

From the Bishop's Desk...

For Nothing is Impossible with God

Last week on the Feast of the Annunciation (March 25th) the Anglican Communion gathered at Canterbury Cathedral for the Installation of Archbishop Sarah Mullally as the 106th Archbishop of Canterbury. Our Primate, Shane Parker along with a few of our Canadian bishops were present for the occasion, and many of us watched online. As I watched the service, I was moved by the significance of this historical event. For the first time in over 1400 years, we witnessed the first female Archbishop of Canterbury being welcomed into her Cathedral and seated on the bishop's chair and even more significantly on the chair of St. Augustine.

The chair of St. Augustine is named after the first Archbishop of Canterbury and was built about six centuries after St. Augustine's death. This chair replaced the previous chair that was destroyed in a fire in the 12th Century. When Archbishop Sarah was seated on the chair of St. Augustine, it was a reminder of the very long history of leadership and unity that this role brings, and it symbolizes her position of worldwide spiritual leader of the Anglican Communion.

Her role as the spiritual leader of the global Communion was poignantly emphasized by the large number of bishops from across the Communion there to witness and affirm her role. In particular, the "African Six" female bishops, from the global south, were situated front and centre on either side of St. Augustine's Chair. It reminded us that while there is much that has caused friction and dissent within the Anglican Communion, this moment was an opportunity to realize that the Communion is not broken, it simply looks different than what we might have experienced in the past.

In her sermon, Archbishop Sarah framed her reflection on the young Mary who encountered the Angel Gabriel inviting her to participate in something that was beyond anything that they could have imagined at that time. Mary courageously said Yes. The angel reminded Mary of her cousin Elizabeth, also pregnant in an unexpected way, declared that with God nothing is impossible.

We have witnessed something very special in our church: what was historically seen as impossible has been transformed into something that is very possible with God. May Archbishop Sarah's YES and her witness strengthen all of us in our own dreams of what might be possible with God.

We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

(Collect for Feast of the Annunciation, Church of England)

In Christ's Service,

+Clara

Bishop's Schedule April/May

April

Apr 1 – 3 – Robson Valley Shared Ministry – (McBride/Valemount) – Maundy Thursday/Good Friday

Apr 5 – All Saints Shulus Parish – Easter Sunday

Apr 9 – Provincial House of Bishops (Zoom)

Apr 14 & 16 – CoGS Planning & Agenda Team mtgs (Zoom)

Apr 18 – Provincial School for Congregational Development (Zoom)

Apr 19 – 24 – National House of Bishops – Mount Carmel Retreat Centre, Niagara Falls, ON

Apr 26 – St. Peter's Monte Creek – Parish Visit – Dedication of St. George's Lychgate & Snowden Window

May

May 3 – North Thompson Ecumenical Shared Ministry Parish Visit – Clearwater

May 5-8 – Provincial School for Congregational Development – Terrace BC

May 10 – St. Peter's Williams Lake – Parish Visit – 100th Anniversary

May 12 – VST Convocation – Vancouver BC

May 14 – Provincial House of Bishops (Zoom)

May 19th – Clericus (Zoom)

May 29 – 31 – Assembly – Quesnel BC

Prayer Corner



- * We pray for our neighbours, families, and friends that they may experience the love of Christ in and through us.
- * We pray for our Pastoral Elders: Ursula Drynock, Amy Charlie, Pauline, and Ernie Michell.
- * We pray for those who are discerning a call to a vocation in the church, and for those attending ACPO (Advisory Committee on Postulants for Ordination) May 13-15th at Sorrento Centre.
- * We pray for the newly elected bishop-elect Vincent Fenga, his family, and the Diocese of Yukon.
- * We pray for the Council of the North dioceses and their bishops.
- * We pray for leaders around the globe as they seek to work for the common good.
- * We pray for all who are confined by illness or isolation, praying they may find peace and strength in the love and care they receive from others. We pray for caregivers, for strength and encouragement.
- * We pray for places in need of peace, especially in the Middle East: Palestine, Israel, Iran, Syria, for Ukraine, Russia, South Sudan, Myanmar.
- * We pray for those who suffer through environmental disasters such as earthquakes, fire, floods and cyclones.
- * We pray for those who are nearing death or have died, and for those who mourn.

News Around the Territory

A Call to Pray – Thy Kingdom Come 2026 – God With Us

As we prepare for Assembly 2026, Bishop Clara invites us to participate in a call to pray for the 11 days beginning Ascension Day – May 14 to Pentecost Sunday, May 24th.

Thy Kingdom Come is a prayer movement started in 2016 by the Archbishops of Canterbury and York in the Church of England and has since grown to be a worldwide ecumenical initiative to pray for more people to come to know Jesus.

From the www.thykingdomcome.global website:

“The God who is with us in the everyday – in the joys and sorrows of life (and everything in between) and the One who, through His spirit, longs to reveal Himself to those who do not yet know Him.

From the story of Ruth to the story of Gideon, from the story of Elijah to the story of the early church who waited for the promised Holy Spirit to come- over the 11 days we will explore a different Bible story each day, which demonstrates God’s transformative presence, power and love at work in the lives of people and places.

Our hope is that as we pray for our five people, they will also experience the life-changing love of God and choose to follow Him.”

Check their website out for various resources, videos and prayers which will be available soon.



50 Day Challenge – St. Paul’s Cathedral

Starting Easter Sunday, St. Paul’s Cathedral is holding a 50 Day Prayer Challenge. All are welcome to join the Cathedral community in this challenge. An easy prayer practice you may want to try! 10 seconds, 15 words, for 50 days. See what happens!

Will you take part in the 10/15/50 Challenge? Between Easter and Pentecost, you are invited to take 10 seconds, to pray 15 words, for 50 days - asking God if there is someone God wants you to connect with.



What is the Meaning of Parish Registers?



By: Charlotte Leonard – Archivist & Privacy Officer

I have been the Archivist for the Diocese of New Westminster and Provincial Synod of BC & Yukon for a year and a half now. I've learned so much in that time, and yet I'm still discovering all the many ways in which the archives can serve and impact the communities they represent, and the meaning they can hold.

A few weeks ago, I received a visit from a team of researchers conducting genealogical research on behalf of an Indigenous community in the Interior. The records of the community they were investigating were located in the archives of the former Diocese of Cariboo. They were pursuing a specific set of records that had been identified many years ago but had never been collected and taken back to the community. With the ease of scanning and digitization available today, their mission was to find these records anew and gather the information within them. They spent several days searching through documents, picking up tidbits of useful information along the way – a name, a date, an interesting historical mention – before coming to the registers they had been seeking. What made these particular registers so unique and valuable was their comprehensiveness. Not only did they list the Christian names of all those baptized or confirmed alongside their personal details, but they also included traditional names. There, scrawled in hard-to-read handwriting, were the birth dates, residences, families, and friends of community members, each identified by both their Christian and traditional names. The researchers informed me that this information – particularly the traditional names and spellings – was highly valuable and exciting to come across, and was something that the community would be very interested in. I was able to scan these registers at a high resolution, so that the researchers could then take them away and enlarge and enhance the images, in order to study the writing on the pages and transcribe the relevant entries. This discovery led to conversation around the value of large-scale transcription of these sorts of records, and opened up a dialogue for future projects and funding to facilitate this important work.

This instance of archival activation struck me for a number of reasons. I deal with parish registers almost daily, and they can start to seem like documentation simply for the sake of numbers, statistics, or to serve as future proof of an official act. Use cases such as this one remind us that the records are people's lives; the data in them precious and unique evidence of existence and kinship. When people seek out records for their own subjective purposes, deep and intangible meaning emerges. For parish clergy, to be thorough and thoughtful in the filling out of a register – including details that speak directly to an individual or community – can lead to these unquantifiable layers of meaning down the line.

For those serving in the Territory of the People, who are creating the records that will one day end up in the archives, this story may perhaps be a moment to reflect on what information we choose to record, and why. While this research was genealogical in nature, there are other reasons why facilitating the transmission of traditional names and knowledge could prove to be a valuable and impactful act someday. I have much appreciation for the researchers who let me in on their process and their discoveries, and for the continual learning about how the archives of the Anglican Church relate to the communities they serve, and how they can continue to adapt to better serve those they represent.

Around the Territory



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