musical prayer times that

graced various portions of the day; these were led by the Rev. Megan and the Rev. Rob Crosby-Shearer, co-priors of Victoria’s Emmaus Community.

The conference’s keynote speaker, the Rev. Herbert O’Driscoll, took part of the morning to delve into the theme. Quoting from some favourite poets as background, he then touched on various “moments” in his life, each of which “made God real for me.” Be they during his youth or his priestly years, those moments taught him five things about Christian faith: it is cosmic, mystical, universal, simple yet profound, and—the most important—experiential. He

noted that there’s always a past-present-future to the Christian story, “a line between memory and hope.”

O’Driscoll then discussed the kinds of changes, “vast revolutions”, taking place in institutional religion. He said that since we’re in “an intentionally secular society, Christian faith must become intentional.” Hence, “in this 21st century and our world, with so much that’s chaotic and less soulful, we must be participatory and make our prayer richer,” be it prayer for creation, the world, the church, or for ourselves. He also said that prayer must always be permeated with “thanks.” In all this, he reminded everyone

that Jesus’ life, with all with its interruptions and agitation, was permeated with prayer. Jesus is our primary model for prayer and its simplicity, as we strive to discern “what God’s will is for us and that our lives have meaning.”

After a morning coffee break, O’Driscoll took questions; then the group went through some breakout sessions, each a different form of gentle meditation. Before lunch, Bishop Logan McMenamie thanked O’Driscoll for his wisdom and its breadth; he also thanked Dawna Wall for all the work she and her team had done for this event.

The afternoon was devoted to workshops that focused on various ways of praying. Time allowed a person to attend at least two of the six offerings: 1) “Opening to the Breath of God: Sensing the Wisdom of the Body” led by Heather Page and Sharon Richmond, both of St. Philip’s, Oak Bay; 2) “Writing to God: Journaling as Prayer” led by Kit Pearson, an author and member of St. John the Divine, Victoria; 3) “Praying Alone: an Intimate Conversation” led by the Rev. Christopher Page, rector of St. Philip’s, Oak Bay; 4) “Drawing Nearer to God: Exploring Colourful Prayer” led by Kathy Fitzsimmons, an art teacher and member of

St. Peter’s, Campbell River; 5) “Writing & Leading Prayers of the People” led by the Venerable Brian Evans, rector of St. Paul’s, Nanaimo; 6) “Praying at Home: Around the Table and the Seasons” led by Bishop Logan. Each workshop introduced a method and variations; each encouraged openness, receptivity to God, authenticity and creativity, so that prayer comes from a place of vulnerability and truth—so that prayer, be it personal or public, be communion more than communication.

## CORRECTION

The November 2016 issue of the *Diocesan Post* wrongly identified the ribbon cutter at the grand opening of St. Paul’s Centre for Ministry as 101-year old Ted Carpenter. Although Mr. Carpenter also appeared in the photograph, it was Michael Priestly who was pictured cutting the ribbon.



Faith in Formation

The Star



Reflections

By Herbert O'Driscoll

A reflection on Matthew 2:1-12

The compound where I worked before retirement is situated on a high mountain ridge in the western edge of the kingdom. On a clear day, in the distance one can see the great gulf that is fed from the north by the Tigris and the Euphrates. Beyond the gulf to the west, the vast desert stretches to the edge of Egypt, our ancestral enemy.

The night skies provided the most significant view for our

work. As scientists, we studied the constellations and assigned meaning to their movements, reporting to the King.

The memory that stays forever in my mind began with a report that two of the greatest planets, Saturn and Jupiter, seemed to be converging in the constellation we call Pisces or The Fish. Their light grew brighter until they came to dominate the heavens, so much so that we were compelled to report it. We received immediate orders to select a small group of staff and travel west to study the phenomenon. We were escorted as far as Dura-Europos on the Euphrates where we crossed the river to join the Roman highway system. From there we had to find our own way.

Our orders were to look for any signs of political or military disturbance on the eastern edge of the Roman Empire or in the vicinity of Egypt, both of which could be a threat to our Persian interests. We carried symbolic gifts to use in any diplomatic encounters where we might need to suitably impress our hosts.

The memory I have treasured all my life is not the journey, but its destination.

All went well until we arrived in southern Palestine. Its puppet king only held power with the support of the Roman occupiers. By the time we paid our respects to him, we knew the regime was utterly corrupt and cordially hated by the local people. Night had fallen as we left Herod. A young man approached us saying that someone wished to meet with us. Wary of a trap, we questioned the youth carefully before deciding to accept the invitation.

We approached the village under a starlit sky. The village rabbi welcomed us into his house. As we watched in astonishment, he removed a section of the earthen floor and beckoned us down a simple ladder. A whole living area had been hollowed out and furnished. A young woman sat holding an infant. Her husband stood behind them.

I suddenly knew with absolute certainty that we had found what we had been sent to discover.

I have visited the shrines of countless gods, but nothing has ever touched me with the power of that moment. No language was exchanged because we had no language in common, nor were words necessary. We found ourselves on our knees in the presence of an ineffable Majesty.

It was Melchior who remembered the gifts. None of the powerful rulers we had encountered were worthy of them. Here in this lamp-lit room with its earthen walls, we could only hope the gifts would be found worthy of this child.

The rabbi beckoned us to leave. We found that we shared the common language of the east—Aramaic. Quietly he described the boy's birth and how the skies had sung. We told him of our sightings among the planets. He was not surprised. He also expressed great fear of Herod's death squads. For two years the rabbi and many others had protected the child, moving the family from house to house, sometimes hiding them in the vast cave system in the walls of the escarpment

near the village. But it seemed that time was running out—Herod's persistence had grown to match his fear and paranoia. The family needed to flee, and the rabbi asked for our protection of them. He felt our coming had been providential and asked if we would at least escort them to the border with Egypt.

We didn't hesitate. Long before dawn we had moved away from the vast bulk of Herod's fortress and were heading west for the coastal road—the Way of the Sea. From the Egyptian border we would eventually turn east toward the Dead Sea, then north on the other great road—the Way of the Kings—and continue our long journey home.

During that homeward stretch we agreed on what we would report. We had found no kings plotting against Persia, no armies marching from Egypt. Only we three colleagues, who were first alerted by the constellations, would ever know that a King greater than all Kings was now growing to manhood here on the earth.



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# Reflecting on 40 Years of Ministry

By Kim Murray

This year marks the 40th anniversary of the ordination of women to the priesthood in the Anglican Church of Canada. Canada, of course, is not alone in ordaining women to the priesthood, (in fact to all three sacred orders of deacon, priest and bishop). We share this distinction with the church in the United States, New Zealand, Australia, Scotland, Wales, Ireland, South Africa and, at long last, England (in 2012!). There are some provinces of our communion, the Nippon Sei Ko Kai, for instance, which have ordained women to the priesthood but not yet to the episcopate; and there are some provinces, mainly in Africa, which still refuse to admit women to holy orders at all. We may, I believe, celebrate the considerable progress that our church here in Canada has made in the realization of gender-equality where admission to orders and practice of ministry are concerned.

But have we come far enough? Or is there still more that must be accomplished in order for our church to properly say it has gender-equality where ordination and practice of ministry are concerned? I was ordained deacon in 1976, the same year the Anglican Church of Canada first ordained women to the priesthood. After 40 years of ordained ministry, I have a sense that we still have quite a way to go on that score. I wonder just how open our church really is to accepting ordained women in senior positions of leadership? I also wonder how many women are somehow “squeezed out” by congregations, even by fellow clergy, who are in unmeasurable ways less than affirming or supportive of their practice of ministry? I know, personally, of some ordained women who simply gave up the struggle and returned to secular work because of how they were treated by the congregations and clergy with whom they were placed as new ordinands. I have seen, in places like rural New Zealand, how otherwise perfectly competent

ordained women have been relegated to the status of non-stipendiary curates, most often as a part of a husband and wife ministry team. One might say that this is, perhaps, a matter of personal choice, but I do wonder about that.

Because my questions in this matter mostly arise from personal experience, I took the time to consult with the Rev. Canon Dr. Judy Rois, who presented a paper (co-authored with the Rev. Dr. Alex Faseruk and Dr. Daphne Rixon) on these issues to the Oxford Roundtable Conference on Religion, Women and History in July of this year. Dr. Rois confirmed that in their study of the issue, there is a very real “stained glass ceiling” within our church that is preventing ordained women from fulfilling senior positions of leadership. “Women are significantly under-represented in the ranks of bishops, deans, and other senior positions of ministry in our church,” she stated. “There are just over 700 Bishops in our worldwide communion,

only 51 of whom are women... here in Canada, we have at present only one Dean who is a woman, in the Diocese of British Columbia.” She asserts that ordained women are still at a significant disadvantage when it comes to promotion to senior positions, and that this disadvantage is based, not on suitability, competence, experience or credentials, but rather all too often on gender.

At the close of our conversation I asked Dr. Rois what she thought was a way forward from the present situation. She said, “We must celebrate the fact that we have made significant progress towards gender equality, but accept that there is much still left to be accomplished...It really comes down to ordained women doing the excellent, creative jobs they know they can do, and for our church to come to recognize that as such, and to amend its practice in accordance with what it has been privileged to be given.”

Let us celebrate four decades of the many-faceted ministry of ordained women here in Canada, giving thanks for gifts given, sometimes in the face of reluctant or even grudging acceptance. Let us also pray for, and look for, the continued guidance of God’s Holy Spirit as we seek for the practical grace and humility necessary to become a church which fully affirms, accepts and celebrates the gifts of all of its members, regardless of gender.

*Reference: Rois, Judy, Rixon, Daphne, and Faseruk, Alex, Organizational Perspectives on Stained Glass Ceilings for Female Bishops in the Anglican Communion: The Unfolding Story, Oxford Roundtable 14th Annual Conference on Religion, Women and History, Harris Manchester College, University of Oxford, July 2016.*

# Pilgrimage as Prayer

By Phyllis Thompson

An informal gathering took place on Friday, October 28, at Nanaimo’s Bethlehem Centre at Westwood Lake to welcome attendees to the following day’s We Together conference. Dawna Wall, rector of St. Michael and All Angels parish in Victoria and conference facilitator, introduced the night’s theme “Pilgrimage as Prayer” and noted each speaker would address this from a personal perspective.

The prelude to the conference was a brief film about Skellig Michael, an island “at the edge of the world,” off Ireland’s west coast. There in the 7th century, pilgrimage, isolation and prayer resulted in an ancient Celtic monastery, hand-hewn from sheer rock where monks lived a hermitical life for about 600 years. The film led beautifully into the perspectives on pilgrimage and walking as a prayer form presented by Herbert O’Driscoll; We

Together keynote speaker, Jim Holland; chaplain at Shawnigan Lake School and interim priest at St. Peter’s; Quamichan, Wayne Stewart; member and lay Canon of the Cathedral parish and fellow traveler with Bishop Logan on the Sacred Journey last Lent, and Bishop Logan.

Whether the pilgrimages took these men to Spain, to experience the Camino de Santiago de Campostela, or onto trails on this island and elsewhere, each sensed the sheer benefit of walking. Jim Holland noted the opportunity “to be pulled out of oneself and one’s comfort zones, the opportunity to encounter or walk with others.”

Wayne Stewart remarked on the challenge of “discerning one’s own unique role on this earth”—the opportunity to reflect on how transformative a pilgrimage can be as one strives to discern how it can be incorporated into one’s life.

But, as Bishop Logan noted, “we can consider our life, every day, a pilgrimage, with every place sacred—no less so than it was for Jesus.” We “shouldn’t diminish or dismiss the commonplace; we just need to have a humble heart and open eyes and ears. What is the Creator saying today, and how?”

Bishop Logan also pointed out that journeys to sacred places set one at an edge, much like Skellig Michael was. O’Driscoll noted “the church in Canada is at the edge of our culture, the edge of our civilization.” The question is whether we “come alive to the new reality of being one faith now in a multiplicity of cultures and faiths,” and

whether we can “come back from the edge, and do so creatively.”

*Diocesan Women's Spring Retreat*  
*Camp Dringle*  
**APRIL 21-23, 2017**  
**Theme:** Every Day A Sacred Journey  
**Facilitator:** The Rt. Rev. Dr. Logan McMenamie  
**Spiritual Director:** The Rev. Canon Nancy Ford  
**Leader of Music:** Diane Bell  
**CONTACT:** Brenda Dhaene (250-748-7183) birish@shaw.ca

Download registration form online at  
[bc.anglican.ca/content/diocesan-womens-spring-retreat](http://bc.anglican.ca/content/diocesan-womens-spring-retreat)



Faith in Foundation

New Staff at Diocesan Post

By Catherine Pate

I am pleased to announce that we have hired a new editor and an advertising manager for the *Diocesan Post*. Both of these roles are part-time contracted positions.

Terry Jones

Terry Jones studied writing and journalism at the University of Victoria. She brings to the role of editor a career spanning thirty years in administration, arts, advertising, writing and editing in the social and private sectors.

Terry begins November 25 to work as part of the diocesan communications team as editor of the *Diocesan Post* to help share the good news about what God is up to in our diocese.

All editorial inquiries can be directed to Terry by email at [thepost@bc.anglican.ca](mailto:thepost@bc.anglican.ca) or by phone at 250.386.7781 ext 299 or toll free 1.800.582.8627.

I will continue to act as managing editor for the paper and am

looking forward to working with Terry to ensure it remains a central part of the diocesan communications strategy and a key vehicle through which to execute the diocesan Vision direction: Effective Communication (area of focus: Faith in Foundation). To read more about the diocesan Vision visit our website [bc.anglican.ca](http://bc.anglican.ca).

Terry will also be supported by a proofreader and volunteer “correspondent.”



Terry Jones

Phyllis Thompson

Phyllis and her husband Claud retired to Nanaimo from Saskatoon where both had taught English at the University of Saskatchewan.

They are members of St. Mary, Nanoose Bay. Phyllis has been writing for the *Diocesan Post* for a number of years, and has recently taken on the role of proofreader. We are grateful to Phyllis for her ongoing support of the paper and commitment to sharing what is happening throughout the diocese. We are looking for more volunteers willing to take on the role of regional correspondent. To learn more email [thepost@bc.anglican.ca](mailto:thepost@bc.anglican.ca).



Phyllis Thompson

Angela Rush

We are pleased to welcome Angela Rush as the new advertising manager for the *Diocesan Post*. Angela sees her work managing advertising programs for multiple diocesan

papers across the country as a ministry, and is eager to serve in this way. She brings to her role a successful track record in advertising, marketing and customer service; with over 15 years experience as an advertising representative with several magazines. She has also organized and led numerous promotional and fundraising initiatives. Angela is a life-long Anglican and lives in Burlington, Ontario.

Angela has already begun work on developing an advertising strategy for the paper and has been in contact with a number of existing and potential external advertisers to develop 2017 campaigns for their organizations. Soon she will be reaching out to parishes to work with them in developing annual advertising plans as well.

For all advertising inquiries parishes are asked to contact Angela directly at email [thediocesanpost.ads@gmail.com](mailto:thediocesanpost.ads@gmail.com) or by phone 905.630.0390.



Angela Rush

I am excited about the long-term potential for the *Diocesan Post* to be a powerful voice for Anglicans across our diocese, empowering us to boldly live into the vision God has set before us—a church characterized by *Renewed Hearts, Renewed Spirits, Renewed People*.

**DIOCESAN POST**  
**WELCOMES**  
**LETTERS TO**  
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□ Wise and gracious beyond his years, Matthew Wright is...one of the most gifted spiritual leaders of the next generation of Christianity. □

- Cynthia Bourgeault



# Communications Check-in For Diocesan Council

## 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.*

### Asset Management Highlights

- The asset manager stressed the need to educate parishes of the Canon law requirement for all capital projects over \$20,000 to be approved by the asset management department of the synod. This is to ensure parishes benefit fully from the expertise available to them and that each project meets both the parish needs and fits within the long-term diocesan vision.
- Church of the Good Shepherd, South Pender Island, is in discussion with the local historical society and the synod regarding a five-year lease arrangement.
- St Mary the Virgin, Oak Bay, in consultation with the asset management department, has worked with the owners of the adjoining property to receive free upgrades to the portion of the property to be used

by the church-run preschool in exchange for removing easements against the property.

- The diocese is in the process of negotiating a new three-year lease agreement with the Fanny Bay Old Age Pensioners No. 127. The existing lease expires in 2017. As a registered charity, the diocese is required by Canada Revenue Agency (CRA) to charge market rates for rentals to non-charitable organizations. To comply, the diocese will be forced to increase the rental rates in the new agreement, which until now have been nominal.

### Communications Check-in

The communications officer, Catherine Pate, along with council member Ian Alexander, presented to council for its consideration the current vision promotion strategy and facilitated a process by which council members could offer input into the 2017 vision communications plan.

Some things council identified that Anglicans across the diocese (parishes and individuals) can do to help communicate and enliven the vision include:

- Present the Vision in small groups in your parish.
- Put the dragonfly logo on parish materials (bulletins, websites, projection screens etc.)
- Use the Vision as explicit structure or reference point for parish visioning.
- Explicitly link concrete parish activities to elements of the Vision.
- Work together at the regional level to find ways to act out the Vision and then share the stories with the rest of the diocese through the *Diocesan Post*, social media and the diocesan e-news.
- Use the parish AGM/Vestry to animate a discussion around the Vision i.e. what are we doing in our parish?
- Create a narrative budget tied to the Vision.
- Encourage clergy to write a three-week sermon series based on the areas of focus: *Faith in Action*, *Faith in Formation*, *Faith in Foundation*.

### Finance Committee Highlights

- In 2017, the Consolidated Trust Fund unitholders will be paid 3% annually based on the unit price at October 31, 2016 of \$13.62.
- The diocese continues to seek funding sources to cover a portion of the administration costs of the Refugee Sponsorship Program. Arrangements to make donations to support this work can be made through the synod office by emailing [finance@bc.anglican.ca](mailto:finance@bc.anglican.ca).
- The finance officer, Gail Gauthier, has developed and distributed to parish clergy an operations manual to assist treasurers, office administrators, envelope secretaries and wardens in their duties.
- Although savings have occurred in some areas, the finance committee is expecting a deficit of \$250,000 for 2017 and stressed the need to move forward with diocesan-wide fundraising because existing funds will be depleted within the next three years. A cash flow depletion projection is included in the 2017 budget.

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

A current membership list can be found at [bc.anglican.ca/ministries/diocesan-council](http://bc.anglican.ca/ministries/diocesan-council).

## New Ad Rates for *Diocesan Post*

by Catherine Pate

In order to begin to address some of the financial challenges faced by the paper, and as announced in the October-December 2016 editions, *Diocesan Post* has instituted new ad rates effective January. As part of this new policy, we have begun charging parishes a discounted rate to run display ads for their events. New ad rates and additional information are available on the diocesan website: [bc.anglican.ca/page/advertising](http://bc.anglican.ca/page/advertising)

I recognize that this new policy has financial implications for parishes and groups that will now have to make budget decisions when planning events. We have carefully considered this reality in taking these steps. I hope you will support the production of the *Diocesan Post* in this way and help secure its future, recognizing that there are very few options for generating revenue with a publication like this one.

I also hope that you will continue, as individuals, to support the annual *Anglican Journal* Appeal because a portion (approx \$9,000) of the funds raised through that appeal go towards offsetting some of the costs of our diocesan paper.

### Sustainability

We will be working on developing a long-term plan to sustain the paper into the future. This has become a critical issue, as costs associated with production (writing, editing, graphic design, printing, postage) have gone up dramatically and we are having to become creative in the ways we generate revenue to offset them (2017 costs are anticipated to exceed \$30,000).

If you have questions or concerns about any of this information please don't hesitate to contact me at [cpate@bc.anglican.ca](mailto:cpate@bc.anglican.ca) or toll free 1.800.582.8627.

### CONSIDERING GIFTS

by Joanna M. Weston

shall I offer words hanging like wisps of straw to warm the child?

should I give a scarf to warm the homeless parent?

fill an empty belly so the wanderer may sleep soundly?

or bring a dog to comfort loneliness?

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