



Summer of Ordinations



A Triple Ordination

By Terry Jones

On Saturday, July 22, a large group of clergy, parishioners and family members gathered at St. John the Divine, Victoria, to witness the ordinations of Matthew Brown, Gillian Hoyer and Christopher Samsom.

Councillor Norman Garry Sam and Anthony Black of the Songhees First Nation led the procession from the narthex, followed by The Rt. Rev. Dr. Logan McMenamie, clergy from across the diocese, the chancel party and presenters. Councillor Sam welcomed the congregation to the traditional territory of the Lekwungen, Songhees and Esquimalt First Nations. This was followed by a greeting from Bishop Logan to everyone attending.

The sermon was given by The Rev. Canon Dr. Martin Brokenleg who began by telling the ordinands, “You made it!” He asked the parishioners from their respective churches to stand and then asked

the families of the ordinands to stand. He told the ordinands, “These are the people who have loved you the longest. Your family will always love you.” He thanked the families for giving their daughter and sons for this sacrificial work.

Then he told Christopher, Gillian and Matthew, “This did not happen by your acts. It is God who called you and God who wants you to be a priest.” He reminded them that in the priesthood, the priest becomes the image of God. He said, “As a priest, your life is no longer your own and will be given away for the sake of the community and the glory of God.” He ended by saying, “Christopher, Gillian and Mathew—we, your parishioners, your family, and fellow clergy are blessed to be with you this day.”

Following the presentation and examination of the candidates, Bishop Logan stood with the bishops and priests assisting him and began the prayer for the



Bishop Logan introduces newly ordained priests, Christopher Samsom, Gillian Hoyer and Matthew Brown

Consecration of a Priest, with the candidates kneeling at the altar rail. Then one by one, the candidates rose and knelt before the bishop while he laid his hands on their heads and asked God to send down the Holy Spirit upon them.

The new priests were vested according to the Order of the Priest. Each ordinand received a Bible, a chalice and a paten. Bishop Logan presented the three new priests to the congregation to heart-felt applause and cheers of joy.

After the service, the church hall was packed with well-wishers who greeted the newly-ordained and shared fellowship and a wonderfully-catered reception.

A Gift of God's Grace

by Alastair Hunting

On June 10, the feast of St. Columba, I was ordained to the priesthood by Bishop Logan at St. Peter's Church in Campbell River. The whole day was truly a gift of God's grace.

Reflecting on the service, and the day as a whole, I am overwhelmed with a sense of gratitude and joy for the generosity, hospitality and support which infused the day. So many of my friends, family and colleagues travelled great distance to bear witness, affirm and celebrate the day together. I thank them, not only for their presence, but for also being my teachers, mentors, healers and cherished guides. Each and every one in some way or other has pointed the way to Christ.

I was especially blessed by the presence of my friends from the Gwa'sala'Nakwaxda'xw community near Port Hardy, all of whom are close to my heart. They really honoured me with their presence, their words, the songs they shared in the service, and the beautiful cedar paddle I was presented by Chief Spruce Wamiss (Helagalis).

I have learned so much about what it means to be a follower of Christ during the past 16 months of ministry in the North Island. I'm looking forward to what's in store in this new phase of ministry—the new roads, new challenges and new adventures on the North Island.

Thanks be to God!



Bishop Logan, along with clergy, witnesses and Alastair's family, presents newly-ordained Alastair Hunting to the congregation

A Time to Reach Out

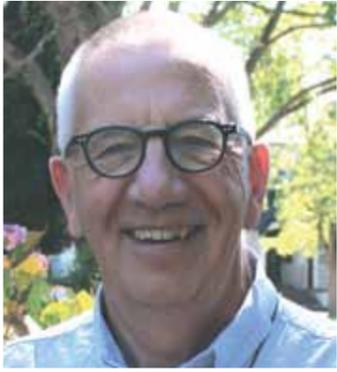


Photo: Diocesan Post

Bishop Logan Writes

I pray that your summer has been a time of rest and refreshment. We now move into the fall with a sense of excitement at the directions we are taking as a diocese. Those who attended the spring regional gatherings heard me use the phrase, “We need each

other.” As we look toward our continual growth and formation as Christians, we look towards one another for care and support.

This September we will gather together for a number of events. The *We Together Conference* and *We Together Youth* are both planned—notices about these events can be found in this Post. We will be gathering again in our regions for conversation and formation as we move toward Synod 2018. I hope that we will support one another on our sacred journey in a gentle and caring way.

My prayer for us as a diocese as we continue on our journey is that we will reach out with a good heart and a listening ear. Let us reach out to one another across

our pew, reach out to one another across our parish, reach out to one another across our region.

I pray that we will move beyond ourselves and reach out to the other. How will we reach out to our fellow Anglicans, reach out to folk of other faiths, reach out to those who need nothing and those who need something, to those who are alone and those who are in prisons, to those who are hungry for friendship and those who are physically and spiritually marginalized?

God have given us this ministry of reconciliation and we are ambassadors of Christ. To do this ministry, “We need each other.”

Bishop’s Calendar

September

- 9 St. Matthias - Visioning Day
- 10 Parish of Pender & Saturna - Pastoral Visit
- 12 Educational Trusts Board meeting
- 15-16 We Together Conference
- 17 St. Philip, Lantzville - Pastoral Visit
- 21 Finance Committee
- 22-23 Provincial House of Bishops meeting
- 28 Clergy Day
- 30 Diocesan Council

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Editor: Terry Jones **Proofreader:** Phyllis Thompson
Ad Manager: Angela Rush thediocesanpost.ads@gmail.com

Address: 900 Vancouver Street, Victoria, BC V8V 3V7
Telephone: 250-386-7781 ext. 299
Editorial E-mail: thepost@bc.anglican.ca **Online:** bc.anglican.ca/the-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
December issue - October 28

All material is subject to editing.

Volume 51, No 7

Visiting PWRDF Aid Projects in Tanzania

PWRDF Corner



By Geoff Strong

'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; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.' - Matthew 25:35-36

That gospel passage above applies to the development aid PWRDF provides in Tanzania and other parts of the world. During May, I was part of a team of 12 PWRDF staff and volunteers in a 'learning exchange' visit to the district of Masasi in southeast Tanzania. This was a whirlwind tour of less than five days in Tanzanian villages, as it took three days to travel each way. We observed the results of two major development aid projects, which are now complete--a Preventive Health and Food Security project, and

the Maternal, Newborn and Child Health program, the latter carried out with the cooperation and additional funding from Global Affairs Canada.

These two programs are changing lives and local culture for the better in those regions. For example, new medical dispensaries and clinics provide essential medical care, especially for pregnant women and HIV/Aids victims; isolated villages without electricity now benefit from emergency portable solar panels for lighting; bicycle ambulances transport people to medical clinics; borehole wells in some three dozen villages provide clean water, where previously villagers (usually women) had to walk 5-15 km to draw water from suspect watering holes.

Part of the Food Security Project is the provision of farm animals. Based on need, village councils place initial families on a waiting list, then their priority on the list is determined by drawing lots to

receive a cow, goat, or chickens from PWRDF funding. Every family that receives a cow is obligated to give the firstborn female to the next household on the waiting list, a practice known as sabili. For example, the Mkitage family in Mkumba, a village of some 200 households, received their cow four years ago. It provided enough income that they could afford to send their daughter, Harima, to secondary school, when often only boys get to attend. Harima, 17, has taken over most of the responsibility for looking after the cow, and is studying to become a livestock officer. Without that cow, it would have been almost impossible for Harima to acquire secondary education. The first 15 recipients of this program in Mkumba have fulfilled their sabili obligations, and there are now 38 cows in the village.

More stories from Tanzania will appear here in future issues. Visit the PWRDF web site at www.pwrdf.org for more information, or contact



Hasan Mkitage, Nuru Salumu, with daughter Harima, and son Jamali beside their cattle pen

Photo by Geoff Strong

the PWRDF Diocesan Representative, Geoff Strong at geoff.strong@shaw.ca or call 250-710-8011, especially if you would like to have a presentation on PWRDF in your parish.

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Whether encouraging a response to human need, educating about the care of creation, or helping readers discover new ways to reach out and grow the Church, the *Diocesan Post* and the *Anglican Journal* spark compassionate conversations in an increasingly secularized world.

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Refugee Aid Update

By Rebecca Siebert

Would you give up buying your own home in order to bring your sister to Canada? Would you sell baked goods at your office hoping to raise \$25,000? These are the sacrificial actions of residents here on Vancouver Island, doing whatever they can to bring family members to Canada.

Our refugee program has multiplied 70 times in the last one and a half years! We are now sponsoring 350 people to be settled in Canada. This is the largest number of private sponsorships on the Island, if not in B.C., and is comparative to the dioceses of Ottawa and Niagara. That's a big responsibility.

At one point last year, the phone stopped ringing with offers to help. This left us with two options— reach out to the public through media and events

to attract more help, or require family members of the refugees to try to raise the required money themselves or to find supporters. We did both of these. Yet we still need more help. The government allocated us more spots to sponsor refugees, yet we have not found the hands-on volunteers to assist. Because of this, five per cent of our cases are individual residents on the Island working hard at scraping together all their savings in order to facilitate the sponsorship of their relative(s). Most of them arrived as refugees themselves, years ago.

We have also spent many hours dealing with grant applications. We received a grant from Victoria Foundation, a grant from Canada Council for Limited Refugees for Syrian dental expenses, a contribution from the Diocesan Vision Fund, and a few personal donations. Yet the grants do not cover even half the program costs.

Of the sponsoring groups under our management, 30 per cent are Anglican parishes, 10 per cent are ecumenical partnerships and 55 per cent are made up of community people who feel called to take action without any association to a faith-based organization. For some, it is the first time they have interacted with a church.

Would you consider volunteering for the program? Would you consider a donation to help one of the following three Canadians in bringing their relatives to safety? (Two of these cases have been expedited by our government due to high risk in their current situation and will arrive earlier than we thought. They need our help.)

- The brother of a 43-year-old father whose wife and seven children are still in the country he fled. The refugee is an Eritrean journalist who

challenged the current regime by questioning the high number of drowning deaths of youth attempting to escape the country. He is in hiding, under threat from the regime. He hopes to help his family get out of Eritrea once he has reached safety in Canada. He is expected to arrive to Canada in December 2017.

- A 54-year-old single Iraqi man who has shown resilience ever since his workshop was bombed. He currently lives in a refugee camp and is struggling with depression. His sister in B.C. is working to rescue him. He is expected to arrive to Canada in October 2017.

- The uncle of a 25-year-old single Eritrean woman who knows English and has studied nursing for three years as well as business administration. She is coming in the next few months in need of care, as young single

women suffer a lot when they escape across borders and must face human traffickers or corrupt border patrols. She is expected to arrive to Canada in August 2017.

Do you know someone interested in helping these people? Would members from your sponsorship group like to get involved more directly with a new family? I invite you to write to me, Rebecca Siebert, at rsiebert@bc.anglican.ca or call 250-386-7781 ext. 243.

Rebecca Siebert is the refugee sponsorship coordinator for the Diocese's Refugee Sponsorship Program

Feeding our Neighbours

By Sandi Austin

In 1995, St. John the Divine, Victoria, started an Emergency Food Service in response to the overwhelming need resulting from massive cuts to B.C. welfare rates. Although we hoped this kind of support would be short-term, the need has never gone away. We have operated for more than 20 years and now call ourselves the Food Bank at St. John the Divine. We are an exceptional community of volunteers, supporters, suppliers and clients from diverse faiths and backgrounds.

Our primary focus is to respect the dignity of our clients, each of whom is presented with a list of available food. In most food banks, clients are presented with a hamper of food chosen for them, but our clients are assigned a "personal shopper" to find and bag their chosen items.

Approximately 70 dedicated

volunteers keep our food bank running on a weekly basis— people from churches such as St. John's, St. Mary's, Oak Bay, Grace Lutheran, St. Matthias, Fairfield United, Congregation Emanu-El, as well as those with no formal church affiliation. They contribute by breaking down bulk items into smaller containers, stocking shelves, picking up food from a variety of sources, and distributing it to our clients. In 2016, they provided close to 3,000 volunteer hours without which we could not operate.

We are blessed with a diverse group of suppliers. We receive donated bread from Wildfire Bakery and Cobs Bakery. "For Good Measure" provides, at wholesale cost, some of our pulses (dried seeds) and grains and all of our peanut butter. The Canadian Wholesale Club continues to be our supplier for most staple items. We take advantage of sales at grocery

outlets and receive a steady stream of wonderful food donations from the Salvation Army, including fresh food items, frozen meats and treats. Finally, we are members of the Food Rescue Project, organized by the Food Share network. As a result, in early 2017, we started receiving rescued fruit and vegetables from Thrifty Foods.

We spent just over \$31,000 on food and a few miscellaneous items (e.g., plastic bags) in 2016. Almost 60 per cent of our operational funding is donated by the parishioners of St. John's. We are incredibly proud of the support we continue to receive from our church community. The remaining support has come from fundraising efforts and outside donations.

People may wonder who our clients are. They are our neighbours. They could be former classmates or colleagues or even family members. The

slightest twist of fate—an accident, a debilitating illness, or an unexpected financial disaster could make any of us clients. Many of our clients are "the working poor." To us they are simply people who need help.

In 2016, we received over 4,000 client visits. We are meeting our financial needs based on these current numbers; but if those numbers increase, the demand will be greater than our financial commitments. We need to prepare for any eventuality. There are several ways you can help us:

- If you know of someone in need of our assistance, tell them about our food bank, open Tuesday and Friday mornings from 10:00 am to 12:00 pm

- Offer financial support. 100 per cent of the money we receive goes to buy food. There are no administration costs as we are run by volunteers. All cash

donations to the Food Bank are tax deductible.

- Offer to volunteer. We especially need people to re-package food on Monday and Thursday mornings.

- Collect and donate travel toiletries, toothpaste and toothbrushes from your dentist. All gifts are welcome!

- The Food Bank is situated at St. John the Divine, 1161 Quadra Street, Victoria, BC, V8W 2L5. For more information, please contact Peggy Wilmot, Food Bank Coordinator, through carolann.zenger@stjohnthedivine.bc.ca

Sandi Austin, a member of St. John's, works with the Food Bank team to raise awareness and fundraise.



WEB EXCLUSIVES

To access additional Diocesan Post stories go to bc.anglican.ca/diocesan-post.

Dialogue for Peaceful Change

By Bob Brandle

On May 13, 2017, I was one of approximately 80 people who attended a constructive and insightful diocesan workshop at St. John the Baptist, Duncan, to discuss various aspects of peaceful change. Teri Murphy and Shona Bell, from the Corrymeela Community in Northern Ireland, facilitated the day and did a wonderful job of leading, presenting specific points, engaging participants, soliciting feedback and encouraging input from all the attendees.

Some of the questions we reflected on included: "How would someone know you are

getting angry?" "What signs would those around you look for to determine whether you were angry?" "When does conflict actually begin?" We learned conflict often begins much earlier than when it becomes apparent. The root cause of the conflict is often hidden. We listed many words associated with conflict and peace and found it much easier to identify "conflict" words.

A big factor affecting dialogue for peaceful change is dominant personality. Everyone is different. Some "fight" while others "take flight." These options can be positive or negative, depending on the situation.

We witnessed a presentation related to Nikolai Popov's fascinating book titled "Why?". The book has no words, just cartoon illustrations and deals with conflict between two characters, a Mouse and a Frog. I encourage you to check it out. We also partnered up and told each other our own conflict story. We then had to retell the story more accurately and more truthfully. The differences in each presentation of the same story were very revealing. We tended to exaggerate our personal conflict stories so the listener could "feel our pain." We learned there are two audiences to our stories. One is the internal or core audience. The other is an external audience which often

hears about our situation, but is not directly involved. Often the persons directly involved in a conflict sort things out, but there is a lag before the external audience gets an update and realizes that things are resolved. There are five main conflict styles—collaborating, forcing or directing, compromising, avoiding, and accommodating. After a quick exercise, I discovered that my main styles are accommodating and collaborating.

In conclusion, the diocese sponsored a fruitful day. It was very well presented and included a constructive lunch break which gave everyone another chance for dialogue and reflection. The

bishop closed the session and left us with two questions. Did we experience God today? What messages will you take back with you?

I can't wait for the next opportunity to explore and reflect on our individual traits and how all of us, as a parish, diocese and as members of the community can work together for the common good.

St. John's, South Cowichan: 130 Years and Counting

By Bruce Bryan-Scott

The Primate of the Anglican Church of Canada, the Most Rev. Fred Hiltz, visited the parish of St. John the Baptist, South Cowichan, the evening of May 28. He presided and preached at the Eucharist, followed by a time of fellowship with parishioners and visitors. The wardens presented the Primate with a gift of \$3,500 for the Primate's World Relief and Development Fund.

St. John the Baptist, Cobble Hill, started in 1887 with a period of lay leadership initiated by John Nightingale who maintained a faithful service until his death in 1909. Difficult times followed through the early 1900s and during the First World War, so it was not until 1921 that the first resident priest was appointed. A new church built in 1938 laid the groundwork for future growth and expansion. Construction of a rectory, a parish hall, an

expansion of the church itself, and a pastoral centre followed over the next 60 years.

The parish is now between rectors, but it was announced on July 19 that the Rev. Canon Dr. John Alfred Steele would become the new incumbent on October 16. The members of the parish look forward to his arrival!



Photo by Ken Norton

Pictured front left to right: Eileen Mais, warden; Sandra Buchanan, warden; the Primate; Maureen Lawrence, president of PWRDF. Background: visiting clergy—the Rev. Rob Hutchison, the Rev. Ed Lewis, and the Rev. Canon Philip Wadham.



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The Cost Of Integrity



Reflections

By Herbert O'Driscoll

Scripture for reflection: The Book of Esther

We are surrounded by dazzling power. The Persian empire is at its height—127 provinces from Ethiopia to India. At the centre of power is Ahasuerus, king in his capital at Susa.

The empire is celebrating a royal marriage. The emperor has chosen a bride—Esther. She is the niece of a prominent Jewish leader named Mordecai, and

has been elevated to a position of immense influence.

Precisely at this moment Esther's life becomes complicated by a threat to the Jewish community. A dangerous and powerful member of the court named Haman is determined to institute a pogrom that will have tragic consequences. To read Haman's words to the king is to hear the chilling patterns of anti-Semitism down the centuries.

"There are a certain people scattered and separated in all the provinces of your kingdom. Their laws are different from those of every other people. They do not keep the king's laws, so it is not appropriate for the king to tolerate them." Only after this careful and nuanced statement does Haman lay bare his real intention in plain and brutal language. "If it please the king," he continues, "let a decree be issued for their destruction."

The king agrees, opening the way

to the deaths of tens of thousands of people.

Mordecai desperately contacts his niece. Only she can get the king to rescind his decree. The request deeply distresses her. She has not revealed to the king that she is Jewish. Now she must choose between losing everything or remain silent while her people are destroyed.

Through a messenger Esther contacts her uncle who responds by sending her the documents that Haman has written that condemn all Jews to death. Esther responds. Her reply is full of anxiety and helplessness. She cannot go to the king unless he summons her. Again Mordecai replies. His note is stern and adamant. Its language is chillingly modern, echoing many voices that spoke before and during Hitler's holocaust.

"Do not think that in the king's palace you will escape any more than all the other Jews. For if you

keep silence at such a time as this, relief and deliverance will rise for the Jews from another quarter, but you and your father's family will perish." Then, with unerring precision Mordecai pinpoints the heart of the matter for Esther. "Who knows? Perhaps you have come to royal dignity for just such a time as this."

This magnificent message with its implied reference to Esther's own integrity, has the desired effect. Esther agrees to go to the king. She makes it clear she has no illusions about the possible consequences. "I will go to the king," she writes to her uncle, "even though it is against the law. If I perish, I perish."

Three days later Esther makes her move. Dressing in the grandeur of her royal robes, she waits in a gallery where the king is likely to see her. Her plan succeeds. Esther does not bring up the subject of the pogrom at this point. Instead she asks that the king invite Haman to an upcoming

banquet. During the banquet, the king asks Esther the nature of her request. Without mentioning the king's own decree, she offers evidence for Haman's hatred and treachery as the real reason for the threat to her people.

Hastily the king rescinds his decree, sending messages across the empire. Haman is summarily executed. Esther's uncle Mordecai is given the royal signet ring that makes him a powerful figure at court.

In this long ago political struggle, scripture gives us a glimpse of a people struggling to survive. It also introduces us to a courageous and resourceful young woman who placed duty above personal gain, even above personal survival.

Joy and Peace in our Care for Creation

by Adela Torchia

Although Pope Francis is the head of the Roman Catholic Church, his 2015 encyclical on care for Creation called *Laudato Si* has resonated with people from many other faith groups. Encyclicals are the second most authoritative documents written by popes, and they focus on matters of high priority to that pontiff. This is Pope Francis' second encyclical since he became pope in 2013—a book-length publication aimed at a broad general audience. When Jorge Mario Bergoglio was elected pope in 2013, he chose the name Francis after St. Francis of Assisi whose praise for the Artist God through appreciating the work of Art called Creation is well documented.

The last chapter of *Laudato Si* includes a section called "Joy and Peace" which speaks of the ways in which a 'more with less' lifestyle can bring us greater joy and inner peace. Francis here articulates the ways in which this is a journey of liberation. He focuses on an alternative Christian spirituality that is "free of the obsession with consumption." While many of us may have thought that more-with-less was a late 20th century ecological idiom, Francis describes

it as "an ancient lesson found in different religious traditions and also in the Bible." He claims that "Christian spirituality proposes a growth marked by moderation and the capacity to be happy with little." True to his namesake, Francis says that it's "a return to that simplicity which allows us to stop and appreciate the small things, to be grateful for the opportunities life affords us . . . and not to succumb to sadness for what we lack."

Francis calls "such sobriety" liberating. It's not a lesser life, marked by deprivation, but rather a way of living life to the full. He invites people to cultivate the pleasures and satisfaction found "in fraternal encounters, in service, in developing their gifts, in music and art, in contact with nature, in prayer." Happiness means knowing how to "limit some needs which only diminish us" so that we can be more open to life's richer possibilities. With Francis' use of the term sobriety here, we are called to think of materialism or excessive consumption as a kind of addiction.

"Sobriety and humility were not highly regarded in the last century," he goes on to say. Sadly,

the latter 20th century often encouraged selfishness, greed, egotism and apathy towards the suffering in the world. In shedding archaic practices of unnecessary self-deprivation, the pendulum seems to have swung too much in the opposite direction. God wants us to be happy and does not delight in our suffering; but our deeper joy is not to be found through consumption or materialism. A sober and satisfying life cannot be cultivated, says Francis, without being at peace with oneself. Much more than an absence of war, inner peace "is closely related to care for ecology and for the common good," hopefully leading us to a

more balanced and less frenetic life. Modern busyness, being in a constant hurry, is not conducive to appreciation of nature and compassion for the world.

Francis also seems to encourage a Christian form of mindfulness, accepting each moment as a gift from God. Francis cites Jesus' attentive presence to so many as "the way to overcome that unhealthy anxiety which makes us superficial, aggressive and compulsive consumers."

In conclusion, I remember learning years ago that 20 per cent of the world's population

consumes 80 per cent of the world's resources. To visualize this more clearly, I thought of a parent who sets a table for ten children, and two of them rush in and eat all the food meant for ten. Not only would the parent be clearly displeased, but think of what joy and peace those two have stolen from the others, and also from themselves. May we walk more and more in the ways that bring joy and peace to all of God's Creation.

Adela Torchia, PhD is an Honorary Assistant Priest at Christ Church Cathedral

The
Contemplative
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One Heart:
Weaving a Tapestry of Inter-Spiritual Community

A RETREAT WITH
Mirabai Starr

Wednesday, September 27 to Sunday October 1, 2017

Cowichan Lake Research Station
Vancouver Island, BC, Canada

There will also be a public event in Victoria on the evening of September 26.

See www.contemplative.org for details.



Inter-spiritual author and teacher, best known for her accessible and evocative translations of the Christian mystics as well as her contemplative retreats.

Faith in Foundation

Living into the Vision

By The Ven. Penelope A. Black

“Come dream with us about what kind of church we want to be and how we are going to get there”—that was the theme of the 2017 spring regional meetings held across the diocese.

Under the direction of Bishop Logan, brothers and sisters from Holy Trinity, St. Andrew, St. Mary, St. Stephen, Salt Spring Island, and The Parish of Pender and Saturna Islands gathered at the Holy Trinity Church Hall to reflect on what God is calling us to do and be, leading up to and after Synod 2018.

Consistent with the format of other regional meetings held across the diocese, the morning began with a healing Eucharist, followed by presentations on the vision overview, the vision in action and the work of the vision fund committee, concluding with the opportunity to give input to the Synod office in preparation for the fall round of meetings.*



Photo by Dr. Jim Kingham

Morag gives Bishop Logan some last-minute advice

***Regional Meetings set for the fall:**

- Cowichan/Malaspina – 10/05 5pm
St John the Baptist, Duncan
- Nimpkish 10/14 11am – St Mark, Qualicum
- Tolmie – 10/18 – 5pm – St Peter, Lakehill
- Haro & Selkirk – 10/21 – 11am – St Andrew, Sidney

An executive summary of the feedback from the Spring Regional Meetings is available online at www.bc.anglican.ca/resources/synod-delegates.

Inner Awakening

A course in two sessions exploring the contemplative path, inner life, and the heart through silence, centring prayer, lectio divina and chanting.

Join Mary-Clare Carder Wednesdays, October 11 and 18, 2017 7-8:30pm

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Marie-Clare Carder was a board member of The Contemplative Society for over 5 years and has over 25 years of participation in contemplative retreats.

Pre-register at 250-380-3838 or mccarder59@gmail.com
Suggested donation: \$10 • Low income: Free

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September 28
Martin Luther and the Ambiguity of Reform
Prof. Deanna A. Thompson,
Hamline University

October 12
*Reshuffling the Seen and the Unseen:
A Reappraisal of the Legacy of the Reformation*
Prof. Carlos M. N. Eire,
Yale University

November 9
*Reformation and Canada:
Theme and Variations*
Prof. Phyllis D. Airhart,
University of Toronto

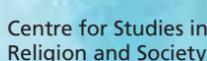
November 30
Why the Reformation Still Matters
Prof. Brad S. Gregory,
University of Notre Dame

For more information visit: uvic.ca/research/centres/csrs/events/john-albert-hall/index.php

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Regional Meetings Inform Diocesan Council Direction Leading to Synod 2018

Fly on the Wall

By Catherine Pate

At its June meeting, Diocesan Council continued work on vision implementation by reviewing the input from the spring regional gatherings (held in May and June throughout the diocese). An executive summary of those gatherings was reviewed by Diocesan Council and subsequently sent to all parishes for circulation, as well as being posted on the diocesan website in the “Synod Delegates”

section under “Resources.” Diocesan Council has set a work plan leading up to Synod 2018 which includes input from regional meetings. Preparing synod delegates is a key priority for Diocesan Council and parish clergy in the coming months.

Resignations:

John Steel, rector St Dunstan, Victoria, October 15
 Brian Evans, rector St Paul, Nanaimo, August 31
 Heather Cutten, deacon St Michael & All Angels, Chemainus, August 31

Appointments:

Alan Naylor, interim priest-in-charge, St Paul, Nanaimo, September 1
 John Steele, interim priest-in-charge, St John the Baptist, Cobble Hill, October 16.

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.

Diocese Hosts A “Disturbance of Deacons”

By Catherine Pate

On July 27-30, the Association of Anglicans Deacons in Canada held its triennial conference in Victoria. According to the association website, “At the heart of the Diaconate is a Christian person whose ordained ministry is with a servant community, living and proclaiming the Gospel in the world. The Deacon’s presence, bringing the needs, concerns and hopes of the world to the church, is a living reminder of the community’s call to servanthood.” It is understandable then that the newly-elected association president, Nancy Ford (deacon to the city, Christ Church Cathedral), repeated to conference attendees a phrase she coined earlier—“a disturbance of deacons” when referencing a gathering of deacons—to reflect the important role deacons play in disrupting the status quo within the life of the church.

There is a crack in everything (there is a crack in everything) That’s how the light gets in

May suggested that this chorus could be the theme for how we look at issues of poverty and homelessness and challenged the church to consider the tension between the “cracks and brokenness” of the human condition and God’s perfect creation. How, wondered May, “do we reconcile the brokenness of the world, and be present to the world, when things are so painful and difficult ... Can we [the church] be the light of the world or are we the crack in everything, or are we both?”

Presentations were offered by a variety of speakers including: Hilary Marks and Bernice Camano from Greater Victoria Coalition to End Homelessness and Jack Philips from SOLID (Society of Living Illicit Drug Users); Margo Matwychuk, University of Victoria; Roberta Bell, Victoria Native Friendship Centre; Christopher Hancock, Umbrella Society of Addictions and Mental Health; Stephen Portman, Together Against Poverty Society (TAPS); Stefanie Hardman, Community Social Planning Council; Rudi Wallace, Victoria Foundation; Dallas Smith, Nanwakolas Council; Logan McMenamie, Diocese of British Columbia and Ryan Weston, Melanie Delva and Eileen Scully, Anglican Church of Canada.

Bringing together over 70 deacons from across Canada and the USA, the three-day conference focused on four themes: poverty and homelessness, deacons’ experience, reconciliation with First Nations and diaconal ministries.

Elizabeth May, MP for Saanich-Gulf Islands, opened the conference with a theologically rich reflection on Leonard Cohen’s “Anthem”:

*Ring the bells (ring the bells) that still can ring
 Forget your perfect offering*

Presenters offered inspiring and sometimes challenging



Deacons gather with Bishop Logan on steps of Christ Church Cathedral

Photo by Catherine Pate

messages about the church’s role in creating the conditions of poverty and homelessness in our society. Delegates were challenged to seek ways to bridge the gap between charity and justice. A recurring message was the importance of acknowledging and healing the wounds of trauma—both personal and intergenerational. Attendees were also challenged to be strong advocates in the

community, speaking truth to power. “Invest in people. People are important. Buildings are not. Rebuild and heal people. Stop worrying about preserving buildings over people,” entreated Stefanie Hardman.

At a banquet held on the Saturday evening at the Songhees Wellness Centre in Esquimalt, Maylanne Maybee presented Michael Jackson from the Diocese of

Qu’appelle with the Maylanne Maybee award for exemplary service. Songhees First Nation elder and master carver, Clarence “Butch” Dick was the keynote speaker.

The event concluded with conference attendees joining the congregation at Christ Church Cathedral with 65 deacons robed, 15 of whom participated in Sunday’s Eucharist.

2017

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