



Faith in Action



Photo: Diocesan Post

Diocesan Women Reflect on Reconciliation

By Catherine Pate

What brings forty women from across the diocese (and even a couple of Lutherans) together over a weekend to talk about forgiveness? Well, if you ask Tina McKinlay she will tell you she attended the semi-annual diocesan women's retreat held on October 21-23 at Camp Pringle on Shawnigan Lake because, "I can be me. I can be surrounded by other Christian women and not feel like I have to defend who I am and what I believe."

For McKinlay, who works in a business environment, the opportunity to spend concentrated time connecting with other women about the life of faith is an important time of rejuvenation and empowerment. "We don't always know exactly what the speaker is going to do with each topic and are often surprised by how relevant the topic is in our own lives. I am dealing with issues of forgiveness in my own life right now, so this topic is

an important one for me," says McKinlay.

The Very Rev. Ansley Tucker, dean of Christ Church Cathedral led the women into theological territory often reserved for seminarians, inviting participants to think as theologians about the role of forgiveness in the Christian life, dipping into areas of study such as soteriology and theological anthropology. "We are called, as people created in the image of the triune God, to imitate God's forgiveness as the vehicle for reconciliation in our lives," suggested Tucker. (Read more on this topic on page 6, "Forgiving and Forgiven" by Ansley Tucker.

And clearly, these women are used to wrestling with the hard questions of faith when they get together. Over the years, conference themes have included such topics as: human sexuality, reclaiming the Sabbath, God's voice found in pop culture, the cosmic Christ, and developing a rule of life.

But the weekend wasn't all about theological exploration. A big part of the weekend was about reconnecting with old friends from throughout the diocese and making new connections. "I come to connect with other women in the diocese. It's a good reminder that we are a part of something larger than our own parish," says Teresa VanJaarsveld.

Trish Stock says, "I come to nourish my soul. You laugh, you cry, you learn, you release. You go home in such a good mood."

The next retreat is scheduled for April 21-23, 2017 at Camp Pringle. The speaker will be Bishop Logan McMenamie. The deadline for registration is April 12 (See bc.anglican.ca/content/diocesan-womens-spring-retreat to register.)



Retreat attendees: Brenda Dhaene and Carmen Allen.

Photo: Trish Stock



Retreat attendees: Carol Gill and Theresa Van Jaarsveld.

Photo: Trish Stock

ANGLICAN FOUNDATION OF CANADA
HOPE BEAR for Christmas

2017 AD RATE NOTICE
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bc.anglican.ca/the-diocesan-post

Listening for God at the Edges of the World



Photo: Diocesan Post

Bishop Logan Writes

Our daughter Ima is originally from Ethiopia. She came to us as a refugee from the Sudan in 1992. When she arrived, she

spoke Amharic, a little Arabic, but no English. She arrived on August 26 to become part of our family and begin her journey as a Canadian. She worked very hard as a newcomer to Canada and our family; she worked hard in our home, at school, at relationships with friends, and at English. By the time Advent arrived, she could speak English, but with a strong accent. Sometimes we had difficulty understanding, as did others.

Close to Christmas, we were out shopping in Victoria's Mayfair Mall; suddenly Ima moved very quickly into a card store. She was looking for a Christmas card for

her ESL teacher, Mr. Chapman, whom she liked a great deal. She moved very quickly up and down the racks of Christmas cards looking intently for something. Her frustration grew because she could not find what she wanted. I was standing just outside the store watching all this happen.

Then all of a sudden Ima stopped, took a step back, and put her hands on her hips. In a very loud voice and with a clarity of English I had never heard before said, "What, no Jesus?"

The message came from the edge of the world; from a young Coptic Christian girl who had left her

hometown with her mother and young brother in search of safety and a new life. On the journey, her baby brother had died and, in the refugee camp, her mother had been murdered. Ima was taken in by a family, but care also came from a Muslim who worked for the UN High Commission on Refugees. She saw that Ima needed a new start, so supported her immigration to Canada—A voice from the edge pointing us to Jesus.

As we travel through this season of Advent towards the celebration of the birth of Jesus in Bethlehem, let us be open to God's voice speaking to us from the edges of

the world. The birth of Jesus came from the edges of the world—the edges of the empire in the most insignificant of places.

What is God birthing on the edges of our world? What is God birthing on the edges of our church? What is God birthing on the edges of our lives? Let us be attentive to those places where we least expect the God voice to be heard. As we journey through this season of Advent and through the season of Christmas, may God speak into our hearts.

New Owners of Former Camp Columbia Property Host Open House

By Barbara Coleman

On Thanksgiving Sunday, the Porter family hosted an open house on the former Camp Columbia property on Thetis Island. It was a wonderful gathering and a very informative day. Mr. Porter explained to the gathering that the reason for holding the open house was to quell rumours about the purchase of the property and for

his family to learn more about the history of the property.

There were over 100 people there, including a good number from off Thetis Island with camp connection from many eras. It was a day filled with storytelling. Mr. Porter said, "The Camp has been a community place, and we would like it to continue to be a community place." In thanksgiving for a very successful

business, the family desires to give something back. He stated, "We are not in a rush to 'do', and we want input on next steps; but we hope to create a park with an educational component focusing on nature."

The Porter family would like to preserve Heneage House, but the cost of doing so may be too high. The family seeks support: volunteers for work

bees, finances to build a trust fund, and referrals to persons or groups who would be interested in contributing to preserving this beautiful natural setting. The Porter family's vision for the property inspired and brought peace to all who attended. All in all, it was a day of gratitude and thanksgiving. A new name for the site has yet to be determined and the family are open to suggestions. Ideas and

suggestions can be forwarded via thinc@thetisland.net

Canon Barbara Coleman is a long-time leader in the Anglican Diocese of British Columbia. Having served on the board of Camp Columbia and Anglican Church Women Barbara continues to be an active lay leader in the diocese. She is also active in her parish of St John the Evangelist in Duncan.



WEB EXCLUSIVES

To access additional *Diocesan Post* stories go to bc.anglican.ca/-the-blog.

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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 50, No 10

It Takes a Village: Diocesan Refugee Sponsorship Program Settles Family on Pender Island

By Dorothy Siebert

“The trees are dying!” exclaimed the two men in alarm as they raked fallen leaves. They had never heard of seasons or of deciduous plants.

Who are they? Two brothers with their wives and children, recently arrived on Pender Island from coastal Colombia with not a word of English. Everything is new to them: seasons, food, school, stores, banking, and housing.

The Pender Island Refugee Support Project, under the auspices of the Anglican Diocese

of British Columbia, reached out to wrap their arms around these two families. Led by Andrea Spalding, the group grew to about 70 people with a core group of 12 mostly retired professionals who address all the families’ needs.

After four months on the island, the children set off to school with big smiles while the parents get personalized classes from retired ESL teachers. The two men are working part time in gardening, landscaping and rock work with a positive response from those they work for. One man commented, “They worked like Trojans to get the job done.”



Photo: Brent Marsden

Two refugee families from Colombia are welcomed by (left rear) Rebecca Siebert, refugee program coordinator, Andrea Spalding, leader of Pender Island Refugee Support Project (left front) Susan Morton, ESL teacher and (far right). The children each received a colourful handmade quilt made by Margaret Vergette.



Photo: Nancy Westell

Recent refugee Sandra braids hair at Pender Island’s Farmers’ Market while her sister-in-law, Ines, looks on.

The two women braid and bead hair at the Saturday farmer’s markets. That calls for a whole team of drivers and organizers to set them up and help them each week. Their very first day was successful. One woman even remarked, “At one point there was a small line up at their table!”

Hearing that the newcomers have a rural background, one Pender farm family donated a chicken

coop and another gave five hens. Men from the support group built an enclosed chicken run in the backyard. Judging from the laughter, they enjoyed the challenge as well as each other’s company.

And that’s the experience of many of us on the support team. We did not know each other before joining the team, but now feel we have made quality friends through

this experience. How rewarding to join together, embracing these two refugee families to offer them a bright future!

The refugee support group is very grateful to the Venerable Ellen Willingham for the use of St Peter’s Church hall for all our meetings. And without the wizardry of church treasurer, Robert Ilsley, we would be lost!

Diocesan Refugee Sponsorship Program Update

Cases: January–December 2016

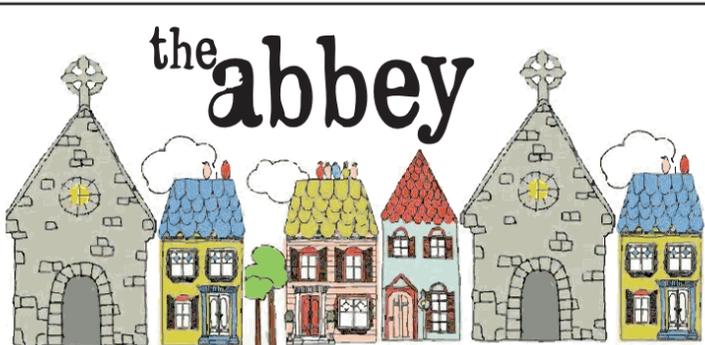
- 30 families arrived = 119 people (63 children)
- 39 families coming = 113 people (50 children)
- 8 applications will be submitted in Nov. 2016 = 29 people
- 24 families that have relatives on the island are on our wait list to be sponsored = 89 people

Employment within this settlement year:

- 72% of the households have at least one adult employed already. Many of them obtained employment around month 3 of the settlement year.
- 6/22 households that arrived in Canada since January have not found employment yet

Types of employment include:

- Butcher on a farm
- Landscaping
- Dishwasher
- Painter
- Kitchen carpentry
- Construction
- Cleaning
- Recycling company
- Garden work and odd jobs
- Thrifty’s deli



Ancient-Future Worship Encountering the Sacred in the City with weekly children’s program

Sundays @ 4pm • 1923 Fernwood Rd.
Except the last of the Month: Supper Church
4pm at 1702 Belmont Ave. Victoria, BC

info@abbeychurch.ca www.abbeychurch.ca
250-208-7296

An emerging worshipping community which is a ministry of the Emmaus Community: a shared ministry of the Anglican Diocese of BC and Victoria Presbytery, United Church of Canada.

St Michael and All Angels Anglican Church Advent and Christmas Services

EVERYONE IS WELCOME TO JOIN US AT ANY SERVICE

Every Sunday

8:30 a.m. Quiet Eucharist
Nov.27; Dec. 4, & 11
10:30 a.m. Holy Eucharist

December 24

4:00 p.m. Christmas Eve Family Service
11:00 p.m. Midnight Eucharist
(Carols at 10:30 p.m.)

December 18

10:30 a.m. Lessons & Carols and
Eucharist with Children’s & Chancel Choirs

December 25

10:00 a.m. Christmas Eucharist

January 1

10:00 a.m. Holy Eucharist

4733 West Saanich Road, Victoria BC V8Z 3G9
Phone 250-479-0540 www.stmikevictoria.ca Email: smaaac@telus.net

Ride for Refuge and Support Health Workers in Africa

PWRDF Corner

By Geoff Strong



Rosa is a Community Health Worker in Meconta District in Mozambique. She is the first-line of health information and care to hundreds of pregnant women, children and men in five villages. The territory she covers includes over 1500 square kilometers and is home to about 20,000 people.

She couldn't visit the 100 households with active patients that she has on her case load at any given time without the bicycle that was provided to her by PWRDF partner EHALE (which means Health in the local language). PWRDF, with funding from Global Affairs Canada, provides training and support to Rosa and hundreds of other Community Health Workers in rural areas of Mozambique, Burundi, Rwanda and Tanzania.

"They are the vital connection to improve the health of the

population," said Zaida Bastos, PWRDF's Development Partnership Program Director. Meconta District is one of the poorest regions of the world. Zaida shared some statistics on the region:

- Area: 3786 square kilometers
- Population: 147,145
- Paved roads: 1
- 75% of the population is illiterate
- 79% do not have access to radio
- 96% do not have electricity in their homes
- 99% do not have running water
- 95% are subsistence farmers

Community Health Workers like Rosa act as information distributors, mobilizing communities, educating them about health care issues like cholera, the importance of vaccinations, nutrition, and more. They accompany pregnant women through the course of their pregnancies, encouraging them to attend medical appointments, advocating on their behalf, and interpreting the medical information for the



Community health worker 'Rosa' in Mozambique with her new bicycle.

Photo Zaida Bastos, PWRDF

women. They are often the first to notice when someone has fallen ill and to help them get tested for HIV or other diseases.

PWRDF, through the Ride for Refuge canada.rideforrefuge.org/charity/pwrdf, has been raising funds to provide bicycles to some of the hundreds of Community Health Workers like Rosa, who are the backbone of its health care program in the four countries. The funds raised are matched 6:1 by Global Affairs Canada,

meaning that a \$100 bicycle can be given to a health worker for every \$15 raised. If anyone is interested in organizing a PWRDF 'Ride for Refuge' in the diocese next fall (this year is over), please contact Geoff Strong.

Visit the PWRDF website at pwrdf.org for more information on its programs. If you would like a presentation on PWRDF in your parish, ask your parish incumbent to contact the PWRDF

Diocesan Representative, Geoff Strong at geoff.strong@shaw.ca or 250-710-8011.

Geoff Strong has been an atmospheric scientist for 50 years, and much of his 15 years of retirement have been devoted to PWRDF and to public education on the human impacts of pollution and climate change.

Reprinted from original article by Simon Chambers, September 9, 2016 at pwrdf.org

SISTERHOOD OF ST. JOHN DIVINE
ADVENT QUIET DAY
 THE VULNERABILITY OF OUR GOD

Participants will explore how vulnerability is at the core of God's intimate relationship with us and ours with God.

Saturday, Dec 10, 2016 9:30 a.m. to 3 p.m.
St. John's House 3937 St. Peter's Road Victoria, BC

Coffee and tea will be served; please bring your own lunch.

Register by Dec 5, 2016 at 250-920-7787 or bchouse@ssjd.ca
 Free-will offering appreciated.

LONGEST NIGHT SERVICE
ST. LUKE, CEDAR ANGLICAN CHURCH
DECEMBER 18 AT 7:00PM

Do you find the lead up to Christmas difficult? Or maybe you are looking for a simpler way to approach Christmas, without all the glitter and commercialism.

Take some time out before the rush of Christmas. Invite a friend.

Participating Churches: St. Luke Anglican church, Lutheran Church of the Cross and St. Aidan's United Church)

Whether you have experienced loss or change in your life, or simply are finding it difficult to move toward Christmas this year, come and enter gently into a quiet holy time.

St. Luke, Cedar Hill Anglican church
(corner of Cedar Hill Cross Rd. and Cedar Hill Rd., Victoria)
CONTACT: 250-477-6741 or stlukesvictoria.ca

DECEMBER AT CHRIST CHURCH CATHEDRAL

<p>UNIVERSITY OF VICTORIA CHOIRS Friday, December 2, 8:00 pm</p> <p>VICTORIA CHILDREN'S CHOIR Classical Christmas Concert Monday, December 5, 7:00 pm</p> <p>ADVENT II: CHRISTMAS IN THE CITY The Red Hoodie and other tales Sunday, December 4, 4:30 pm</p> <p>CHILDREN'S PAGEANT Sunday, December 11, 9:15 am</p>	<p>CHRIST CHURCH CATHEDRAL SCHOOL Christmas Concert Wednesday, December 14, 6:00 pm</p> <p>BACH MAGNIFICAT WITH EMSI Saturday, December 17, 8:00 pm</p> <p>FESTIVAL OF NINE LESSONS & CAROLS Sunday, December 18, 4:30 pm</p> <p>THE NIGHT BEFORE THE NIGHT BEFORE With CapriCCio Vocal Ensemble Friday, December 23, 7:30 pm</p>
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Quadra @ Rockland, Victoria BC. 250.383.2714 www.christchurchcathedral.bc.ca

Advent
Contemplative Candlelight
Service Series

Wednesday Evenings at 7:00 pm

November 30 HOPE December 7 PEACE
 December 14 JOY December 21 LOVE

St. Andrew's Anglican Church
 9686 Third Street, Sidney

Faith in Formation

Diocesan Clergy to Gather in Retreat

By David Chillman

In January, clergy from across the diocese will be gathering at the Bethlehem Centre in Nanaimo for their annual retreat. This is an opportunity, after the busyness of December, to spend a few days in peaceful reflection and prayer; a time to recharge the spiritual batteries before the next headlong rush into Lent and Easter.

The 2017 retreat is open to all clergy of the diocese (including retired clergy), as well as all postulants. The retreat will be led by Brother James Koester who has been a member of the Society of Saint John the Evangelist (SSJE) since 1989 and currently serves the community as the superior. A native of Saskatchewan, Koester served in parish ministry in the Diocese of British Columbia for five years before entering the community. His interests range

from vegetable gardening to keeping bees, chickens, ducks and geese, painting icons and delving into Anglo-Saxon church history. He is currently re-reading Bede's Ecclesiastical History of the English People.

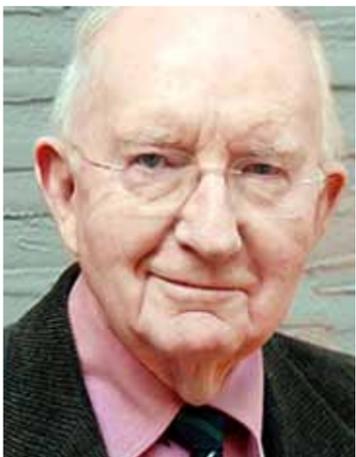
The theme of the retreat will be Eucharistic Living. Brother James writes, "The Rule of the Society of Saint John the Evangelist invites its members to aim at eucharistic living

that is responsive at all times and in all places to the divine presence." As clergy, we spend a great deal of time preparing for and celebrating the eucharistic liturgy, but what might it mean to for us to live eucharistic lives? Using themes from Dom Gregory Dix's *The Shape of the Liturgy* this retreat will invite us to ponder what it might mean for us as Christians for our lives to be offered, blessed, broken and taken for the life of the world."

For more information about the retreat, please contact: David Chillman (dchillman@bc.anglican.ca) or Clara Plamondon (revclarap@shaw.ca)

The Rev. David Chillman is the rector of St Philip-by-the-Sea in Lantzville.

The Dough Box



Reflections

By Herbert O'Driscoll

In the living room of our house—from which all four children have long gone to live their chosen lives—fitting snugly into the bay window, there is an old pine dough box.

A dough box is a very plain piece of furniture. In its simplicity, it could easily be mistaken for a Shaker piece. It has that clean-

lined timeless look. It would have been made on the farm at the request of the woman of the house. Each evening she would have removed the flat pine lid, deposited the dough she had just made, replaced the cover, and allowed the dough to rise during the night hours, to be ready for baking in the morning.

Many decades after bread would have been prepared in this way, we discovered our dough box, roughly painted and slightly damaged, in the loft above the old stable that adjoined the rectory of our first parish in the Ottawa Valley. We brought it in, stripped and polished it, and gave it a home. In our house it had no particular use other than being a lovely—and eventually beloved—piece of traditional furniture. Pine polishes beautifully; a blue bowl or vase can be a perfect companion.

In the case of this particular dough box, something almost magical would happen every year

to make it mysterious and even sacred. It became a manger crib for the baby Jesus in the annual Sunday school pageant. Before it was taken to the church, it was polished until the old pine shone. Then, because it was going to become a manger for the Christ child and needed to be open, the lid was taken off.

Inside would be placed the hay (or sometimes the straw) that would transform the dough box into a manger. When we were in city parishes there would be the question of finding a source for hay or straw. However, there would always be somebody in the congregation who would know someone who had some acreage, and all would be well.

Before we left the house for the church, some other things went into the dough box; things that would eventually be carried solemnly by various children: A brass box, shining and ornate, would serve as the gift of Gold

to the Holy Child; two pottery vases—one blue and one green—would serve as the gifts of Frankincense and Myrrh. Thus equipped we would drive to the church for the first rehearsal of the pageant.

Invariably those families who were new to the congregation would express admiration for the dough box. Some would tell how their grandparents or elderly friends of their parents had had a dough box that somehow had gotten lost. You could see that some now regretted that loss as they ran their fingers along the gleaming pine of the box standing in the chancel.

As the day of the pageant approached, something rather mysterious began to happen. You couldn't help noticing the way in which many began to regard the old dough box. They seemed to relate to it as no longer merely a piece of farmhouse furniture. Somehow, if only because it had been brought into the sanctuary of the parish church, it seemed as if it now had been elevated, prepared and ready to serve its purpose, a purpose that—again mysteriously—was both far away in the infinitely distant village of Bethlehem, but at the same time also here among us in our parish church. Most mysteriously, both there in Bethlehem and here in our church, the dough box first would become a humble manger; then, leaving behind every vestige of that humility, again it would change to become the sleeping place of the newborn son of God.

Many years have passed since the old box carried its royal burden. Since then it has travelled with us



Photo: Herbert O'Driscoll

over many miles and stood in various rectories. In its travels and in its various homes, it has been used in various ways, mostly for humble purposes. It has stored school books and supported potted plants and various vases of flowers. At one time it became a bookshelf in someone's room, at another it shone with candles placed for a party.

The thought came to me one day how readily this simple but lovely piece has laid aside its sacred role of bearing the Holy Child of Christmas, and has accepted a humble and even mundane existence in our home. But then I recall what Saint Paul tells us, that our Lord Jesus "emptied himself, taking the form of a slave, being born in human likeness," and I understand.

Saint Barnabas Church

On the corner of Belmont and Begbie
www.stbarnabaschurch.ca

ADVENT QUIET DAY
Saturday, Dec. 10th
With the Emmaus Community.

CHRISTMAS PAGEANT
Angels
Sunday, Dec. 11th, 12:15
In the church hall immediately following the Mass, followed by refreshments.

Christmas at St. Barnabas

FAMILY CHRISTMAS EVE
Saturday, Dec. 24th, 3:30

CHRISTMAS EVE
CAROLS & MIDNIGHT MASS
Saturday, Dec. 24th 10 pm

CHRISTMAS DAY
Sunday, Dec. 25th, 10:30am
Solemn High Mass for the Nativity of Our Lord

Christians Share Advent Experiences On Social Media

By Martha Holmen

With Advent underway, Christians and Anglicans around the world are turning to social media to share their common experience of waiting and preparing for the birth of Jesus.

The Anglican Communion, partnering with the Society of St. John the Evangelist, once again invites Anglicans to join its global online Advent calendar. Everyone who signs up will receive a daily prayer and photo based on a different word each day. They'll also be invited to respond on social media with their own prayers and photos using the hashtag #AdventWord and the word of the day (for example, #Shine, #Hope, or

#Awaken). Those contributions appear with others from around the world in the Advent calendar at adventword.org.

For those not sure where to start, the Anglican Communion provides resources that explain how to contribute and that encourage others to join in. Newcomers can watch a tutorial video, clergy and parish leaders can download posters and bulletin inserts, and participants can see the full list of daily words so they can plan ahead. To see the resources or sign up for daily emails, visit aco.org/adventword.

Participants can choose to receive emails in Arabic, Chinese, English, French, German, Hindi, Portuguese, Spanish, Tamil, or American Sign Language.

Those looking to explore the meaning and mystery of Advent through social media can also join the Occupy Advent movement. Entering its sixth year, it describes its purpose as “reclaiming the holy season of waiting and watching for the Lord.” Using the hashtag #OccupyAdvent, social media users share their thoughts and reflections as they try to resist commercialism and focus instead on Advent as a time to slow down and simplify their lives. To join the conversation, visit Occupy Advent at facebook.com/OccupyAdvent or follow @OccupyAdvent on Twitter.

Martha Holmen is the digital communications coordinator for the Diocese of Toronto.



Photo: Diocese of Toronto

The Diocese of Toronto responds to the word “Invite” in last year’s AdventWord calendar.

Reconciliation Begins with God

By Ansley Tucker

As many readers will know, Bishop Logan has called on our church to engage in a Year of Reconciliation beginning this Advent. The following comments are culled from reflections offered by Dean Ansley Tucker on the theme of forgiveness at the Diocesan Women’s Retreat this past October.

For a Christian, any conversation about forgiveness and reconciliation must begin with God, and the conviction that we human beings are nothing less than a reflection of God’s image. As God is, so we are called to be. As God does, so we are called to do.

Scripture teaches us that reconciliation is at the heart of God’s will for the world. Not only will human beings be at peace with one other, not only will we be one with God, but even the trees of the field will clap their hands, and the wolf will lie down with the lamb. In other words, the whole created order will co-exist in harmony. So important is this vision that God did not hesitate to bind himself to us in the incarnation of Jesus, and to submit, in Jesus’ passion and death, to all the forces of

alienation and un-reconciliation we could unleash upon him. As St Paul puts it, “God reconciled us to himself through Christ, and has given us this ministry of reconciliation.” As God does, so we are called to do.

But it isn’t just the actions of God in Christ that call us to engage in reconciliation. So does the very being of God. I’ve often heard Anglicans wonder about the relevance of the doctrine of the Trinity. Well, this is where it matters. Very much. If we think of God as “three persons” (Father, Son, and Spirit) in such perfect community that they are “one,” and yet that the distinctiveness of each remains unblurred, we have a nearly perfect image of reconciled community. Each is important and distinct; yet all are one. As God is, so we are called to be.

In short, reconciliation is a gospel imperative. And reconciliation cannot happen without forgiveness.

Forgiveness is where we often get stuck. It may seem difficult, even impossible, to release an offender from the prison of our anger, hurt, or resentment. This is especially true when the damage we have suffered is irreversible—

for instance, a physical injury, financial loss, or bereavement. It is true when there is no evidence of remorse or repentance. And it is true when there is a good possibility that the perpetrator will re-offend.

Of course, it would be possible to dismiss the possibility of forgiveness out of hand, and to opt for inalterable alienation—or even revenge. This paints a very negative picture, but at least it is honest and robust.

The fact remains, however, that Christians believe themselves to have a moral and spiritual obligation to move beyond revenge to forgiveness. But forgiveness is hard work; often we end up settling for half measures—what might be characterized as amnesia, nostalgia, or truce.

Amnesia plays on the old saw that we should “forgive and forget.” However, forgiveness is entirely dependent upon truthful remembering. Forgiveness cannot take place if we act as if there was never an offence in the first place. More than this, if what we have to forgive is serious enough—if it has caused irreparable harm—forgetting isn’t even possible. Psychologists

remind us that when we bury our pain, sooner or later it will come out sideways.

Nostalgia, by contrast, remembers what has happened, but it papers over the cracks. In other words, it mis-remembers; or it convinces itself that whatever it was wasn’t all that bad. We were kids at the time; it was an experiment; it’s just what people did in the good ol’ days. Nostalgia saves itself the trouble of the real work of forgiveness by sanitizing or perfuming memories.

Truce, by contrast, is exquisitely aware of the painful past, and is a mutual agreement to not act on our hostilities. We agree to do whatever is necessary to not set each other off. Usually, there is a good deal of silence involved, or perhaps separate bedrooms. But truce is no substitute for forgiveness. Remember the interwoven community of the Trinity? Truce works by keeping people apart from each other, not together. It is a stratagem of warfare, not peace.

What then is to be done? How can we move from half measures to a robust and deeply honest forgiveness? If we are truly to engage with the hurt we have

experienced, if are we are truly to give consideration to the one who has offended us, how shall we proceed? How shall we survive the roiling emotions that possess us? And what if we just don’t seem to be able to “get past it?”

Perhaps most important, we need to recognize that true forgiveness requires us to visit places of the heart that may still be sore and tender. This is costly and difficult work, and we generally progress by fits and starts. What if we could stop thinking of forgiveness as a noun, something conferred in a moment, and thought of it instead as verb? So long as we are in the process of “forgiving” the other, it seems to me that we are fulfilling our gospel obligation. The time may come when it is possible to “release” the offender from our thoughts and resentments; in the meantime, perhaps it is enough to be able to say that for now, “I am forgiving you.”

Faith in Foundation

St. Philip, Cedar Celebrates 125 Years

By Phyllis Thompson

The 125-year history and life of St. Philip Anglican Church, Cedar was celebrated the weekend of October 22-23. Outside, the air was crisp'n grey; inside the atmosphere was joyful; warm with smiles and gracious hospitality to all.

The weekend festivities began with an open house midday Saturday where people could see displays that tracked the parish's history in photos, news articles and memorabilia. Parishioners were available to give tours and recount the history of the building from its inception in 1891 as a mission to the erection of the first church and consecration in 1892; the fire which destroyed it in 1907; its reconstruction in 1908; its brief closure from 1942-46 through the construction of the parish hall in 1981 and adaptations since.

A dinner was held Saturday evening. As people arrived, they heard lovely background music provided by a small ensemble playing mostly Renaissance compositions on

period instruments. That group contained some parish members and was led by the Rev. Deborah van der Goes, retired priest and member of the parish.

The delicious meal was catered by a team from St. Paul, Nanaimo. The Rev. Bill Poppy, the parish's deacon, piped in the principal guests: the Rt. Rev. Dr. Logan McMenamie, bishop of this diocese, the Most Rev. John Privett, archbishop of Kootenay and ecclesiastical metropolitan of BC and the Yukon, and the Most Rev. Fred Hiltz, archbishop and primate of the Anglican Church of Canada.

After the meal, some parishioners and former rectors shared stories of the parish's history. The Rev. Susan Hermanson, the current incumbent, introduced the evening's guest speaker, Archbishop Privett. He said one can delight in the stories told over 125 years and those yet to be told because they tell us who we are and where we come from. He noted we're really people of The Book; a book full of varied stories, ones that continue to be told. And "Jesus is at the centre of the story which is finally the

story of God, an unchanging one." The archbishop said that personal and church stories get interwoven and can be profound, spiritual forces. This matters in a world in which one could worry that "with the informational overload out there, we'll lose the wisdom of story." So stories and their wisdom are critically important, especially for our children.

As the archbishop congratulated the congregation on 125 years of being story, he quoted the hymn, "We Have a Story to tell the Nation," a story of truth, mercy, and peace, a story of "Christ's kingdom of love and light." Privett said we must tell our story and tell God's story and encourage others to do the same. Tell stories of the hope, faith, healing, and forgiveness that sustain us.

The weekend's celebration continued at Sunday's Eucharist. Bishop Logan welcomed everyone and congratulated the parish not just on its 125 years of ministry and all those involved over those years, but on the anniversary weekend, orchestrated well by the current parishioners. Bishop Logan celebrated at the liturgy of the Island and special readings suited to the anniversary were chosen.

Those readings permitted Archbishop Hiltz, in his sermon, to weave his words of congratulation to the parish within remarks focussed on story, dwelling places, and ministry: on Jacob's awareness that he was on holy ground, the house of God, then on John's



Following the liturgy, and now outdoors in the sun, the following gathered: (l to r) the Rev. Michael Wearne, retired priest and member of the parish; Bishop Logan McMenamie of this diocese; the Rev. Bill Poppy, deacon at St. Philip's; the Rev. Deborah van der Goes, retired priest, member of the parish, and chaplain to the Primate at the liturgy; Archbishop and Primate, Fred Hiltz, the Rev. Susan Hermanson, rector of St. Philip's, and Archbishop and Metropolitan for BC and the Yukon, John Privett.



As people gathered for Saturday's dinner, there was time for socializing. Seen here are Archbishop and Metropolitan John Privett, the Rev. Susan Hermanson, the parish's rector, and Archbishop and Primate Fred Hiltz.

vision that the "home of God is among the people," and finally, on Jesus' commission to the post-Resurrection disciples who find themselves on the verge of a new happening. The archbishop said that the people of St. Philip have stood on holy ground since the beginning. St. Philip is a house of God and this is to be celebrated.

The archbishop said that the people of the parish of St. Philip have been called to be people of God; their relationship with God and each other has shown itself in the mutual support and

ministry they share in their journey of faith—a journey that is nurturing a mindset of discipleship. So, Jesus' post-Resurrection commission, as he stands among his disciples in John's Gospel, is directed to the people of St. Philip and all of us: "Go. Go in my peace." God gathers, blesses, and sends the people out, not just to tell the story of this house, but to serve.

Following the Eucharist, a light luncheon was served. As an extra treat, the sun came out!



Bishop Logan was the principal celebrant at Sunday's special liturgy and here was assisted by the Rev. Bill Poppy and the Rev. Susan Hermanson, deacon and rector respectively of St. Philip's.

Photo: Phyllis Thompson

Photo: Kirsten Evenden

Photo: Phyllis Thompson

CALLING ALL JOURNALISTS! The Diocesan Post is looking for a new editor

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- An ability to work to tight monthly deadlines

For a complete job posting visit bc.anglican.ca/the-diocesan-post



Diocese a Leader in Asset Management

By Peter Daniel and Chris Pease

Until recently, the Diocese of British Columbia had very few consolidated records about its properties, buildings, and their value. There was no way of reviewing assets in terms of their appraised value, assessed values, classification of property classes, property tax liability, and insurance costs. Having well-organized records on such matters has significant value for an institution like the church and, when assembled in an appropriate manner, can be invaluable in determining efficient land use and risk exposure and in developing proactive property plans.

So what do real estate assets and related information systems have to do with the church? Churches, which are built through the generosity of individuals and community groups and on lands often donated to those churches. In its growth period, the Diocese of British Columbia has focused its efforts on community service and worship, without necessarily planning for its long-term sustainability; and adequate records of its holdings has not historically been a high priority. Due in part to societal shifts towards secularism and the subsequent decline in church attendance, the diocese has begun to pay attention to its business practices and the proactive management of its assets. To that

end, the diocesan leadership has determined that its assets need to work for the church to make it stronger. Therefore, we have chosen to build a resource-rich, web-based digital database that can produce data in different and meaningful ways for individuals and parishes across the diocese.

Due to the confidentiality of some of the information, security has been a central pillar of the database design and includes a variety of access levels and login credentials for users. The central data set is the BC Land Title records for all the diocesan-owned properties. Associated with this data set are records dealing with buildings and their condition, property taxes, and

insurance. The data can be viewed, edited and archived, with the latter being an audit trail of “deleted” records.

The database information is hosted on Canadian servers and currently operational online. It can be accessed (with an approved user login) through the diocesan website under the Resources tab. Within that portal, approved users can find a wealth of information available at the click of a mouse, including detailed location information on all parishes, land titles and plan records, photos, property tax information, bylaws and community plans.

The Future

Working together with the diocesan communications office we are connecting the “Find a Church” feature of the diocesan website to the asset management database in order to provide visitors to the website varied levels of access to the wealth of information available in the database. This feature will be available in the new year. More information will follow in subsequent Diocesan Post articles, and a longer version of this article is available online at bc.anglican.ca/the-blog. If you wish to know more, contact Peter Daniel or Zena McCreary at the synod office.

Diocesan Council Prepares for 2017

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.

In his opening remarks to the October meeting of Diocesan Council, Bishop Logan McMenamie asked Council to consider the question: What will our witness be as the church in these times? As reported in the November issue of the Diocesan Post, the bishop told Council that he is calling for the Year of Reconciliation, to begin Advent 1 (November 27, 2016) and to continue through the Feast of the Reign of Christ Sunday (November 26, 2017). Reconciliation, said the bishop, “is the doorway into our shared vision. We will fulfill the directions set out in our vision when we engage them through a posture of reconciliation.” Over

the course of the year, diocesan events including clergy days, conferences, workshops and youth gatherings will centre on this topic and focus our collective imaginations on the work of reconciliation in our homes, parishes, neighbourhoods and in ourselves. A diocesan pilgrimage will also be planned for 2017. More information to follow.

Finance Committee Highlights

- Under new guidelines outlined in the Canons, parishes will be able to access up to \$35,000 from their rectory trust funds for approved capital improvements. Withdrawal requests should be submitted to the synod office and will require approval by both the Finance Committee and Diocesan Council. The new rectory fund withdrawal guidelines have been back-dated to be effective January 1, 2016.
- Permission (a formality) was granted for the finance officer

to submit grant applications on behalf of the diocese for program funding from outside bodies (foundations, charities etc.)

- In light of significant increased costs associated with the production of the Diocesan Post Finance Committee approved the continued publication of an eight-page/10-issue Diocesan Post for 2017 and 2018.

Diocesan Council Advisory Groups

In 2015, the bishop constituted three advisory teams tasked with helping to set the direction for our shared vision in the area of Faith in Action. These teams include: Creation Matters, Justice Matters, and Relationship Matters. The draft summary terms of reference for each of these groups was presented to and received by Council. Final terms of references are expected to be completed by the New Year.

Financial Campaign

Council spent a significant portion of its agenda discussing the process for moving forward with a diocesan-wide capital campaign. A task force has been established and will have reported back to the December meeting of Diocesan Council at the time of this publication. For more information visit the diocesan website bc.anglican.ca

Resources

- John Paul Ledarach, *Reconciliation: Conflict Transformation for Ordinary Christians*
- crossofnails-na.org
- reconciliationcanada.ca
- anglican.ca/about/ccc/acip/
- corrymeela.org

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.

Diocesan Women's Spring Retreat Camp Dringie

APRIL 2-23, 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

CONTACT: Brenda Dhaene (250-748-7183) birish@shaw.ca

Download registration form online at
bc.anglican.ca/content/diocesan-womens-spring-retreat



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Heather and Christopher Page
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