



## School works towards potential Mt. Edwards solution

Catherine Pate

On February 5, the Minister Responsible for Housing, Rich Coleman announced that the provincial government has purchased the Mount Edwards Court property at 1002 Vancouver Street. The province plans to contract with the Victoria Cool Aid Society to operate a transitional housing facility on the site as soon as renovations are completed.

Plans include creating temporary housing for forty of some of the city's most vulnerable people, including those living with mental health and addictions issues. The site will operate in this way for one year while the province determines its future plans.

In addition to having onsite trained staff to support the residents, the province proposes having 24 hour security on the grounds and will work with the school and neighbourhood resi-

dents to ensure their concerns are addressed as plans move forward.

This plan is a significant departure from what Cool Aid had hoped to develop on the site of the former seniors' care home. The social service agency planned to raise enough money to purchase the Mount Edwards site and to build permanent housing for 101 homeless people.

The city of Victoria had offered \$1 million in funding towards the estimated \$3.5 million needed to acquire the property. Established in 1968, the Victoria Cool Aid Society provides supported affordable housing, meals, counselling, referrals and other services for the street-entrenched population.

Some of the strongest opposition to the original plan came from parents of children attending Christ Church Cathedral



Christ Church Cathedral School and Mt. Edwards are neighbours

Photo: Catherine Pate

School. In addition to their fears regarding the welfare of their children, should Cool Aid's plans come to fruition, they felt unheard by Cool Aid staff when they raised their concerns with the executive director. The school stands next door to the former Mount Edwards building at the corner of Vancouver St. and Rockland Ave.

"This is a very positive step forward. Someone was clearly listening to the concerns of the parents. It's a possibility for the school to continue to work and assist the homeless, and to work with Cool Aid. We are grateful to the city and the province for coming up with a solution that we think is doable," says School Board president Malcolm Read.

"The parents of our school are passionate about the school and are to be commended for their commitment to ensuring the school is there for future generations. It's been such a conflict for those involved in the school (parents and leaders) because

**See School  
page 2**

## One step at a time

### Bishop following a path of reconciliation

Bram Ryan

The Sacred Journey from Alert Bay to Victoria is underway and somewhere in the wilderness of lent and Vancouver Island, Bishop Logan, is averaging 30 silent kilometers a day. His vision quest started in repentance at the now-demolished site of the St. Michael's Indian Residential School in Alert Bay. With him was Alex Nelson, an elder of the Kwakwaka'wakw people from Kingcome village. Although Nelson now lives in Victoria, he spent seven years at the school as a child and was back there again with Bishop Logan at the start of this quest. "He's on a healing journey," he says. "To re-enter the land is to re-enter history."

By trying to figuratively turn back the clock, the bishop is chiseling away the barnacles of domination and presumption deposited over decades of toxic relations between first nations and settlers. In a trip layered with symbolism, the head of this branch of the Anglican Communion is seeking a rebirth. He is coming into the land again but this time without colonizing intent. His 470 kilometer path is one of humility; a pilgrimage in

search of a new beginning.

The road he is on - also known as highway 19 - will take him through the traditional lands of three people groups. Before the trip began Bishop Logan met chiefs and elders of each territory to ask permission to enter and start again. "This time I'm not coming with God on my back," he says. "I am seeking reconciliation because in the past we have failed - our Creator, First Nations people and ourselves."

As he hikes his own stations of the cross over 23 days, Bishop Logan will be tasting the always-bittersweet metaphors of Palm Sunday in Parksville. He will be on his knees to wash feet in North Saanich and will endure the desolation of an endlessly dark night at St. Barnabas in Victoria for an Easter vigil. He sees all of these as necessary steps toward the death of an old reality and the resurrection of something new. "I have



Photo: Catherine Pate

Bishop Logan along with Moraig and Wayne Stewart taking a training walk from Victoria to Sidney.

no doubt that when this sacred journey is over we will be a changed people," he asserts.

The Bishop invites those in the diocese to journey with him as he travels "gently on the land." He particularly encourages prayer, study of the issues and meditation. "I hope people will walk with me because this is a journey to the sacred place in each of us where we will discover anew our relationship with God."

Bram Ryan produces print, video, photographic and audio content for media outlets and international non-profit organizations.

## Implementing Our Vision

### Share your thoughts online

Staff

The future of the Diocese of British Columbia is promising, but the process of turning potential into a sustainable reality includes an online survey that will soon be open to all members of the Diocese, seeking input to help shape plans for achieving long-term financial stability.

It's a marked contrast from some of the difficult times the Diocese faced in earlier years, but those times are in the past, according to Bishop Logan McMenamie who says, "We have turned a major corner - we are no longer shutting down. The Anglican Church is very much alive and kicking here on these islands."

The Vision Fulfillment document that was enthusiastically endorsed at Synod last September articulates *10 Directions* that are a new way of thinking about, and acting upon the future. Now that it's been adopted, the challenge becomes how to move forward with implementation. Essentially, there were two options: wait until the Diocese somehow found the needed resources, or use existing assets to start the process, while developing a financial plan to secure the funds needed for long-term sus-

tainability.

"We believed strongly that we should not wait until a plan had been completed and the needed funds generated. As a Diocese, we have sufficient reserves in place to initiate and sustain Vision Implementation activities for the next three years, while a long-term financial plan is developed and launched," said Bishop Logan.

As a result, the Diocese has committed to spending \$1.5 million over the next three years on vision-related programs and projects that will enable both the Diocese and individual Parishes to undertake initiatives that are tangible and relevant to specific needs.

However, that's only a temporary solution. To develop a long-term, financial sustainability plan, Synod endorsed a *Resource Capacity Study* by an independent third party, to look at options and test the capacity and desire of the Diocese as a whole to live into a journey of fulfillment.

One option is for the Diocese, in partnership with parishes, to provide leadership, expertise

**See Study  
Page 2**



# Bishop Logan Writes

## *Beauty and Holiness: .....a Lenten Journey*

### Serendipity

A hidden beauty,  
If only you look,  
then you shall see.

The hidden gift, that you receive.  
A beautiful seed, hidden underneath,  
To one day grow into a beautiful tree  
Lost in the layers,  
Lost in time.  
The beauty you unintentionally find,  
The beauty that is yours to keep  
The beauty, unintended to seek,  
The beauty you shall receive..

She is..  
Serendipity  
*Hello Poetry The Tinkerer*

The Christian life is a pilgrimage. We are on a journey, a great journey of self-discovery. We take this journey with a sense of expectation and anticipation in what God will do in us and through us. We expect to be inspired. Each step is one of discovery and surprise.

We are now on the journey of Lent. For us, it is a journey where we are attentive as individuals, as parishes and as a diocese.

It is a time for us to check the map and see if we are

still on track or to discover if we have wandered off. It is a time for us to begin again, a time for us to have a second look. It is a time of self-examination and self-awareness. Have we taken this journey with a sense of freedom and serendipity or have we become stuck in the rules and regulations that do not allow the Spirit to move in and shape us? So many times, as Christians, we plan so well and we forget to allow room for God to break into our lives.

Historically, we as a church have a number of ways to examine the journey during this season of Lent. Dare I say, try something different this year? Explore and examine the side of you that is creative. Use your gift of imagination. Take a journey into places you would not normally go. Leave your normal behind, and experiment. Focus this Lent beyond asceticism and search for beauty that is present in God.

*'Beauty does not linger; it only visits. Yet beauty's visitation affects us and invites us into its rhythm; it calls us to feel, think and act beautifully in the world: to create and live a life that awakens the Beautiful. A life without delight is only half a life.'*

John O'Donahue

Once the Lenten journey is over we celebrate God's great serendipity, God's great surprise for all humanity. He is not dead. He has Risen! Who knew? May God bless you as you journey towards God's great surprise.

**Bishop Logan**

### *The Diocesan Prayer Cycle*

Your prayers are asked weekly for  
**Bishop Logan McMenamie**  
and the following parishes:

**March 6, Lent 4**

**St. David-by-the-Sea, Cordova Bay**

**St. Peter, Lakehill**

The Rev. Canon Bill Morrison, Interim-Priest-in-Charge

**March 13, Lent 5**

**Parish of Pender and Saturna Islands**

**St. Peter, North Pender**

**Church of the Good Shepherd, South Pender**

**St. Christopher, Saturna**

The Ven. Ellen Willingham, Priest-in-Charge

**March 20, Sunday of the Passion**

**St. Mary, Nanoose Bay**

The Rev. Sandra Hounsell-Drover, Interim Priest-in-Charge

**March 27, Easter Day**

**Christ Church Cathedral, Victoria**

The Very Rev. Ansley Tucker, Dean

The Rev. Canon Susanne House, Senior Priest Associate

The Rev. Ian Powell, Priest Associate

The Rev. Canon Nancy Ford, Deacon

**April 3, Easter 2**

**St. Michael and All Angels, Chemaino**

The Rev. Michael Wimmer, Incumbent

The Rev. Heather Cutten, Deacon

### **The Bishop's Calendar**

During the next few weeks Bishop Logan will be taking part in the following events:

**March**

- 1 Archdeacons Meeting**
- 3 Diocesan Council Meeting**
- 4 -26 Retreat & Sacred Journey**
- 22 Blessing of Oils Service, St. Paul, Nanaimo**
- 26 Easter Vigil, St. Barnabas, Victoria**
- 27 Christ Church Cathedral Victoria**

vey comes in. As part of their research, Waller & Associates need to know if individual members believe the Diocese can, or should even be considering a plan to secure the resources needed to carry on with implementing our vision.

Do you understand these Directions, as they relate to the needs of your Parish? Which ones do you see as priorities? Do we, as a Diocese, as Parishes and as individuals, have the will to consider all this? These are some of the questions that the survey seeks to answer.

If the will to continue implementing the Vision does exist, the study will also suggest how best to undertake this challenge together, in a way that honours what resources are required in parishes, and what resources are required in the Diocesan family in order for both the Parish and the Diocese to live into the Vision.

A further note about the sur-

vey is found in the ad on page 8 of the *Post*. Also watch for a link to the online survey on the Diocesan website [bc.anglican.ca] or in your parish bulletin.

### **School**

**from page 1**

they are compassionate people, but their role is to speak on behalf of the children and to sustain the school. It has been very difficult."

School representatives have been quick to say that they support the work of Cool Aid and recognize there is a serious housing crisis in this city, but feel that pitting the needs of one vulnerable population against the needs of another has been an unfair expectation. The school hopes that this announcement represents a positive step forward towards a workable solution for all parties involved.

*Catherine Pate is the Communications Officer for the Diocese.*

### **Personnel Notes**

#### *Appointments:*

**Nathan Lampard** as the Diocesan Registrar effective January 1. Nathan worships at Christ Church Cathedral and is a partner at the law firm of Cox Taylor.

**The Rev. Dr. Dawna Wall** as a Canon of the Chapter of Christ Church Cathedral effective Jan. 13.

#### *Resignation:*

**The Rev. Ken Gray** as Incumbent at Church of the Advent to take up the position of Rector and Dean of

St. Paul's Cathedral in Kamloops, effective April 1.

#### *Deaths:*

**Sheila McClelland** (spouse of the late Canon Horace McClelland) died recently.

**John Mills**, spouse of the Rev. Elaina Hyde-Mill (retired cleric of the Diocese), died January 16.

*Our condolences are extended to their families and friends.*

### **Study**

**from page 1**

and the resources needed to undertake a multi-year *Financial Stewardship Campaign*. While it's unknown what such a campaign might look like, Waller & Associates has been retained to test the ability of the Diocese to support significant elements of this option, and bring a report with recommendations to the next Synod.

That's where the online sur-



## **THE DIOCESAN POST**

Published by the Anglican Diocese of British Columbia 10 times a year from September to June as a section of the Anglican Journal.

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www.bc.anglican.ca/~diocesanpost

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

### **Subscriptions, Change of Address, Cancellations:**

Please advise your parish secretary or send your subscriptions, change of address or cancellation via writing to Diocesan Post c/o Anglican Journal, 80 Hayden Street, Toronto, ON, M4Y 3G2; or e-mail: circulation@national.anglican.ca. You can also make changes on line: visit www.anglicanjournal.com and click Subscription Centre. The Anglican Journal and the Diocesan Post are sent to members of a parish who pay for it through their

contributions to the National Church. Others: \$15.00 per year.

### **Submissions:**

News, letters and other articles are welcome. Please limit articles to 600 words and letters to 200 words. Submissions must include name and contact information of the author. Pictures must be at least 6" X 4" with 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.

### **Submission Deadlines:**

January issue - December 1  
February issue - January 1  
March issue - February 1  
April issue - March 1  
May issue - April 1  
June issue - May 1  
September issue - August 1  
October issue - September 1  
November issue - October 1  
December issue - November 1

**All material is subject to editing.**

**Volume 50, No 3**

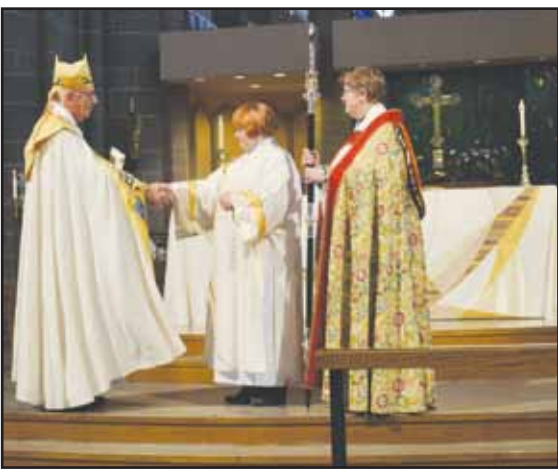


Photo: Catherine Allen



Photo: L. McMenamie

**Two new Canons**

On December 27 Bishop Logan surprised the Rev. Nancy Ford by making her a Canon of the Diocese. This is an honorary title given in thanksgiving for her ongoing work in the Diocese as Director of Deacons and as Deacon to the City.

On January 10 while visiting the Parish of St. Michael and All Angels, Royal Oak, Bishop Logan announced to the congregation that he had appointed their rector, the Rev. Dr. Dawna Wall, a Canon of the Chapter of Christ Church Cathedral. This is a working title with the Canon having responsibilities toward the functioning of the Cathedral.



Photo: Submitted

**New member of Benedictine Community**

The Benedictine Community of St. Aidan welcomed Father Jack Rose who made Perpetual Vows at Christ Church Cathedral on January 21. Vowed members of the community L-R: Bishop Logan McMenamie, Sister Marcia McMenamie, Father Jack Rose, Brother Gene Sederstrom, Prior Martin Brokenleg, Brother Paul Gendron, and Sister Pat Gerrand.

The Benedictine Community of St. Aidan is a "New Monastic Order" following the Rule of Saint Benedict. Members live in their own homes, keep their jobs, and stay in family relationships. More information about the community can be found on the website at [www.osncn.net](http://www.osncn.net)

# Refugee News

## 'There's No Place Like Home' - fundraiser for Refugees

*Jennifer Handle*

In September 2015 Canadians were galvanized, in a way that they hadn't been since the Kosovo crisis of the 1990s, by the photograph of Alan Kurdi's lifeless body washed up on a beach in Turkey and the ongoing tragic loss of life in the eastern Mediterranean, as Syrians (and others) took increasingly desperate measures to flee the ravages of civil war.

Within days, refugee sponsorship groups were forming across the country, and by early January 2016, in this Diocese alone, there were approximately 75-80 active constituent groups all committed to providing hope, a home, and a future for Syrian refugee families.

And while much of the fundraising has and continues to happen at the parish level, six Anglican parishes in the Tolmie Region have joined together to host one very large civic fundraising event on Tuesday, March 29, 7.00 – 9.00 pm at the Inn at Laurel Point.

Spearheaded by St. George's Parish in Cadboro Bay, "There's No Place Like Home" will showcase the creativity of 100 plus artists and artisans from Greater Victoria who are creating unique and original birdhouses to be auctioned off during the course of the evening.

Ginny Glover, fundraising chair for St. George's Refugee Sponsorship Steering Committee, is the energy behind this project. In addition to coordinating the appeal to Greater Victoria artists, sculptors, and inspired individuals to support the initiative, she and a volunteer team made up of parishioners and neighbours have built and distributed 100 birdhouses for the artists to decorate and paint.

Ginny writes: "The response from the artistic community has been amazing. We have birdhouses being created by over 100 local artists such as Marion Evamy, Deryk Houston, Sylvia Bews-Wright, and Helen Stewart,

as well as sculptors Fred Dobbs and Scott Gilles. Others are being contributed by Garden City Pottery, art students at Glenlyon Norfolk School, senior art students at St. Michael's University School and Visual Arts students from Camosun College. We are hugely grateful for this enthusiastic offering of time and talent."

"There's No Place Like Home" will include a live auction with Roshan Vickery, a silent auction, light refreshments, cash bar, and more surprises! The Tom Vickery Trio featuring Tom Vickery (piano), Rob Johnson (bass) and Kelby MacNayr (drums) will provide live music.

In addition to St. George's, the participating parishes include Christ Church Cathedral, St. John the Divine, St. Dustan, Gordon Head, St. Barnabas and St. Mary the Virgin, Oak Bay.

St. George's acknowledges, with thanks, the Rev. Ian Powell, GM of the Inn at Laurel Point, for his support.

## Faiths and Cultures work together

*Elizabeth Stokes*

Trinity Church is a hub of activity on Wednesday evenings as the Port Alberni Refugee Sponsorship Committee (PARSC-BVOR) prepares for the arrival of a Syrian family: Mum, Dad, and five boys under the age of twelve. The committee has drawn people together from several churches and the community, including a Muslim family whose son has promised to be 'best friend' to the eldest boy.

In December 2015 Alberni's Sikh community, known for their tradition of hospitality at the temple, offered to host a fund-raising dinner of traditional East Indian cuisine. The City provided a spacious venue and the 200 tickets sold out quickly. The event was a success financially and was also a

chance for the community to learn more about the state of refugees in Canada and immigrants living in Port Alberni.

The evening began with a traditional welcome by Tseshaht Band member Luke George and a speech by Mayor Mike Ruttan. When everyone had eaten their fill of the delicious vegetarian food, washed down with hot tea, Palo Sall, a member of the Guru Nanak Sikh Society, spoke of the history of the East Indian community in the area, dating back to the 1890s. Sall also said it is important to help those in need. "On a humanitarian basis, we want to help anyone who needs help. To us it doesn't matter who they are, whether they are Christian or Muslim, it doesn't make a difference."

Dr. Mo Umran, of Syrian descent, said he believes refugees would be grateful to be given a chance to build a life in Port Alberni. Although a small town, Port Alberni is a melting pot of people practicing many different faiths and traditions.

Almost \$7000 was raised at the dinner and donations of money and household goods have continued to pour in. A spacious, temporary rental house is being prepared and furnished. As PARSC spokesperson Leslie Wright put it, "We may look crusty and redneck on the surface, but really Port Alberni is very compassionate, very caring. It truly is a city with a heart, a little city with a great, big thumping heart."

*Elizabeth Stokes is a member of Trinity Church, Port Alberni.*



**CHRIST CHURCH CATHEDRAL**  
CHRIST CONNECTING COMMUNITY

### HOLY WEEK AND EASTER SERVICES

<b>PALM SUNDAY (MARCH 20)</b>	<b>9:15 am</b>
Procession of Palms & Eucharist	<b>11:00 am</b>
<b>MAUNDY THURSDAY (MARCH 24)</b>	<b>7:30 pm</b>
Solemn High Mass & Stripping of the Altar	
<b>GOOD FRIDAY (MARCH 25)</b>	<b>9:00 am</b>
Procession of the Cross through the City	<b>12:00 pm</b>
<b>MOZART'S REQUIEM</b>	<b>7:30 pm</b>
With the Cathedral Choir, Members of the Vancouver Symphony & Soloists	
Directed by Michael Gormley	
<b>HOLY SATURDAY (MARCH 26)</b>	<b>8:00 pm</b>
The Great Vigil of Easter with Baptisms, Confirmations & Reaffirmations	
<b>EASTER SUNDAY (MARCH 27)</b>	<b>8:00 am</b>
Holy Eucharist	<b>9:15 am</b>
Contemporary Holy Eucharist	<b>11:00 am</b>
Choral Holy Eucharist	<b>11:00 am</b>
Choral Evensong	<b>4:30 pm</b>

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# A Reflection

## That Friday

As clearly as I can, I want to try to express why the day on which Jesus died is so significant. I won't try to explain its meaning because no one can.

There are areas of life that none of us wish to think about, and that we hope we will never have to experience. That is not cowardice. That is being human. Every day all around us there is endless suffering, most of which we are unaware, and it is only right that we should be largely unaware of it, because if we knew of it all we wouldn't be able to bear it.

We live at a time when the full reality of the death of Jesus of Nazareth has been largely forgotten. The image of Jesus on the cross remains. The question is why is it so mysteriously powerful?

First we need to remind ourselves that we are speaking of an event as real as those things we see and read about every

day in such places as the devastated streets of Aleppo, the shrieks of burning children in Nigeria, or the daily slaughter in the southern Sudan.

The power of the crucifixion of Jesus is that it reveals all the elements of suffering and loss that can be encountered in our human experience. But it will do this for us only if we are aware of the full extent of what took place.

Any description will fall short of the reality, if only because we can never know the full extent of another person's suffering, and Jesus' psychic pain began long before the unimaginable agony of his physical pain.

First there was the deep pain of rejection. There was the intense frustration of being utterly misunderstood even by those nearest to him. There was the bitter experience of being betrayed by a trusted friend, then being denied by an even closer friend. There were the

hurts of cruel and derisive public questioning. There was frequent contemptuous dismissal. Near the end of his life there was absolute solitude and abandonment. There was pain and humiliation, and finally there was a brutal and lingering death.

But, we could say, there have been innumerable betrayals and agonizing deaths. So what is significant about this particular death, and why, springtime after springtime, do millions of people around the planet respond to it in word and music and every kind of art?

I suggest that when we look at the cross of Christ we see two mysterious truths about ourselves. On the one hand we look into the chilling darkness of that part of our nature that perpetuates the hurts, the betrayals, the

rejections, the deceits and the cruelties that are so much a part of human experience. At its simplest, this is what human beings are capable of doing to other human beings. Sometimes individually, sometimes corporately, sometimes intentionally, sometimes unintentionally, we all reject, betray, and deceive; we all speak and act cruelly; we all inflict pain and some of us even destroy and kill.

But now look at the person who hangs on the cross. We see a human being who can feel pain as we do, who no more wants to die at thirty years of age than we do. But if we could have stood close to this human being in the first agonizing moments of his crucifixion we would have heard something so sublime that it has come down through time like an



**Herbert O'Driscoll**

incomparably beautiful chord of music. We would have heard Jesus pray that those who were killing him might be forgiven.

At that moment we would have realized that we were in the presence of a human nature so magnificent that it radiates the mystery we gropingly call divine.

It seems to me that what this is telling us that there is in our human nature both a heart of darkness and a shining glory. I think when we realize this about ourselves we realize how the day we call Good Friday can be a gift to all of us.

## To the Editor

### The Recent Decision of the Primates

While the Primates of the Anglican Church have reprimanded the American Episcopal Church, they have expressed sincere and appropriate compassion for the LGBTQ community. But three groups have gone unmentioned, each of them affected by this reprimand.

The first are the African victims, already suffering from punitive laws against the LGBTQ community. In agreeing to reprimand the American Episcopal Church, the Primates have in effect confirmed African religious and secular leaders in their moral condemnation and punishment of LGBTQ people.

Second are our American Episcopal neighbours. During a dark period in their history, facing a pivotal election, their leaders are reprimanded by the international communion that should be supporting and upholding them.

Finally, right here in Canada, among us folks in the pews, are those silent members of the heterosexual community who have been deeply wounded

through unwitting marriage with a member of the gay community. This group includes both the affected spouse and the children.

Our Canadian Anglican Church is complicit in both the marriages and in the silencing. Understandably, gay people also want to join a partner in a recognized unit, a family, within our larger social structures. However, as a result of the stigma that churches continue to place on gay unions, marriage within our church is still not permitted to them. Union with a heterosexual person is one option, especially for persons who have not yet understood their God-given nature.

The contradictory acceptance of gay persons but not their union with another gay person results in a systemic culture of shame and deception.

Not systemic? How many homo-heterosexual marriage unions, some even among our clergy, have been recognized as such? How often do we hold the unfortunate partners in such a marriage in our

care? How often have such tragedies even been admitted? This is more than hypocrisy; it is systemic denial and silencing.

**Marilyn Mahan**

#### I WISH I UNDERSTOOD

the first acquiescence was  
conception  
from there it was all down  
hill  
one obedience after  
another  
until it became habit  
listening  
acting on the listening

if obedience was difficult  
you made it look  
easy .. from stepping  
out of omnipotence  
to jumping into childhood

but - was it acquired habit?  
part of your nature?  
or always an agony  
of tears argument sweat?  
I'd like to know -  
was it always tough  
for you

**Joanna M. Weston**

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email: [admin@stjohnthedivine.bc.ca](mailto:admin@stjohnthedivine.bc.ca)

#### **Palm Sunday, March 20**

8:00 am Holy Communion

10:00 am Passion Sunday with Liturgy of the Palms

#### **Monday, March 21**

7:00 pm Eucharist with prayers of penitence

#### **Tuesday, March 22**

7:00 pm Eucharist with prayers for healing

#### **Wednesday, March 23**

7:45 am Holy Communion followed by Breakfast

7:00 pm A service of reflection and prayer for Holy Week

#### **Maundy Thursday, March 24**

12:10 pm Meditative Eucharist

6:00 pm Parish Potluck Supper

7:30 pm Eucharist for Maundy Thursday, with washing of feet and stripping of the Altars. Followed by a short time of silent vigil.

#### **Good Friday, March 25**

10:00 am Good Friday Family Service

12 Noon - 2:00 pm Silence and Meditations

2:00 pm The Liturgy of Good Friday

with singing of the Passion according to John

#### **Holy Saturday, March 26**

8:00 pm Vigil and celebration of light,

lighting of the Easter Fire (until 9:30 pm)

#### **Easter Day, March 27**

8:00 am Holy Communion

10:00 am Festival Eucharist

# Meet Gail Gauthier.....Diocesan Financial Officer.

*Gail Gauthier began working in the Synod Office as the Diocesan Financial Officer on October 19, 2015.*

*On February 2, she sat down with the Editor of the Post for the following interview.*

## **The Post: Tell us about your background.**

**Gauthier:** I am a true Victorian having been born and raised here in Victoria. Following high school, I took part in the accounting program at Camosun College. In 1991 I was certified as a general accountant (CGA) and later a Chartered Professional Accountant (CPA).

I worked as a student and accountant for the past 25 years in public practice with the last 15 years being with Maycock & Co. and was a partner there for the past several years. I have also worked in industry as an assistant controller with a multi-diverse company that handled accounts from seniors housing to marina and aquaculture businesses.

I have been married to Darren for over 23 years and we enjoy our home with its lovely gardens. For relaxation, I spend a lot of my time outdoors in my garden. It is such a beauti-

ful place here on the west coast and I try to get out and enjoy it as much as possible. I have an extensive garden and I like just getting out in it.

My husband and I very much believe in social justice causes and so we are sponsoring a child overseas, and donate to such causes as the Red Cross, Amnesty International and other groups that are helping to bring justice where needed. These are very real issues for me and I see this as an important background to my work here in the Diocese.

## **The Post: What do you see as your job as the Financial Officer of the Diocese?**

**Gauthier:** I was hired to improve the financial and reporting requirements of the Diocese through the greater use of technology and new methods of reporting.

On a day-to-day basis I am to be a resource for parishes regarding financial matters. I want to make it easier for parish volunteers such as treasurers to deal with record keeping, requirements for tax reporting, dealing with the Canadian Revenue Authority (CRA), etc. and to help them with their 'Charity Returns.' For example we are



**Gail Gauthier - Diocesan Financial Officer**

getting lots of questions about funding the refugee work that is happening in many of our parishes – how to comply with the federal 'Charity' rules.

I am hoping to be able to prepare a lot more information in a resource base for volunteers to empower them to do their work. This could include the refugee work that I just mentioned; providing treasurers with guidelines on how to account for such unusual circumstances that occur at times like this. I realize they are volunteers and should not have to be frustrated by the process. They are giving their time and that should be a rewarding circumstance.

One of my goals for this year is to set out and conduct a number of workshops on parish accounting for treasurers, and to put a face to the Diocesan financial work.

I also work with the Investment and the Finance committees of the Diocese to discuss the performance of the Diocesan Investment Portfolio and help the committees oversee the investments in the Consolidated Trust Fund. This fund is a fully managed one that is administered by our financial broker who reports to us on a monthly basis as to what is happening with it.

I also look after the finances of a number of Diocesan related societies and groups such as the Provincial House of Bishops, who do not have sufficient accounting oversight with taxes and accounting issues.

In some ways the work in this office is like a public practice – the parishes are like clients and I help them deal with all kinds of accounting things and deal with questions that keep popping up from different areas.

## **The Post: What do you see for the future of the Diocese financially? Will it be broke in five years or on a sound financial footing?**

**Gauthier:** Unfortunately we are still dealing with an operating deficit. I will be doing an analysis of costs over the next year to see if we can't improve

circumstance in order to reduce this deficit.

Depending on how the Diocesan Vision plan unfolds, it will also change our finances. I will be working with the Executive Officer and Rob Waller on the investigative stage. Once we receive the final report of the feasibility of the fund raising at the Synod in April, it will be very interesting to see how matters financially will unfold. If successful it will open up a whole new world of programs and everything else that is expected to depend on new funding.

In another area, I hope that when the Diocesan Website is redesigned I will be able to have different accounting items that parishes will be able to access. It will be a financial resource library that will provide them help to do their work. Chances are that if one parish asks a question, there will be a number of others with the same question and they should be able to find the common answer in the online resource library.

What I find interesting and exciting here in the Synod Office and Diocese is that Bishop Logan has a real Diocesan Vision that is going forward. It is a great time to be in the Synod Office and contributing to the financial wellbeing of the Diocese.

## **The Post: We wish you well in your work.**

## **A new composition for St. Barnabas**

*Contributed*

The composition of a new piece of music for the Mass is a momentous occasion. Throughout history, the church has sung the glories of God through the ancient words which resonate throughout time.

Maria Eduarda Mendes Martins, a parishioner at St. Barnabas caught a vision to compose a new setting for the Mass in honour of the parish's 125th anniversary. In her own words: "Back in May of 2015, myself and a number of other composers were involved with a Contemporary Music concert for vocal quartet, here in Victoria. I remember that I wrote a Sanctus/Benedictus movement for that occasion. Because of that, I had a number of friends and performers, afterwards, asking me when I was going to write a whole Mass. Although I felt really excited about the project, I didn't know for sure when it was going to happen. A few weeks later, when Fr. Travis O' Brian asked me if I would like to write a Mass for St. Barnabas Church. I accepted the project immediately, and with much joy. Initially, the Mass to St. Barnabas was



**Maria Eduarda Mendes Martins**

meant to be an eventful work, to coincide with the 125th birthday of St. Barnabas parish, but because of the introspective character that the music had since the very first measures I wrote Fr. Travis and I figured that the Mass would properly suit the Lent season.

Technically, my idea for this particular Mass was to relate the physical vibrations inherent to each sound and every piece of music we hear, and to the emotional content of the texts from the ordinary mass. The Mass feels more peaceful as it approaches the phrase "Dona nobis pacem" of the last text: Agnus Dei.

The choir is rehearsing the work during January and February, and hopefully we will be able to provide the community with a reflective moment on the first two Sundays of March."

Fr. Travis O' Brian, Rector of St. Barnabas' Parish shares Maria's excitement: "Maria and I have met a couple of times to plan and discuss her composition of a mass setting in celebration of St Barnabas' 125 years of Parish life and ministry in Victoria. It is a real joy working with Maria. Her enthusiasm is infectious. She speaks about the music taking shape in her head and on paper with a mixture of both excitement and reverence that is inspiring. I know the music will be challenging, introspective, and finally uplifting: a perfect mood as we begin to anticipate the drama of Holy Week."

The Mass will premiere on the 4th and 5th Sundays of Lent.



## **EASTER WITH THE TWO SAINTS MINISTRY**

**St. David-by-the-Sea, 5182 Cordova Bay Road  
St. Peter Lakehill, 3939 St. Peter's Road**

### **MESSY CHURCH CAMP**

for children in grades K - 5

March 14 - 18,

9.00 am - 12:30 pm

at St. Peter's Church

Cost: \$40

Theme: "Easter – a New Beginning"

for registration and more information see our website.

### **Maundy Thursday, March 24**

Service of Holy Eucharist and Stripping of the Altar

7.00 pm at St. Peter's

### **Good Friday, March 25**

Good Friday Service

10.00 am at St. David's

The Stations of the Cross

4.00 pm at St. Peter's

### **Holy Saturday, March 26**

Prayer Vigil 9.00 am – 3.00 pm

St. Peter's Church will be open for quiet private prayer and meditation.

### **Easter Day, March 27**

Holy Eucharist

9.30 am at St. David's

11.00 am at St. Peter's

For more information please visit our websites:  
[www.stdavidbythesea.ca](http://www.stdavidbythesea.ca) or [www.stpeter victoria.wordpress.com](http://www.stpeter victoria.wordpress.com)

# Spend Lent with John

## A daily Lenten devotion intended for individuals, couples and groups.

Commentaries by students and staff at Trinity College, Toronto, with thanks.  
Provided with the complements of the Rev. Hollis Hiscock, Editor of the *Niagara Anglican*

### What to do ...

1. Read the daily passage from your own Bible, download a Bible app or view free Bibles on [www.biblegateway.com](http://www.biblegateway.com)
2. Read the commentary about the gospel reading.
3. Reflect on any questions, and ask how the readings apply to your life.

**Sundays:** There are no readings for Sundays, which traditionally are not part of Lent. You can follow the Bible readings at Church or catch up on any meditations you missed during the week.  
This Lenten special is available for download on your favourite device from [niagaraanglican.ca/newspaper](http://niagaraanglican.ca/newspaper)  
We hope your life and the lives of others will be blessed through this experience.

## Part 2: March 4 to Holy Saturday (The day before Easter Sunday)

### Friday, March 4: John 10:22-42

#### The Rev. Canon Susan Wilson, Rector, All Saints' Erin

Have you ever tried to persuade someone by citing facts and using reason? If they are open to the possibility of what you are suggesting, then they might be open to your argument. However, if they are determined to stick to their views, they may well be unable to accept your reasoned debate.

Jesus seems to run into this situation over and over again. The religious elite and temple authorities are unable to see who Jesus is. Jesus tries to explain himself using the Hebrew Scriptures. He has shown them signs. He has taught using parables. But this Jesus, who claims to be the Messiah, does not fit the image and view of the Anointed One that the religious authorities had in their minds. Despite what was right before their eyes, many could not see and many could not believe.

What images of Jesus challenge you the most? What images of Jesus are easiest to hold onto? Which are the most difficult? Are there any images of Jesus that you need to let go of?

### Saturday, March 5: John 11:1-37

#### Matt Koovisk, Master of Theology Student

Part of the funeral rite includes a part of this passage: "I am the resurrection and the life, saith the Lord." In the midst of a funeral, we're in our own places of sorrow, of grief, of thinking about the loss that we have just suffered. All of that is "meet and right so to do."

As we see, even Jesus mourns the loss of his friend Lazarus.

Our belief as Christians that we have everlasting life through the death and resurrection of Jesus Christ does not mean we should keep that stiff upper lip and not grieve death when it touches our lives.

Grief is a normal part of the human experience, and should not be ignored.

When has death touched you? What was that like? What do you think when you hear these words – I am the resurrection and the life - what do they say about the work of God in our lives?

### Monday, March 7: John 11:38-57

#### Matthew Kieswetter, Master of Divinity Student

"The hour is coming when the dead will leave their graves at the sound of his voice" (5:28).

These words from earlier on come true in this, the last of the seven "signs" in the Fourth Gospel. Indeed, the miracles in John act as signs, pointing to Jesus and his unique identity.

Look, though, at the manipulative though unconsciously prophetic words of Caiaphas (11:49), or to the description of Jesus crying in a loud voice for Lazarus to come out of the tomb. The same Greek word for "cry out" will come up again and again in the Passion narrative, though at that point, as a description of the shouts of the frenzied crowd.

The raising of Lazarus is a turning point in John's Gospel, and stands as a sign itself, of how our faith can take us to that precarious borderline where we must choose between life and death.

### Tuesday, March 8: John 12:1-19

#### Matthew Bowman, Student Co-Head, Faculty of Divinity

"You always have the poor with you, but you do not always have me."

In today's reading, Jesus' words are confusing. Mary has just taken a pound of nard worth a significant sum of money and used it to anoint Jesus' feet. Instead of scolding her for wasting money (as Judas wishes Jesus would do), Jesus instead accepts her act of adoration. The house was filled with the fragrance of the burial perfume – what I imagine to be a pleasant fragrance that enhanced their fellowship late into the evening.

We ought to be cautious in interpreting Jesus' words. His comments about the poor are more in reaction to Judas' scheming ways than commentary about the place of the poor in society.

Jesus readily accepts Mary's offering knowing that it will infuse their fellowship with beauty (even if the money could have been "better" spent elsewhere). Where do you experience offerings of beauty in your own life?

### Wednesday, March 9: John 12:20-50

#### Matt Koovisk, Master of Theology Student

Jesus is told that people want to see him.

In his response to this, he starts talking about how "if anyone serves me, he /she must follow me..." It's easy to think that this doesn't make any sense – remember: Jesus isn't concerned with earthly things, but heavenly things. He points the way to God, and in his death reconciles us to Him. What IS he saying?

Jesus is saying that he wants more than empty words. He wants your heart. He wants to replace that heart of stone (that is so easy to have) with a heart of flesh – a heart that is open to the working of the Holy Spirit.

As you read this passage again, look at it through the eyes of Jesus wanting more of his disciples and those who want to follow him. How does this change your view of how you follow Jesus?

### Thursday, March 10: John 13:1-17

#### Jody Balint, Master of Divinity Student

In the story of Jesus washing the feet of his disciples, we learn what it means to be humble.

In the time of Jesus, the washing of a guest's feet was left to the lowest of servants. It was not a respected job or one that anyone asked to do.

Nevertheless, here was Christ finishing the Passover meal, preparing for his death, getting on his hands and knees to wash the feet of his disciples.

It is a demonstration of a person who is unpretentious, obedient and humble. Christ lets his apostles know that just because they have spent time with him, and just because they are privy to the mysteries of his life, they are no better than anyone else. He wanted them and all of us to realize that a leader or messenger of God is someone who is humble and willing to get down on their knees and do the dirty work.

A messenger of God is someone who serves the people, not someone who is served by the people.

### Friday, March 11: John 13:18-38

#### Georgiana Stewart, Master of Divinity Student

Peter is one of my favourite characters in the entire Bible. Headstrong and impulsive, with a mouth that often gets ahead of his brain, he is almost excruciatingly human. Yet he is the rock upon which Christ will build the church.

Sometimes I find this comforting. It's good to know that even with my myriad flaws, God is powerful enough to do good through me. In the context of this passage, however, I find it absolutely terrifying, because what I hear from God in the well-known new commandment is that my flaws do not let me off the hook.

There are certainly times when we Christians have been more easily identified by the ill will, or malice or even hatred that we bear towards each other than by anything resembling love.

Love is hard work! But love is also transformative, and if we allow ourselves to know the depth of God's love for us, warts and all, we stand a chance of bringing some of that love to each other.

### Saturday, March 12: John 14:1-14

#### Mary-Cate Garden, Master of Divinity Student

This reading finds the disciples in unsettling times. Jesus has not only told them he is going away, he has revealed that one of their own will betray him. It is little wonder that their hearts were troubled [14:1]

Into this Jesus offers the disciples a promise that where he goes so will they [14:3]. And he promises them something more; Jesus offers them a place, a place to abide. He offers them a home in his Father's house [14:7]. This is a powerful promise. Home can be a refuge, a sanctuary and it can be respite. Yet despite this assurance,

the disciples remain uncertain.

Lent is a time when we come face to face with our faith, our own questions, perhaps our own faltering. It can be a time when, even in the face of a promise from Jesus himself, like Thomas we worry that we cannot see the way or like Philip we ask, "Show us." May God grant that we, like Jesus' first disciples, remember that we too share always in the promise of home.

### Monday, March 14: John 14:15-31

#### Christopher Samsom, Master of Divinity Student

Jesus is here preparing his disciples for the time after his ascension into heaven.

How very convenient for us disciples who are here now while he is in heaven that these words have been handed down to us.

So what are the basic things we need to know for now? We need to know that we are called to obedience to the commandments of Christ.

We need to know that the Holy Spirit has been left with us that we may not be abandoned but helped.

We need to know that the "prince of this world" is coming, but to have hope knowing that he has no hold on Jesus.

But the beginning and end of our obedience, of our life of the Spirit, of our joy in Jesus's departure from us and our hope in the presence of the princes of this world is our love of Jesus.

We are called to love him.

### Tuesday, March 15: John 15:1-27

#### Georgiana Stewart, Master of Divinity Student

Chosen by God. Fruit of the vine. That must make me pretty special. I'm in no danger of being thrown onto the fire like those withered branches over there. And I get to ask the divine vending machine for whatever I want, and it'll be right there. Right?

Well, not quite. For starters, God the vine grower doesn't just get rid of barren branches. Branches that do bear fruit get pruned, so that they will bear more fruit and thereby glorify God, and sometimes being pruned means being cut right back to the roots. Then there's that annoying little conditional – we can only get whatever we wish, if we are abiding in God and have God's words abiding in us.

I'm thinking that if I ever get to that point, I probably won't be asking to win the lottery, or even for a sick friend's recovery. I hope that instead I will be able to ask for strength to bear pruning and courage to love, so that my joy may be truly complete.

### Wednesday, March 16: John 16:1-33

#### The Rev. Andrea Budgey, Humphrys Chaplain

"A little while, and you will no longer see me, and again a little while, and you will see me" – so many difficult leave-takings include reassurances like this. And while the author of the Fourth Gospel is writing for a community living in the full light of Easter, he captures the numb confusion of the disciples and the profound empathy of Jesus very poignantly.

John shows Jesus confident in his identity and in his glorification by the Father, but the disciples are as anxious and uncertain as in any other gospel. It is into their incomprehension that Jesus speaks the promise of the Holy Spirit – Paraclete, Advocate, Comforter, Proclaimer – who will come from the Father and be the presence of the risen Jesus in the world, indwelling the hearts of his followers.

They have known Jesus as a human person bound by space and time, but now he bids them to trust in his transcendence, and to have faith that their own understanding will continue to deepen and grow.

### Thursday, March 17: John 17:1-26

#### Matthew Kieswetter, Master of Divinity Student

This chapter was particularly significant for Bede Griffiths, a Benedictine monk and priest, who spent much of his life in India. Late in his life the message of this discourse

seemed to penetrate deeper into Griffiths' very being. He felt and understood how the Holy Spirit brings us into the very life of the Trinity, into the love between the Father and the Son.

This epiphany was the culmination, for Griffiths, of his life characterized by loving openness to the spiritual traditions of India, especially the concept of advaita, the philosophy of non-duality found in the Upanishads.

The great truths found in these long and dense discourses in John will not become more real for us by trying to slug our way through them, forcing out meaning. Instead, like Griffiths, one day we might find ourselves graced with an experience that somehow hits home the reality of our fellowship with the Trinity, that communion of self-giving love.

**Friday, March 18: John 18:1-27**

**Mary-Cate Garden, Master of Divinity Student**

"And at that moment the cock crowed" [18:27].

Today we hear about that evening in the garden where Jesus had gone with his disciples, where Judas betrays him and where, in the midst of confusion and fear, Jesus is taken away from his followers. The prophecy is being fulfilled.

On the one hand we see a Divine plan playing out: Jesus accepting, believing, following.

On the other, we see the very human story of Peter. Peter who earlier has told Jesus that he "will lay down my life for you, Lord" [13:37]. Peter, who so much wants to meet Jesus' expectations. Yet it is Peter who in the moment denies Christ. "And... the cock crowed."

So much of this is echoed in our own lives. As we strive to follow, to believe and to accept, to present our best selves to God we sometimes find ourselves failing to live up to expectations. But who is it who is setting these expectations? God or us?

As we undertake our Lenten journeys may we be granted the wisdom to know that it is enough to believe, to accept and to follow. And, in that, we present our best selves to God.

**Saturday, March 19: John 18:28-40**

**The Rev. Andrea Budgey, Humphrys Chaplain**

"Do you ask this on your own, or did others tell you about me?"

Jesus' question to Pilate can be read with a condescending, almost sarcastic, tone, as though the perfectly controlled Jesus of John's passion drama were toying intellectually with the man who had the earthly power to sentence him to death.

This dialogue of Jesus and Pilate raises an interesting question about their encounter – in what language would it have happened?

Pilate almost certainly spoke Greek (not Latin) as his primary language, and it's unlikely that he would have lowered himself to learn Aramaic, the everyday language of the Jews of Palestine.

Jesus, in all probability, spoke Aramaic, but did he also speak some Greek?

Was there, perhaps, an interpreter, not mentioned?

The question is impossible to answer, but what is certain is that while Pilate and Jesus might have been using the same words, the language of empire and the language of love are very far apart, and it's important to be aware of which we are speaking.

**Monday in Holy Week, March 21: John 19:1-27**

**The Rev. Andrew Nussey, M.Div (Hons), Th.M Student**

Love and hatred are not opposites, for in hatred we simply redirect our affections from one thing to another. The opposite of love is rooted in fear. Saint John the Evangelist says elsewhere, "There is no fear in love, but perfect love casts out fear." (1 John 4. 18). Rather than turn toward love, we often deal with fear by seeking to kill it. A "mob mentality" adds credibility to our hatred of "the other." We love the hatred of the mob because it gives us an illusion of security, of belonging. We who hate are united in a common cause - I am loved because the other is murdered.

Real love, however, is in our Lord's commendation of His mother and "the disciple whom he loved" to one another. There is no fear here, only acceptance - Jesus' acceptance of His situation, and the others' acceptance of one another.

In what areas of our lives have we succumbed to the devils of fear, hatred, and death? Where does fear need to be cast out by love?

**Tuesday in Holy Week, March 22: John 19:28-42**

**Billie Anne Robinson, ThD candidate**

The horror of the Crucifixion remains vivid two thousand years after the fact.

The disciples thought this was the end of all that Jesus stood for and preached.

When Jesus said "It is finished", they believed it was

his ministry that ended. Thus Joseph of Arimathea's and Nicodemus' courage is exemplary. At that time, in that place, they took risks beyond any other disciple - they endangered their personal and financial security to give Jesus an appropriate burial.

They were not part of the "Jesus Crowd," not vocal or active in his ministry. In fact, they were hesitant and unsure believers, remaining in the shadows of his teaching, both literally and figuratively.

Nevertheless they braved the potential wrath of the overlord Roman government and dug deeply into their own pockets to complete the Jewish death rituals for Jesus, a man they respected. They had no expectations beyond their personal feelings of obligation.

From their uncertain faith came strength and resolve.

**Wednesday in Holy Week, March 23: John 20:1-18**

**Matthew Bowman, Student Co-Head, Faculty of Divinity**

Imagine the surprise of the disciples arriving at the tomb to find its stone rolled away and the grave clothes lying there.

Immediately upon seeing this we're told Simon Peter and the disciple Jesus loved (perhaps his brother James) believed that Jesus had risen from the dead, just as he promised he would.

Yet, they react rather strangely to this most amazing news – they don't run into the streets proclaiming the resurrection, instead they return home - an odd place to go when one has just seen the tomb empty!

It is only when Mary Magdalene has seen the risen Christ that any sense of excitement appears in the narrative. It is only when one of the group has experienced a tangible sign of Jesus' resurrection that the group begins to grapple with the idea that Jesus might have actually done what he said he would do.

Are you more like Simon Peter, returning home, quietly pondering the implications of the empty grave; or like Mary Magdalene, filled with joy and dying to burst into the streets exclaiming, "I have seen the Lord! He is risen!"? How does this impact the ways in which you live out the resurrection gospel in your own life?

**Maundy Thursday, March 24: John 20:19-31**

**The Rev. Canon Susan Wilson, Rector, All Saints' Erin Poor Thomas.** He gets such a bad rap.

We seem to be a bit hard on him for doubting what the other disciples had seen. He was not there the first time Jesus appeared to the disciples. Did the other disciples believe Mary when she told them that she had seen the Lord? It is an unbelievable story.

For Mary, Thomas and the other disciples seeing is believing. And yet, Jesus says that those who have not seen and who come to believe are blessed.

Seeing and believing are intimately connected. One leads to the other. Those things which we see with our own eyes, or hear with our own ears or touch with our own hands become real, tangible and true in a way that things we do not directly experience cannot become.

How does one come to believe in something without seeing, hearing or touching it directly?

This is the mystery of faith: "The assurance of things hoped for, the conviction of things not seen." (Hebrews 11:1)

What do you hope for? In what do you believe? How is that conviction established in your heart? How does it play out in your life?

**Good Friday, March 25: John 21:1-14**

**Mark Lack, Th.M. Candidate**

It was probably one glum bunch that picked up their fishing nets again and pushed that old boat back on to the lake and into the night. Their hopes were shattered. The Messiah was dead, and their dreams had died with him. So they headed back home to their ordinary workaday lives. This wasn't the plan.

Sometimes it feels like we are in the same boat as the disciples. Things haven't gone according to plan; dreams have long since died. Now it's just a run-of-the-mill routine, a meaningless grind, maybe even a miserable one.

But as the downcast disciples ponder their empty nets and empty stomachs, a figure appears, calling them: Friends. That's how Jesus dropped in on his friends. He showed up during a tiresome and fruitless workday. The sacred graced the secular.

And so he comes to us, in the midst of the mundane, during our drudgery and discouragement. By his Word and Spirit, the risen Christ meets us where we're at, calling us Friends, offering us his love and forgiveness, his nourishment and fellowship, his peace and hope.

**Holy Saturday, March 26: John 21:15-25**

**Patti Brace, Master of Divinity Student**

In the closing passage of this Gospel, the resurrected Jesus meets Peter after breakfast.

Echoing Peter's denials in Gethsemane, Jesus asks Peter three times if he loves him. Each time Peter affirms that he does, Jesus offers Peter the chance to undo his betrayal by giving to him care for those the Good Shepherd values most: his lambs and his sheep. Jesus comes to Peter to bring their broken relationship back to life. However, to do so Peter will have to relinquish fear and control and go where he does not want to go in order to receive the gift.

This is our Lenten journey. In medieval English, "lenten" means "spring," a time of both death and promise of new life as tender plants and young animals emerge on still-frozen land.

Our Lenten path of self-examination and abstinence has led us to the place we do not want to go—the scene of the cross and a broken Jesus—but it also takes us, again, to the promise of resurrection and renewed relationship in God-in-Christ.

*The Editor, on behalf of all our readers, expressed gratitude to Coordinator Mattie Bowman, David Neelands (Dean of Divinity, Trinity College, University of Toronto) and the team of students and staff from Trinity College for their Lenten meditations on the Gospel of John.*

*In return Mattie wrote, "Thank you again for inviting us to participate in such a lovely, thought provoking exercise, which will hopefully bless and challenge many in their Lenten journeys."*

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**6.00 pm**

St. Dunstan's parishioners are hosting dinner first with a slight Cuban flavour followed by the service starting at 7.00 pm

**Bring the whole family, it will be fun!** event should be finished by 8.00 pm

If possible please let me know numbers, for catering,  
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February 17<sup>th</sup> **Curt Bergen**, organ  
**Kelly Kyungch Chang**, violin

February 24<sup>th</sup> **Nathan MacDonald**, baritone  
**Alana Hayes**, mezzo-soprano  
**Csinszka Redai**, piano

March 2<sup>nd</sup> **Kim Greenwood**, mezzo-soprano  
**Marnie Setka-Mooney**, soprano  
**Jim Hill**, piano

March 9<sup>th</sup> **Cello Festival**

March 16<sup>th</sup> **Alayta Poon-Dancoes**, violin  
**Frances Armstrong**, piano

March 23<sup>rd</sup> **Music for Holy Week**  
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St. Mary the Virgin, Oak Bay



## WOMEN'S SPRING WEEKEND

**CAMP  
PRINGLE**

**APRIL 15 - 17**

**Facilitators:**

Rev. Canon Rosalind Westaway and Dianne Keno

**Spiritual Directors:**

Rev. Nancy Ford and Rev. Karen Pitkin

**Leader of Music:**

Diane Bell

For contact information only: Brenda Dhaene (250 748-7183)  
birish@shaw.ca  
or Pat Coward-Walker patcoward@me.com

Registration deadline April 10  
Cost \$165 - sharing; \$200 - single room  
((\$50 cancellation fee))

Registration forms are available from your parish office

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CATHEDRAL**  
CHRIST CONNECTING COMMUNITY

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# SPRING GARAGE SALE

**SATURDAY, MARCH 19**  
9am - 12pm  
at Christ Church Cathedral  
School Gym  
912 Vancouver St.

Quadra @ Rockland  
Victoria BC  
250.383.2714  
[www.christchurchcathedral.bc.ca](http://www.christchurchcathedral.bc.ca)

### The Relationships Matter Committee asks:

**"What does Reconciliation with First Nations  
People look like to you?"**

Please E-mail your response to  
ltowstego@shaw and/or brenda@ssjd.ca,  
or mail to: Relationship Matters Committee  
c/o St. Peter and St. Paul parish, 1379 Esquimalt Rd.  
Victoria, BC V9A-3R4.

Please have your comments to us by March 30.



### How you can participate in the sacred journey

- ☞ Be present to send Bishop Logan off at Port McNeill on Monday, March 7.
- ☞ Welcome the bishop as he enters each community (a complete list available online at [reentersacredjourney.ca](http://reentersacredjourney.ca)).
- ☞ Interact with the bishop on Twitter @bc\_logan.
- ☞ Wrap him and the first peoples of these islands in your prayers.
- ☞ Follow the Lenten study and prayer program guide yourself, and/or in your family, parish, etc. (available online at [reentersacredjourney.ca](http://reentersacredjourney.ca))

### Your article not in this issue?

This month we had more than enough articles for an eight-page issue but not enough for 12 pages. As a result we have had to drop four items. They will be given priority in the next issue.

*Ed Lewis, Editor*



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**RECYCLE YOUR POST  
SHARE IT WITH A FRIEND**

## Re: renewed Hearts renewed Spirits renewed People

**Implementing the Vision  
of the Diocese of British Columbia**

You are invited to share your thoughts on how best to take the next steps forward as we start living into our new Vision: Renewed Hearts, Renewed Spirits, Renewed, Renewed People. It has taken two years, but developing our vision for the future was the easy part!

Now we ask, how do we move forward with the implementation of that vision?

Our Vision articulates 10 Directions that we believe are all spokes of the same wheel, but implementing it is not about saying that we have to do them all. It's a smorgasbord of possibilities, not a prescription for all the things that need to be done.

**Q:** How do you understand these Directions, as they relate to the needs of your Parish?

**Q:** Which ones are most important to you? Which ones do you see as priorities?

**Q:** Do we, as a Diocese, as Parishes and as individuals, have the will to consider a plan to ensure that living into our Vision is financially sustainable for the long-term?

Please share your thoughts on these and other critical questions by taking a few moments to complete the confidential **ONLINE SURVEY ON VISION IMPLEMENTATION AND FINANCIAL SUSTAINABILITY**.

Go to [bc.anglican.ca](http://bc.anglican.ca) to access the survey.