

Faith in Action



Photo by Ron Wall

Rev. Canon Dawna Wall and Rev. Aneeta Devi-Saroop in the courtyard of Greater Victoria Public Library

Ashes to Go

By Dawna Wall

In her blog, the *Painted Prayerbook*, Jan Richardson writes:

“How will we see the angels if we don’t go into the wilderness? How will we recognize the help that God sends if we don’t seek out the places beyond what is comfortable to us if we don’t press into terrain that challenges our habitual perspective? How will we find the delights that God provides even—and especially—in the desert places?”

On Ash Wednesday, my colleagues, Aneeta Devi-Saroop, Patrick Sibley, Nancy Ford, Lon Towstego and intern, SuSan Jentzen and I ventured out into the public square, a kind of urban wilderness. Lon and SuSan were administering Ashes and prayers to go in Esquimalt, while Aneeta and I went to Pearson College in the morning and to the courtyard outside the main branch of the Greater Victoria Public Library. Nancy and Patrick were up and down Quadra Street.

We frequently hear that people

are inured to religion—hostile to those who represent the church, and we experience some of that in our encounters with friends and family members when they ask why we go to church or even when we want to say a blessing before meals.

As I waited for Aneeta to arrive. I sat on the steps where buskers often sit, feeling vulnerable and awkward as people looked at me and wondered what I was doing there. Some people smiled, others averted their eyes and some, curious, circled around me several times to see what I might be doing there. When Aneeta arrived, we donned our vestments, set up our table with our “Ashes to Go” sign and a basket of beautiful valentine cards, made by my parishioners at St. Michael and All Angels’ in Royal Oak.

The oil and the ashes were on a small table with a purple cloth covering it and we were asked by a few people if the ashes were human remains. We were quick to reassure them that they were not. Aneeta pulled a palm cross out of her pocket and we put it

on the table and explained how the palm crosses are gathered up and burned and used for the ashes each year. Some people were unsure of us, some were wary, some were interested and curious.

Without exception, children and First Nations people were far more open to us and what we were doing and gracious in accepting our valentines. Some people worried that we were a commercial enterprise and needed to ask a lot of questions and look at the valentines closely to make sure we weren’t advertising or selling anything. A number of people were surprised that it was Ash Wednesday and decided to receive the imposition of ashes and the reminder that each of us is a part of God’s holy compost system—ashes to ashes, dust to dust.

When asked about their experience in Esquimalt, SuSan Jentzen wrote: “Lon and I had an amazing and grace-filled experience in the community. We walked the several blocks from the church to the shopping center wearing our albs, with Lon

in his stole, greeting everyone and getting happy responses. When we stopped by the City Hall everyone engaged us with smiles and one young woman asked Lon for the imposition of ashes. It was one of the most meaningful Christian experiences I have engaged in.”

In our diocesan vision, we are encouraged to engage God’s world and project You are so Loved in conjunction with Ashes to Go, certainly did that. What surprised all of us was how powerfully the ministry of engaging God’s world engaged each of us. We had to think quickly, articulating our faith in ways that those disengaged from faith could understand. In doing so, we found our own faith tremendously enriched and expanded. Going into the urban wilderness of downtown Victoria, we were ministered to by angels, and their blessings linger with our spirits.

The Rev. Canon Dr. Dawna Wall is rector of St. Michael and All Angels’, Royal Oak, Regional Dean of Selkirk and a Cathedral Canon.



Basket of Valentine’s Day cards designed by Harry Stanbridge

Photo by Ron Wall



Key Goals for Synod



Photo: Diocesan Post

Bishop Logan Writes

February 28, 2018

Dear Sisters and Brothers,

Over the past few years, we together, in this diocese have done much to articulate and bring to life our shared vision for life as Anglicans on these islands and inlets. We have been looking forward to checking in on our progress, and moving forward to the next stage, at a diocesan synod. Under our canons, a synod must be held every two calendar years. We had been planning that synod for April 20-22.

At last week's meeting of Diocesan Council (our synod between synods), the decision

was made to reschedule synod to September 28-30. I concur with that decision. Many of us are already saving those dates for our next "We Together" conference. I regret having to displace that event, especially since the last conference was so well received.

One of the key goals of this synod, which came out of the regional gatherings last fall, is "for delegates to understand and approve a realistic five-year financial plan that includes a substantial fundraising component."

A lot of good work has been done towards that goal. Our short-term strategy, adopted at synod 2016, was to use interim funding sources to support the diocesan vision over three years to the end of 2018. This approach has borne much fruit in wonderful projects and initiatives across the diocese. But we always knew that it is not sustainable in the long term. We are therefore working towards the creation of a financial campaign and a clearly articulated "Case for Financial Support" for the diocese.

As we have moved into the current round of regional gatherings, it has become

clear that we still need more information, more conversation and deeper shared understanding before synod delegates will feel ready to come together around a course of action for the future.

So, our work to prepare delegates for synod will continue during the next few months.

Make no mistake, we are not pushing the "pause" button. On the contrary, we are redoubling our efforts. New synod delegates have been elected at parish vestry meetings and we will arrange ways to reach out and engage them between now and September. New regional representatives to Diocesan Council have also been elected and we are looking into ways to bring them onto council, to further enhance continuity and engagement as we prepare for the crucial decisions that lie ahead.

Bishop's Calendar

April

- 1 St. John the Divine, Courtenay – Parish Visit
- 6-13 National House of Bishops meeting
- 19 Finance Committee
- 28 Diocesan Council
- 29 Nanaimo Correctional Centre – Visit with Eucharist

I ask for your support and your prayers as our work continues. I believe that God's Spirit is blowing in this place, and that our responsibility is to discern it and help join that work to emerge. As always, if you have any comments or questions, I would be happy to hear from you.

Yours in Christ,

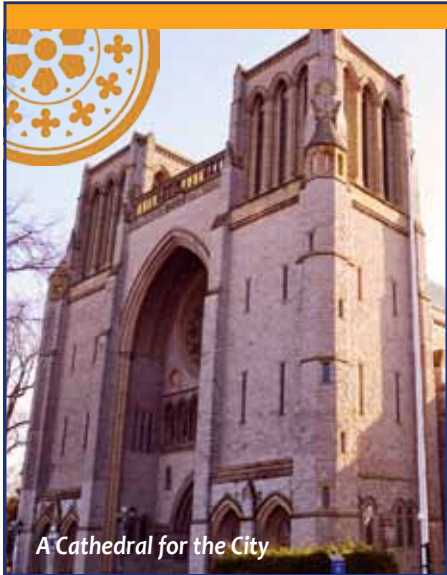
The Right Reverend Dr. Logan McMenamie
Bishop, Diocese of British Columbia

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NOTE: SUBMISSION DEADLINES HAVE CHANGED TO THE 25TH OF THE MONTH (TWO MONTHS IN ADVANCE OF EACH ISSUE). NEXT SUBMISSION DEADLINE IS APRIL 25TH (FOR THE JUNE ISSUE)

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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 25
February issue - December 25
March issue - January 25
April issue - February 25
May issue - March 25
June issue - April 25
September issue - July 25
October issue - August 25
November issue - September 25
December issue - October 25

All material is subject to editing.

Volume 52, No 4

Grace and Gratefulness

PWRDF Corner

By Geoff Strong,
PWRDF Diocesan Representative



*Surely He scorns the scorners;
but He gives grace to the lowly. -
Proverbs 3:34*

While in Tanzania last May as part of a PWRDF delegation, I was impressed by the grace and gratefulness of villagers in accepting aid from PWRDF. It reminded me of a maxim my dad frequently used when we were growing up in St. John's, Newfoundland. Upon seeing someone down on their luck—a homeless person, a drunk lying in an alley, or a panhandler—dad would quietly say to us: “*There but for the grace of God go I.*” He stayed with the moral teachings of his Methodist church upbringing, and became, along with my loving mom, the two most important teachers in my life. They still are, even though both have long-since passed on.

Our PWRDF delegation travelled to the Masasi District of southeast Tanzania to evaluate the results of two major five-

year development projects, the Food Security and the Maternal Newborn and Child Health (MNCH) projects, which were drawing to a close. We saw extreme poverty everywhere. It is a region without any commercial airline service, no railway, and the few roads are simply atrocious and where a 4-wheel drive vehicle is a necessity to get around. Masasi District has few mining resources, no forestry, no tourism, or other industry, so employment rates are low. The climate and soils are favourable for maize, sorghum, millet, rice, wheat, beans, cassava, potatoes, and bananas. However, the dearth of shipping facilities results in very little cash flow into the district. Added to this is a very poor educational system, and girls in particular rarely get past primary school. Despite such evident obstacles to advancement, the people seem content. In every village we visited, we were greeted with enthusiastic dancing, drumming, and singing, and they were truly grateful for the benefits of the funding they had received. That gratefulness was emphasized to me by the fact that not once did I hear a request for additional funding.

MNCH funding, a fund created with 90% input from Global Affairs Canada, has created improved medical facilities. This includes three new clinics, where formerly there were none, trained doctors and nurses, with residences for same, provision of solar cells for lighting where there was no electrical power, and bicycle ambulances to transport pregnant women and sick people from remote villages where vehicles are not available. Since MNCH started, child mortality in the district has been almost halved from 117 per 1000 births to 65, now that most women are giving birth in these clinics. One of these clinics, at Mtandi, began as a dispensary primarily for treating people with HIV/AIDS, but now one of its main roles is providing care for new and expectant mothers and their children. It provides a labour room, delivery room, a rest house for patients who are unable to travel home for a few days after delivery, a dispensary and an eye clinic. Recently the government of Tanzania stated that it wanted to transform the Mtandi clinic into a full-fledged hospital.

The people in the Masasi District wished to improve themselves, but prior to PWRDF funding



Muslim goat herder (R) and his son (L) with Geoff Strong (centre)

there was little opportunity for them to do so. They showed pride in the improvements that have taken place with PWRDF funds. At one stop, we were briefed on the life-changing benefits that families received from even a single goat. A Muslim goat herder we visited pointed to me with my camera, then to himself, then his son, and his goat, indicating that he wanted his photo taken with me. His pride and gratefulness were genuine, and I momentarily reflected on such different

conditions in Canada, where we have so much to be grateful for but don't always show it. My thoughts were simply “there but for the grace of God go I.”

If you would like to learn more about PWRDF, visit www.pwrdf.org, or contact the PWRDF Diocesan Representative, Geoff Strong at geoff.strong@shaw.ca. Geoff is also available to give a presentation on PWRDF at your parish.



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Common Vision Concerts Update

By Phyllis Thompson

In the January 2018 issue of this paper, (p. 4), an article mentioned a series of *Common Vision* concerts held cross-country between June 2017 and April 2018. The concert material was created by composer-pianist Ron Klusmeier. Wherever concerts were held, 100 per cent of the donated proceeds went to benefit the work of the Canadian Foodgrains Bank (CFGB), of which the Anglican Church of Canada is a partner. To any donations at these concerts 4:1

matching funds were added by the Canadian government via Global Affairs Canada.

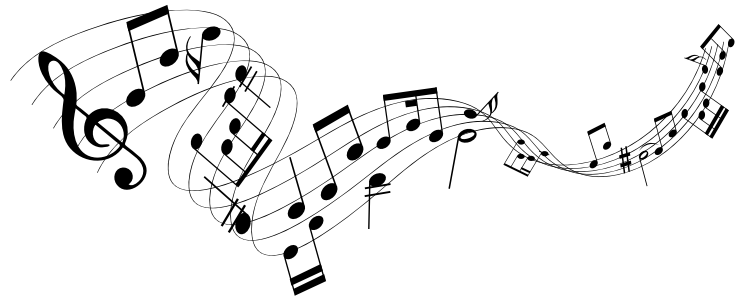
A recent note to Klusmeier from the CFGB head office in Winnipeg indicated that the total brought in specifically at the *Common Vision* concerts was \$103,083; with the matching government grant, the grand total was \$515,414. This is just for the concerts held between June-December 2017, and this total does not include donations concertgoers mailed directly to the Winnipeg office after the events.

In those six months of 2017, 51 concerts were held in various parts of Canada. The amount brought in at the six concerts held on Vancouver Island and Salt Spring Island was \$19,985—the largest amount for concerts held in any region. A celebratory gathering was planned for March 16 at Brechin United Church, Nanaimo, with two senior staff officers from headquarters in Winnipeg attending—Tami Duff and James Kornelson. They wanted to show appreciation for the amazing support these concerts brought

to the CFGB's ministry and to offer thanks for the ongoing support the Islanders offer to the CFGB.

Phyllis Thompson taught English at the University of Saskatchewan and

is the proofreader for the Diocesan Post. She is also a frequent contributor—covering important events and meetings on the lower and mid-island. She is a member of St. Mary, Nanoose Bay.



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The People on the Hill

Faith in Formation



Reflections

Suggested Scripture:
John 19: 25 - 20:10

It is a little after three in the afternoon on the hilltop—some time since the last of the crucified figures has stirred. The centurion in charge of the execution moves towards the small squad who have worked this shift with him. It is time to carry out a small act of mercy. It will at least bring the obscene process to an end.

In the case of the middle prisoner, long experience of these executions tells the centurion that he has been dead for some time. He signals for the legs of the two others to be broken.

Because the centurion is well aware that this is not an ordinary criminal execution, but that it also involves an element of politics, he's looked around to see who has remained throughout the whole dreadful process. He is aware of a group of four—three women and a young man. They were preparing to go, at least the three younger people were obviously trying to persuade the older woman to come away. It is obvious she is exhausted to the point of collapse.

A large group of women gathered further down the slope. Standing together, aloof from all others, were two men who, at least by the quality of their dress and the confidence of their bearing, were in some way official. Some distance apart from the pair were other men moving about restlessly. They were obviously rural and rather unkempt. From his various periods of army service around the country, the centurion mentally pegged them as Galilean. The interesting thing he noticed was that, while they paced about restlessly, they seemed reluctant to gather as a group,

as if they did not want to be noticed as such. He made a mental note to report this to his superior when he made his overall report on the executions of the afternoon.

He gave his men the signal to begin clearing the hill. At this point one of the two official-looking spectators came towards him, handed him a document that gave official permission to release the body of the prisoner on the middle cross for cleansing and burial. The centurion offered his men to help, but the Jewish official said that others on the hill would help him. The centurion realized that the Galilean group he had noticed was already gathering to assist. As he watched them, he witnessed the care and tenderness with which they went about the task. Obviously this had been carefully planned.

The two officials gave directions, the Galilean group of men did the actual removal, then the women were called to the body, which they swiftly wrapped before returning it to be carried away.

The centurion looked again at the document giving permission from the Procurator for all this to take place. He noticed that one of the Jewish officials had arranged for the body to be placed in a private tomb on his estate. By now he and his men were alone on the hill. Glad that his day's duty was over, the centurion dismissed the men, walked to his waiting horse, and left to begin writing his report while it was still vivid in his mind.

What that centurion would not report, because he was not even dimly aware of it, was that while he had most certainly witnessed a death, he had also witnessed the birth of something that would affect the vast empire he served and spread to unknown lands and peoples. He had been present at the birth of Christian faith.

When we, as inheritors of a 2000-year Christian tradition, come to consider the scene on that hill, we can see that even in the very first hours after Jesus' death, even before anyone is thinking of resurrection as anything other than a desperate hope, a community of believers

has already emerged! Why is this important?

For over that two thousand years, we Christians continue to try to pierce the mystery we call Resurrection. As we do so, we can easily miss the fact that whatever it means to say that Jesus rose from the tomb, something else rose from the events of that bygone day, something we can instantly and clearly understand.

That something is who we are, the Christian community. We are the people on the hill.

Herbert O'Driscoll, retired priest, is the author of a number of books, hymns, radio scripts, as well as being conference leader in a number of provinces of the Anglican Communion. A Canon of the National Cathedral in Washington, D.C., he is preparing two manuscripts for possible publication, contributes to the Post and other diocesan papers, and accepts invitations to speak from time to time.

Poetry Corner by Joanna M. Weston

Joanna M. Weston has written and published poetry, middle readers and short stories for thirty years.

OPEN DOORS

the story told
by rolled stone
and discarded linen
unlocks doors

and the Gardener
comes to breathe
peace into our hearts

ALWAYS

'shalom' He says
shalom He gives
and peace heals
our fear and grief

for He walks with us
talks with us
breaks bread with us
and we are blessed

ALLELUIA DAY

we come with grief
we come with pain

to find the tomb
full of light -

we run and shout
the Good News

SONGHEES
WELLNESS
CENTRE
VICTORIA

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SET A COURSE FOR OUR FUTURE

The Future of Print Editions: Voice Your Opinion

The Council of General Synod (COGS) has created the Anglican Journal & Communications Joint Working Group—tasked with examining the issue of how we communicate across the Church, at both the national and diocesan levels. The working group will consider options and make recommendations regarding the future of print publications in the Anglican Church of Canada, at both the national and diocesan levels.

This working group sent an initial report to COGS and will gather survey reaction from the wider Anglican Church membership in Canada.

What has not been made clear to those at COGS, or to those asked to fill in a survey, is that if the *Anglican Journal* is no longer produced in print form, then most, if not all, of the diocesan papers will no longer be produced. At the moment, the cost of the distribution of the *Anglican Journal* and diocesan papers is shared to reduce costs. In addition, all the papers are printed at the same printer and the size of that contract results in a lower price than any diocesan paper or the *Anglican Journal* could obtain on its own.

The Anglican Editors Association asked last June to

be a part of the working group but was refused. It is our opinion that the *Anglican Journal* is widely viewed as an instrument of unity for the Canadian church and helps to fulfill the first Mark of Mission in proclaiming the Good News. It is vital that it continues to provide Anglicans across the country with inspiration and information from both General Synod and the dioceses. Members of the Canadian church need to remain connected to the life of the national church and activities happening throughout the country. This exchange of information inspires both parishes and dioceses with

ideas from outside and helps some parishes and regions overcome isolation. The *Journal* also provides an important vehicle for the distribution of the PWRDF tri-annual paper *Under the Sun* and the *Christmas Gift Guide*.

The diocesan papers link parishes across their dioceses, provide a vehicle for spreading news into each household and are a way for the bishop to communicate with parishioners in each and every community.

The Anglican Editors Association is seriously concerned that the readership of

our diocesan papers will not get a chance to voice their opinion on the importance of their diocesan paper and the *Anglican Journal*. The editors are not in a position to hold a national survey of our readership; however, we are inviting you, our readers, to send letters to the editor of your diocesan paper regarding the future of the print editions of your diocesan paper and the *Anglican Journal*.

Anglican Editors Association Executive

Tolmie Regional Gathering: Engaging the Vision

By Terry Jones

On Feb. 24, the Tolmie regional gathering met at St. Mary the Virgin, Oak Bay. Rev. Craig Hiebert, Tolmie regional dean and St. Mary's rector, welcomed participants.

Bishop Logan added his welcome and led opening prayers. He reminded everyone that we continue on our Sacred Journey. He announced that Diocesan Council voted to postpone Synod to September in order to allow more preparation as a diocese as we move into the next stage of our journey together. The bishop also spoke of the Syrian problem and of Jesus' message of non-violence. He said that, as a diocese, what we have to face is minimal compared to what Christians have to deal with throughout the world. He reminded us that Jesus speaks about the status quo changing—about a new direction. Bishop Logan concluded by saying, "We have told refugees the status quo is not inevitable. We can bring you to a place of safety."

Small group work followed with participants answering questions about Sharing the Vision. Rev. Hiebert asked people to look critically at the future and to focus on the matter of the questions at hand. He said, "Contribute your thinking; speak your mind and your heart."

Communications officer, Catherine Pate, led another

exercise in which groups completed the sentence, "I am excited about . . ." She framed it in each of the three sections of the diocesan vision (Faith in Action, Faith in Formation, Faith in Foundation). Pate advised that 60 submissions to the Vision Fund have been received since 2016, with 48 projects being fully or partially funded. Total funding to date is \$318,000. A video was shown about one such project—the Star of the Sea Centre on Salt Spring Island.

Finance officer, Gail Gauthier, reviewed the proceeds of the Thetis Island property (Camp Columbia) which sold for 2.5 million. Funds covered the camp overdraft and shortfalls. She advised it has been recommended through committee that \$880,000 be returned to the diocese and the remainder of 1.5 million be invested in a consolidated trust fund. She also discussed Vision Fund distribution. She noted that a new stewardship position has been filled by Brian Evans. Gauthier then presented the narrative budget and said a financial campaign will be announced at Synod. She presented a five-year budget (with and without a fundraising component) and advised that we need to determine what action needs to take place to address the deficit.

After a delicious lunch break, the Ven. Alastair McCollum, Archdeacon Tolmie, talked



Rev. Craig Hiebert fields questions

about Synod delegates and encouraged people to be part of the prayerful communication in our community if there are still spaces open for Synod.

It was then explained that Diocesan Council (executive committee) will elect one clergy and one lay person for a term that will begin at Synod. The position can be renewed once. Diocesan Council will also nominate/elect two youth representatives. Those positions will be ratified at Synod.

The following elected representatives were:

- Clergy delegate to diocesan council: Rev. Patrick Sibley (deacon, St. John's) by acclamation;
- Lay delegate: Jeanette Musio (already served two terms);
- Youth delegates:

Elizabeth Walker and Aidan Cunningham.
• Regional Lay Vice-Chair (lasts from Synod to Synod): Penny Holt

After the elections, Bishop Logan fielded questions. He said he is excited about the Vision (and about lay training and development). He spoke of a pilot project, the Community of Learning. He said we will continue with the *Dialogue for Peaceful Change*. Bishop Logan said we have amazing lay leadership in this diocese. He is also encouraged by youth coming forward as in We Together Youth.

The bishop reinforced that the more we engage the vision as we move forward, the more we'll see transformation. He said we need to work on a financial campaign. The bishop said the clergy's role

is to speak about financial items on a personal level, e.g.,

- What is our personal relationship with money?
- How does sharing money with our parishes look?

He said clergy will be pleasantly surprised if they preach stewardship in our congregations. He advised that percentages should be left aside (the Old Testament says 10%, but Jesus says to give everything). He said, "It's a personal covenant/relationship with God." He went on to say, "When we give, we get. We are blessed. It's about our faith, our commitment as Christians. That's our challenge."

The session concluded with Holy Eucharist.

Photo by Terry Jones

Remembering Ben Ragg

By Emily-Jane Hills Orford

Easter is past – but not over. Not even for this year. Every Sunday is a commemoration of Easter, why the Sundays in Lent are not part of the 40 days of Lent – they are little Easters! It cannot be passed for us as individuals – every day we must live in the power of that faith a life that is Eternal.

Editorial, (Ben Ragg)
Diocesan Post, May 1984

The words above were written by the Rev. Canon Harold Ivor Groves (Ben) Ragg. Those of us lucky enough to know him, knew him as Ben. He wanted it that way. He was a simple man in so many ways, but very strong in his faith, in his love for the Lord, for his family, and for his friends. He had a lot of friends. I was honoured to be one of them.

I first met Ben in the fall of 1983. He was editor of the Diocesan

Post, as well as rector of St. Luke’s, Victoria, and an active member on many diocesan committees. He was a busy man, but never too busy to spend quality time with anyone and everyone. I accepted the position as co-editor of the Diocesan Post, and for the next three years, Ben and I worked diligently together on getting the paper out on time.

In the 1980s, producing the paper, doing the paste-ups, was literally a cut-and-paste undertaking. Some of us, not many, had computers, but only as word processors. With a vague idea of layout, I would type the master copies before taking the stories to the Pennysaver, where the editors worked with me on the final layout. I would then edit the paste-up copy and the paper was ready to go to press and be mailed out to Anglicans across the diocese.

Getting the paper out was a lengthy process and not always

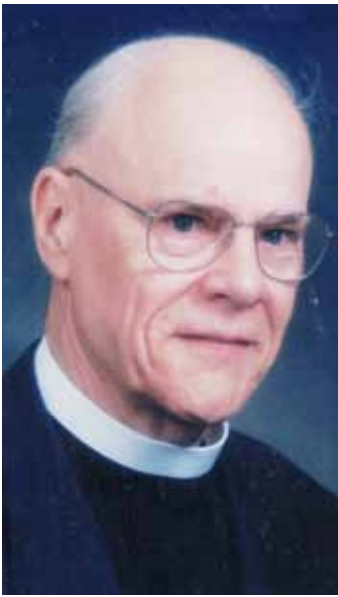
an easy one, but Ben and I made a good team and were always pleased with the end result. Over the course of three years, Ben and I became friends (and his wife, Marion, too). Ben christened my first child at St. Luke’s. He loved children. That much was obvious. For the next year, I would bring my growing baby with me for our monthly meetings, and Ben joked that we now had an assistant co-editor.

We covered some interesting stories over the years we worked together. The Archbishop of Canterbury, Robert Runcie, visited Victoria in 1986; Ben and I were part of the press who interviewed him. We followed the ongoing campaign and resulting construction of the cathedral completion project. We challenged the Nestle Boycott, addressed issues of workers’ rights during the lengthy government workers’ strike and so much more. Ben was my mentor in so many

ways. He never judged me or my opinions. He was a gentleman in every sense of the word. It was an honour to know and work with Ben.

So how does one define a person? In the legacy he or she leaves behind. Ben was a quiet, unassuming individual, driven by faith. He didn’t seek glory or accolades, always looking for the good in everyone and everything. As he saw in Easter—the restorative, ongoing faith of every Sunday—he is, to many of us who knew him, the banner which led us on, the one who encouraged and supported us, the one who cheered at our successes and mourned with us in our sorrows. In short, he was the man who cared.

Ben is being laid to rest next to his wife underneath the lamp post at St. Luke’s, Victoria. The light will guide his way; but, with his never-ending sense of humour, he claimed the light



The Rev. Canon Harold Ivor Groves (Ben) Ragg

Photo provided by Heather Schreiner

would also help him and his wife, Marion, continue with their reading—for eternity.

Ben. You will be missed. But your legacy lives on.

Emily-Jane Hills Orford was co-editor of the Diocesan Post from 1983-1986.

Educational Trusts Board

By Terry Jones

The Educational Trusts Board (ETB) is the diocesan committee that administers three legacy trusts. In addition to sponsoring the annual John Albert Hall lecture series at the University of Victoria, these trusts provide educational grants for laity and clergy, including the following:

- CHG Mann Trust Bursary (clergy only): provides funding for clergy to attend a short-term course, seminar, workshop or conference.
- CHG Mann Trust Scholarship (clergy only): funding for clergy to pursue theological studies.

- CHG Mann Trust Fellowship (clergy only): for clergy to pursue post-graduate programs or extended study leave (aka sabbatical).
- Filcroft/Swallow/Lay Trust: (for laity, i.e., Anglicans who are not ordained), provides funding to attend a short-term course, seminar, workshop or conference.

The following testimonials will help shed some insight into the types of events covered and the benefits experienced by recipients.

“I had the opportunity to take an intensive week-long course at Tyndale Seminary in Toronto. The name of the course was “The Mission of the Church in the City.”

The course offered perspective and insight into ways of being the Church in 21st century Canada, paying particular attention to engaging people, community and institutions outside the walls of the church building . . . Overall, I took a lot away from this course. My current ministry in Port Hardy, brings myself and our church at St. Columba’s, face-to-face with many complex contemporary social and deeply rooted spiritual questions and issues. I left the course more convinced than ever that the gospel of Christ is a gospel of inclusion and that our church here is called to be ‘salt and light.’”

-Rev. Alastair Hunting, St. Columba, Port Hardy

“I am most grateful to you for the generous scholarship you provided so that I might attend a four-day residential teaching retreat sponsored by The Contemplative Society this past fall. “One Heart: Weaving A Tapestry of Inter-spiritual Community” was led by Mirabai Starr, a gifted writer and translator of the mystics including St John of the Cross, St Teresa of Avila, and Julian of Norwich. . . This was an opportunity to explore avenues of reconciliation among faith traditions as well as the opportunity to work with varying points of view in constructive, compassionate, and creative ways.”

-Heather Page, Victoria, B.C.

Application forms, deadlines and further instructions for all of the above educational grants can be found on the diocesan website under the Educational Trusts Board heading: <http://www.bc.anglican.ca/programs/other-committees>

Terry Jones is editor of the Diocesan Post.

RENEWED **HEARTS**

RENEWED **SPIRITS**

RENEWED **PEOPLE**



Diocesan Council Meetings 2018

Church of the Advent, Colwood **May 31 Thursday**
Trinity Church, Port Alberni **Jun 28 Thursday**
St. Philip, Cedar **Sep 27 Thursday**

St. Matthias, Victoria **Oct 27 Saturday**
Christ Church Cathedral **Nov 22 Thursday**
St. John the Divine, Victoria **Dec 20 Thursday**

SYNOD Sept. 28-30

More Work to Do

Fly on the Wall

By Catherine Pate

This regular column reports on the activities and decision of Diocesan Council—the “synod between synods” of our diocese.

With the cancellation of its January meeting (lack of quorum), many of the agenda items from January had to be brought forward to the February meeting of Diocesan Council.

Asset Management

The diocesan asset manager (Peter Daniel) and registrar (Nathan Lampard) presented a motion requesting Diocesan Council approval to form a Social Housing Committee. This new advisory committee would advise and make recommendations to Diocesan Council on the governance and management of financial risks associated with housing and development initiatives of the diocese. The motion was debated and tabled pending further

information to be brought back to the March meeting.

Finances

Gail Gauthier, finance officer, presented the 2018 narrative budget with an anticipated deficit of \$130,700. As part of developing a five-year financial plan for the diocese, she also provided speculative figures for 2019 to 2023 which emphasized the need to implement a diocesan-wide fundraising effort, as anticipated at Synod in 2016. This information was also presented at the recent regional gatherings in preparation for Synod. The narrative budget is available online at bc.anglican.ca/diocesan-committees/finance-committee.

Fundraising

A presentation by Brian Evans (diocesan stewardship officer—see article about this new position, page 8, March issue of Diocesan Post or online at bc.anglican.ca/diocesan-post/articles) updating plans for the implementation of a

diocesan fundraising initiative was postponed to the April meeting. This was due, in part to the recent engagement of a professional fundraising firm to assist diocesan leadership in developing what is called a “Case for Support” which will drive our fundraising efforts at the diocesan level.

Synod 2018

With the concurrence of the bishop, Diocesan Council voted to reschedule Synod (previously planned for April 20-22) to the last weekend of September (28-30). A pastoral letter from the bishop was sent to parishes on March 1, 2018 explaining the need to postpone. This letter can be found online at bc.anglican.ca/news.

Lay Ministry and Leadership Formation

A presentation was made by council members, David Buckman and Jeannette Muzio, regarding the establishment of a “Community of Learning” which would oversee the development

There are several ways individuals 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.

Personnel Updates

Appointments

- The Rev. Ian Powell, as Secretary of the Order of the Diocese of British Columbia (Companion of the Dragonfly), effective Feb. 22.

Other Changes

- Due to synod office restructuring and a reallocation of resources, Stephen Martin is no longer employed by the diocese as the executive officer.

and implementation of lay leadership formation opportunities in the life of the diocese. The first learning module—Conflict: Language and Resolution—is being offered this month. For more information visit the diocesan website bc.anglican.ca/events.
Catherine Pate is the diocesan communications officer.

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LEAD MUSICIAN

Chad Fothergill: Organist, composer, writer and doctoral musicology student, researching the Lutheran Cantor tradition in both its Reformation-era and present-day contexts.



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