

Faith in Action



Photo by John Ducker

Bishop Logan thanks Canon Flett and presents him with a gift

A Morning With Victor Flett, Aboriginal Veteran

By Faith Magwood

On December 2, St. Peter and St. Paul's, Esquimalt, hosted an Aboriginal Neighbours' presentation by Victor Flett entitled *From Racism to Reconciliation*. Flett, who now lives in Sooke, is of Cree descent from the Peguis First Nation in Manitoba. Quietly, and with great dignity, Flett told his story of growing up on his grandfather's land in Manitoba, joining the Navy, and his civilian life after his discharge. The audience listened intently.

Flett's mother died when he was three years old, so he and his older siblings were brought up by his grandmother whose husband had fought and died at Vimy Ridge in the First World War. The grandmother was very strong in her Christian faith and delegated Victor's second oldest brother to teach him to pray.

Flett told of his experience of racism at school and in the navy. He said he learned early to be ashamed of his aboriginal heritage to avoid confrontation.

After 36 years, when he returned to civilian life, he sought to apply his training in the navy to jobs in Dockyard or at the ammunition depot. Again, he attributes his rejections to racism. Eventually he found a job with the Commissionaires where he worked for over 20 years.

There were two significant journeys that had great meaning for Victor. The first was a return to Korea for ceremonies of acknowledgement of the Canadian contribution—Flett served in Korea on the destroyer *HMCS Crusader*. The second was participation in the 100th anniversary ceremonies at the Vimy Memorial. To complement Victor's story, John Ducker, People's Warden at St. Peter and St. Paul's, presented an exceptionally moving photo essay on Canadians returning to Vimy.

Victor remained firmly grounded in the faith his grandmother had taught him. Attending three Sacred Circles meant a lot to him. In Aboriginal Neighbours he found friends who were



Photo by John Ducker

Canon Victor Flett

actively trying to build bridges between the people in the pews and his First Nations brothers and sisters. In recent years, he has seen the Royal British Columbia Museum and the University of Victoria reach out to First Nations with initiatives to increase acknowledgement of

their culture and revitalization of their languages.

He gives great credit to Anglican Primates Ted Scott and Michael Peers for their courage and leadership in speaking out for First Nations and is encouraged by the 94 Calls to Action of the Truth and Reconciliation Commission. He mentioned, especially, the call to repudiate the Doctrine of Discovery. He believes it is the root of the racism that has followed in the last 400 years.

Returning to the story of his family, Victor told of being called to his second oldest brother's bedside when he was dying. His brother thanked him for coming, and Victor thanked him for teaching him to pray.

When asked what he was praying for now, Victor emphatically said "Justice." In a land as rich as Canada, where most of us lead comfortable lives, it is a disgrace that so many First Nations people live in poverty and under boil water advisories. He said he is encouraged to see signs

that racism is being replaced by reconciliation, but there is still a great deal of work to be done.

In thanking Victor for his presentation, Bishop Logan McMenamie invited Victor's son, Victor Jr. (Buddy), to stand with them at the front. Then he delighted all present by bestowing upon Victor the status of Lay Canon of the Diocese. There were cheers, hoots and hollers of applause.

Faith Magwood is the former Chair of Aboriginal Neighbours and is the current bell ringer at Christ Church Cathedral.



Light Up the Darkness



Photo: Diocesan Post

Bishop Logan Writes

In the movie *I Am Legend*, the main character, Robert Neville, an army virologist played by Will Smith, is immune to a disease that has affected humanity because of his blood type. He looks for a cure for the disease, a disease that causes the population to live in the darkness during the day and roam the streets at night. As he is going out again to face the world, he plays music by Bob Marley as inspiration.

He says, “He [Bob Marley] had this idea, it was kind of a virologist idea, he believed he could cure racism and hate, literally cure it by injecting music and love into people’s lives. One day he was scheduled to perform at a peace concert and gunmen came to his

house and shot him down. Two days later he walked out on the stage and sang. Somebody asked him why. He said the people who were trying to make this world worse are not taking a day off. How can I?

Light up the darkness.”

Candlemas is my favourite festival of the church year. It is the feast of the purification of the Blessed Virgin Mary. The date is February 2 and is the 40th day of the Christmas-Epiphany season. There is no connection at all with Groundhog Day! It is the time when we bring our candles to the church to be blessed. It is a time when we bring ourselves to be blessed, a time to live as a light in the world. We are called to light up the darkness and shine light into the places where hope is needed. We do this by both our words and our actions.

We live as Christians to a rhythm of life. Our calendar which began on Advent Sunday is there for us to adjust our lifestyle in accordance with God’s time and God’s season. During this season, we examine our lifestyle to see how we are living as lights in the world. As we continue our journey through the season

of the Epiphany, we listen to the call for us to make manifest the Christ in our midst—how will we reflect the light that we have come to know in the Christ? How, by our words and actions, will people know we are followers of this Jesus? How will they see the light reflected in our lives?

At the end of the movie *I Am Legend*, Robert Neville, through his blood, discovers a cure that will save humanity and he dies in the process. At the end of the movie another character who is also immune, named Anna, says these words:

“In 2009, a deadly virus burned through our civilization, pushing humankind to the edge of extinction. Dr. Robert Neville dedicated his life to the discovery of a cure and the restoration of humanity. On September 9, 2012, at approximately 8:49 p.m., he discovered that cure. And at 8:52, he gave his life to defend it. We are his legacy. This is his legend.

Light up the darkness.”

Go therefore and be a light on these islands and inlets.

Bishop’s Calendar

February

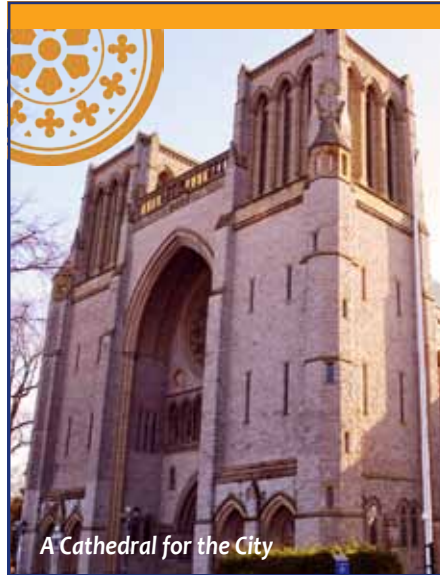
- 13 Educational Trusts Board
- 15 Finance Committee
- 17 Nimpkish Regional Gathering, St. John the Divine, Courtenay
- 22 Diocesan Council
- 24 Tolmie Regional Gathering Clergy Day, St. Mary the Virgin, Oak Bay

NOTE: SUBMISSION DEADLINES HAVE CHANGED TO THE 25TH OF THE MONTH (TWO MONTHS IN ADVANCE OF EACH ISSUE).

NEXT SUBMISSION DEADLINE IS FEB 25TH (FOR THE MARCH ISSUE)

DIOCESAN POST WELCOMES LETTERS TO THE EDITOR

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

All material is subject to editing.

Volume 52, No 2

Personal Hardships in South Sudan

PWRDF Corner

By Geoff Strong,
PWRDF Diocesan Representative



Sharmilla Reid from ADRA Canada visited the food distribution site in June, listened to many of the people receiving food, and shared the following stories:

This winter, PWRDF has been leading a \$375,000 food assistance project in South Sudan that aims to feed thousands in Eastern Equatoria State, near the border of both Uganda and Kenya. This project is carried out through PWRDF's equity in their special partnership with the Canadian Foodgrains Bank, which includes a 4:1 match from Global Affairs Canada, plus a generous contribution of \$100,000 from the United Church of Canada. These funds purchase sorghum, beans, cooking oil and salt, as well as paying transportation and staff support. Naba Gurung, PWRDF's Humanitarian Response Coordinator, oversees the supply, monitoring and evaluation of this project, while food distribution is handled by local partner, Adventist Development and Relief Agency (ADRA) of South Sudan at several secure sites.

Awi Lorumu is the youngest of six wives and expecting her first baby. The other wives have 18 children among them. Before the drought, they had farm animals, planted sorghum, and ate three times a day. All their animals have since died and crops have failed because of the drought, and now they eat only wild fruit that Awi walks half a day in the forest to find. Food rations distributed by ADRA last only one day because of her large family, and the children are malnourished.

Nakine Lochile is the fourth of six wives, but her husband died some time ago. She has two daughters and five sons. The girls help around the household by picking wild fruit, so they cannot go to school. With no support from a husband, Nakine depends on wild fruit and some products that she grows. However, her three crop-seeding attempts this past year failed because of



Photo by PWRDF

Many South Sudanese walk for more than a day to get to ADRA food distribution sites

the drought. Nakine appreciates ADRA support during this period, and asks for God's blessing, and more seeds.

Sharmilla was struck by the enormity of the situation in South Sudan, and reported that "while we were providing food for thousands of people, thousands more were still in need. Every one of the people we spoke to said they were sharing what they received

with other community members, many of whom are subsisting on whatever scarce wild fruits they can find. If the situation does not improve, many will die and others will be forced to become refugees."

A more detailed account of the South Sudan project is reported at www.pwrdf.org/2017/the-happiest-day-of-my-life-has-finally-come/.

Visit www.pwrdf.org for information on other PWRDF relief and development projects, or contact the PWRDF Diocesan Representative, Geoff Strong at geoff.strong@shaw.ca. Geoff is also available to give a presentation on PWRDF at your parish.

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The Ordination of Aneeta Devi Saroop: Affirming Shared Ministry

by Dawna Wall

On a cold and snowy evening in Victoria, Grace Lutheran Church was ablaze with light and life as Aneeta Devi Saroop was ordained to the Ministry of Word and Sacrament on her baptismal anniversary, December 19. The partnership between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada was fleshed out in significant ways as the clergy from those denominations partnered up for the procession and as their respective bishops shared in leading the service. Other partnerships included music ministries from the Abbey (a ministry of the Emmaus Community) and from Lutheran Church of the Cross. In addition, Grace Lutheran and Lutheran Church of the Cross joined together to host the reception.

Each part of the service reflected and affirmed the shared ministries of the denominations.

Bishop Logan appointed Aneeta to serve at St. Mary the Incarnation in Metchosin, and many members of that parish were present. Aneeta's stole was presented to her by her husband, Tom, and children, Eric, Maya and Aleesha. In his sermon, the Rev. Lyle McKenzie reflected on the importance of grace-filled communities who welcome, console, challenge, comfort and confirm God's call to individuals for strengthening, encouraging and building up the community. The community who gathered to lay hands on Aneeta and to affirm God's call to her stretched across the Malahat as treacherous roads kept many praying from a distance, including Brenda Nestegaard Paul, a Lutheran



Aneeta Devi Saroop with Bishop Greg Mohr, BC Synod (ELCIC) on her left and Bishop Logan McMenemy on her right

pastor currently serving a joint Lutheran and Anglican parish in Port Alberni, and who has played an important role in nurturing Aneeta's faith.

In describing how Aneeta and her family came to Grace

Lutheran Church, Aneeta says, "I found some community there, was baptized with my children there, and never looked back. I never would have guessed that living the joys and the agonies of life together in Christian community would have been

the greatest gift I could have ever been offered."

The Rev. Canon Dr. Dawna Wall is rector at St. Michael and All Angels' Royal Oak and regional dean of Selkirk.

Paul Schumacher Ordained as Transitional Deacon



Photo by Bruce Bryant-Scott

Bishop Logan McMenemy ordains Paul Schumacher, assisted by Patrick Sibley, deacon, St. John the Divine and MC for the service

By Lon Towstego

December 12, 2017 was an exciting day of celebration for this diocese of island and inlets, for Selkirk region, for the parish of St. Peter and St. Paul and definitely for Paul Schumacher as he was being ordained. Paul is keenly aware that ordination is about the whole church and is a deep responsibility, privilege and humbling experience. He also

knows that it is also a gift grounded in, and arising from, our baptismal promises and covenant. All that we do is done with God's help.

In case the rest of us were at all fuzzy on the depth or the details of this, retired Archbishop Caleb Lawrence preached articulately about the history of the three-fold ordained ministry of our church and specifically about the diaconate. He had also

walked with Paul on a pre-ordination retreat.

We were observing the day of Our Lady of Guadalupe drawn from the Spanish and Catholic tradition of our church. This made for very interesting readings for the day and enriched the sermon and the service. Clergy turnout was tremendous and we were a sea of red.

Bishop Logan McMenemy presided and ordained. He had help and assistance from people of multiple parishes. The Rev. Patrick Sibley was an amazingly calm master of ceremonies. He lined us all up well and kept this rector relatively calm. Christ Church Cathedral Choir members joined with St. Peter and St. Paul Choir under the leadership of Zachary Windus. The music was simply incredible. Ann Easton, and a team, hosted attendees in a beautiful reception following the service.

Paul has trained and been mentored by leadership at Christ Church Cathedral, St. Peter and St. Paul and St. Michael and All Angels. He is now assigned to the Church of the Advent in Colwood with leadership offered by rector, the Rev. Sandra Hounsell-Drover.

Paul senses a call to being a priest, and we will watch what God has in store for him. Our diocesan archivist, Jacquie Nevin, confirmed this was the first ordination in the parish

church of St. Peter and St. Paul. Paul's journey as a 'locally raised up' lay person moving along the path to non-stipendiary ordination is a milestone in the life of this parish.

We look to our diocesan vision for wisdom and guidance. All parishes are called under *Faith in Formation, Lay Ministry & Leadership Formation* to:

"Celebrate and lift up the ministry of all the baptized; where all are engaged in the mission of the church. Equip and enable both lay and ordained leaders, so they may exercise their gifts for the benefit of all."

The path to ordination is one of numerous possible directions to which people are called. It is my hope and prayer that our parishes and regions see and live into this opportunity and send God's people to the missional outposts of this diocese.

The Ven. Lon Towstego is rector of the parish of St. Peter and St. Paul and Archdeacon, Selkirk.

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Lent: How Can We Not Rejoice?

By Phyllis Thompson

Given the usual deadlines for submissions to the *Diocesan Post*, I sit here a few days before Advent's *Gaudete* Sunday writing something for the February issue and Lent. The focus on Advent III is Joy and rejoicing. An entrance antiphon tells us to "Rejoice in the Lord always; again I say rejoice for indeed the Lord is near." (Phil.4:4-5) The psalm for the day is replaced by a canticle: Mary's song. "My soul magnifies the Lord, and my spirit rejoices in God my Saviour... for the Mighty One has done great things for me." (Lk.1:46-47,49) The offertory prayer asks God to "renew in us the joy of your salvation" and the prayer after Communion asks God that "this eucharist free us from our sins and fill us with unending joy." Sermons likely

will be preached on the theme of Joy, often with reference to the joy we experience even as we anticipate the birth of our incarnate redeemer.

But Lent? Can we envision Joy as part of this season in the church? I'm bold to say "yes" even though Joy isn't something we typically associate with Lent. The Byzantine divine office says it's our "Lenten Spring," a season we're to enter "with joy." St. Benedict, in his Rule, tells his monastics they should engage in this holy season "with the joy of the Holy Spirit," looking forward "with joy and spiritual longing" to Holy Easter. Lastly, the liturgical Preface for Lent I in the Catholic sacramentary tells us that God "gives us this joyful season each year."

After his baptism, newly acknowledged and empowered, Jesus is led into the desert by the Holy Spirit. During his time there, he's challenged, and seemingly bereft of any support. As he contends with the elements, his aloneness, his humanity, his sense of others and his world, and his relationship with his Creator-Parent, I have no sense the Spirit leaves him. This is a mindful time, a time of real awareness—guided, and goaded, by the Spirit as Jesus discerns the direction his life's journey is meant to take.

So, Lent for us? Ah, a season special for its particular kind of mindfulness. A season that draws us into challenging terrain where we too face our humanness, both personal and communal; yet as we face our

frailties and shortcomings, we also are encouraged to sense possibilities for change, conversion and growth. Lent offers, (goads us into), the opportunity to become more self-aware, more aware of our relationship with our Creator-Parent, with others close and far, and with our earth. Although Lent may present us with desert aspects, like the beauty of desert flowers that spring forth from prickly cacti, Lent is a season rich with rebirth, renewal as we—like Jesus—discern the direction our lives, our spiritual journeys, are meant to take.

Like Jesus, we are not bereft of support. Acknowledged and empowered at our baptism, we can rejoice that the Spirit guides us through these days. We can, with the psalmist, "cry out with

joy to the Lord" (Ps.100) and give thanks for the faithfulness and merciful love the Mighty One proffers. We can "ring out our joy to the Lord [and] hail the rock who saves us." (Ps.95) These words and those heard on *Gaudete* Sunday can be uttered daily in Lent: indeed Emmanuel is near, with us as he promises "always, to the end of the age." (Mt.28:20) How can we not rejoice, and always?

In Lent we can look forward to Holy Easter with "joy and spiritual longing"—the joy and longing that began in Advent as we awaited the Incarnation continues in Lent, coming to fulfillment with the Resurrection. The entire Paschal Mystery should fill us with unending joy. May it be so.

No Pain, No Gain

By Adela Torchia

Ash Wednesday falls on Valentine's Day this year—perhaps not the best day to give up chocolate. Even if you've never seen the excellent 2000 movie, *Chocolat*, you might well be aware that giving up chocolate for Lent has deeply entrenched roots in our church and culture. Although there have been many modern attempts to get people to "go deeper" for Lenten practice, it seems that giving up sweets, especially chocolate, remains anchored as the mainstay of Lenten spiritual discipline for many Anglicans and other Christians.

Full disclosure: I give up neither chocolate nor wine for Lent. By age 12, I'd given up TV for Lent,

though my devout Catholic mother cautioned against making such an "impossible" pledge. And I'm among many who consider what meat-eating does to the planet and to our fellow creatures, though I'm glad someone invented the term 'flexitarian'. Growing up as a daughter of Italian immigrants who'd come to Canada out of economic desperation after WWII, frugality was deeply embedded in our lives and psyches. Wasting anything, especially money or food, was a terrible sin; with the overall plan being that we kids were not to waste our fantastic opportunities for education as Canadians. I was often embarrassed at the extent of my parents' frugality, but found myself nonetheless unable to

waste anything after I left their home, and was appalled at a throwaway culture.

Then, lo and behold, ecology's foundational concept of more-with-less comes along—a more meaningful life with less consumerism or materialism—a giving up of many pleasures and conveniences for the sake of the higher cause of planetary surviving and thriving. Now frugality was in style, with the term Elegant Frugality gaining ground in recent years. Strangely enough, this positive view of frugality was in ascendancy—just as the churches' historical teachings about the dangers of profligate wastefulness and a life of luxury were declining. Most world

religions had foundational ideas that some kind of self-denial or asceticism was an important spiritual practice. Asceticism and frugality are closely related, or as the athletes say: No pain, no gain. One has to stretch past what used to be comfortable in order to excel in a worthwhile goal.

And so we've come full circle in a way. As responsible citizens of Planet Earth, we're asked to re-evaluate, among other things, all the ways we might be harming our fellow creatures, like the fact that 20% of the world's population (us) uses up more than 80% of the world's resources. How impressed would God be if two of God's children use up what is meant to nurture eight or ten of them?

Gandhi once made the provocative claim that earth provides enough for everyone's need, but not for everyone's greed. Mind you, world population when he died was about 2.5 billion compared to our c. 7.5 billion just 70 years later! Nonetheless, one hopes that Gandhi's idea might still be true, and that world population will somehow stabilize. What do we need to give up as individuals and as a society in order to help earth survive, and to nurture and sustain all of God's children worldwide? No easy answer—no pain, no gain.

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Agents of Change: Confirmation in the 21st Century

By Annalise Wall, aka Lois Lane, Roving Reporter

In a parish far, far away, Anglicans gathered for “a huge stepping stone into Church life”—confirmation, as described by one of the candidates who were confirmed in Colwood’s Church of the Advent on December 3. Bishop Logan McMenamie called confirmation “a reality, and an invitation to stop and evaluate the inward relationship between God and self.” When interviewed, the candidates agreed that confirmation was an important rite for them.

The word “choice” was often repeated by the candidates. Many of the confirmands were baptized as infants, thus

confirmation is an opportunity for them to choose to say “yes” and wholeheartedly accept faith into their lives. One candidate mentioned that in baptism, there was no chance to have a say in the process—that it was others repeating words for them, and that confirmation was “a choice you make for the rest of your life.” Another argument for the importance—and relevance—of confirmation is that it offers a bridge over the gap from Sunday School to becoming a contributing member of the congregation. Confirmation, the candidates agreed, showed them their place in faith.

Their preparation process took place for one hour once a week, and instructed them in

biblical stories and the history of Christianity, as well as how to lead a prayerful life. A candidate for confirmation added that it helped them learn more about how interconnected different concepts can be, “science and faith seem to me like jigsaw puzzle pieces that look like they’ll be on opposite ends, but end up right next to each other.”

When asked to offer recommendations about confirmation, a confirmand mentioned that it was a fun and accessible way to connect and grow in faith. Another candidate spoke about how it filled in the gaps about religion and explained biblical content in a new light, as well as a comment that it was “the most important part of



Confirmation candidates William Hounsell-Drover, Peter Hounsell-Drover, Sera Lowry, and Maggie Weatherall

Photo by John Hounsell-Drover

Anglican faith” for them. These youths, an important part of the diocese, are boldly bringing their beliefs and leadership into

the 21st century, agreeing that confirmation helped make them agents of change in their worlds.

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Diocesan Council Meetings 2018

<p>St. Dunstan, Gordon Head Feb 22 Thursday St. John, S. Cowichan Mar 24 Saturday Church of the Advent, Colwood May 31 Thursday Trinity Church, Port Alberni Jun 28 Thursday St. Philip, Cedar Sep 27 Thursday</p>	<p>St. Matthias, Victoria Oct 27 Saturday Christ Church Cathedral Nov 22 Thursday St. John the Divine, Victoria Dec 20 Thursday</p> <p style="text-align: center;">SYNOD Apr 20-22</p>
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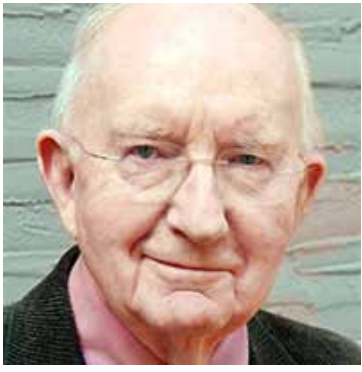
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REGISTRATION DEADLINE MARCH 23, 2018

The Garbage Dump



Reflections

By Herbert O'Driscoll

Once upon a time is as good a way as any to begin this story. After all, it happened a long time ago—or will seem so if you are young.

It is late October, 1969. A long sunny afternoon, getting on for the hour when it is time to get back to the hostel for supper—also the hour when the lowering sun shows the golden shadings in some of the stone buildings and walls of Jerusalem's old quarter.

I have just turned away from the south end of the temple area's great ruined steps that once carried crowds of pilgrims from all over the known world of the time—all of them making their pilgrimage to the temple, the

very heart of their Jewish faith. For some, this pilgrimage to Jerusalem would happen only once in a lifetime.

Reluctantly turning away to begin the journey to my hostel, I walk towards the nearest city gate, the ancient Dung Gate, under the shadow of the city walls. I continue along the unpaved road sloping down towards the Kidron Valley. To my left, further up the slope from me, the great walls continue north. I can see where the next city gate—the Eastern Gate had been blocked up centuries ago to prevent pilgrims trespassing into the temple area itself. If I look to the right I can see the incline of the Mount of Olives. Somewhere on the lower part of that slope is my hostel. But first I have to follow the narrow road as it turns east and descends towards a small bridge.

As I approach it, the terrain begins to become clearer. By the time I reach the middle of the bridge, I can see what is obviously a dried-up river bed.

It is at this moment I see something that will remain in my memory all my life. I realize two things very quickly. First, I

am made aware that this is the Kidron valley. Since I was a small boy in my parish church choir I have associated the Kidron brook with the terrible night that Jesus spent before he was taken, tried and crucified. All these years I have thought of this place in terms of solemn hymns and psalms, glorious but sad music and passages of scripture that tell the story of our Lord's Passion.

But then I become aware of something utterly different. There in the dry bed of the river, stretching up and down from both sides of the bridge, is a huge city garbage dump! Strewn everywhere are old worn automobile tires, bits of broken furniture, battered stoves and refrigerators, old tattered clothes—everything you can think of in such a place.

It is as if two orchestras have begun to play two utterly different thunderous chords in my ears. I am much more than surprised. I realize I am utterly shocked. I am also aware of a deep sadness. What suddenly seems a naïve illusion has been shattered by a brutal reality. I have a feeling of being mocked for my naiveté. My memory of the gospel accounts of

such things as the Last Supper, the trial, the condemnation, the execution of Jesus is being brutally challenged. I can feel something encouraging me to dismiss them as fables for children, simplicities that have no place in a so-called real world.

Just then, at the lowest point of that feeling of hurt and despair, something wonderful happens. It is as if a voice speaks deep inside me and utters a single unforgettable sentence. The voice says quietly, "But I came to you into a world of garbage."

In that moment all sorts of things fade away—hurt, disappointment, disillusion, even despair. It is as if a great shadow withdraws.

Years later I would read a French scholar, Paul Riceour. He would speak of the necessity in our faith journey to pass from what he called first, or early, naiveté to second, mature adult naiveté. I would know exactly what he meant. Years after I would realize how symbolic it was that I was standing on a small dusty bridge when I had the experience. I would know that for me this was a crossing over from that early naiveté to a mature naiveté that

has held me firm in faith to this day.

Years later I would come across a poem of R.S. Thomas, Welsh poet and Anglican priest.

And God held in his hand a small globe.

Look, He said. The Son looked. Far off, as through water, He saw A scorched land of fierce colour. The light burned there. Crusted buildings cast shadows. A bright serpent, a river, uncoiled itself Radiant with slime.

On a bare hill a bare tree saddened the sky.

Many people held out their thin arms to it As though waiting for a vanished April To return to its crossed boughs. The Son watched them.

"Let me go there," he said.

When I discovered that poem years after my Kidron experience, I remembered the inner voice that spoke to me all those years before.

Becoming a Synod Delegate

By Terry Jones

Have you ever wondered what goes on at Synod? Do you want to learn firsthand about priorities and plans for our shared vision and ministry within the diocese?

Then why not let your name stand to be a delegate at Synod? It would give you the opportunity to meet parish members from all over the diocese and attend workshops and debates at Synod.

Only lay people are eligible to be delegates to Synod. They are elected by a parish or region. All licensed clergy are automatically members of Synod. As a Synod delegate, you are expected to serve as an active, contributing member of your parish council and provide a critical link between your congregation and the diocese. You will familiarize yourself with the diocesan plans and priorities and help monitor and implement them. There are many ways to prepare yourself for Synod, including:

- attending and participating in the

regional gatherings and reporting back to your parish about them

- reading background materials and praying about the issues before coming to Synod
- reviewing a copy of the Canons and Regulations (these are available on the diocesan website or from your parish)
- meeting with other delegates from your parish to discuss the upcoming Synod
- praying for the bishop, delegates and other diocesan leaders

During Synod, it's important to remember that you are representing only yourself (not your parish). You will be able to vote on important issues affecting our shared vision and ministry within the diocese.

After Synod you are expected to share the highlights and decisions with your parish as a positive ambassador for Synod.

For more information, speak to your parish clergy or warden. A comprehensive guide is available online at: bc.anglican.ca/resources/synod-delegates

Poetry Corner

by Joanna M. Weston

STILL LIFE

*voices fade from the room
grapes gleam dully*

*oranges glow
and shadow the bowl*

*my hands rise
into silence*

*prayer spills
over the table*

WINTER MORNING

*I lift a prayer
of grief and joy
to an overcast sky
as snow drifts
through bare branches
laying diamonds
on dead leaves*

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

Emerging Ministries, Vision Implementation and Effective Communications

Fly on the Wall

By Catherine Pate

This regular column reports on the activities and decision of Diocesan Council—the “synod between synods” of our diocese.

At its December meeting, Diocesan Council heard presentations from the diocesan communications officer, the vision implementation team for emerging ministries and the Vision Fund jury which administers funds in support of vision-related initiatives across the diocese.

Effective Communications

Catherine Pate updated council on the work done over the last two years to improve communications across the diocese. This included conducting a communications audit and updating synod office technology, rebuilding the diocesan website, parish town hall meetings with the bishop, parish visits and consultations, frequent e-news from synod office, regional gatherings, We Together conferences, diocesan-wide website strategy, rebranding, vision promotion and education, the publication of parish and

diocesan manuals and guidelines, redeveloping the *Diocesan Post* and publishing articles online. In 2018, efforts will focus on helping parishes develop communications strategies and offering regional workshops on a variety of communications topics.

Emerging Ministries

Rob Crosby-Shearer and Craig Hiebert presented a number of models for emerging ministries taking shape across the country as well as a few examples from within the diocese including a replant of a historic parish in Ucluelet, the strengthening of an indigenous-settler church relationship in Port Hardy, Emmaus/Abbey Church monastic community and church plant. Council was then asked to consider obstacles facing possible emerging ministries in the life of the diocese and ways those barriers could be removed to ensure success.

Vision Fund Update

Ian Alexander and Julie Poskitt updated council on vision-related activities initiated across the diocese over the last year and the funds each project received through the Vision Fund. The total funds disbursed to date

(2016-17) is almost \$320,000. A full report, including a list of funded projects can be found on the diocesan website bc.anglican.ca/vision/vision-fund.

Finances

- St Columba to receive a parish grant of \$3000 to cover 2017 shortfall.
- FTE salary and benefits for the Refugee Sponsorship Program to be supported through the diocesan budget and vision fulfillment funds in 2018 with subsequent COLA increases as mandated by Council for fiscal year 2019-2021.
- An anonymous donor has given \$11,000 to support UVic chaplaincy and \$1,331 to support the curacy program.
- A 2018 narrative budget will reflect the diocesan vision and will be presented at Synod in April. The current deficit is \$113,400.

For more information about Diocesan Council (including downloadable minutes) please visit bc.anglican.ca/diocesan-committees/diocesan-council

Catherine Pate is the diocesan communications officer.

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

Personnel Updates

Appointments

- Anthony Divinagracia, regional dean, Nimpkish, Dec. 2, 2017.
- Victor Flett, Sr., commissioned as Lay Canon of the Diocese, Dec. 2, 2017.
- Paul Schumacher, deacon in transition, Church of the Advent, Dec. 13, 2017.
- Jennifer Marlor of the ELCiC, incumbent at St. Columba, Tofino and St. Aidan Community, Ucluelet, February 18.

AFC Awards \$303,000 In November Grant Cycle

DECEMBER 11, 2017, TORONTO, ONT.—The Anglican Foundation of Canada (AFC) has announced \$303,000 in grants in support of new projects across Canada in its November cycle of awards.

“The Anglican church is alive and well. Great things are happening from coast to coast to coast,” said the Rev. Canon Dr. Judy Rois, the AFC’s executive director.

“Thanks to the generosity of Canadian Anglicans for making this possible!”

Combined with those awarded in May, disbursements total \$707,000 in 2017, the AFC’s 60th anniversary year. Besides traditional infrastructure and restoration grants of \$240,000, the AFC provided \$71,000 for innovative ministry and \$52,000

for theological projects. It also disbursed \$60,000 for special anniversary-year projects for the transformation of parish ministry. The Diocese of British Columbia received \$6,250 of these funds towards the restoration work being done to the exterior of St Mary in Fulford Harbour (Salt Spring Island).

Applications for the May 2018

award cycle must be submitted by April 1, 2018.

ABOUT THE ANGLICAN FOUNDATION OF CANADA The Anglican Foundation of Canada seeks to foster Anglican presence by providing abundant resources for innovative ministry and diverse infrastructure projects and theological formation throughout the Canadian church.

Leading the way in resourceful ministry since 1957, AFC has benefitted dioceses, hundreds of parishes, and thousands of Canadian Anglicans with the provision of financial support from coast to coast to coast.

This December 11 press release is reprinted by permission of the Anglican Foundation of Canada.

Creative and Tax-efficient Giving

Judy Rois, executive director
Anglican Foundation of Canada

When there is a need in this country, it seems that Canadian Anglicans are among the most generous donors. One of the many ways they give is through their Anglican Foundation, established in 1957 to financially assist people and parishes where need was greatest. Sixty years later, Canadian Anglicans have made it possible to disburse over \$34 million to help their fellow Anglicans.

All across our country, they have supported infrastructure projects, encouraged interfaith dialogue, fostered youth engagement, stimulated innovative and imaginative ministries, cared for new immigrants, assisted seniors with housing and transportation, promoted music and the arts, attended to the needs of children with homework clubs, end-of-life care and nutrition, and strengthened Indigenous communities on their path toward self-determination.

All of these initiatives have been supported by many of you over the years, making the Anglican Church of Canada a robust faith community for each new generation.

There are many ways you can give through the Anglican Foundation to ensure Canadian Anglican presence in our country for years to come. You may wish to speak with your financial advisor about a new and creative approach to your donations this year while also

being tax-efficient and making a big impact. There are many other strategic ways to give than simply writing a cheque.

If you have stocks that have increased in value, you can donate these to AFC and receive a significant tax rebate.

You can set up a gift annuity with AFC and receive income for the rest of your life.

You can make AFC a beneficiary

of a paid-up insurance policy. Life insurance is an excellent way for younger donors with limited assets to leave a substantial legacy.

AFC has prepared a guidebook that explains in detail the many ways that you as a Canadian Anglican can be creative and tax-efficient in your donations this year. Send us an email at foundation@anglicanfoundation.org, and we will send you a copy. It’s also downloadable from the website at www.anglicanfoundation.org.