

Faith in Action



Photo: Carla Unger

School Chapel at Christ Church Cathedral

One of Victoria's Best-Kept Secrets

By Terry Jones

When it comes to schools and daycare, Christ Church Cathedral School might be one of Victoria's best-kept secrets.

The Anglican elementary and middle school is set in a beautiful heritage building located on Vancouver Street, on the south side of the same large city block as Christ Church Cathedral. The area between the school and the cathedral provides students with a fenced playground and sports area.

"A lot of people don't even know that we're here," says Stuart Hall, Head of School.

Hall has been the Head of CCCS since 2010. He was previously the principal at Queen Margaret's School in Cowichan Valley for 10 years and taught at public schools before that. He feels that CCCS's sense of community is one of the main things that makes it unique. Parents are passionate about their children's education and teachers

really get to know the students.

Let Your Light Shine

The school's motto, "let your light shine," is reflected in the school's dedication to bringing out the best in every student. The school is co-ed with 165 students enrolled this year. Class sizes are small which ensures that each child gets the individual support and guidance he or she needs. In 2016 there was a maximum of 19 children in kindergarten. Class sizes varied between 21 and 24 for grades one through eight.

CCCS doesn't screen potential students for academic abilities. Despite this, the school is regularly ranked as one of the top three or four schools in Victoria based on provincial assessments.

In addition to a rigorous academic program, students also attend Anglican religion classes at the Cathedral and receive a solid grounding in morals and values. The upper grades survey other religions

and visit houses of worship of different religions in Victoria including a mosque, Buddhist temple, the synagogue and the Catholic cathedral. French is taught from kindergarten on up, and children in the upper school have the option of going on a school trip to Quebec to learn more about French culture. There's also a visual arts program and a music program featuring choir and instruments—from recorder to jazz band. Middle school exploratories include cooking, sewing, drama and outdoor pursuits. Outdoor education includes time at Camp Thunderbird for grades 4 and up every September. The sports program uses one of the fields at Beacon Hill Park and children in middle school are taken to the YM/YWCA once a week. The school has hosted a 1,200-student track event for the last several years.

A Place for the Little Ones

The out-of-school care program operates 12 months a year

and is open to everyone in the community—children don't have to be enrolled at Christ Church School to take part. It offers before-school care starting at 7:30 a.m., after-school care until 6:00 p.m. as well as summer programs.

A Large Tent

Hall assures me that CCCS is not just a school for Anglicans—it's open to any denomination. Recent students have come from Muslim, Jewish and Sikh families. Hall says the school shares the spirit of Christ Church Cathedral which accepts everyone. Hall paraphrases the bishop, the Rt. Rev. Dr. Logan McMenamie, by saying, "It's like a very large tent under which all can come to rest."

The bursary program helps create a diverse student group. The school embraces diversity in all its forms. Usually around 10 per cent of the student population is designated special needs. "I think we're very well-known for being a

good school for those that might have some difficulties," says Liisa Salo, Director of Marketing and Communications. "People get referred here all the time." The team includes Learning Assistance Teacher, Deanna Coleman, two part-time support teachers and five educational assistants to work with children who have extra learning needs. Hall notes, "Everybody chips in to help all the kids by making sure the instruction in the classroom meets everybody's needs, not just the children who are designated special needs."

Anti-bullying programs and a Friend-for-life program ensure the school is a safe place for everyone. Hall notes that the 'K to 8' model offers leadership and mentoring opportunities for the older students and gives the younger children role models to look up to.

CCCS provides a safe and solid footing for students and helps launch them on the next phase of their lives.

A Year of Reconciliation



Photo: Diocesan Post

It is my hope as we all look at reconciliation this year, and what it means to us, that we will discover what we will do within our own contexts and share these ideas with the rest of the diocese through the Communications Office.

I will focus in this Post on what I am hoping for at the end of this year. Before I do that, I share with you again that even after this year our journey of reconciliation will not be over and we will have once again only taken yet another step.

Bishop Logan Writes

“Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.”
Ezekiel 36:26

During this year it is my hope that we each make this year of reconciliation our own. I will personally be doing some work on reconciliation. I invite and encourage you as individuals, families, parishes, communities and regions to think and act on what the journey of reconciliation means to you.

It is my hope that at the end of this year we will have taken further steps in our relationship-building journey with the First People on these islands and inlets. On that journey we will have deepened our knowledge of their teachings, cultures and languages. Reconciliation with our indigenous sisters and brothers is a significant part of the decolonizing of our church and the ongoing work of being a renewed people with renewed hearts and spirits.

It is my hope that we will also be looking at ourselves as a diocese during this year. As I spend time

in the life of our diocese I am distressed by the way conflict becomes dispute in our parishes. I am concerned that we spend so much time ‘fire-fighting’ the disputes that rise between members of the leadership teams, staff and parishioners in our parishes.

“Most of us recognize that conflict is a part of our lives and relationships today. However, there tends to be a common and rather strong perspective within Christian circles that conflict represents the presence of sin. Recognition of our fallen nature leads to the general perspective that conflict is in fact sin. On the other hand, God’s creation commitments provide a different viewpoint. Built into God’s original plan before the fall, humankind was conceived in such a way that made differences and conflict normal and inevitable.”—John Paul Lederach, *Reconcile: Conflict Transformation for Ordinary Christians*

My hope for this year is that on this journey we begin to work at every level of our diocese to give us new hearts and minds as we try to understand conflict.

The reality is that there is always conflict, for we all come with different understandings and knowledge—we all see the world through a different lens. Conflict can become for us the destroyer or the creator of a renewed community. Conflict transformation looks at how we can change organizational practices, processes and policies so they move us away from fighting fires and allow growth through the different perspectives that are present. These will allow us to transform the diocese in such a way that we see conflict as an opportunity for creativity,

innovation and ultimately imagination. I believe this is at the core of our diocesan vision of being a renewed people. My hope is that throughout this year we will begin a variety of educational events to teach ourselves new ways of working, learning and growing together.

“In great teams, conflict becomes productive. The free flow of conflicting ideas is critical for creative thinking, for discovering new solutions no one individual would have come to on their own.”
—Peter Senge

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Diocesan Post

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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
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All material is subject to editing.

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A Way of Life

By Terry Jones

Using smoke to practice smudging is an enduring First Nations’ tradition. Dried plant medicines (including sage, tobacco, sweetgrass, and cedar) are usually tied in a bundle and burned. The resulting smoke is used to cleanse, bless and remove negative energy from a person, object or place.

The use of smudging in a Port Alberni School was recently challenged by parent Candice Servatius, who filed a petition with the B.C. Supreme Court. She alleges that her daughter was required to participate in a First Nations smudging ceremony at John Howitt Elementary School. Her documents claim that the ceremony infringed on her daughter’s right to religious freedom and the Alberni School District’s obligation to ensure religious neutrality. This incident has ignited controversy as to whether smudging is a cultural or religious observance. First Nations practices are now mandated in the B.C. Ministry of Education’s “Redesigned Curriculum” website. Under a tab called “What Students Will Learn,” a section heading called “Aboriginal Perspectives” is followed by the statement that “Aboriginal perspectives and knowledge are an important part of the historical foundation of both B.C. and Canada, and will be integrated into every subject in the new curriculum. All students will have opportunities to better understand and respect a variety of cultures, both their own and others.”

Certainly, First Nations knowledge and culture have been introduced to the curricula in school districts throughout British Columbia and across Canada. A guide called Smudging Protocol and Guidelines has been published by School District No. 58 (Nicola-Similkameen). The guide states “Our Elders/Spiritual Leaders have taught us steps and rationale for this cleansing process we call smudge:

- We smudge to clear the air around us.
- We smudge to clean our minds so that we will have good thoughts of others.
- We smudge our eyes so that we will only see the good in others.
- We smudge our ears so that we will only listen to positive things about others.
- We smudge our mouths so that we will only speak well of others
- We smudge our whole being so we will portray only the good part of our self through our actions.
- We smudge to cleanse negative energy within our own being or any negative energy in a space.

The guide continues, “Smudging allows people to stop, slow down, become mindful and centered.” The school district insists that participation in ceremonial smudges is voluntary and they have set procedures for smudging. These include designating permanent smudging sites, notification by email to staff with classes near the location of the ceremony at least 48 hours before any smudging and/or pipe ceremonies take place, and providing approved signage indicating that a site is a smudging ceremony location. The Rev. Dr. Canon Martin Brokenleg, a member of the Rosebud Sioux Nation of South Dakota and a member of the Kyaanusli Raven House of the Haida Nation, says he does not use the term smudging since it implies a staining or soiling which is the opposite of its intent. He prefers to use the Lakota word, *azilya* [ah-zeel-ya]. “Indigenous peoples look at these cleansing observances as protocols for negotiating the reality of human existence, which is an amalgam of the spiritual and the physical—‘sacramental’ as Anglicans



Abalone shell smudge bowl

Photo: Michelle Kwajata

understand the term. Indigenous people see *azilya* as a physical action that affects the spiritual aspect of a person,” he says.

In their Smudging Protocol, Manitoba’s Education and Advanced Learning Ministry describes the concept of *mino-pimatisiwin*, a Cree and Ojibwe word that means “good life.” It embraces the understanding that all life is a ceremony and that the sacred and the secular are parts of the whole. This concept seems to make the whole culture vs. religion debate a legal non-starter. Martin Brokenleg

states, “Indigenous peoples have our own way of looking at reality and almost always avoid an either-or conclusion since that is not really how we experience reality.” He also says, “The courts have their technical understandings that differ greatly from First Nations ways of seeing.”

The *Times Colonist* quoted Ken Watts, vice-president of the Nuu-chah-nulth tribal council, as saying “We can’t move forward in this year of reconciliation if a ban on our cultures is going to happen in

schools. It’s not a religion, it’s a way of life, and we’re hoping Canadians will grasp that and learn who we are.” He is hoping the school district and parents can reach a resolution without going to court.

Watts’ comments are themselves reconciliatory. Perhaps it would be wise for a society that has historically forced its traditions and culture on Indigenous peoples to accept and continue to learn First Nations’ culture in this Year of Reconciliation.

Diocesan Women’s Spring Retreat
Camp Pringle
APRIL 21-23, 2017

Theme: Every Day A Sacred Journey

Facilitator: The Rt. Rev. Dr. Logan McMenamie
Spiritual Director: The Rev. Canon Nancy Ford
Leader of Music: Diane Bell

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PWRDF in Tanzania

PWRDF Corner

By Geoff Strong



Two items were particularly noteworthy on the PWRDF web site <http://pwrdf.org/> as this month's article was being prepared. First was the editorial on the Nanganga Clinic in Tanzania (see Sept. 23, 2016), which PWRDF helps support through its local partner, the Anglican Diocese of Masasi. The second item was learning that the most common medical problem in Tanzania is pneumonia. Other sources indicate that pneumonia is the leading cause of death in

the tropics and sub-tropics among children under five and adults over 75 years of age, far exceeding deaths from HIV-AIDS in those age ranges.

Pneumonia results from bacterial, viral and fungal infections, which spread quite readily in tropical and sub-tropical climates such as in Tanzania, while secondary causes include breathing in dust or smoke. Climate change exacerbates all of these problems.

Tanzania cut mortality rates for children under five from 166 per 1,000 live births in 1990 to 51 in 2014. But those 51 deaths per 1,000 were still unacceptable

compared with the death rate in Canada of 12 per 100,000 births. Given the general lack of proper health care and appropriate drugs throughout the sub-tropics, village clinics like that in Naganga are now helping reduce the number of under-five deaths further. The Naganga Clinic serves some 25,000 people within a 15-kilometre radius, operating with a full-time staff of only one doctor and two assistants. It is part of the program provided through PWRDF's Maternal, Newborn and Child Health Program (MNCH), supported by funding from Global Affairs Canada, and conducted in Tanzania, Burundi, Mozambique and Rwanda.

Other MNCH programs include bicycle and motorcycle ambulance programs, providing bicycles for health workers to visit sick people in their homes and providing water by funding 17 boreholes. The boreholes provide water within 500 m of the homes of 65,000 people in 12 Tanzanian villages, while a further 16 wells were rehabilitated and repaired, providing clean water for another 33,000 people. Two people in each village were trained to carry out maintenance and repairs on the hand pumps for the wells.

Visit the PWRDF web site www.pwrdf.org/ for more information on these and other programs,

which are carried out on behalf of all Canadian Anglicans. Administrative costs continue to be kept below 12 per cent by cooperating with local and international partners in its programs, and by having many volunteers across Canada. 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.



The Naganga Clinic in Nanganga, Tanzania

Refugee Sponsorship Update

By Rebecca Siebert

On behalf of the Diocesan Refugee Team, I want to thank you and each and every member of your groups for the fantastic work you have done this past year in support of the 132 refugees we have helped settle in Canada in 2016, as well as the 136 still to arrive. At this time last year, our sponsorships were only seven per cent of what they are now. We are directly impacting the lives of 268 people who had no other durable solution for their future. We wait to hear from the government on how many spots we will be given this year. It

expects that organizations like ours will do more than last year, yet the government sponsorship is pulling back and only planning to do 30 per cent of what it did in 2016.

2017 Target Numbers

- Government-Assisted Refugee 7,500
- Privately Sponsored Refugee 17,500 (including BVOR* cases)

Total 25,000

2016 Target Numbers

- Government-Assisted Refugee 24,800
- Privately Sponsored Refugee 20,200 (including BVOR* cases)

Total 45,000

2016 Actual Arrivals of Syrian refugee category

- Government-Assisted Refugee 20,110
- Privately Sponsored Refugee 17,292 (including BVOR* cases)

Total 37,402

The work has been rewarding, challenging and at times frustrating, as we have had to deal with various problems, delays and hurdles. Babies were born days before their 30-hour+ flights to Canada, wheelchairs were miraculously found for those injured by snipers, private planes were used to help a father go to Vancouver to see his new baby at the Children's Hospital, sponsored children in our schools have stopped talking about sounds they assume are bombs, and much more. Rest assured that every moment you have dedicated to the task has been appreciated by us as a

diocese and by the families we all are striving to help.

**Blended Visa Office Referred: high needs cases for which the federal government contributes additional funds.*

Faith in Formation

Letter From Nazareth



Reflections

By Herbert O'Driscoll

Scriptures for Reading: Luke 1:39-56

Dearest Cousin Elizabeth,

I apologize for not sending this letter earlier. I was exhausted from the journey home and simply had to rest for the last few days.

I think about you and pray for you constantly because I know you were very near to giving birth when I had to leave. As you know, I had no choice when the caravan came through the

village and told us there wouldn't be another for nearly a month. However, I could see that you had friends ready to help so I'm assuming my prayers for you have been answered.

My journey, thank God, was safe and uneventful. I have always been led to believe that Samaria could be unfriendly and even dangerous. Instead I found much friendship from the villages we passed through.

The most fascinating part of my journey home was my stop in Sepphoris. Our caravan left me off there because it was going on around the lake and wasn't going to go through Nazareth. You and Zechariah have never seen it but you can imagine what it's like when I tell you it's the headquarters for the Roman administration of Galilee—beautiful streets and houses, lovely mosaics, chariots coming and going everywhere. But you will never guess the really wonderful thing that happened. Joseph was there to meet me! I was hoping he would be there, but I didn't know if it would be possible. As I told you, Sepphoris is only two hours walk from Nazareth and the army contract

he's been working on has been extended.

To have a few days together was wonderful. Sepphoris is big enough that hardly anybody knew us. Well, a few did, because, like my Joseph they had come over from Nazareth to find jobs. The really nice thing about meeting them—and it made all the difference for me—was that because they were friends of Joseph, and because they had heard from him that we were going to marry, they could not have been more friendly. That meant so much to me because I had been nervous about going back to the village.

Elizabeth, I will never be able to thank you for those wonderful weeks you gave me, especially in those first few days after I arrived sick and miserable from the journey. What helped was that you were overjoyed about your own pregnancy. I could see it in your face and hear it in your voice when you came to the door to meet me. I will never forget the hug you gave me!

By now you may have given birth. Do please write soon. Send the letter with the next caravan.

I've given you the name of the street and the construction site in Sepphoris—so that Joseph can pick it up and bring it to me. Remember, I want to know everything. All I know at the moment is that Zechariah wants it to be a boy and wants to call him John.

Don't forget to tell me how Zechariah is. When I left he seemed to be improving from that experience in the Temple that robbed him of his speech. My hope and prayer is that he may be so overjoyed when you give birth that it will give him back his voice!

Since coming home I have learned how wonderful it is to have friends. Joseph's family has rallied around us, and even though I am sure there are those in the village who are prepared to be hurtful—as you yourself warned me would be the case—I feel surrounded by love.

The only thing I'm worried about is a rumour that Joseph tells me is going around in Sepphoris. He's heard from one of the army contractors that the authorities in Rome may be planning an imperial census. If it becomes

true, then all heads of families have to go back to their own area. Joseph will have to go back south to the Bethlehem area. I hope against hope this doesn't happen before I give birth. The journey will be ghastly.

Elizabeth, I must end, but not without reminding you of our speaking of our angels. Sometimes when I find it hard to sleep, my angel comes. Not that I see anything of course—just that in the darkness I'm aware of a presence. I don't mean the babe, although he is very much a presence inside me! But this other presence is always reassuring and somehow familiar, as if we had met before. Sometimes I think I hear a quiet voice saying what he said the first time—*"Do not be afraid, Mary"* and when I hear that, sleep comes.

Dear Elizabeth, my love to you and to Zachariah and the babe. Who knows—maybe our children will meet one day. Maybe they will do great things together. Let it be as God wills.

Your loving cousin,
Mary



FEBRUARY EVENTS AT THE CATHEDRAL

LUNCH AND LEARN: RELIGIONS OF THE WORLD
Thursdays, February 2, 9, and 16
Noon - 1.00 pm in the Chapter Room
Speakers: February 2—Wayne Codling (Buddhist)
February 9—Parminder Virk (Sikh)
February 16—TBA

CENTERING PRAYER - CHRISTIAN MEDITATION
A new service which takes place every Thursday from 10.00 - 11.00 am in the Lady Chapel

INTERNATIONAL BENEDICTINE MEETING
Saturday and Sunday, February 18 & 19.
Come to be a Benedictine for a day and join in the prayers, meals, and talks on Saturday.
On Sunday: talks and worship with the Cathedral.
More info: Fr. Martin Brokenleg, OSBCn

PACIFIC BAROQUE FESTIVAL 2017

PRE-FESTIVAL CONCERT
German Arias
Saturday, February 11 at 7.30 pm
In the Chapel of the New Jerusalem

ORGAN RECITAL
In stile concertato
Thursday, February 16 at 8.00 pm
John Walthausen, organ

A NORTH GERMAN CHORAL EVENSONG
Sunday, February 19 at 4.30 pm
with the Pacific Baroque Festival Ensemble and St Christopher Singers
More info: www.pacbaroque.com

A CELTIC CELEBRATION
With CapriCCio Vocal Ensemble
Saturday, February 25 at 7.30 pm
More info: www.capriccio.ca



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Holy Smoke

By Terry Jones

The use of incense by Egyptians is recorded as early as 2400 BC and it is thought to have been developed and used at the same time in China. It is still used widely today in religious traditions throughout the world including Hinduism, Taoism, Judaism, Islam, Buddhism, Shintoism and Wicca and, of course, in a variety of Christian traditions.

Jews and Christians use incense to purify places of worship and to honour God. Christians also believe that the smoke rising from incense signifies prayers rising to heaven. Incense is still routinely used in both the Roman Catholic and Eastern Orthodox churches. The use of incense by the Church of England fell out of favour and became illegal in the 1600s. Its use was limited to isolated parishes until it regained popularity during the 1800s and began to spread throughout England.

In Victoria, B.C., St. Barnabas Anglican Church practices Anglo-Catholicism, the movement of spiritual renewal that began in the Church of

England in the mid-1800s. St. Barnabas' usual 10:30 Sunday service is a high mass and includes the use of incense. Their website answers the question, "Why the incense?" as follows:

Jesus would have been familiar with the use of incense in Temple worship. In the ancient world, when expecting an important guest into one's home, people would purify the air by burning incense. Since we believe that Jesus Christ comes into our midst during the celebration of the Mass, we cense the altar, the ministers, and the whole congregation as a symbolic purification anticipating his arrival. The rising smoke, furthermore, is said to symbolize the rising up of prayer. Lastly, we come to associate the smell of incense with the joy of worship. If we are to engage the whole of ourselves in prayer, it is good to ask: 'what does prayer smell like to you?' (The Rev. Canon Dr. Travis O'Brian)

The Bible contains many references to the use of incense for worship, as in the following excerpt:

Once when he was serving as priest before God and his section



Photo: Toad Hollow Photography

Thurible

was on duty, he was chosen by lot, according to the custom of the priesthood, to enter the sanctuary of the Lord and offer incense. Now at the time of the incense offering, the whole assembly of the people were praying outside. Then there appeared to him an angel of the Lord, standing at the right side of the altar of incense. When Zachariah saw him, he was

terrified; and fear overwhelmed him. But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard. Your wife Elisabeth will bear you a son, and you will name him John." (NRSV, Lk. 1:8-12)

Today, in England and North America, the use of incense in Anglican and Episcopalian

churches varies from parish to parish. But you can still find a service where a swinging thurible, (also called a chain censer), is used during the service to cense both the consecrated elements and the people.

2017 AD RATE NOTICE FOR NEW RATES VISIT bc.anglican.ca/the-diocesan-post

FAITH & FELLOWSHIP DAY

You are cordially invited to a day of Faith & Fellowship hosted by the Diocesan ACW, Mothers Union and the women of St. Michael & All Angels.

Saturday, March 25
at St. Michael & All Angels Royal Oak
10am-2pm

March 25 is the Annunciation of Mary and is celebrated by Mothers' Union round the world with a Ladies Day Service. It is helpful if a parish contact is named in leaflets and one person send numbers to b52coleman@shaw.ca or 1-250-748-9830 for catering purposes.

You are welcome to come as you are able.

10 am: Parish & Diocesan sharing
11 am: Ladies Day Eucharist free will offering
Noon: Light lunch by donation
1 pm: Presentation of Sacred Places/Spaces, Gloria Hockley
2 pm: Homeward bound

Faith in Foundation

Historic St. Paul's Celebrates 150 Years in Esquimalt



Photo: John Ducker

Procession led by Col. Philip Sherwin, aide-de-camp to the Lieutenant Governor followed by Rev. Lon Towstego and further back the Her Honour Judith Guicho, Lieutenant Governor of BC, walks beside Bishop Logan

By David Buckman and Sharon Wickware

Yesterday, Today and Tomorrow was the theme of a special service on Sunday, Dec. 11, 2016, celebrating 150 years since the Consecration of St. Paul's Naval & Garrison Church in Esquimalt.

The service was attended by many distinguished guests, including Her Honour, Lt.-Gov. Judith Guichon, Chief Ron Sam of the Songhees Nation, Rear Admiral Art McDonald and other navy representatives, Col. David Awalt, commander of 39 Canadian

Brigade Group, and Councillor Lynda Hundleby on behalf of the Mayor of Esquimalt. The Rt. Rev. Dr. Logan McMenamie celebrated Eucharist and preached the sermon.

Chief Ron Sam eloquently welcomed us to the Traditional Lands of the Songhees Nation and introduced the Year of Reconciliation proclaimed by Bishop Logan, which he and his Band Council support.

The service opened with a modern, sung version of Psalm 100, echoing the very first service that took

place in 1866. That service was conducted on the Naden Base, where St. Paul's stood until 1904. At that time the government paid most of the \$13,197 cost of dismantling the church and rebuilding a slightly enlarged version at its present location.

Yesterday was portrayed by an 11-minute video presented by Toad Hollow Photography featuring pictures from Naval, Esquimalt and Diocesan archives as well as a special picture from U'mista Cultural Centre in Alert Bay. The Alert Bay photo showed a huge totem carved by Charles James in

1925 in thanks for Girls' Auxiliary outreach. A replica carved by his son is now in St. Paul's.

St. Paul's military connections are visible in flags laid up, plaques and memorials and some of the many stained glass windows. Windows have been installed during each of St. Paul's three centuries.

Today was highlighted by the 2010 Naval Centennial Memorial Window, built with funds raised from all over Canada by the late Rear Admiral Bill Hughes. His son, Cmdr. (RCN Retired) Roderick Hughes gave Her Honour and

many other guests a tour of the beautiful and symbolic window.

In 1912, a second-hand British Conacher Tracker Organ was bought from St. John the Divine, Victoria. Built in England in 1891 and shipped round Cape Horn, this heritage Instrument is virtually in its original state and is still used every week.

Tomorrow was featured in the new parish of St. Peter & St. Paul, also formed in 2010, when five west-end parishes (including St. Paul's, Esquimalt) were merged. The stated mission of the new parish—*A Christian Community Embracing and Spreading God's Love*—was referred to by several distinguished guests at this event.

The future was also glimpsed in a prototype virtual reality presentation, specially built for St. Paul's by Immersive Technologies for Online Learning with diocesan support and involvement.

This event is not the end of our 150th celebrations which are supported by a Canada 150 grant through the Victoria Foundation. On Saturday, May 6, 2017, we have asked the Naden Band to lead a community celebration walk from the Base to St. Paul's present home. Watch the *Diocesan Post* for further details!

New Ministry Centre

By Peter Daniel

As a hub church, the parish of St. Peter & St. Paul in Esquimalt operates on a large parcel of land fronting Esquimalt Road and Grafton Street. A separate church hall constructed in the 1950s is also located on this site. Eighteen years ago, a new seniors' life lease housing development was constructed on part of this land parcel.

The Hermitage life lease building contains 24 apartments in four stories on diocesan land, originally leased for 99 years to St. Paul's Housing Society. Residents at the Hermitage

sub-lease from the Society. The parish and the diocese have been working for three years on a parish development plan that includes a replacement building that incorporates the parish hall and offices, as well as additional housing.

An application to BC Housing under the Provincial Investment in Affordable Housing program was submitted in April 2016. Applicants under the PIAH program must come from societies. The society making this application was Rogers Court Society, an experienced diocesan housing provider. We were advised by BC Housing in

September that this application was conditionally accepted from among 127 applicants.

Plans are now underway for the development of a new four-story building to replace the church hall. It will include a ministry centre on the main level connected to the heritage church building. Three upper levels are planned to accommodate 24 affordable apartments for independent seniors. The existing 1950s church hall will remain in use during construction. Under the application conditionally approved by BC Housing, the diocese is supplying the land for this

new building and investing \$1.25 million. The province is providing construction financing at very attractive rates and, on completion, will be purchasing most of the affordable housing apartments. It will also provide long-term mortgage financing for the new development. Total project cost is in the range of \$6 million.

Rogers Court Society is contracting with BC Housing to undertake this project, get it approved through rezoning with the town of Esquimalt and arrange for all planning, construction and operational requirements.

As with the ministry centre recently built at St. Paul in Nanaimo, this exciting new multi-use development will help St. Peter & St. Paul live into the diocesan vision in concrete and measurable ways for the next 150 years of its ministry in its neighbourhood.

Peter Daniel is the diocesan asset manager, responsible for supporting parishes in the faithful stewardship of diocesan properties and buildings.

Plans and Priorities

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.

Bishop’s Remarks

In his remarks to council, the bishop outlined his priorities for 2017, with a clear focus on rebuilding relationships as we move into the Year of Reconciliation.

Here are some of the things planned for 2017:

January 21—Vision Implementation Team planning day. The event focused on emerging communities, engaging God’s world, youth ministry, liturgy, lay leadership and training.

January 26—The Most Rev. Katharine Jefferts Schori gave a lecture on Religion, Science and Colonialism at the University of Victoria, Centre for Studies in Religion and Society, as part of the John Albert Hall Lecture Series and was the keynote speaker at the diocesan clergy day.

Mutual Ministry Agreements

We have hired Canon Wayne Stewart to assist in creating mutual ministry covenants for clergy, laity and staff. This is a significant Year of Reconciliation initiative because it will help improve communication and strengthen the bonds of affection within our diocese.

Sacred Journey

Plans are underway to continue the Sacred Journey walk of 2016. In 2017, the bishop is inviting members of the diocese to join him as he continues the Sacred Journey with several activities and initiatives, including two more journeys, a March pilgrimage and what’s being called the Cowichan Camino (dates to be determined). Other events:

Clergy Conference - May 15-18, 2017

We Together Diocesan Conference - September 2017

Diocesan Financial Campaign

(taken directly from the bishop’s address to council)

It has now been three years since the episcopal election. To remind you what I said leading up to that election I repeat the following statements:

Martin Luther King Jr said, “With this faith we will be able to move into this new day . . . to transform the jangling discords of our nation into a beautiful symphony of (brotherhood) fellowship.”

Important Next Steps

- Discover God’s vision for us.
- Create an organizational structure to implement God’s vision for us.
- Develop a financial plan to support this vision.

We must develop and implement a system that is transparent, flexible and accountable. This involves creating an environment of trust. We need one another and must work at a new level of cooperation and communication. As we move forward at parish, regional and diocesan levels, we must take these risks.

We need to consider the following questions:

- How does the Diocese of British Columbia minister on the islands and inlets we serve?
- How does diocesan leadership support and enable parishes to be effective and efficient in their ministry and mission?
- How does regional ministry work in relationship with the

parishes in those clusters?

- How will we finance this journey and the ministry and mission we create?

Finance Update

The diocese was successful in its application for a \$25,000 grant from the Victoria Foundation to be used in 2017 against the Refugee Sponsorship program costs.

Communications Update

Diocesan Council reviewed a diocesan-wide plan to distribute parish-specific vision planning packages to parishes. The goal is to encourage parishes to review the diocesan vision, consider its connection to what God is already up to in their context and what God is calling them to in 2017/18. These packages will be distributed in February/ March 2017.

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.

Vision Fund’s First Year of Operation

By Ian Alexander

The Diocesan Vision Fund was established by a vote of Diocesan Synod in the fall of 2015. Its purpose is to faithfully seed local, regional and diocesan-wide initiatives that give tangible expression to the objectives and priorities of the Diocesan Vision, and thus strengthen us for God’s service here on these islands and inlets. The Fund is intended to operate for three years (2016 through 2018), as a bridging mechanism pending a major diocesan fundraising campaign.

In each of those three years, there is a total of up to \$125,000 available in the general Vision Fund, plus a further \$50,000 designated specifically to support programs for children, youth and families, and another \$50,000 earmarked for projects related to social justice, environmental issues and First Nations reconciliation.

A jury of seven clergy and laity was formed early in 2016 to solicit and review submissions, make recommendations to the Diocesan Finance Committee and Diocesan Council, award funds to successful proponents, and follow up on the results. Over the course of the year, 14 applications were approved, totalling approximately \$86,000; a further \$44,000 was set aside for 2017.

Here is a summary of the 2016 grants:

- \$5,000 to Holy Trinity, Sooke to assist with training of lay worship leaders and starting a new partner relationship with the T’Sou-ke Nation.
- \$5,000 to the Cowichan Regional Anglican Youth Connection to help fund program costs, including an honorarium for the group’s leader.

- \$900 to St. Peter & St. Paul, Esquimalt as partial funding for the first three months of a new monthly community lunch program for low-income seniors.

- \$7,230 to St. Luke, Cedar Hill for one-time funding to help establish a contemporary worship program.

- \$1,500 to the former parishioners of St. John the Evangelist, Ladysmith to continue their monthly community meal program in new premises in the coming year.

- \$5,000 to St. Barnabas, Victoria towards start-up funding for their proposed new Waldorf-inspired, faith-based preschool program called “The River.”

- Up to \$10,000 in seed money to assist with the ongoing development of a Kwakwaka’wakw Anglican Contextualized Church on the North Island.

- \$10,000 to support “Healing on the Land,” a Summer 2017 camp for First Nations youth put on by the First Nations organization “Surrounded by Cedar.”

- \$9,500 to the Parish of Salt Spring Island to help with repurposing and programming of St. Mary’s Fulford as the Star of the Sea Centre for Spiritual Living and Practice.

- Up to \$2,500 to the Parish of Pender & Saturna Islands to assist in establishing a permanent labyrinth and meditation walk on the grounds of St. Peter’s Church.

- \$10,000 to help support the administrative costs of the Diocesan Refugee Program.

- \$9,000 to underwrite programs being led, enabled and enlarged by the curate at St. Peter’s Comox, including a weekday service, food bank and parish retreat weekend.

- \$10,000 towards start-up funding for Greater Victoria Acting Together, a coalition of faith groups and other parts of civic society to advance economic and social justice.

- \$10,000 to support the start-up of “Let It Shine,” the new child care program being established at St. Dunstan’s, Victoria.

Funds which were not spent in 2016 will be carried forward and used to support more projects in subsequent years. A new call for 2017 Vision Fund submissions, with updated criteria and guidelines, will be issued soon.

Ian Alexander is canon of the diocese, appointed member of Diocesan Council and a parishioner of Christ Church Cathedral.