



Christmas Dinner with our Neighbours

Nancy Ford

“And a little child shall lead them” (Isaiah 11:6)

The seven year old was a little shy but determined. He stood in the noisy room with his mother and grandmother. He had arrived carrying an envelope. “I want to help to pay for the Christmas dinner. I walk to school past Tent City and I like it that the people are nice to each other. They care about their friends” he said. That was only one of many Spirit-filled moments as members of Cathedral Church Cathedral shared a Christmas dinner with our neighbours from Tent City, which is located on provincial property across the street from the Cathedral.

The question many had been asking as the city grew in size is, “What could they do?” Aside from sleeping bags, tents and warm clothing what the campers want more than anything is conversation and relationship. Most have experienced much rejection and judgement.

In one of the sacred circle meetings at the camp, the Rev. Al Tysick suggested a Christmas dinner at the camp. In subsequent community meetings relationships with campers grew and along with that a clear desire to have Christmas dinner together. Thus a group of campers and members of the Cathedral Mission and Outreach Committee met in early December to plan the meal.

It was made clear from the beginning it was not to be a dinner just for the campers but one where parishioners and campers worked and ate together. The logistics seemed overwhelming. The Dandelion Society, through Rev. Al, asked his contacts and social media for enough tur-



Over 100 Tent City guests and Cathedral parishioners sat down to the Christmas dinner that was served in the Chapel of the New Jerusalem



The guests received a full turkey Christmas dinner with all the trimmings

keys to feed 80 people. Then it seemed there could be 130 people having dinner. Additional turkeys were provided by the Emmaus Community and St. Barnabas Church.

Anita Hadley and other members of the Cathedral’s Mission and Outreach committee met with people from tent city and Rev. Al to plan the logistics of the meal. Anita took on organizational and communication for the event. An appeal went out to the parish for vegetables, stuff-

ing and dessert.

The response was beyond anyone’s imagining. Unsolicited food arrived from people who had heard about the meal on CBC that morning. Sweets, vegetables, financial donations kept coming. Sheila Martindale who coordinated the kitchen wrote: *“It was a miracle of loaves and fishes. I got there at nine am, and there was a queue of people with donations of cooked food. And they just kept coming; and coming.”*

One camper made beautiful table centres; another group of campers set up for the meal; took meals to campers unable to come and others helped to clear up and take down tables and chairs after the meal.

A cathedral family lovingly made take-away goodie bags for everyone who came and representatives from other organizations such as Victoria Native Friendship Centre, TAPS, Pacifica Housing etc. contributed to the meal and joined with us.

A few days after the meal there was a death in Tent City. Our neighbours asked that we lower the flag to honour the man who died and to mark their grief. We did. This is what friends and neighbours do.



Above: Parishioners serve the hearty meal. Below: A thank you card that was drawn by one of the guests.

Photos by Catherine Allen

The Rev. Canon Nancy Ford is Deacon to the City.



Inside this month

Lenten Daily Devotions
Pages 5-6

Review of Dr. David Bemmer’s Trilogy of Wisdom
Page 7



Bishop Logan Writes

..... Moving forward

fulfillment in the Diocese. I am concerned that we do not fully understand the Vision that God has given to us. We mistakenly understand the Vision to be Renewed Hearts, Renewed Spirits, Renewed People. However this is our Hope for the Diocese - not our Vision. The difference is we hope to have Renewed Hearts, Spirits and People. These things will come as a result of us living out the Vision at diocesan, regional and parish levels.

The Vision for the Diocese is **Re!** Yes **Re!** because if we live in this way we shall be renewed. **Re!** means again, and in examining everything again, it is this action that will renew and transform us.

This leads me to another concern: we believe that the renewal of the church will come easily. The danger is that we long for transformation but fail to realize what that means for us. If we are looking for five ways to make congregations more alive, or ten ways to

rebuild the church we are going to be very disappointed.

Lately I have spoken to a few people about a theory I have in relation to congregations. In certain areas within our society we have begun to speak about different types of problems: simple problems, complicated problems and complex problems.

A simple problem would be baking a cake; if we follow the recipe we will solve the problem.

Complicated problems would be landing a person on the moon - difficult but it can ultimately be attained.

Complex problems would be congregational growth and development; complex because one size does not fit all.

Every diocese and parish is different because they relate to different cultures, social issues, and histories. We can learn from each other and support each other even though each context is so different.

It is only when we look

at our needs outside and inside our communities and relate them to our Vision that we will begin to see transformation.

If we believe that **Re!** is our Vision then we need to look at everything we do again and again. That does not mean we don't do anything in case we made a mistake. It is only through experimentation and exploration that we will know what needs to be done. It means we will make mistakes and that will result in us being a people of forgiveness and understanding, which in itself will be a transformation.

Re! means we continue to dig deeper, think outside the box, colour outside the lines, or whatever metaphor works for you.

Transformation is a process, and as life happens there are tons of ups and downs. It's a journey of discovery - there are moments on mountain-tops and moments in deep valleys of despair. Rick Warren

As Anglicans we have always had the ability to

look at things again. It is our gift never to accept things on face value. When the Mediterranean Church arrived in England with Augustine, the Celtic Church took a second look. When the European reformation was at its height, England took a second look. The Wesleyan Revival, the Oxford movement and the creation of a worldwide Anglican Communion are examples of Anglicans taking a second look. It is part of our nature and character.

In this process of transformation we are called to look at everything again. We are called to examine everything we have received and everything we believe. For the Church this is not new.

See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the wilderness and streams in the wasteland. Isaiah 43:19

**Blessings
Bishop Logan**

Personnel Notes

Appointments:

The Rev. Susan Hayward-Brown as Incumbent of the Parish of St. Mark, Qualicum Beach, effective January 6.

The Rev. Nancy Ford as Canon of the Diocese effective December 27.

The Rev. Sandra Hounsell-Drover as Interim Priest-in-Charge at the Parish of St. Mary,

Nanoose Bay, effective January 3.

New Diocesan Postulants:

At the recent Ministry Discernment weekend **Bill Poppy** (St. Paul's Parish, Nanaimo), **Patrick Sibley** (Christ Church Cathedral) and **Matthew Cook** (St. Barnabas' Parish, Victoria) were recommended to proceed to the Diaconate;

Rod Negrave (from St. Philip-by-the-Sea, Lantzville) was recommended to proceed to the Priesthood.

Medical Leave:

The Rev. Susan Hermanson starting January 2, for three months. During her absence the **Rev.'s Marvin Svingen, Deborah van der Goes** and **Brian Wood** will be taking care of the ministry needs of the parishes of St. John the Evangelist, Ladysmith and St. Philip, Cedar.

Resignations:

The Rev. Deborah Rivet as Incumbent at St. Peter, Quamichan, effective March 27 to retire.

Mr. Michael Coleman, Q.C. as Registrar of the Diocese, effective December 31.

The Bishop's Calendar

During the next few weeks Bishop Logan will be taking part in the following events:

February

- 6 Diocesan Council
- 7 Trinity Church, Port Alberni - Parish Visit
- 9 Educational Trusts Board
- 13 St. John Gualbert, Port McNeill
- 18 Diocesan Finance Committee
- 21 - 27 National House of Bishops

The Diocesan Prayer Cycle

Your prayers are asked weekly for
Bishop Logan McMenamie
and the following parishes:

February 7, Last Sunday after Epiphany
St. Michael and All Angels, Royal Oak, Victoria
The Rev. Dr. Dawna Wall, Incumbent

February 14, Lent 1
St. Matthias, Victoria
The Rev. Canon Bruce Bryant-Scott, Incumbent

February 21, Lent 2
Congregation of St. Christopher and St. Aidan,
Lake Cowichan

February 28, Lent 3
St. Peter, Comox
St. Saviour, Denman Island
The Rev. Canon James Lyster, Incumbent
The Rev. Gordon Strain, Assistant Curate



THE DIOCESAN POST

Published by the Anglican Diocese of British Columbia 10 times a year from September to June as a section of the Anglican Journal.

Editor: The Rev. S. Edward Lewis

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The Post is printed and mailed by Webnews Printing Inc., North York, ON

Subscriptions, Change of Address, Cancellations:

Please advise your parish secretary or send your subscriptions, change of address or cancellation via writing to Diocesan Post c/o Anglican Journal, 80 Hayden Street, Toronto, ON, M4Y 3G2; or e-mail: circulation@national.anglican.ca. You can also make changes on line: visit www.anglicanjournal.com and click Subscription Centre. The Anglican Journal and the Diocesan Post are sent to members of a parish who pay for it through their

contributions to the National Church. Others: \$15.00 per year.

Submissions:

News, letters and other articles are welcome. Please limit articles to 600 words and letters to 200 words. Submissions must include name and contact information of the author. Pictures must be at least 6" X 4" with 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.

Submission Deadlines:

January issue - December 1
February issue - January 1
March issue - February 1
April issue - March 1
May issue - April 1
June issue - May 1
September issue - August 1
October issue - September 1
November issue - October 1
December issue - November 1

All material is subject to editing.

Volume 50, No 2

Women invited to spend year in ‘God’s rhythm’

Stuart Mann

The Sisterhood of St. John the Divine is inviting young women to spend a year living in “God’s rhythm.”

The Sisters are inviting up to 10 women, age 22 to 40, to live with them at St. John’s Convent in Toronto, where they will experience the Benedictine life of prayer, study, recreation and service to others.

“It’s an opportunity to take a year off to deepen their spiritual lives, their walk with God,” says the Rev. Canon Sister Constance Joanna Gefvert, one of the organizers.

The initiative, called “Spend a Year Living in God’s Rhythm: Companions on the Way,” will begin next September. The women will live in the convent’s guest house and take part in the Sisters’ daily life, which includes four worship services a day.

In addition to daily devotions, the women will spend part of each day in study, either at the convent or at Wycliffe College, where they will attend classes on a wide variety of subjects, including contemplative prayer, the monastic tradition and the missional church.

Sister Constance Joanna is hoping that the initiative will

raise up a new group of leaders in the church, women who are grounded in monastic values and practices and equipped to bring the Gospel to a rapidly changing society.

“We feel this program answers a need that is expressed by young people in our church – how to be more grounded in their spiritual life and also to develop skills that will be useful in pioneering ministries that they may be involved in.”

Part of each week will be devoted to serving others in the wider community, possibly at a FaithWorks ministry or St. John’s Rehab Hospital. The women will also help out at the convent, assisting the Sisters with their ministry of hospitality and with basic housekeeping duties.

Each woman will meet with a spiritual mentor once a month and also with the Sisters on a regular basis, to discuss how things are going. They will have four weeks off for vacation and another week for a retreat. Their room, board and daily expenses will be paid for by the sisterhood. Mondays will be a day off.

Sister Constance Joanna says one of the most important aspects of the year is to help the

women discern where God is calling them. “We want to help them find where their joy, gifts and passion meet a need in the world, as Frederick Buechner would say,” she says.

Molly Finlay, an associate member of the sisterhood and one of the organizers of the program, said the year is ideal for young women who are searching for “authentic spirituality” and have a passion for renewing the church.

“I think it’s an opportunity for women who have been searching and wondering about their vocation – wondering about why their spiritual lives feel a bit hollow,” she says. “It’s taking a time out of your usual schedule to grow in Christ, and be transformed, and in turn transform the church. The church is at a crossroads. It’s not going to look the way it did. And we have an opportunity here to find some women who are hungry to follow Christ and to form them in an orthodox spirituality, and then allow them to go out and be change-agents for our church and to be missionaries to our culture.”

Ms. Finlay has been an associate of the sisterhood for several years, an experience that has changed her life. A former



From left, the Rev. Canon Sister Constance Joanna Gefvert, Molly Finlay and Karen Isaacs.

Photo by Michael Hudson

communications professional, she is now a divinity student at Wycliffe College. “The convent has been transformational for my life, and it has made me a much more brave and dynamic leader within my own church. It has given me an opportunity to do a real about-face and follow Christ in a way that I could not have imagined. Life has become so much richer than it ever would have been if I hadn’t had this time of formation with the Sisters.”

Sister Constance Joanna says the initiative has generated a lot of interest in the church. She has been asked to speak about it at gatherings across Canada. “It’s

very exciting,” she says.

A small committee is steering the program. The group is made up of Sister Constance Joanna, Ms. Finlay and Karen Isaacs of the Diocese of Toronto, Barbara Jenkins, who is the registrar of Wycliffe College, and Sister Elizabeth Rolfe Thomas, the Reverend Mother of the Sisterhood of St. John the Divine.

For more information about “Spend a Year Living in God’s Rhythm: Companions on the Way,” visit www.ssjdcompanions.org.

Stuart Mann is the Director of Communications for the Diocese of Toronto.

Living Well at the End of Life Third Forum at St. Matthias

The Parish of St. Matthias will host the third of four free informational forums on Saturday, February 6 from 2.00 to 4.00 pm. Broadly, the overall theme is: Living Well at the End of Life.

This forum addresses Family Matters, including myriad issues that arise within families when addressing end of life planning and when facing up to the approaching end of a loved one.

The speaker is Ms Elizabeth Causton. Ms Causton has a Master’s Degree in Social Work and has worked in the field for over 40 years. Fourteen of those years were spent at Victoria Hospice, where she worked as a clinical counselor on the community crisis team. Although she is now semi-retired, she continues to offer seminars and workshops both locally and across Canada on a variety of topics related to psychosocial and communication skills with respect to end of life issues for nurses, community health workers, physicians,

family caregivers and hospice volunteers. For the last eight years she has also worked with research teams at the University of Victoria exploring ways to improve end of life care across all health care settings.

There will be a question period following the presentation. We want to encourage discussion and understanding of the many issues around end of life planning and end of life care.

One more forum is planned for the spring, on “Grieving: Helping Yourself, Helping Others.”

All are welcome, particularly our neighbors in the Fairfield area and others in the larger community beyond. St. Matthias Church is located at the corner of Richardson and Richmond in Victoria.

For more information please visit the “News and Events” section of St. Matthias’ website (www.stmatthiasvictoria.ca/), or call the church office at 250-598-2833.

THE WAY THERE

there are footprints
in the sand
thin grass bent
trodden by the
wanderer

I follow hesitant
for the ending
far ahead
leads to three trees
on a barren hill

THIS QUIET

I come to watch
cedars grow

to listen to my pen
stroke paper

to feel the hush
of cloth on cloth

to hear four weeks
unburden sound

to watch light
reflect on glass

to see God’s footprints
and stumble in them

Joanna M. Weston



FEBRUARY AT THE CATHEDRAL

PACIFIC BAROQUE ORGAN RECITAL
Thursday, February 4, 8:00 pm

PACIFIC BAROQUE EVENSONG
Sunday, February 7 at 4:30 pm

ASH WEDNESDAY
Wednesday, February 10
Services with Imposition of Ashes at 12:15 pm & 7:30 pm

ANGLICANISM 101
Six Tuesday evenings from 7:00 - 8:30 pm
Starting February 16 in the Chapter Room

LENTEN REFLECTIONS
Wednesday evenings, from February 17 - March 9
from 7:00 - 8:30 pm in the Chapter Room

BENEDICTINE SPIRITUAL PRACTICE
Thursday, February 18, 7:00 - 9:00 pm
in the Chapter Room

IN CONVERSATION POTLUCK SUPPER
Friday, February 19, 6:00 pm
in the Chapter Room

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Syria: The most Serious Humanitarian Crisis of Modern Times

The United Nations Disaster Assessment and Coordination teams (UNDAC) declared in 2007 that at least nine out of every ten disasters are now climate-related. The Syrian refugee crisis is no exception to this, as implied in the last three issues of the PWRDF Corner. The Syrian theme is continued this month because this crisis has attracted the most persistent attention of all modern-day emergencies.

How does it rank? Consider the following major crises: The 2010 Haiti earthquake affected 3.5 million people, of which 200,000 or more perished; the 2005 Hurricane Katrina afflicted 1.7 million people in which less than 2000 people died; the 2004 Indian Ocean tsunami devastated 5 million people, with 230,000 deaths. By comparison, the Syrian crisis has displaced almost 12.8 million Syrians, including 4.3 million refugees now outside the country. By some estimates, more than 320,000 people have been killed, of which some 10% were children.

Lord Paddy Ashdown of UNICEF, in commenting on the changing nature of humanitarian crises, noted three significant factors: 1) the scale and pace of emergencies is increasing (due to climate change); 2) population densities are increasing and most emergencies now happen in urban settings; and 3) the capacity of Western nations to respond is declining. Because of these factors, he insists that aid organizations (such as UNICEF and PWRDF) must change the way they operate. In his words, "We are caught in a race between the growing size of the humanitarian challenge and our ability to cope, between humanity and catastrophe, a race that we are presently not winning."



Syrian refugees eat lunch outside their tents at a refugee camp on the eastern Lebanese border town of Aarsal, Lebanon.

Photo: humanosphere.org

In this context, consider the following facts in rationalizing why Canada can and should accept Syrian refugees:

1. Within Syria, healthcare, education systems, and other infrastructures have been destroyed; the economy is shattered. 13.5 million people inside Syria (more than 50% of its population) desperately require humanitarian assistance: housing, food, warm clothing, clean water, medical facilities, schools for children, heaters, fuel, and other necessities which their government cannot or will not provide, and which overwhelms aid agencies.
2. Of the 4.3 million Syrian refugees outside the country, 77% are women and children, more than 50% are children under 18, including 18% of pre-school age; 45% are adults of 18-59, and less than 3% are age 60 and up.
3. Of these 4.3 million, 95%

remain in just five countries - Turkey, Lebanon, Jordan, Iraq and Egypt.

4. Turkey hosts almost 2 million Syrian refugees at a reported cost of \$2 billion.
5. Lebanon and Jordan host approximately 1.2 million and 650,000 Syrian refugees respectively, about 10% of the populations of each country. That would be comparable to Canada resettling an inconceivable 3.5 million refugees (10% of our population) within our much richer and larger country. Yet, many Canadians express concern over accepting 25,000!
6. Iraq hosts 250,000 Syrian refugees, even though 3 million Iraqis have been internally displaced by conflict within their own country.
7. With their lives at great risk, most Syrian refugees were forced to leave their country with no possessions, little money, and are now in a

A Reflection

The Runaway

Nestled between longer letters in the New Testament is a very short personal letter that allows us a vivid glimpse into the stern realities of life in the late first century.

As he travelled through what is today Turkey, Paul had stayed with a wealthy estate owner named Philemon. During that visit Philemon, along with some members of his household, had accepted Baptism.

A few years later Paul finds himself in prison in Greece. Among those who visit him is a young man named Onesimus whom Paul immediately recognizes as a slave from Philemon's estate. The apostle faces a chilling dilemma. For a slave to run away meant the death penalty.

Banking on the fact that both Philemon as owner and Onesimus as slave are now Christians, Paul decides to write a personal letter to Philemon, then persuades Onesimus to return with it. As Paul writes the carefully constructed and infinitely diplomatic letter, he knows a life may depend on his getting it right.

The problem, however, is that there is no record to tell us what took place when the runaway returned to give himself up. However we can hope and we can imagine. So let us imagine that eventually Philemon replied...

To Paul, friend and mentor in faith in the Lord Jesus Christ.

Returning home recently from a business trip I was informed that Onesimus had presented himself to the security guards on my estate and was in custody awaiting my return. My

steward brought me the letter you had given him for me.

Let me assure you that he has been well treated. I have drilled my guards that everyone in my household, slave or free, is to be treated with respect for their inherent humanity. That does not mean however that I hesitate to apply the full extent of the law if I deem it warranted.

Paul, you must realize that your request that I pardon Onesimus places me in danger of being myself taken to law by my fellow estate owners. They will see any pardon as a threat to the whole system of slave ownership.

What I now share is in utmost confidence. As you will recall you and I first met in the house of Titus Vitellus, our local Governor. I did not know then that both Titus and his wife Flavia had been baptized as Christians. Nor did I know that the faith would speak to my own heart and would later draw me into fellowship.

A huge consequence for me, my friend, was the realization that since Jesus died for all of us, there is a new valuation of every human life springing from the faith we share. Significant too, of course, is the fact that Onesimus is himself within our fellowship.

So Paul, I have made a decision. As I said, I cannot ignore what this young man has done. To do so leaves me open to legal challenge and possible financial devastation, both of which would certainly result in the execution of Onesimus.

I have made enquiries and I find that one thing the law allows me to do is to imprison him on my own estate. This I have



Herbert O'Driscoll

already done. This allows me to order the conditions of his imprisonment and to set him to tasks as I choose.

My wife Flavia has made an inspired suggestion that I know will please you. One of Onesimus' first tasks will be to make copies of your own letters to the various communities around the eastern provinces of the empire. This will of course include the magnificent letters you have written to the communities in Ephesus and Rome. In this way you will be spared the time consuming job of making copies. There are far more worthy uses for your time.

My dear friend, I hope this will bring you joy. My own hope is that in the passing of time interest in this matter will subside.

If any colleague does ask questions I have resources to make it to his advantage to desist. As well, remember that ours is by no means the only estate in the province where there is developing an interest in what you and I know as the New Way.

So it remains only to send you greeting from the many who meet regularly in our household church. We will unceasingly pray for you on your travels. Most of all we will continue to pray that you may once again find an opportunity to come among us to deepen and enrich our faith.

I sign myself...

In Christ,

Your brother Philemon

8. The UN humanitarian appeal for Syrian refugees is barely 40% funded. The most vulnerable Syrian refugees receive just \$13.50 per month, or less than half a dollar a day for food assistance. Syrian refugees therefore live well below even the local poverty lines.
9. Although at a lower latitude,

10. Most concerns about terrorists among refugees from Syria are unfounded, and Canadian officials interviewing refugees are extremely thorough. The PWRDF continues

to provide aid to refugee camps in Syria, Lebanon, and Jordan, as well as those in Hungary, Greece and Serbia. For more information on the work that PWRDF does, go to <http://pwrdf.org/>, or contact the PWRDF Diocesan Representative, Geoff Strong at geoff.strong@shaw.ca or 250-710-8011 if you would like a presentation in your parish.

Spend Lent with John

A daily Lenten devotion intended for individuals, couples and groups.

Commentaries by students and staff at Trinity College, Toronto, with thanks.
Provided with the complements of the Rev. Hollis Hiscock, Editor of the *Niagara Anglican*

What to do ...

1. Read the daily passage from your own Bible, download a Bible app or view free Bibles on www.biblegateway.com
2. Read the commentary about the gospel reading.
3. Reflect on any questions, and ask how the readings apply to your life.

Sundays: There are no readings for Sundays, which traditionally are not part of Lent. You can follow the Bible readings at Church or catch up on any meditations you missed during the week.
This Lenten special is available for download on your favourite device from niagaraanglican.ca/newspaper
We hope your life and the lives of others will be blessed through this experience.

Part One – Ash Wednesday, February 10 to March 3

Ash Wednesday, February 10: John 1:1-18 Georgiana Stewart, Master of Divinity Student

A popular song a couple of decades back (Joan Osborne's "One of us") asked, "What if God was one of us? Just a slob like one of us? Just a stranger on the bus trying to make his way home?"

Maybe it's shocking to think of God as a slob, but what makes Christianity unique is the Incarnation – that God actually became flesh and lived among us in the human being Jesus Christ. There are plenty of belief systems that keep the Divine at a distance, whether as super-powerful Olympians or unattainable enlightenment.

Christianity, however, brings us face to face with God, over and over again. And we don't always like it. Whether in the stranger on the bus or in the Word full of grace and truth, looking at God is uncomfortable, and so is becoming a child of God. Lent is a great opportunity to heed the Gospel's call to face God and be reborn – if we can allow God's light to shine into the darkness of our lives.

Thursday, February 11: John 1:19-51 Adam Brown, Master of Divinity Student

"Among you stands one whom you do not know," says John to those questioning him; "I am the voice of one crying out in the wilderness," he says just before.

Time and again we encounter phrases such as these where we are turned to face the unknown. It is this wilderness that the voice cries into, and out from.

As a child growing up in rural Canada, "the wilderness" meant something unique to me; it was a land filled with risk, a land which went on without end, but it was also a land filled with undiscovered life.

Now that I have moved to Toronto, I have discovered this is the same, and yet different; everywhere I look there is still life, with all of its joy and pain. Hidden away in plain sight on College Street sits a small statue of a beggar, frequently tripped over and often overlooked. This beggar made it onto social media recently, and in all the flurry of conversation, nobody seemed to realize it was simply Jesus.

Friday, February 12: John 2:1-11 Matt Koovisk, Master of Theology Student

If you look hard enough, you'll see throughout John's Gospel that there are clues (John calls them "signs") that point us to the times where there is the "thin space" between heaven and earth. This is "the first of such signs." (John 2:11, ESV)

For the disciples, this is the time when they come to believe that Jesus Christ is the Son of God.

Think back for a second – do you remember the first time you believed in Jesus Christ as the Son of God? What did that look like? What were the surrounding events that were taking place? What was the "sign" that showed you that Jesus Christ is the Son of God?

Saturday, February 13: John 2:12-25

Matthew Bowman, Student Co-Head, Faculty of Divinity

In today's reading Jesus cleans house and cleanses the temple: abruptly tossing sheep and cattle out of their pens, and telling the moneychangers to hit the road. He commands the shopkeepers to return the temple to a state of purity, and to cease defiling the sanctity of its walls.

Through Lenten discipline and meditation, we are invited to clean our own houses, to clean out all of the dross and clutter and to place special focus on our relationship with God.

During the Passover Jesus refused to reveal Himself to those who observed His miraculous signs, because He needed no one to testify about His mission since He

already knew the innermost thoughts of their hearts.

From this, we can gather that our Lenten "house cleaning" doesn't happen to impress God or to somehow earn greater love, but solely for our own nourishment – allowing us to create enough detachment from the tedium of everyday life that we can truly rejoice in His glorious resurrection on Easter Day.

Monday, February 15: John 3:1-21

The Rev. Canon Doctor David Neelands, Dean of Divinity

Walk in the Light. Nicodemus, a religious leader, came to Jesus in the dark and could not make head nor tail of Jesus' teaching, which he was initially prepared to accept: seeing the kingdom of God requires accepting that kingdom as a new beginning, according to Jesus' testimony.

Jesus will be lifted up for all to see, in the light of day, just as Moses raised a serpent in the wilderness for the people of God to look on and trust. But human beings revert to the darkness of their own presuppositions and assumptions – their burning fiery serpents (Numbers 20) - and cannot see the salvation that is staring them in the face.

In their self-inflicted blindness, they miss what God has done in Christ, and live in perpetual perishing. Those who walk in the light, with open eyes, can believe that God is in Christ, and in believing have the eternal life that is in him – or at least that is what Jesus teaches.

Tuesday, February 16: John 3:22-36

Georgiana Stewart, Master of Divinity Student

Humility - we in the Church have a love-hate relationship with the concept. We either brag about how humble we are, being far more ironic than anything else or we conflate it with humiliation and dismiss it altogether.

The problem is we've forgotten the real meaning of the word. Humility is about being right-sized. We are all beloved creatures of God, so hating ourselves is no more appropriate than hating anybody else.

Our egos pale in significance when compared to God's glory. However in today's passage, John gets this, whereas his followers don't. They want to start a spiritual turf war between John and Jesus. But John reminds them he is but a herald of the Messiah, and in order to make room for and rejoice in God's glory, he – and we – need to get our comparatively insignificant selves out of the way.

It's amazing what we can accomplish when we don't care who gets the credit.

Wednesday, February 17: John 4:1-26

Adam Brown, Master of Divinity Student

"If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

Here we have a "worn out" Jesus sitting alone at the hottest time of day by an ancient well when a Samaritan woman quietly walks by. Shunned by her community, she is forced to look for sustenance in a time of isolation, forced to return time and again to a physical reminder of rejection.

Simply by asking for some water, Jesus begins to reveal reality in the midst of earthly signs. The time is coming when the holy space of God will not be on a holy mountain or in a temple, but in spirit and in truth.

Instead of water from the grave of the earth, he will give a spring of living water gushing from inside.

This reconciling spring will be within every person, will strengthen every soul and accept everybody - raising them up to eternal life.

Thursday, February 18: John 4:27-54 Matt Koovisk, Master of Theology Student

Jesus returns to Cana – the place where he had showed us his first "sign" that he is the Son of God – turning water into wine at that (probably very joyous) wedding.

He meets a fairly influential man whose son was sick. Jesus performs another miracle – "the second sign."

For the man whose son was healed – this miracle proved to him that Jesus Christ is the Son of God.

I imagine that this man was quite beside himself - as many parents would be if their child was sick.

Even if we don't have children - sometimes we are beside ourselves with worry or grief about different life events.

In these times, times where we have been beside ourselves, what signs has God shown you that He is with you? How have they shown you what God is like?

Friday, February 19: John 5:1-30

Matthew Bowman, Student Co-Head, Faculty of Divinity

Jesus cures on the Sabbath – a day reserved for prayer and worship in Jewish life.

Seeing the lame man, and knowing he has been there a long time, Jesus immediately asks him if he wants to be made well. The man confides that he has no one to help him into Bethesda's healing waters, and that each time the water bubbles up someone more agile beats him to it.

Jesus commands the man to get up, take his mat and walk.

Angered, the Pharisees begin to persecute Jesus because they perceive He lacks respect for the Sabbath and Jewish laws. Jesus ends the discussion by claiming: "My Father is still working, and I also am working."

How often do we see a person in need and think, "Surely someone else will take care of her"? Or, "I'd love to help but I haven't got the time."

In this passage Jesus makes it clear that, regardless of our own misgivings or excuses, as Christians we have an obligation to care for those in need – whether they be Syrian refugees or our closest friends.

Saturday, February 20: John 5:31-47

The Rev. Canon Doctor David Neelands, Dean of Divinity

Faith in Christ required.
Christ accuses the people of Jerusalem, who have seen the healing of the paralyzed man at the pool of Bethesda on the Sabbath and taken it badly, of not recognizing the witnesses to him.

John the Baptist, whom the crowd trusted, had borne witness to Jesus (John 1:29), but the signs Jesus gives on his own come from God, and the point is missed by the crowd.

They do not believe, and without belief neither Jesus' signs nor even searching the scriptures helps, though Moses had prophesied (Deuteronomy 34:10), and all scripture witnessed to the Christ who was to come.

What is needed is belief that Jesus is the Christ, and in that belief is life eternal (John 20:31).

But this is not just about unbelievers. Even Jesus' followers can get tied up in intractable details of interpretation, when it is faith in Christ alone that counts.

It is the simple things that make the difference, not the anxieties of getting it right.

Monday, February 22: John 6:1-24

Jody Balint, Master of Divinity Student

In this reading, we hear about two miracles of Jesus.

We hear the story of Jesus feeding five thousand people, as well as Jesus walking on water.

The first miracle has two critical yet different stories that it can be connected to - the first being Moses and the

Israelites receiving Manna from heaven, and the second being the Last Supper with a foretelling.

The most powerful words from the story of Jesus walking on water are, "It is I; don't be afraid," just as the boat lands on the shore.

In both of these stories, we learn of God's infinite power, along with:

The power of giving, when you have nothing to give (Jesus feeding 5,000 when there was barely enough food); Even a leader can use the help (Jesus asked if anyone had food to share), and;

Trust in God and Jesus and you will land safely where you need to go.

Tuesday, February 23: John 6:25-59

John Kieswetter, Master of Divinity Student

Imagine this scene as one of those interactive sermons with participation from the congregation built right into it; more than just abstract bits of wisdom to be swallowed.

I find it helpful to read this discourse, cognizant of its community-oriented context and implications.

Consider, for instance, its setting in a synagogue, the complaints of the crowd (echoing the grumbling in the desert after the escape from Egypt) and the Eucharistic overtones. These all point to the challenge and the potential of "life together."

That which will nourish and unite us, the Church, on our journey together is "the food that endures for eternal life" (6:27). It is disappointing — or really, tragic — that sometimes we are guided more by negativity, cynicism and the human tendency toward division, than we are by the unity being offered (and given!) to us in Jesus.

This sustaining life-giving bread tastes infinitely better than the bitterness of the complaining crowd.

Wednesday, February 24: John 6:60-71

The Rev. Andrew Nussey, M.Div (Hons), Th.M. student

In ancient mythology, Dis is the god of the underworld. Dis is the one who divides and disassociates. Think of dismember: the cutting off of a part of the body. Our Lord is a source of unity, yet His teaching concerning the need to ingest life spurs many to disassociate themselves and choose to remain divided from the Spirit-filled Body.

"Do you also wish to disassociate yourselves from life?"

Simon Peter is quick to deny such a desire.

This is when Jesus drops the bomb: "Yet one of you is a devil (diabolos)." One of you is a divider; one of you makes two out of one—a separator of flesh from spirit. Flesh alone is dead: even so, for many their allegiance is not to life.

Judas was chosen to be a leader of Christ's Church, yet he is a devil. Consider this fact revealed to the whole Church: "Yet one of you is a person of discord, tearing apart the heart."

Would not each one of us ask, "Is it I?"

Thursday, February 25: John 7:1-24

Christopher Samsom, Master of Divinity Student

In today's reading Jesus' life is under threat by the authorities in Judea.

At this feast, while the authorities seek him out to silence him, he appears in the temple - the heart of their influence - and teaches, "The light shines in the darkness and the darkness has not overcome it" (promised in John 1:5). Here we see that light shining out of the heart of that darkness.

The religious authorities of Judea call Jesus demonic because he worked a miracle on the Sabbath day. The Law of Moses dictates one rest on the Sabbath. Jesus points out that the Pharisees too work on the Sabbath day, cutting bodies to circumcise them. Jesus makes this man's body well.

Here in the temple the Pharisees, those gathered and ourselves are faced with a question: Who is Jesus?

Is Jesus demon-possessed? Will he lead us astray? Is he a good man? Or is he perhaps Christ, the fulfillment of God's plan for Israel, the light for which we wait who will conquer the darkness?

Let us discover him.

Friday, February 26: John 7:25-53

The Rev. Canon Susan Wilson, Rector All Saints Erin

Jesus did not intend to go to the Festival, but he did. He went in secret, and then went public by going to the temple to teach. Jesus did not escape notice. The questions and controversies surrounding his intentions and identity began to swirl.

You can hear the confusion, frustration and tension building amid the crowds in general and the Pharisees in particular. Although several attempts were made to arrest Jesus, they were averted because the time was not right.

The "Festival of Booths" is a time of great celebration, remembrance, anticipation and hope. It is kept to remember the provision of God during years of wandering in the desert, and to celebrate and give thanks for the provision of God in the annual harvest. The atmosphere is of great joy.

But everything is not perfect. Oppression and fear weigh heavily on the Israelites. Jesus calls anyone who is thirsty to come to him. Jesus, like Moses, gives living water. In the midst of fear, there is hope.

Take time to remember and give thanks for God's provision in your life.

Saturday, February 27: John 8:1-30

The Rev. Canon Doctor David Neelands, Dean of Divinity

The judges are on trial?

Jesus says, "You judge by human standards, I judge no one."

He has illustrated that, in his treatment of the attempts by the scholars to trap him with an obvious sinner. But no human being is sinless, and so no human being can fairly condemn another.

Jesus has the two witnesses human jurisprudence requires - himself and the Father. And the ultimate witness is to come, when Jesus will be judged by human beings.

Why was just one person - a woman - brought forward for condemnation for adultery? As Gregory of Nazianzen long ago noted, adultery is not a solitary crime.

But human tradition is biased and blames with partiality - it is males who make the laws, as Gregory noted, and guilty human beings who apply them to others.

However judgement is not the ultimate; mercy and transformation are. It has been said that Jesus in the gospels identifies sin as something human beings need to be freed from, not condemned for. Judgement will lift him up to transform and forgive.

Monday, February 29: John 8:31-59

Mary-Cate Garden, Master of Divinity Student

As this passage opens, Jesus is in the temple teaching.

It is not a friendly crowd; some don't believe, some believe and even some believers are having trouble with the words they are hearing. Not only are the words of Jesus rejected, so too is Jesus himself. But even in the midst of the passage's complexity and tension the lessons we hear are not just hard truths; they are about truth itself. They are lessons about faith and about committing or continuing in the Word of God.

This passage opens with a promise; a simple, essential promise that by continuing in the word of God the disciples "will know the truth, and the truth will make you free" (8:31). But this promise comes with expectations of something offered in return: a commitment to discipleship, not just once but every day, again and again.

These are good lessons for us in our Lenten journeys - a reminder that by believing, by listening and by knowing that glory comes from God, we will remain His children always.

Tuesday, March 1: John 9:1-23

John Kieswetter, Master of Divinity Student

Who sinned, this man or his parents?

How can a sinner produce signs like this?

How is it that he is now able to see?

These, and many other questions, punctuate this account about healing and the resulting controversy. Some are lobbed like grenades, exploding in bursts of subtext and accusation. Others simply reflect the disorientation and panic that come from having one's worldview challenged.

Conducting himself so differently from the questioning and accusatory crowd is Jesus.

His words and actions are simple and direct: he sees the blind man, makes the clay and gives instructions. Jesus has no ulterior motive. Neither fear nor hubris guide his decisions.

Using the lingo of the Anglican Communion's Marks of Mission we could say Jesus has modelled a compassionate response to human need with loving service.

His example is one of challenging the violence and dehumanization that so often come out of the blaming and shaming of others.

Wednesday, March 2: John 9:24-41

Georgiana Stewart, Master of Divinity Student

Blindness is a funny business.

It's often insidious; sneaking up on us until one day we realize that we aren't seeing the world quite right. We then have a choice: to admit to someone who can help us that something is wrong, or to carry on all on our own until we're really in trouble.

Sometimes people around us will point out that we seem to be having difficulty. If we're lucky, we'll take the warning to heart. More often we're too proud to confess even to ourselves, never mind to anybody else, that there's a problem, and we reject the proffered advice and continue to stumble around insisting that everything's fine.

Jesus was able to restore sight to the man in today's passage because he both realized and admitted he was blind. The Pharisees, on the other hand, both deny their blindness, and reject the possibility that anyone else, especially a sinner, might help them see better.

So let's consider: where are our blind spots? How might a fellow sinner help us see?

Thursday, March 3: John 10:1-21

Christopher Samsom, Master of Divinity Student

The Pharisees are at it again!

Overhearing Christ's instruction to the man cured of blindness the Pharisees, asked, "Are we blind?" Jesus responds by telling them he is the good shepherd; so good a shepherd that he lays down his life for his sheep. Where thieves may come to destroy, Jesus comes to give life.

The good shepherd takes the sheep from multiple folds, gathers them to himself and makes them to be one flock - all following the one shepherd.

We are called away from following our own devices and desires - our own ideologies and lusts - into the flock which follows the good shepherd: who know him and are known by him.

Some indeed are blind and cannot hear his voice, cannot understand his words and see in him not a good shepherd but a demon-possessed man. But can a demon open the eyes of the blind?

Let us pray that we may see the good shepherd.

Thank you to Coordinator Mattie Bowman, David Neelands (Dean of Divinity, Trinity College, University of Toronto) and the team of students and staff from Trinity College for their Lenten meditations on the Gospel of John.

PART TWO: Friday, March 4 to Holy Week appears in the March Diocesan Post.



Photo: Daniel Fournier

St. Luke's Harp Choir (L-R): Joan Scandrett, Tasche Jordan, Dorothy Cook, and Lyn Oldale

St. Luke's Harp Choir

Dorothy Cook

St. Luke's Parish, Cedar Hill, Victoria now has the very beginnings of a Folk Harp Choir. Lyn Oldale, Joan Scandrett, Lynne Fontaine, and Dorothy Cook have formed a folk harp choir. They have played at some services over Christmas and plan to play at more in the future.

To this end, they had a couple of harp workshops from Tasche Jordan, aka Harper Tasche, an internationally acclaimed Folk Harper from Seattle. Dorothy and Lyn were at a harp retreat on Whidbey Island in June and asked him to come and give us some pointers.

On November 24, Dorothy, Lyn and Joan attended two excellent classes and in the evening played as the warm-up to Harper Tasche's concert at St. Luke's. Harper received a warm welcome and played like an angel. He also donated more than half of the takings to the St. Luke's Choral Scholar Fund and has promised to come back!!

Dorothy Cook is a member of St. Luke's congregation and has been playing the harp for many years.

A Trilogy of Wisdom A Book Review by Christopher Page

David Benner's *Surrender To Love, The Gift Of Being Yourself, and Desiring God's Will*

The eve of Epiphany is an unusually appropriate time to review the recently reissued and expanded editions of three David Benner's books. These books offer gifts of wisdom worthy of the Magi whom we honour on January 6.

Benner's *Surrender To Love, The Gift Of Being Yourself, and Desiring God's Will* originally published from 2003 to 2005 have been handsomely reissued by InterVarsity Press with new epilogues and excellent study guides that can be used over one session or a longer period.

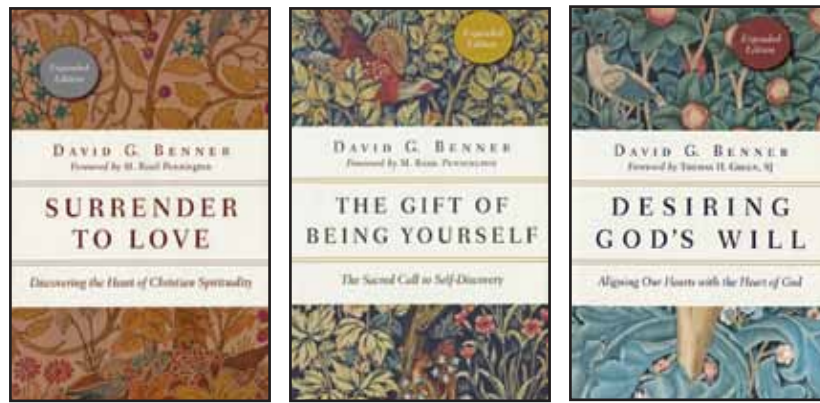
Dr. Benner expresses the focus of his trilogy in the Preface to the first volume where he writes, "Spirituality is the discovery of the fundamental connection that exists between us and God – a connection that then properly aligns us to others, the world and our deepest self."

In order to discover this deep inner alignment, Benner suggests we must start in the right place. The right starting place is love and surrender. Benner points out that love is the Christian definition of God. He goes on from that starting point to do an admirable job of rehabilitating the concept of

surrender as the foundation of the spiritual journey by which we open to that love.

Throughout these three volumes Dr. Benner's trademark clarity is evident. He takes difficult concepts and deals with them in a balanced, helpful and inspiring way. His writing is filled with practical advice and genuine human stories that have a ring of authenticity making the wisdom Benner shares more approachable and believable.

Another constant in Benner's writing is the compassion that no doubt informed his career as a depth psychologist and companion on the spiritual journey. This compassion can be seen in his second volume when Benner takes on the fraught topic of sin. Benner avoids harsh judgment and condemnation urging his reader instead to see that, "My ability to realize my potential as a person made in God's image



The books sell for \$17.95 each and are available at amazon.ca

seems to be sabotaged by some inner agenda over which I have no control."

Having, in his first two volumes, laid a solid foundation for the spiritual life, Benner in volume three goes on to encourage the reader to understand that the spiritual life is intended to manifest in action as we live in connection with God and with all of creation.

To fulfill our destiny as children created in the image of God is to live in tune with God's will. But, God's will as Benner understands it has less to do with the details of our circumstances and more to do with how we live in the midst of whatever our circumstances may be. Benner returns again and again to his vision that the

goal of life is to become fully the people we were created to be. As he writes in *Desiring God's Will*, "At the center of God's deepest desire for you is divine

longing to complete your transformation. God's dream for you is that you become whole and holy as you find your identity and fulfillment in mystical union with the Lord God."

The study guides at the end of each of these slim volumes give them the potential to be used in personal or group study with great effect for nurturing individual and communal spiritual life. Benner's questions are probing and challenging. He seems eager to lead the reader back to God and to a deepening awareness of our connection to the divine. He recommends helpful practices that have the capacity to enable anyone who implements them to live more deeply and

authentically.

In re-issuing Benner's trilogy, InterVarsity Press has given spiritual practitioners an invaluable tool for deepening our awareness of God's presence and action at work in all of life. Working through these books will help the reader experience the answer to Benner's beautiful prayer which he describes halfway through the third volume when he explains, "I used to pray that God would be present with me. I no longer do so. Now my prayer is that *I might know* God's presence with me."

Christianity frequently runs the risk of losing touch with its own deep well-spring of practical wisdom for the spiritual life. Benner follows the star of wisdom he has clearly experienced in his own life to a place of truth and deep humanness. If we take this journey with Benner, he will help us find the light that was manifest in Jesus, with new freshness and depth.

The Rev. Christopher Page is Rector of St. Philip's Parish, Victoria.

A FLY ON THE WALL at Diocesan Council

Judy Trueman

"And He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." Isaiah 9:6b

This familiar scripture was the focus of the short Bible Study opening our December Diocesan Council meeting at St. Andrew's, Sidney. Catherine Speechly-Pell challenged us to look at these names of Jesus, and talk in our table groups about which name was particularly important to us personally today.

We welcomed John Moran who gave us a brief history of St. Andrew's parish, consecrated in 1910.

Bishop Logan then began a PowerPoint presentation that set a theme for a large portion

of our meeting: Reimagining the Diocese. Ian Alexander, Stephen Martin, and Rob Waller (of Waller and Associates, Financial Stewardship and Congregational Development Consultants) spoke of the Fundraising Planning Feasibility team, pointing out that the diocese has short term goals arising from our vision, with three years of funding available. Meeting long term goals will require financing by a capital campaign. In our table groups, we looked at our role in the implementing and funding of the vision.

The question was posed: how would the Diocese, the church, the world be different when the aims of the vision begin to be fulfilled? We should not be sat-

isfied with "business as usual," but rather with a renewal of all areas of ministry, bringing new animation, new life to our diocese and beyond. Other PowerPoint presentations challenged us to new ways of sharing our message, challenging listeners to stretch into new areas of communication. We were asked to consider **why** we are engaged in ministry, and **how** we are doing what God is calling us to do, before we look at the specifics of **what** we are doing.

As is customary, the Council meeting received reports from committees: Finance committee, Investment committee, Partners in Mission, Archives, and Asset Management. The diocesan website will have details of these reports for your interest.

Our final table conversation centred around the question: what makes us different as a Diocese, how do we stand out? Those thoughts led us to consider what we need to change in order to be different, and to stand out, as a Diocese.

In some way, these conversations brought us full circle back to the Isaiah scripture with which we began the meeting. We acknowledge that **Mighty**

God has very big plans, a new vision for our future as a diocese.

Bishop Logan dismissed us with a blessing as we made our way back to our parishes to con-

clude the last Sunday of Advent, and enter into the wonderful celebration of the birth of Jesus.

Judy Trueman is the Diocesan Lay Secretary and a parishioner at St. George's, Cadboro Bay.

Cowichan 2015 Camps in the Community

Junior Camp

Our Junior Campers had a Terrible, Horrible, No Good, Very Bad Camp! But that is because we based our camp on Judith Viorst's children's book *Alexander and the Terrible, Horrible, No Good, Very Bad Day*.

Each day we were blessed to have different parish volunteers come forward to read the story to the campers. Each day we chose a different theme or event from the book and made it that day's focus. It was exciting to be able to link those daily themes to themes and stories in the Bible. Terrible day? Let's see what Jonah had to say about that after spending time inside a WHALE!

Spending a 'terrible' week together walking in the Light of God allowed our 17 campers to better understand that ministering to others in turn provides opportunities for them to be ministered to.

Senior Camp

New this year was a Senior Camp for youth ages 12-15. Our theme was 'Sum of the Parts.' We explored the themes from the movie of the same name which is based on a true story: Seeing the potential in others; Faith in ourselves; and Faith in others.

These themes culminated in two mornings spent testing our mettle on the Mt. Provost Climbing Wall. Watching these 11 young people grow together in their faith during the week was amazing. Watch out – because we have let them loose and individually they will continue to do amazing things.

Support came in many different shapes and forms from St. Peter's, St. John's Duncan and Cobble Hill. Each parish's unique contributions were what made this successful event a true Regional Camp in the Community.

Alison Stephen

COWICHAN MALASPINA WOMEN'S SOCIAL

St. John the Baptist Church, Duncan
Saturday, February 20

10.00 am Worship: (free will offering)

11.15 am Speaker: Robert Weston - 'To be a Pilgrim' –
Talk and slides of El Camino journey.

12.00 Noon: Luncheon and fellowship -

2.00 pm: Homeward bound.

For catering purposes please have a contact person in your parish to gather numbers coming and forward total to Barb Coleman at b52coleman@shaw.ca or 250-748-9830 by February 16. All are welcome to come. If brothers are interested in the talk please join in.



ANNUAL PANCAKE LUNCH

Shrove Tuesday
February 9, 2016
12.00 noon – 1.00 pm

Church of the Advent
510 Mount View Ave
Colwood



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The Languages of the Bible. Learn about languages that readers of the Bible may encounter: Hebrew, Aramaic, Greek, Latin, English
Instructor: Kem Luther Time: Tue, 7:00p-9:00p, Feb 16-Mar 15

New Perspectives on Paul. A new way of understanding Paul has emerged. Study his authentic writings in the context of 1st century life.
Instructor: Philip Wadham Time: Mon, 6:30p-8:30p, Feb 15-Mar 14

Apocalypse Now? New Readings in the Book of Revelation. The seer, John of Patmos, asked questions about how Christians ought to live. We face the same questions in our ecological, nuclear age.
Instructor: Ken Gray Time: Thur, 7:00p-9:00p, Feb 18-Mar 17

The Gnostic Gospels. A look at the Gnostic Gospels found in 1945. What are they? How might they be viewed thru a 21st century lens?
Instructor: Stuart Berry Time: Tues, 7:00p-9:00p, Feb 16-Mar 15

All courses offered at downtown Victoria locations

Fee per course: \$55

Further information on courses and registration at

FocusVictoria.com

Sunday Serenade

SUNDAY AFTERNOON CONCERT

Feb. 7, 2016 @ 2:30 pm

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& friends

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Co-Ed Cursillo Weekend 2016

When: February 25th – 28th 2016

Where: Camp Imadene
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Mesachie Lake

How: Application forms can be found at
www.cursillobc.com and ask people in your
parish about CURSILLO!

Why: Through this spiritual retreat the Cursillo Community works to revive the spirit and rejuvenate the church through the people. This weekend will provide a one of a kind opportunity to learn more about how to live your life in the way our Lord taught us, deepen your commitment to your faith walk and gain an amazing faith community to walk along and encourage you on your faith journey.

Looking for more information?

Website: www.cursillobc.com

Follow us on Facebook: Cursillo BC
More information about the Venue:
www.imadene.com



4-DAY RETREAT At HONEYMOON BAY LODGE and RETREAT

Wednesday, June 1 - Sunday, June 5

- ☞ Enjoy peace, silence, and individual spiritual guidance
- ☞ Enjoy luxurious surroundings, nature, and communal prayer
- ☞ A chance to deepen your relationship with yourself and God
- ☞ Rest, replenish, and recreate, immersed in God's love

This is a silent, individually directed retreat with facilitators / spiritual directors: Barb Baillie, Bob Baillie and Barbara Holt. No previous retreat experience necessary

Cost: \$625

(includes deluxe bedroom, delicious meals, all gratuities) spiritual direction/ retreat facilitation by donation

Begins with supper Wednesday night,
ends with lunch on Sunday
Check-in Time: 3:30 pm

More info? Ph. 250-656-6512, Barb Baillie;
or 250-383-7369, Barbara Holt

To Register: Phone Barb Baillie at 250-656-6512
e-mail: barbbail47@gmail.com

Check out their website: www.honeymoonbayretreat.com

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WORLD DAY OF PRAYER

St. Dunstan's Church
1806 San Juan Ave, Victoria
(corner of Tyndall and San Juan)

Friday, March 4
6.00 pm

St. Dunstan's parishioners are hosting dinner first with a slight Cuban flavour followed by the service starting at 7.00 pm

Bring the whole family, it will be fun!
event should be finished by 8.00 pm

If possible please let me know numbers, for catering,
Katharine Ellis, dkellis@uvic.ca or 250-477-4366



WOMEN'S SPRING WEEKEND

CAMP
PRINGLE

APRIL 15 - 17

Facilitators:

Rev. Canon Rosalind Westaway and Dianne Keno

Spiritual Directors:

Rev. Nancy Ford and Rev. Karen Pitkin

Leader of Music:

Diane Bell

For contact information only: Brenda Dhaene (250 748-7183)
birish@shaw.ca

or Pat Coward-Walker patcoward@me.com

Registration deadline April 10

Cost \$165 - sharing; \$200 - single room
(\$50 cancellation fee)

Registration forms are available from your parish office

The Relationships Matter Committee asks:

"What does Reconciliation with First Nations People look like to you?"

Please E-mail your response to

ltowstego@shaw and/or brenda@ssjd.ca,

or mail to: Relationship Matters Committee
c/o St. Peter and St. Paul parish, 1379 Esquimalt Rd.
Victoria, BC V9A-3R4.

Please have your comments to us by March 30.