

Faith in Action



Architectural drawing: Sian Porter, Designer, number TEN architectural group



View from the West Side of Mt. Douglas Court.

Diocese is Building Again

By Terry Jones

For over forty years, the diocese has been responding to the needs of low income seniors on Vancouver Island by providing affordable housing at very low rent (today averaging around \$500 per month, including some utilities). The diocese is again responding to the shortage of affordable housing for seniors by building an 84-unit housing complex on Arrow Road in Victoria's Gordon Head area.

The new building is a project of the Mount Douglas Seniors Housing Society (MDSHS) which was originally formed in the 1960s by the ACW (Anglican

Church Women) in response to a housing needs study. At that time, MDSHS was able to purchase four acres of land thanks to generous legacies left by ACW members. The stated mission of the Society is "to provide a safe, caring community and comfortable homes to seniors on limited incomes." MDSHS is run by volunteers and is committed to providing affordable housing.

The Society was responsible for the construction of its first building in 1971—an 80-unit, "W"-shaped complex called Mount Douglas Court, which was dedicated by the Rt. Rev. G.R. Gartrell, Bishop, Diocese of British Columbia. The new three-

story building, although entirely separate, will be built adjacent to the existing housing complex.

Approximately two-thirds of this new phase of Mount Douglas Court will be dedicated to one-bedroom suites. The remaining units will be bachelor suites.

According to Peter Daniel, diocesan asset manager, the average income of the current residents is below \$20,000. He says we've been looking after people whose alternative options wouldn't probably include a roof over their heads. According to Daniel, residents are very happy to live at Mount Douglas Court, which is more than just an

apartment building—it's a home. Saanich Council approved the new building project on February 21. The critical need for affordable seniors' housing was brought forward by Saanich staff, along with studies from CMHC and the province. Building of the new phase is targeted to begin late this spring, with occupancy planned for fall of 2018. To qualify, applicants must be over 55 years old, independent and have an income of \$30,000 or less. The expected rental cost for the new building will be about \$625 for a bachelor suite and approximately \$825 for a one-bedroom. The existing building currently has a two-year waitlist.

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What an Adventure!



Photo: Diocesan Post

Bishop Logan Writes

If we were to die and be resurrected what would our bodies look like? Jesus' resurrected body was at the same time recognizable but different. He still liked his fish suppers but he could walk through locked doors. Don't you think it will be interesting to see what we turn out to be? I recently wrote an article for the *Times Colonist* where I invited people to bring a sense of adventure to each day. I invite us as a diocese to bring a sense of adventure back into our lives. I invite us as Christians to

bring into our personal lives a sense of adventure based in the reality of the resurrection.

I once had a parishioner who was originally from Scotland—a Presbyterian, who came and worshipped in an Anglican church. He was in his late 80s when he came to worship with us. He always would say to me with a cheeky smile, "Logan, when I die I am going to know all the answers that you will still be searching for." He went to his death with a sense of adventure.

We are people of the resurrection. Time and time again the resurrected Jesus tells his friends, "Do not be afraid. We will all die." There is a lovely Charlie Brown cartoon where he is sitting with Snoopy on a dock by a lake. Charlie Brown says, "Some day, we will all die, Snoopy!" and Snoopy responds, "True, but on all the other days we will not." Death will not have the last say! Death will not have the Victory! We live as a people of the

resurrection. What an adventure!

There are implications here for you and me. Also, there are huge implications for us as a diocese. We are on a journey of resurrection. At one and the same time, we will be recognizable but we will be different.

We will be seen working in places where we have never been, with people we have never worked with before. We will be fully engaged in God's mission to the world and discovering God in new and different places.

We will be shaped by an emerging reality—a rhythm of life that draws us together and sends us out into our neighbourhoods. We will be living lives of prayer, study, simplicity and sustainability.

We will become a people of reconciliation living and working in our neighbourhoods for peace and justice. We will be known because we bring honesty and healing into every situation.

We will be a renewed people with renewed hearts and spirits.

We will be reformed, reshaped,

restored and resurrected! What an adventure!

Bishop's Calendar

April

2	St. Peter & St. Paul - Bishop Oscar Romero Commemoration
4	Church of the Advent - Induction of Sandra Hounsell-Drover
6	Archdeacons
9	St. Philip, Cedar - Visitation
11	Blessing of Oils Service St. Mark, Qualicum Beach
13	Maundy Thursday - St. Mary, Nanoose Bay
14	Good Friday - St. Philip, Lantzville
15	Easter Vigil - St. Paul, Nanaimo
16	Easter Sunday - St. Paul, Nanaimo
20	Finance Committee
21-23	Women's Retreat
24-28	Provincial House of Bishops/ National House of Bishops
29	Diocesan Council
30	St. Peter & St. Paul - Visitation with Confirmation

Creation Matters at the Polls

By Wally Eamer

The diocesan Creation Matters group urges everyone to engage in the provincial election on May 9. God calls us to be stewards of creation, so please ask clear questions to all the candidates, listen carefully and vote wisely. There are three major environmental issues to consider as the election looms:

Climate change: the atmosphere

is warming from human CO2 emissions: these change ecosystems and even the acidity of the oceans. Ask:

- does your party's program have a reasonable plan to meet or beat B.C.'s target from the Paris Agreement? If your party's plan doesn't meet its targets, will it modify its plan?
- will the costs and changes be fair for us?

Biodiversity: population and economic growth are expanding our urban areas and changing the habitat for our native plants and animals. Ask:

- if your party will protect old growth forest, how much, and where?
- does your party's plan connect wild areas so animals and plants can migrate seasonally and respond to climate change?

• how your party will help endangered and at-risk ecosystems and species regain habitat to recover?

Water: historic rainfall patterns mean rivers, lakes and even the ocean are changing. Life needs clean water. Ask:

- if your party will meet the needs of people, fish, wildlife and plants when there is less water in our rivers, especially between

Victoria and Campbell River?

- if everyone on Vancouver Island can be assured by your party of adequate supplies of clean, safe water?

The only sure protection for creation is an informed, engaged population. We are called to keep Vancouver Island as a wonderful place to live a full life among resilient, flourishing land and ocean ecosystems.

DIOCESAN REFUGEE SPONSORSHIP VOLUNTEERS By Rebecca Siebert

Many valuable volunteers contribute their skills and time to this ministry which has grown to be the largest of the diocese. Our sincere thanks go out to:

- Bob Furber, for reading and responding with care to every email from overseas from people with desperate stories and requests for sponsorship
- Malcolm Read and Betty McLeod, for running Module 2 "Sensitivity Training" in an engaging manner

- Sandra Scarth, for collecting stories so we can celebrate this work together
- Tom Currier, for helping us keep our records up to date and pitching in wherever help is needed
- Paul McCarthy, for spearheading creative fundraising initiatives;
- Susan Davis, for reviewing documents before we send them to Ottawa
- Yushy Wallace, for her compassion in interviewing people in our community who are requesting sponsorship for their relatives. These cases are added to our growing waitlist of people seeking volunteers to join them in sponsorship, as they cannot do it alone.

Join us in volunteering so these relatives can one day reach Canada and be reunited with their spouses, siblings, or parents. Contact Rebecca Siebert at refugeecommittee@bc.anglican.ca.



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Submissions

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

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

New Submission Deadlines

January issue - November 28
February issue - December 28
March issue - January 28
April issue - February 28
May issue - March 28
June issue - April 28
September issue - July 28
October issue - August 28
November issue - September 28
December issue - October 28

All material is subject to editing.

Volume 51, No 4

The Continuing Disaster of the African Sahel

PWRDF Corner

By Geoff Strong



PWRDF Partnerships

For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in. Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me. - Matthew 25:35,40

One of Christ's strongest messages to us is one of outreach to the less fortunate. The Primate's World Relief and Development Fund (PWRDF) of the Anglican Church continues to follow this direction.

PWRDF has come a long way

since the initial Springhill, N.S. coalmine disaster in 1958 that precipitated the formation of this fund, "to provide immediate relief whenever a disaster occurs anywhere in the world." And while PWRDF continues to provide emergency relief for Canadian disasters, well over 90% of its relief and development funding today goes to destitute areas of the subtropics. Many parts of the African Sahel, for example, are in multi-year severe drought and famine, the result of desertification greatly exacerbated by global warming. The Sahel is a semi-arid region that borders ten African countries.

In February, PWRDF sent two grants of \$25,000 each through its primary relief partner, the ACT Alliance (Action by Churches Together) for famine and drought relief to South Sudan and northern Kenya. Both areas have suffered extreme drought with continued

crop and livestock failures since 2011, and famine is becoming widespread. A \$40,000 grant was sent for drought relief to Ethiopia in April 2016. Other areas of the Sahel are also under severe drought stress, especially the central Sahel around Lake Chad, where a famine disaster of biblical proportions is building. Lake Chad itself has shrunk by 95% since the 1960s from desertification, and sand dunes are replacing large parts of what was once open water. The impacts of global warming on the Sahel region are not new, they are simply worsening annually.

Having been the PWRDF diocesan representative in three dioceses (Saskatoon, Edmonton, and British Columbia), the generosity and friendliness of Anglicans when I give a presentation keeps me motivated. And while I often get reports of increased giving to

PWRDF following a presentation, I always wonder whether my presentations make any real difference. My doubts were removed following a presentation at Christ Church Cathedral in Victoria this past February, when a young boy, after asking me one or two clarifying questions about current severe drought in the African Sahel, placed a five-dollar bill in my hand, "for the suffering people in Africa," he said. It took a child to reaffirm to me that this volunteer work is worthwhile. I just know that this young boy will give generously to others throughout his life.

Upcoming Workshops:

We have two PWRDF workshops planned for parish representatives (or any other interested Anglicans) after Easter: one in the Victoria area on or about April 22nd, with a repeat up-island, somewhere

between Nanaimo and Campbell River on April 29th. The agenda is still in the making, but will include presentations by PWRDF members, plus a couple of working group discussions. Some travel funds may be available to assist parish representatives to attend. The workshop is open to any interested Anglicans, with no registration fee. We also need two parishes in those areas willing to host the workshop.

For more information on these workshops, or if you are interested in volunteering some time towards PWRDF work, or if you simply wish to have a presentation on PWRDF in your parish, please contact the PWRDF diocesan representative, Geoff Strong at geoff.strong@shaw.ca or call 250-710-8011.



Sahel climate refugees with nowhere else to go, July 2016

Photo: Paul Banks



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Embracing Science and Religion

By Terry Jones

On January 26, Katharine Jefferts Schori presented *Religion, Science and Colonialism in the Anglican Communion* as part of the University of Victoria's John Albert lecture series. The event was sponsored by the Anglican Diocese of British Columbia and the University of Victoria's Centre for Studies in Religion & Society.

Dr. Schori's lecture was an exploration of how "different ways of knowing" --particularly in religion and science-- have influenced the Anglican Communion. She noted the Anglican Communion is the historic product of colonial expansion fueled by religious fervour, as well as by economic desire. She examined the definition of colonization and its modern usage as the desire to plant one's own culture or religion in a different land. She explained that this colonization was often accompanied by the conviction that the new environment can become as much a home as the place the colonizers left. She juxtaposed

the use of human force used by colonial armies with the impact on the planet of human dominion over its resources. She noted that consumerism is a form of colonialism. "Human beings are at present like an invasive species," she said.

If this all sounds like bad behaviour, Dr. Schori also noted that "there are balancing forces in our heritage as well, even in the impetus to colonizing that comes in leaving home: creative urges to explore new territory, ideas and possibilities." She recognizes that, over a long period of time, we have developed empathy and are able to entertain other perspectives than our own, both through scientific and religious traditions.

Although science and religion have historically been viewed as adversaries, Dr. Schori said they have more in common than one might at first realize. And, she should know. Dr. Schori was elected Presiding Bishop of the U.S. Episcopal Church (2006–2015), and she holds a Ph.D. in oceanography from Oregon State. Dr. Schori

pointed out that both scientific and religious communities have parallel attitudes and practices. While science looks for ways to understand mechanism, religion looks for meaning. She noted that both communities are driven by a sense of wonder. She encouraged the audience to use both lenses to examine our world and its challenges. She quoted Einstein—"Science without religion is lame, religion without science is blind."

In reviewing the history of colonialism in the Anglican Communion, Dr. Schori noted that the big missionary expansions of the 19th and early 20th centuries continued the legacy of The Doctrine of Discovery—"an authorization to colonize foreign lands on behalf of their sovereigns and enslave any non-Christian peoples they found." She said there were many strong voices who argued against this type of missionary approach at the time.

Dr. Schori's historical survey touched on the practice of residential schools in Canada, the United States and Australia

and looked at the prevailing practice of removing indigenous children from their homes and cultural contexts in an attempt to re-educate and recreate them as members of the dominant colonial culture. Dr. Schori posits that correction and negotiation are required to find a way through the effects of colonialism. She went on to look at controversies the Anglican Communion has struggled with over the years—from the ordination of women to gay marriages, to the place of gay, lesbian and transgender persons in the life of the church. She believes that serious discussion can only begin when we are willing to be vulnerable, open to hearing others' experiences and willing to examine our own positions more closely (i.e., to set aside some of our own colonial behaviour).

Dr. Schori said that colonial behaviour attempts to continue what is known and practiced elsewhere; the outcome is often violent. Although she feels the damage can never be completely repaired, she believes a new synergy might be possible, with both scientific and religious

practitioners acting on this. In closing she said, "May we in all humility go and do likewise, and teach others to do the same."



Photo: JKatharine Jefferts Schori

Dr. Katharine Jefferts Schori, former Presiding Bishop and Primate of the Episcopal Church of the United States.

Words of Encouragement

By Terry Jones

A lecture, a forum, a service, a sermon, an interview—and all given within three days of one another. For most of us that would seem daunting and exhausting. But Dr. Katharine Jefferts Schori seems to take it in her stride. Maybe that kind of multi-tasking ability isn't surprising once you learn about her diverse background. She is a respected academic with a B.Sc. in biology from Stanford and an M.Sc. and PhD in oceanography from Oregon State. She is an instrument-rated pilot, following in the footsteps of her parents who were also both pilots. Dr. Schori is the former Presiding Bishop and Primate of the Episcopal Church of the United States--the first woman elected as a primate of the Anglican Communion (elected and invested to that position in 2006). She has worked pastoring the Hispanic community in Corvallis, Oregon as a fluent Spanish communicator.

On January 26, Dr. Schori was the University of Victoria's CSRS (Centre for Studies in Religion and

Society) Visiting Lecturer. She spoke to an enthusiastic crowd on the topic, Religion, Science and Colonialism in the Anglican Communion Today. Three days later, on January 29, she was the speaker at Christ Church Cathedral's Forum and the guest preacher at the combined 10:30 service. The Forum took place in the chapter room of the cathedral following a buffet-style breakfast. After providing a historical survey of the Church and the conflict that it had dealt with since its beginning, Dr. Schori patiently and expertly fielded a wide variety of questions with grace and clarity.

After the Forum Dr. Schori presided at the morning Eucharist. Her sermon noted that recent news from the United States had been unsettling for many people. She advised, "Be not anxious—love God and your neighbor and the world looks a lot less threatening." She also said that what is needed to find peace in our hearts and ultimately the world "starts with a humble heart that knows we're not God, but that we can bring a measure of peace

and justice to those around us. It takes vulnerability rather than the will to dominate, and it takes a kind of 'sheer holy boldness' that won't quit, but will use creativity and humor to respond to the dominating powers around us."

I spoke with Dr. Schori after the service. I asked her what the biggest lesson was that we, as Anglicans, could learn from our history of colonialism in North America. She said that she had tried to talk to us about colonialism as part of our everyday way of operating. She said that if we can see it that way and understand that we are never 100 per cent right about anything, perhaps we can have a bit more humility about the strengths of our beliefs. I asked Dr. Schori if she had any advice for us as we engage in acts of reconciliation. She said, "Coming out of our baptismal perspective that we bear the image of God, go looking for the image of God in one other or in the context that means other. It may not look like what we see in our own church, in our comfortable places, but God's up to something here."

Dr. Schori concluded the interview by restating how encouraged she is by what she sees here—"in the cathedral, in the diocese, at UVic and in this community." She echoed what she'd said earlier

that day—she sees a sensitive community working on justice issues.

POETRY CORNER

EASTER By Joanna M. Weston

*no sound was heard as
death to life was silent born -
flesh again made Word*

*the tomb opens
and heaven is
on earth*

*in the silence of morning
comes the Word of Joy -
Christ is Risen!*

Top Environmental Problems: Selfishness, Greed & Apathy

By Adela Torchia

As a member of the diocesan Creation Matters group, I was delighted to discover that Wikipedia offers a fairly extensive article on Spiritual Ecology, with the following introduction citing Gus Speth, a US climate advisor:

"I used to think that top environmental problems were biodiversity loss, ecosystem collapse and climate change. I thought that thirty years of good science could

address these problems. I was wrong. The top environmental problems are selfishness, greed and apathy, and to deal with these we need a cultural and spiritual transformation. And we scientists don't know how to do that."

Science has been doing excellent work for years to show us the many ways human activity causes serious environmental degradation. However the changes necessary to reverse that trend call for substantial changes in

lifestyles, business and industrial practices, and governmental policies. Profit can no longer be the bottom line if we have compassion for all of earth's people struggling to survive, and if we expect the earth to be flourishing for our grandchildren's generation.

I love the Lakota term, *Mitakuye Oyasin*, meaning All are Related or All my Relations. Long before modern science or the coining of the word ecology, our Aboriginal brothers and sisters honoured

the interconnections between all aspects of creation—every living being and the air, seas, sky, soil, rocks, etc. None of this was to be damaged or destroyed for selfish human purposes.

As people of faith, are we ready to consider how selfishness, greed and apathy have made us complicit in various environmental issues? Are we ready to question our leaders about this in business, industry and government? As Speth says, we need a cultural and

spiritual transformation; that is not the usual purview of scientific endeavour.

Earth provides enough for everyone's needs, but not for everyone's greed, Gandhi said. And St. Paul made it clear that greed is another form of idolatry (Col 3:5). People of faith – the ball is in our court!

Welcoming Newcomers

By Sandra Scarf (Chair, Diocesan Refugee Committee)

When a group of friends from Cordova Bay decided to help a refugee family, they had no idea how much they would learn and benefit from the experience.

Hamid and Halima arrived on July 28 with their five children. The group had decided to have a low-key welcome, but the Eritrean community felt otherwise, so there was a welcoming crowd at the airport. The family must have been exhausted, as the trip to Victoria from the refugee camp in Sudan via Khartoum, Cairo, Toronto and Vancouver took

over 10 days. Travelling with five young children would be difficult enough, but Halima was over seven months pregnant and had told no one, worried that it would delay their departure.

The first thing the family wanted to do on arrival was see the two-bedroom basement apartment they were to move into after their initial stay in temporary housing. When they arrived at the apartment, the young couple that was vacating was busy packing boxes, but kindly offered to let the family look through the apartment. Hamid and Halima looked very worried. The group assumed they thought

the apartment was too small; what finally emerged was that they thought they would be sharing the apartment with the young couple and were worried because they didn't speak the same language! Once that misunderstanding was cleared up, they were very happy with the accommodation.

On Sept. 6, Halima gave birth by caesarean section. Her baby girl had health complications requiring an emergency trip to Vancouver by helicopter. It is likely that had they remained in the Sudan, mother and/or baby would not have survived. They were fortunate to have great interpreters and midwives to help

them through this frightening time.

The move to Victoria has been a dramatic change for the family. Hamid and Halima lived in a refugee camp for years in the Sudan, and all five children were born there. They are Eritrean and speak some Arabic; but their first language is Tigre, a language not spoken by most Eritreans in Victoria. They would have liked to stay in Toronto where a number of Tigre-speaking families they travelled with are being sponsored.

The children are adapting well. Amna and Ramadan take the bus to high and middle school

respectively, Hamid walks Idris, age 10, and Ikram, six, to elementary school, keeping Ikram busy while Halima looks after Akram, age three, and the baby. The landlord has been wonderful. The Eritrean-Canadian community has helped and neighbours have been welcoming.

There will be challenges, mostly related to language issues, but this family wants to learn and fit in. One thing that stands out to the sponsorship group is the resilience of the family, given the massive changes in its life. The second thing is the realization that the Cordova Bay group has become very fond of these newcomers.

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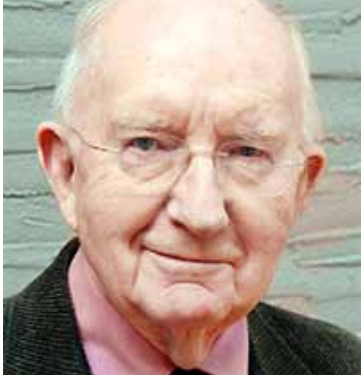
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Letter from an Expatriate, Rome 60 A.D.



Reflections

By Herbert O'Driscoll

Scriptures for reflection: Mark 15:15-25

My dear sons,

Springtime in Rome is so incredibly beautiful—warms the bones of an old man. Why this letter now? Because I want to set down, for my beloved grandchildren, the event that changed all our lives, now thirty years ago. You two know it well; but, as I said, it's for your children—Julia and Drusus, Agrippina and Simon.

I remember I turned forty that year. You boys were eighteen and twenty-one. We had lost your

mother two years before. For some months after her death, I thought I would lose my mind. Perhaps that spurred the idea of a pilgrimage to Jerusalem.

We had left Palestine and settled in Cyrene in your grandfather's time. I was born on that lovely Libyan coast. Our family business was prospering. I knew that you boys were old enough to look after things for a couple of months. I booked passage on a freight galley that would call in at Alexandria before going up to Joppa on the coast of Palestine.

The Spring voyage was uneventful and pleasant. Jerusalem was teeming with expatriates like myself for Passover. I always find a huge city exciting. You boys must have inherited this from me because here we all are in Rome, you two in your own business with your old father as your permanent guest!

It was early morning on my third day in Jerusalem. I was strolling by shops on one of the narrow streets when there was a sudden disturbance. There were shouts and people backing away to each side. I caught a glimpse

of a Roman helmet. As the commotion got closer I realized it was an execution detachment. When I saw the prisoner I was shocked. He could barely walk. He had obviously been lashed within an inch of his life. The weight of the heavy crossbeam he was trying to carry was making his knees buckle every few paces. He fell just as he reached where I stood.

What happened next is still a blur to this day. The centurion in charge of things was shouting at me. I heard, "You! Yes you! Pick it up!"

I was terrified. Fingering a whip, he strode towards me, pointed to the heavy beam and said very deliberately and menacingly, "Pick it up NOW!" Trembling, I was barely able to obey him.

We followed the street to the gate in the city wall, leaving most of the crowd behind—all except the hardened few who enjoyed an execution. At the top of a low mound there was an appalling sight. Two crosses already held two others, both obviously in unspeakable agony. The centurion turned to me and

barked "You. That's enough. You can go." I turned to go, and then it happened. The prisoner turned towards me and mouthed a hoarse "Thank you."

I didn't wait. I ran—down the slope, under the city gate, along the streets—ran until I reached my lodgings. Exhausted, I threw myself on the bed and slept.

You know the rest of this family story and how I returned home to Cyrene haunted by that "Thank you" and by the eyes in that battered face. You remember how I tried for the next few years to find out something about the prisoner I had helped. Then one day a business colleague told me there was a group he thought I might like to meet. He and his wife had offered their house.

That evening I heard a name I had not known. I heard about the man whose cross I had carried. I heard the unbelievable news that had brought this group of friends together. Somehow, I knew that life would never be the same for me.

As you well know, a few years passed. You two became gifted

businessmen, found your wives and had your children. Life in the empire changed, and you decided to sell the business in Libya and move north to Rome. Imagine my joy when both of your wives became involved with the community here. By then it had a name—Christian. Then, my greater joy when you both became part of its life. All because I happened to be standing where someone fell in total exhaustion and pain—someone whom all of us as a family now call Saviour.

My dear Alexander and Rufus, you have both done well in Rome. You will leave your children a magnificent inheritance. One thing I ask. Keep this letter. Pass it on to them. What it speaks of is precious beyond all else. Always remember our greeting... Jesus is Lord.

Your loving father, Simon.

Induction of Selinde Krayenhoff

Phyllis Thompson

The evening's rain did not deter people from filling St. Mary's Church in Nanoose Bay on February 15 for a Eucharist and the formal induction of the Rev. Selinde Krayenhoff as incumbent of that parish. The program rightly called the event "the celebration of a new ministry." In his initial greeting and welcome, the Rt. Rev. Dr. Logan McMenamie firmly noted this worshipping community was "on the verge of new ministry and good relationship—the work of the Spirit—as the community moves forward." He also sensed that "God has a significant role for you present here to play in the parish and the area."

Bishop Logan presided at the Eucharist, and was assisted at the formal induction by the Venerable Brian Evans, archdeacon of the Cowichan/Malaspina region, and by the Rev. Jim Holland,

regional dean of the Cowichan/Malaspina region. Krayenhoff voiced her commitment to St. Mary's congregation; the parishioners then affirmed their support, and all renewed their baptismal promises. She was led to the presider's chair by the archdeacon; then rector's warden, Elaine Cowan, and people's warden, Mary Holte, presented her with the keys to the church. That complete, the congregation gave its truly rousing approval of the new incumbent.

The Rev. Selinde has a favourite Gloria, one composed by David Haas. The congregation practiced it for a number of Sundays in advance, so it would be rousing at that liturgy with full voices lifted in praise. The refrain says it all: "Glory to God in the highest, Sing glory to God! Glory to God in the highest, and peace to God's people on earth." All the hymns sung that evening focused on praise, openness to

God's will, and unity in Christ. The beautiful hymns reminded me of St. Augustine's line, "to sing well is to pray twice."

Favourite Scriptural passages of Krayenhoff's were incorporated in the liturgy: Jeremiah 1:4-9, Romans 12:1-18, most importantly, the Gospel, John 14:11-15. In her sermon she spoke of the intimacy with God that is available to each of us now and how immersing ourselves in relationship with the divine presence permits us to be more loving and "more effective in fulfilling God's purpose for us."

This hinges on trust. Trust is key to understanding that God knows and holds dear everything about us, and uses everything—even recycles it. Krayenhoff cited a remark of a former teacher: "Proceed as if you are needed." In the face of all the "I don't know's" in life, the dreams, hopes and regrets, Krayenhoff trusts that she

is held in God's love and support, so can find the energy, strength, and perception to contribute her gifts to the well-being of the St. Mary's community and the entire Body of Christ. We are all created to live in God's circle of love, so

we too can "proceed as if we are needed" in this world.

A reception followed the liturgy, and with lit sparklers adding glitz to the event, a lovely cake was cut and shared.



With archdeacon, the Venerable Brian Evans looking on, Bishop Logan presents St. Mary's with its new incumbent the Rev. Selinde Krayenhoff.

Photo: Phyllis Thompson

Being a Benedictine for a Day

By Br. Gene Sederstrom, OSBCn, Community of St. Aidan of Lindisfarne, Victoria, BC

From Feb. 18-20, Christ Church Cathedral hosted the second International Conference of Anglican Benedictine Canons (OSBCn). Attendees included members of the Benedictine canon communities from Canada and the United States. On Saturday, about 30 people participated in the 12-hour experience, Be a Benedictine for a Day.

Meeting in the Chapel of the New Jerusalem, Fr. Martin Brokenleg, OSBCn (prior, Community of St. Aidan of Lindisfarne, Victoria, BC) led participants in chanting the Benedictine daily cycle of prayer: Lauds, Terce, Sext, None, Vespers, and Compline. Interspersed throughout these periods of prayer were Eucharist, meals, and five conferences which addressed relevant issues for living one's life according to the Rule of St. Benedict in a non-cloistral community.

Fr. Chad Sundin, OSBCn (prior, Community of St. Mary of the Annunciation, Tempe, Ariz.) led Conference 1, "The Prologue to St. Benedict's Rule: A Spiritual

Vision of Benedictine Formation." He discussed the shared vows and practices of Benedictines, as well as the hard work necessary to acclimate oneself to a monastic alternative to the dominant culture of our times.

Conference 2 was "Dressing as a Benedictine: Does the Habit Speak For or Against Us?" In this talk, Fr. Warren Shoberg, OSBCn (prior, Community of Our Lady of Walsingham, Sioux Falls, S.D.) presented an historical perspective regarding the traditional Benedictine habit, noting both the pros and cons involved for those who opt to wear it in today's world.

Fr. Chad gave Conference 3, "Mens Concordat Vocii: Seeking Harmony between Mind and Voice." He focused on Chapter 19 of the Rule of St. Benedict to remind those present that, as the psalms are sung, our minds must be in harmony with our voices—that every part of our lives must be taken to prayer and that we "sing praise wisely."

Fr. Warren presented Conference 4, "Authority in a Non-Cloistral Community" in which he discussed the hierarchical structure of community

life, as well as how dispersed communities of the OSBCn order function collegially.

Conference 5, "Living by a Vow in a Disposable Culture," was given by Fr. Martin, and he asked attendees to consider the meaning and relevance of vows in today's culture in which people so easily walk away from everything.

St. Benedict, a 5th century monk, wrote his Rule for communal monastic living more than 1500 years ago and is known as the Father of Western Monasticism. Much of Anglicanism is influenced by a Benedictine form of prayer and includes the principle of unity in diversity within a community. Anglican Benedictine canon communities trace their heritage to a recovery of the English tradition of similar communities that flourished before the English Reformation and strive to live according to the Rule of St. Benedict adapted for non-cloistral life.

An Anglican OSB canon is one who formally professes the vows of stability, obedience, and conversion of life within the context of Benedictine spirituality while striving to live a balanced life of work, study and prayer. Other



Photo: Ed Lewis

Priors of three Benedictine communities gathered for the Canons' community meetings: (left to right) Fr. Warren Shoberg, OSBCn, from the Community of Our Lady of Walsingham (Sioux Falls, SD), Fr. Martin Brokenleg, OSBCn, from the Community of St. Aidan of Lindisfarne (Victoria, BC), and Fr. Chad Sundin, OSBCn, from the Community of Our Lady of the Annunciation (Tempe, AZ).

members of canon communities include oblates—who do not take vows, but do strive to live a life of prayer as well as use the Rule as a guide—and friends who attend meetings to learn more about Benedictine principles. For more information on the Anglican OSB canon communities, please visit: www.osbcn.org

Victoria's Community of St. Aidan of Lindisfarne meets for Eucharist each Tuesday at 12:15pm and every third Thursday of the month at 7:00pm in the Chapter Room of Victoria's Christ Church Cathedral. For more information, contact: bcbenedictines@gmail.com

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Diocesan Council Working Towards Synod 2018

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
Mount Douglas Court Society received the required approval of Saanich City Council to begin construction of a new 84-unit low-income seniors’ housing complex on its existing site near Arrow Road. This project will increase the available units to a total of 164.

Finance Update

- Quarterly parish grants for ongoing support were approved with further amounts to be allocated during the year after referrals are received from archdeacons and reviewed.
- Changes are being recommended to the regulation

in the Canons for church sites and parsonages’ loans to provide Council with the ability to allow for loan repayment periods to be longer than 10 years.

Bishop’s Remarks

Appointments

- Gregg Lynn, interim priest-in-charge St. Columba (Tofino) and West Coast Mission—February 15

Resignations

- Justin Cheng, assistant curate St. Paul (Nanaimo)—January 31

Corrymeela Centre, Ballycastle, Northern Ireland

- The bishop has invited the executive director of the centre, Colin Craig, to work with our lay leadership and clergy

to support us in our efforts towards reconciliation with the First Peoples. Corrymeela has over fifty years’ experience working alongside fractured communities and groups as well as addressing relational, societal, structural and power dynamics that make relationships difficult.

Salish School of Leadership Training

- The bishop shared with Diocesan Council his desire to begin an educational program for the formation of lay leaders, deacons and priests that recognizes our unique ministry as the diocese of islands and inlets and informed by our desire to be leaders in the ministry of reconciliation.

Financial Resources from the Sale of the property on Thetis Island

- A task force has been established

to make recommendations to Diocesan Council regarding the responsible and faithful use of the proceeds of the sale of the Thetis Island property.

Synod 2018

Plans are well underway for Synod 2018, to be held Friday, April 20. Diocesan Council, along with the other committees of the diocese, is working on a timeline to Synod. Initiatives are planned to ensure delegates go to Synod equipped to help set the diocesan direction for the next several years and to help Anglicans across the diocese share in and offer input into Synod 2018. More information to follow.

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

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

A current membership list can be found at bc.anglican.ca/ministries/diocesan-council.

Website Help from Church OS

By Phyllis Thompson

In mid-January the diocese’s communications office sent out a notice with information on the Church OS program that the diocese soon plans to use. The material was available on-line within that notice, but the notice mentioned three “show ‘n tell” sessions that would occur in February to which all were welcome.

Sessions were held at St. George the Martyr, Victoria; St. Paul’s, Nanaimo; and St. Peter’s, Campbell River. The presentation was the same at each venue. A team of three led each session: Catherine Pate, the diocese’s communications officer, the Rev. Craig Hiebert, incumbent at St. Mary the Virgin, Oak Bay, and Matt Morrison, founder of

Church OS. Each contributed background, indicating why the Church OS system will prove worthwhile to the diocese and individual parishes; Matt Morrison then put in real time at his computer demonstrating a variety of things to demonstrate how the system works and how variables within a parish can be incorporated. Part of what he pulled up was the website for St. Mary the Virgin which already has signed on to the system. Both he and Craig Hiebert showed how adaptable and versatile Church OS can be to a parish’s needs. St. Peter’s in Campbell River is also managed by Church OS.

I attended the Nanaimo session, not just to write about it for the paper. I’m a neophyte when it comes to working my way around or through the intricacies of

computers, so wondered how much I could pick up and understand. I also was curious to learn how “individualized” each parish could have its website in a system that is meant to have some on-line uniformity across the diocese. In this area and others, I wanted to hear the questions asked about how this system would apply specifically to website agendas parishes already have.

I learned a great deal and was impressed with it. The system is cost-effective over the long run, even when adding the monthly maintenance fee to the initial set-up cost. There’s a real benefit in having one company manage a parish’s website, this when host or server changes, technological glitches, etc. can become complicating factors. Each parish

provides the content; Church OS develops the website and offers other content options which can be included. The parish’s website is kept current and is advanced as technology changes. A fact became obvious as I listened: websites aren’t posters, they’re living things. Hence there’s a real incentive to have someone at one helm who discovers and attends to problems quickly, who keeps software up-to-date and parish information current.

Impressed? Not when I discovered that 50% of people are website viewers via their phones, and I’m not in that 50%! The point? Clearly, since digital communication has become so important, it’s imperative to have websites managed well. The Church OS system keeps a parish’s website really current –

not just for the parishioners, but for anyone. People interested in other parishes’ upcoming events, people who travel to this diocese as tourists or vacationers and want to find the nearest church, or people who’ve moved here recently and are literally “church shopping.” A current, attractive website not only appeals, it can give a viewer a real sense of a parish and its people.

This essay isn’t meant to be a sales pitch, but I witnessed the real merit in considering signing on to Church OS. More information can be found at the following website:

https://gallery.mailchimp.com/057104f6f38527bfd9a49cd39/files/ChurchOS_BC Anglican.pdf

DIOCESAN POST WELCOMES LETTERS TO THE EDITOR