



DIOCESAN POST

Celebrating the Diocese of British Columbia

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Art With Heart

BY SUSAN DOWN

Churches have always used art and design, from elaborate stone work to stained glass windows, to celebrate and teach. In Victoria, two art projects at Christ Church Cathedral and St. John the Divine continue that trend in modern ways.

New doors at St. John the Divine were the reason to gather on March 23 for a ceremony of thanksgiving and dedication of the artwork.

Rector at St. John the Divine, Alastair McCollum, led the short service, while Bishop Logan McMenamie, who was wearing a First Nations vest, thanked the artist. “Thank you for the heart you bring to your art. This is a really important gesture of a new relationship, a journey of walking together,” he said. “We are pleased that we can incorporate your stories in our story. I hope that these doors will always remain open to a place of peace.”

What had begun as an update for the church’s Emmaus Chapel – repainting, replacing

the pews with chairs, and removing the folding concertina doors that darkened the room – became something more when Lekwungen (Songhees and Esquimalt) artist Butch Dick was commissioned to create the graphic art for new glass doors. Parishioners Tony Barlow and Rhoda Brodie-Smith co-chaired the project – Rhoda handling fundraising and Barlow liaising with the artist – with Gillian Barlow taking care of details during more than three years of planning.

The Ashwell family (father Bill with his sons Rob, Steve and David) was a major supporter of the project, dedicating the doors to the memory of Fran Ashwell. Other funding came from the Vision Fund in the diocese and the Anglican Foundation, as well as donations from many parishioners.

The artist was on hand to address the small group and explain the traditional Lekwungen symbols he used. Where the two swinging doors



Colour Me Creative: the Grade 8 art class at Christ Church Cathedral School created abstract designs for new banners. Four of the students are (l to r) Olivia, Brontë, Aidan and Rebecca.

meet is the sun with two eagles facing outwards.

The eagle is the messenger between the moon and the sun and the people on earth, explained Butch. “Any time of the day we always have someone looking after us (the sun or the moon).”

At the side of each door is a hand representing gratitude (raised hands and the phrase Huy ch q’u mean ‘thank you’). Above

it is a dove which he added after attending a church service as part of his son’s graduation. “People looked around and said, ‘peace be with you.’ I really liked that,” he said.

At the bottom of the doors, he depicted two wolves, animals that are a sign of protection and of special significance to Lekwungen people, explained Butch.

Finally, watching over the doors is the image of the “grandmother moon.” Butch said it is dedicated to his grandmother who helped raise him, as well as grandmothers everywhere.

The space will be known as the Walking Together Chapel, and a formal renaming will occur later this year.

Continued on page 7

Spirit of Reconciliation

BY MARTHA MCGINNIS

As Anglicans, we bear the painful legacy of the long-standing policy of assimilation directed at Canada’s First Peoples, in which the Anglican Church has played a significant role. In 2015, the final report of Canada’s Truth and Reconciliation Commission (TRC) called on the Anglican Church (among others) to educate congregations and

fund Indigenous community-controlled projects. The TRC’s Calls to Action renew our focus on the broader mission of proclaiming the message of reconciliation in all aspects of our lives.

In recent years, the diocese has paid particular attention to this mission, beginning in Lent 2016 with Bishop Logan’s Sacred Journey of reconciliation with the Indigenous peoples of this region. At Christ Church Cathedral, the Rev. Canon Dr. Martin Brokenleg and I are currently serving as co-chairs of a group dedicated to reconciliation.

Our group recently hosted a program in which Indigenous facilitators Sarah Rhude and Jessica Sault shared traditional teachings and led participants in making, awakening, and playing Indigenous drums. The experience was a moving and transformative one.

My own interest in reconciliation is rooted in my research in linguistics, a field of study that reveals the surprising intricacy and elegance common to all human minds. Shortly after I finished my PhD at the Massachusetts Institute of Technology,



Drum waking: Cultural facilitators Sarah Rhude and Jessica Sault led a recent workshop on First Nations drumming at Christ Church Cathedral.

Beginning the Process



Bishop Logan Writes

BY THE RIGHT REVEREND
DR. LOGAN MCMENAMIE

What part of the diocesan vision will you support in your parish through Transforming Futures?

Since beginning the Transforming Futures project, I have been asked again and again, “How do we begin this process? As a parish, we are interested in getting started, but how do we do that?”

These are important questions, because the first step is probably the most difficult, but also the most important and the most fulfilling. All these questions will fall into place, upon answering this first question: “What area of the diocesan vision will our parish support through Transforming Futures?” Remember, there are three areas of focus in the

vision: Faith in Action; Faith in Formation; and, Faith in Foundation. In answering this question as a parish—what area we will support—the parish will begin to shape its role in Transforming Futures.

The parish leadership will need to examine their own community’s context and history, looking at events and programs that have taken place and the results in the life of the parish, plus the parish’s current dreams, goals, and hopes.

Will it be through Formation?

Why not focus on forming and developing new ministries, such as resources for your family and youth ministries, or worship materials that reach a broader demographic, or opportunities for your current lay leaders to learn more skills?

How about Action?

What would your parish like to explore or make visible that will shape your future? Another way of saying this might be: as we focus on reconciliation, engaging God’s world, youth and families, or lay leadership training (pick any one of these

areas or more), how will our parish’s mission be directed and formed as we begin to put structure on this area?

Or do you need to work on Foundation?

In the area of congregational development, what has your parish already done? Have you spent time recently revitalizing your in-house ministries, your buildings, or how your parish utilizes communications? How can you align your assets, finances, and communications to enable all your parish ministries to be supported?

Once your parish has a community vision for which aspect of the diocesan vision they’d like to focus on, they can ascertain how they’ll participate in Transforming Futures. Have you already figured this part out? I invite you to read the article in this issue (p.5) by Brendon Neilson, our vision animator, for a step-by-step guide on transforming your parish’s future, and in doing so, transforming the future of the whole diocese. ■

Bishop’s Calendar

May (as of March 20, 2019)

- 2-4 Advisory Committee on Postulants for Ordination (ACPO)—Sorrento Centre, Nanaimo
- 5 Parish visit—St Peter, Campbell River
- 8 Education for Ministry graduation—St Anne & St Edmund, Parksville
- 11 Community of Learning Module 2 workshop—St Luke, Cedar Hill
- 13-14 Clergy Conference—St Michael & All Angels, Chemainus
- 15-17 Consecration of Bishop-Elect Lynn McNaughton (Diocese of Kootenay) & Provincial House of Bishops—Kelowna
- 19 Parish visit—Parish of Pender & Saturna Islands
- 23 Finance Committee—synod office
- 25 Community of Learning Module 2 workshop —St Philip, Cedar
- 30 Diocesan Council—St Mark, Qualicum Beach

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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 53, No 5

Maison Dorcas: Safe House for Women in the Congo



PWRDF Corner

BY GEOFF STRONG, PWRDF
DIOCESAN REPRESENTATIVE

In Joppa there was a woman named Tabitha, who was a believer. (Her name in Greek is Dorcas, meaning "a deer.") She spent all her time doing good and helping the poor. At that time she got sick and died. Her body was washed and laid in a room upstairs. Peter knelt down and prayed; then he turned to the

body and said, "Tabitha, get up!" She opened her eyes, and when she saw Peter, she sat up.
 - Acts 9:36-37,40b

PWRDF helps support Maison Dorcas, a safe house for women in the Democratic Republic of Congo. Maison Dorcas is part of the Panzi Foundation, established in 2008 by Nobel Peace Prize winner Dr. Denis Mukwege in South Kivu, where the rate of sexual and gender-based violence is the third highest among 25 provinces of the DRC. The foundation acts as a transit and safe house for victims of violence and sexual assault. Women at Maison Dorcas continue their healing journey, along with other vulnerable women from their communities, in a setting

where they are safe and heard. They actively participate in their own decision-making, empowering them and building their self-esteem. The foundation provides these women with essential skills such as literacy, numeracy and small business training, and developing skills they need to re-integrate into their families and communities. It has also become a voice for gender equality, helping women rebuild their lives after rape and other forms of assault.

Maison Dorcas was named for the woman Dorcas, briefly described in the Book of Acts, who gave so generously of herself to others. It's believed that Dorcas was a woman of affluence in the seaport of Joppa, northwest of Jerusalem, who spent most of

her life working with her hands, sewing and mending clothing for the poor. She had much sympathy for widows and the fatherless; people who knew of her deeds loved her. When she got sick and died, her friends called on Peter, who happened to be preaching in the area. They pleaded with Peter to raise her from the dead, which, as the passage above from Acts relates, he apparently did. Dorcas is included among the numerous disciples mentioned in the New Testament. Philip the evangelist established a Christian Church at Joppa, now known as Jaffa, and from an early date, the church was not only a center of fervent evangelism, but also of a well-organized social service, thanks to Dorcas.

Even after 2000 years, the name Dorcas is synonymous with acts of charity, and out of her story grew the worldwide Dorcas Sewing Societies of today. Maison Dorcas is a fitting tribute to a woman who gave so much long ago, just as this safe-house now provides so much to women of the Congo. PWRDF is proud to support these good works, another subtle way of encouraging gender equality in Africa.

To learn more about PWRDF work, visit the web site at www.pwrdf.org, or ask your incumbent priest to invite the Diocesan Representative, Geoff Strong at pwrdf.bc.anglican.ca to give a presentation or sermon on PWRDF at your parish. ■



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**NOTE: SUBMISSION DEADLINES ARE THE 25TH OF THE MONTH
(TWO MONTHS IN ADVANCE OF EACH ISSUE) NEXT SUBMISSION
DEADLINE IS MAY 25TH (FOR THE JULY ISSUE).**

Correction: In the March edition article on author Kit Pearson, mention of other Order of Canada recipients associated with St. John the Divine, Victoria should have included: Judy Tethong and Helen Hughes as well as Ted Hughes. Pearson's photo was taken by parishioner Pauline Majcher.

Elizabeth Northcott is regional dean of Nimpkish.

Cellar Treasures

A small but mighty parish gives back

BY SUSAN DOWN

Sometimes the tiniest parishes can feel like the wealthiest places. Take Lake Cowichan, for example. At St. Christopher and St. Aidan Anglican Church, a congregation of about 25 worships at one weekly service. The membership may be meagre by urban standards, but the community is rich here.

On a recent Sunday in March, music director Brad Bergen filled the space with familiar melodies while his dog curled up at his feet. The Rev. Heather Robinson was guest presider as the Rev. Deborah Rivet, former rector, has retired and the church has yet to announce a half-time replacement. Most of the time,

the service is led by lay leader, Dr. Lynn Wytenbroek, who teaches English at Vancouver Island University. “This is a team church,” she said. “That’s why we keep going.” Afterwards, the dozen parishioners attending that day gather for coffee and cookies, and Irene Palmer takes me downstairs to show off the church’s important outreach project: a thrift store called Cellar Treasures.

In a place where people watch their pennies, Cellar Treasures has been vital. Open one day a week (Wednesday), the store often has a line-up of 25 people or more waiting outside for the doors to open. Inside the store has everything from books to kitchen tables. Customers like the prices and the recycling idea, too, says Palmer. “People say ‘why do we have to buy new when there is perfectly good stuff out there?’” The store operation gives

the church a financial cushion as well, paying for a new furnace, new bathrooms and carpeting as well as making donations to the hospital and PWRDF.

The double-barrelled name is the result of the physical amalgamation of two churches. Now services are held in St. Christopher’s, and St. Aidan’s is used as the hall. St. Christopher’s was originally built in Mesachie Lake, a small milltown where it was located on land owned by the Hillcrest Lumber Company. The church cornerstone was laid in 1948, and the Anglicans took over the non-denominational church in 1951. In 1980, due to declining attendance, it was partially disassembled and then rebuilt in its new location attached to St. Aidan’s Anglican Church. It retains the look of a logging community building, as envisioned by Hillcrest founder, Carlton Stone. The siding is yellow cedar. The company blacksmith made the lamps and hinges. A varnished maple burl mounted on a wooden post is the font while another burl forms part of the lectern.

A traditional small-town work ethic is in the very walls of this church, as well as the attitudes the modern parishioners. That’s why this feisty parish continues to play an integral role in the community. ■



Sporting a St. Patrick’s Day tie, Music Director Brad Bergen plays for the service while his dog naps.

Photo by Susan Down



St. Christopher and St. Aidan Church was built with fine woods from Vancouver Island.

Photo by Susan Down



Organizer Irene Palmer and helper Lola Sinclair organize wares in Cellar Treasures, a large thrift store that is vital to the community.

Photo by Susan Down

Sore Feet, Glad Hearts

The first Metchosin Pilgrimage a success

BY SUSAN DOWN

A walk can be a spiritual journey as well as a physical one. On a sunny Saturday, March 30, about 40 people joined the first annual Metchosin Pilgrimage, enjoying the benefits of a satisfying mental and muscle workout.

In a spiritual sense, the walking enhances a mind-body connection, says St. Mary of the Incarnation rector, Aneeta Saroop, whose church hosted the event. “Things we need to work out seem to fall into place, and there is a sense of reconciliation. It’s intentional time you take to slow down – like snow days – to give you socially acceptable space.” Some parish members had walked the

Camino de Santiago de Compestela in Spain and wanted to establish a local tradition here, turning to Wally Eamer (St. Peter and St. Paul, Esquimalt) and Saroop for support.

The route was along the Galloping Goose Trail, through the old church yard, ending at St. Mary of the Incarnation Church. The pilgrimage had flexible starting times between 8 am and 1 pm, depending on the distance walked, so people could finish at

the same time and gather for a pilgrim’s supper at the newer St. Mary Church down the road.

The event was a trial run for a UVic group’s more rigorous trek along the Camino de Santiago pilgrimage in Europe planned for later in the spring. “There were lots of profound conversations, not lots of silence,” said UVic chaplain, Ruth Dantzer, as she and some students licked ice cream cones. ■



Rector Aneeta Saroop watches tired students stretch their legs after a long walk.

Photo by Susan Down



Finish Line: St. Mary’s parishioner David Leigh (left) walked the 3-km route, and Bryan Gilbert chose the 23-km trail along the Galloping Goose.

Photo by Susan Down

DIOCESAN POST

WELCOMES LETTERS TO THE EDITOR

Spirit of Reconciliation

Continued from cover

a remarkable Wôpanâak woman, Jessie Little Doe Fermino (now Baird), began an MA there under the supervision of Dr. Kenneth Hale, a gifted linguist and polyglot renowned for his research on endangered languages. Five years earlier, Baird had begun a project to reclaim Wôpanâak, an Algonquian language spoken in Massachusetts, which was extinguished for six generations by the effects of colonization. Baird reconstructed spoken Wôpanâak by comparing written sources—including a Bible translation from 1663—with related spoken languages. The reconstructed language has now been introduced in several Wôpanâak communities; a group of children, including her own daughter, are the first native speakers in more than a century. The miracle of this linguistic resurrection, accomplished through collaboration between

Indigenous and non-Indigenous scholars, points the way towards a deeper reconciliation, between peoples divided by a painful history of injustice.

Indigenous language revitalization and reclamation projects are attracting increasing research attention around the world. My own department recently hired Dr. Megan Lukaniec, a tenure-track Indigenous scholar specializing in this area, who will play an important role in working with students in UVic's Indigenous Language Revitalization programs. These students work with Elders in a Master/Apprentice program to develop fluency in their Indigenous languages and create educational resources to pass them on to children and adults in their communities. The traditional territories on which British Columbia is situated are home to the richest diversity of Indigenous languages in Canada, including more than 34 languages belonging to eight language families that developed over millennia. Indeed, an ancient village, unearthed in 2017 by UVic Anthropology PhD student,

Alisha Gauvreau, shows that Vancouver Island was inhabited at least 14,000 years ago.

For the last couple of centuries, however, colonization has threatened this unique cultural wealth, handed down through countless generations of Indigenous communities. Disruptive influences have included war, disease, loss of land and traditional habitat, banning of traditional cultural practices like the potlatch ceremony, and decades of enforced enrollment in residential and day schools explicitly designed to assimilate Indigenous children into Euro-Canadian culture. Indigenous languages were banned from these schools, and children were often punished or humiliated for speaking them.

It is clear now how destructive this policy was. A native language is connected to a person's earliest formative experiences and constitutes a deep family bond. Moreover—in the words of Dr. Onowa McIvor, a faculty member in UVic's Indigenous Education department—language embodies the culture and knowledge of a people, and symbolizes their

identity, autonomy and self-determination.

This is a pivotal historical moment for our region's severely endangered Indigenous languages; enabling their revitalization is an eloquent act of reconciliation. In our diocese, the Vision Fund has provided significant support to Aboriginal Neighbours' Revitalization of Living Indigenous Languages program, empowering several teams to participate in the First Peoples' Cultural Council's Mentor/Apprentice Program. The need for such programs continues to be urgent.

We are also called to reconcile with those whose beliefs differ from ours.

We encounter alienation and suffering rooted in broken relationships with those all around us—ourselves, our family members, our faith community, and our fellow creatures of all faiths and none, especially those

who are marginalized by their cultural, racialized, gender, or sexual identity, and those living with illness or poverty, or experiencing distress. The growing polarization of the global discourse reminds us that we are also called to reconcile with those whose beliefs differ from ours, seeking the common ground we share. It is in this prayerful spirit of reconciliation that we move towards the upcoming General Synod of the Anglican Church of Canada, which will see the final reading of a motion to amend the Canon on Marriage to provide for the solemnization of same-sex marriages.

Many challenges lie ahead, but we recognize that meeting such challenges constitutes the central mission of the church (2 Cor. 5:18): "God reconciled us to himself through Christ, and gave us the ministry of reconciliation."

Dr. Martha McGinnis is a parishioner and vestry clerk at Christ Church Cathedral and an alternate lay delegate to Synod. She is an associate professor in the department of linguistics at the University of Victoria. ■

Transforming Futures Update: Port Alberni

BY BRENDON NEILSON

Transforming Futures has officially launched! Trinity Anglican + Lutheran Church in Port Alberni had its official kick-off on Sunday, March 9, activating the campaign in the diocese. Bishop Logan attended the service and was encouraged to see their vitality and excitement as parishioners take the next step in making their community a place where the phrase "everyone is welcome" is much more than a slogan. A grant from the Rick Hansen Foundation gave their project a \$20,000 boost; they are well on their way to achieving

their financial goal. Brenda Nestegaard-Paul, Trinity's rector, agreed to share a few insights from their journey so far:

What word of encouragement would you have for other parishes thinking about getting started?

Being a church in the 21st century is challenging to say the least. So be it. The gospel hasn't changed, nor has our mission. It always comes down to where you place your focus, where you place your hope. If we believe that the church will not succeed, it becomes a self-fulfilling prophecy. If we place our focus on what we can do,

open ourselves to the possibilities that are present, anything is possible. Nothing is a sure success; but we are not called to be successful, but to be faithful. God is present, calling us to new ventures. Transforming Futures is a vehicle for faithful response.

What has been an important lesson in thinking through the process thus far?

Nothing has been more important than beginning with discerning the core value of our parish, then engaging everyone who wants to be a part of the process in crafting the nuts and bolts of the vision. Continued on page 7



Bishop Logan and Trinity rector, Brenda Nestegaard Paul, launch the Transforming Futures campaign.

Photo by Bronwyn Nestegaard Paul

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Reflections

BY HERBERT O'DRISCOLL

A reflection on John 21:1-19

He would always remember the moment the heavy doors leading from the High Priest's residence into the public courtyard swung open. He could see the prisoner in the middle of the group of armed Temple police, his hands bound, his face marked by the signs of brutal interrogation.

As Peter looked, their eyes met for a moment. Even though he knew it wasn't possible, Peter couldn't help feeling that Jesus knew exactly how he had managed to avoid recognition when a young woman had challenged him earlier in the evening.

For some reason she had singled him out as a northerner from Galilee, therefore suspect as a collaborator with the prisoner. There had been only one way to survive the moment. He had coarsely and vehemently denied any knowledge of his friend, throwing in some obscenities to act the part of the rough countryman. It had been the only possible way to prevent her identifying him to the guards; that had not lessened his sense of shame at what he had done.

The guards were escorting Jesus out of the gates of the courtyard. Some of the crowd followed, others began to scatter. Peter blended with them and moved down the slope towards the house where they had shared their last meal with Jesus only hours ago. Some members of the family might still be at home. Not without some risk to themselves, they had let Jesus use the upper room. When the door opened to the lighted hallway, Peter almost cried with relief and exhaustion.

That awful night and the terrible events that had followed were now some weeks

in the past. Those who had gone south to be with Jesus in those last days had left Jerusalem and returned home to their villages in Galilee. Traumatized by all that they had experienced, they at times even had doubted their own experiences in a Jerusalem now far to the south.

It sometimes seemed that it could all have been a nightmare of mingled terror and wonder. As the days passed, it seemed, as all dreams, to be fading.

It was Peter who first announced that he was taking his boat out. Life had to go on. Families had to be supported. Others agreed to do the same. Years later, John, by then an old man, would recall the moment that changed their lives.

They were near a shore hidden by a thick morning mist. One of them noticed what might have been a fire lit on the shingle. Curious, they kept glancing at the flames.

Suddenly a voice came across the shrouded glassy water. "Have you any fish?" Instinctively responding to the authority of the voice they gave a ragged shout, "No." A reply

came immediately. "Cast the net on the right side of the boat." They did so without question as if under some kind of spell. The water began to splash around them, releasing them into frenzied activity.

It was John's voice that rang out. "It is the Lord!" For a moment they were held by fear, joy, disbelief, awe. A strangled sound came from Peter's throat, then he was over the side, up to his armpits in the water, wading frantically for the shore.

So in the dawn light they met their Lord. John recalls that he was quite certain he was in the presence of Jesus; yet, in a way quite beyond description, he also knew that it was no longer the same quality of presence. They were in the presence of something wondrous.

After they shared breakfast, Jesus gestured to Peter to walk apart with him. The rest stayed around the fire.

As he walked down the beach no word was spoken. Peter himself was conscious of only one thing, the last occasion on which he and Jesus had been together. All the guilt of

the moment in the courtyard returned. He became aware that Jesus was speaking to him about their relationship, speaking insistently and urgently. No word was mentioned about any past betrayal. Three times Peter was asked for his complete loyalty, and three times he gave it fervently.

Each time he did so, Jesus looked towards the group along the beach and commended them to Peter's leadership and care.

To that task Peter would be faithful until his death. Here on the lakeshore, in spite of his humanity and vulnerability, he had been given back his integrity, his confidence, his self-esteem. He had been forgiven.

Herbert O'Driscoll's latest book, A Greening of Imaginations – Walking the Songlines of Holy Scripture, was published in February by Church Publishing Incorporated.

Herbert O'Driscoll is a retired priest, the author of a number of books, hymns and radio scripts as well as a conference leader in a number of provinces of the Anglican Communion. ■

Telling the Story

Compelling narratives from a master raconteur

BY SUSAN DOWN

When he heard that his New York publisher had accepted his latest book, Herbert O'Driscoll said he felt like the Biblical patriarch Abraham when Sarah told him she was pregnant. His first thought: at my age? After all, the preacher, prolific author and hymn-writer (and regular contributor to the *Diocesan Post*), turned 90 last year. Nevertheless, he is as captivating as ever, delighting fans at St. George, Cadboro Bay in Victoria who turned out for the March 27 launch of the new book, *A Greening of Imaginations: Walking the Songlines of Holy Scripture*. About 100 people filled every seat in the semi-circle surrounding the author, whose eloquent narratives, by turns amusing and thoughtful, kept them entranced during an hour-long interview with former CBC Radio 2 host and Christ Church Cathedral member, Ian Alexander.

Alexander led the author through a discussion of his early years and education, his preaching style and his approach to interpreting Scripture. Just when O'Driscoll's responses appeared to be tales unrelated to the original question, he came around to the gist again with perfect clarity, often editing his remarks with the phrase, "but that's another story," like a comic tagline. As a result, the discussion included a mention of everything from Ray Bradbury and science fiction to Martin Luther King's assassination.

Born in Ireland, an Anglican in a Catholic land, O'Driscoll grew up during a time of regeneration and nation-building. "We were the first generation in the new republic," he said, inspired by the historic tales of saints and the growing Celtic consciousness begun in the late 19th century.

At divinity school at Trinity College, Dublin, his preaching style was forged. "The school said we are not going to teach you to preach, but we insist that you join one or two of the debating societies at the college and learn how to communicate," he said. Not surprisingly, he won the gold



Ian Alexander (right) interviewed author Herbert O'Driscoll at his March book launch.

medal for oratory, which his wife, Paula, wears on a gold chain.

His education was interrupted due to his father's illness, which meant O'Driscoll had to work to support the family. He taught Gaelic and English literature at a boarding school for a year until a clergy member in the diocese offered him the funds to return to Trinity. He was ordained in the 1950s and served in several dioceses in Canada, including a post as Dean of Christ Church Cathedral in Vancouver. He now lives in Victoria.

Asked if it is possible to teach people to preach, O'Driscoll said, when teaching at the College of

Preachers (now called Cathedral College) at the Washington National Cathedral, he emphasized the power of narrative, and told his class "just to tell The Story." When a student challenged him, saying he already told lots of stories in sermons, he said, "Without explanation, tell THE story in a way that it becomes powerful to the listener, not stories to illustrate your sermon." A good sermon is not only heard but experienced, he used to tell his students. "You will have achieved something great when someone comes up to you afterwards and doesn't say to you, 'That was a good sermon,' but says 'Thank you, ouch!'"

The new book has 28 tales from various Biblical points of view. To create the backstories for modern readers, O'Driscoll has always employed Midrash, a Judaic approach to interpreting Scripture by reading between the lines. Christian preaching in the western world became heavily intellectualized until the 1960s, he says, but he is pleased to see that narrative has re-emerged as a valuable tool. As O'Driscoll puts it, "It is much more powerful to communicate on the low road into the gut of the experiential rather than into the high road of the intellect." ■

Art With Heart

Continued from cover

Down the street at Christ Church Cathedral, a different art project bloomed this spring. Sixteen student artists from Christ Church

Cathedral School's Grade 8 art class were given a challenge: produce colourful, abstract panels, to be reproduced on new outdoor banners adorning light standards on the grounds around the Cathedral. Art teacher Sandi Henrich introduced students to expressionism through

the work of famous painters such as Paul Klee and Wassily Kandinsky, and she was impressed by the students' colourful collage designs.

The young artists and the new designs were celebrated at an official opening on April 4, bringing together neighbourhood groups,

families and political leaders. The Cathedral is honoured to have the children's creative contribution, said Cathedral School Board Chair Malcolm Read. "We tend to think that people come to church to receive; instead the children are giving."

The banner project is an important gesture to the local

community, said Cathedral Dean Ansley Tucker. "By beautifying the area around the Cathedral, we hope to increase the enjoyment of many community members who already use the space as a quiet retreat in the city. Artistic expression is also an important part of who we are as human beings." ■



Walking Together: Glass doors with new designs by artist Butch Dick representing gratitude, peace and protection brighten the chapel at St. John the Divine.



Photo by Susan Down

Photo by Susan Down

Grandmother Moon watches over (l to r) St. John the Divine parishioners Gillian and Tony Barlow, artist Butch Dick and co-chair Rhoda Brodie-Smith.

Transforming Futures

Continued from page 5

Our core value is welcome and the vision we are living out through Transforming Futures is ensuring that all barriers to the welcome of the gospel of Christ we proclaim are removed. The details of this vision are not just the product of one person. This vision is owned by the whole Trinity congregation.


How different will the future look when your project is active?

It sounds so simple and basic, but I cannot emphasize enough the importance of having main level washrooms off our community hall and narthex. For anyone who needs ready access to a washroom, there they will be. For those who have mobility challenges, they will no longer have to decide whether the time has come when they no longer can attend our church or any of the community programs that occur in our facility. Those in wheelchairs will actually be able


to be present. Parents of young children will have the peace of mind knowing their children no longer have to travel a long distance, past the main entrance, into the bowels of the building, to use the facilities. For the wider community, it makes our sanctuary and hall that much more attractive for use. And when it comes to being an emergency gathering space, something our part of Port Alberni needs, we will be able to offer 'sanctuary' to those who need it most in times of disaster.

Transforming Futures is not about building physical assets of the parish but a financial contribution to our collective mission and ministry. It will look different in each parish, as each parish will respond to what God is doing in its community. We all benefit from the renewal. In the Synod office we are eager to assist in every step of the process. By the time of this printing, the parish of Central Saanich will have had Brendon assist them in a dreaming day, and other parishes are assembling teams and prayerfully considering timing.

Brendon Neilson is the vision animator for the diocese. ■



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Walk as One at One World Labyrinth Day Event
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up coming events




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with Alannah Dow & Leah Hokanson
Saturday May 11 | 1:00 - 2:00 pm





Whole World Meditation
Wednesday May 15 | 9:00 - 9:45 am
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Blossom: Kundalini Yoga Retreat
July 5 - 7, 2019
with Jana Ziman / Guru Bhai Kaur




Celebration of Spirit
Sunday May 26 | 3:30 pm
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New Wine in New Wine Skins



Fly on the Wall

BY CATHERINE PATE

This regular column reports on the activities and decisions of Diocesan Council, the “synod between synods” of our diocese. Download monthly meeting minutes at www.bc.anglican.ca/diocesan-committees/diocesan-council.

Informed by a Bible study on Luke 5:27-39 led by Dawna Wall (St Michael & All Angels) and Craig Hiebert (St Mary the Virgin), Diocesan Council’s March agenda centred primarily on the work of two groups:

Vision Implementation Team on Emerging Ministries and the Governance Task Team.

After a report given by Craig Hiebert (emerging ministries co-lead with Rob Crosby-Shearer) about the activities of the group since Synod, Hiebert invited Diocesan Council members to consider the question, “What might your parish Transforming Futures initiative look like if it entirely focused on an emerging ministry?”

The report of the bishop’s task team on diocesan governance (established in January 2019) outlined several areas the group is reviewing in order to make recommendations to Diocesan Council in the coming months. Some of these areas include role and responsibility of Diocesan Council, frequency of meetings, evaluating committee/task team structure and risk management planning.

Finance

The 2018 diocesan budget saw a surplus in the operating fund of \$34, 014. This is due in large part to staffing changes at synod office.

Asset Management

All the municipal requirements have now been satisfied, making way for St Peter & St Paul, Esquimalt and Rogers Court Society to move ahead with the demolition of the parish’s church hall and construction of a BC Housing-supported residential complex and new parish ministry centre. Construction is set to begin in the fall.

Catherine Pate is the diocesan communications officer, responsible for supporting and animating effective communications in all expressions of the diocese. ■

Personnel Updates

The Rev. William Hubbard has been appointed as incumbent for the parish of Christ Church, Alert Bay, effective May 12, 2019.

The Rev. Christopher Samsom, formerly of St. Peter, Comox, has accepted an appointment to the Diocese of Caledonia in Fort St. John.

COMMUNITY OF LEARNING MODULE 2 LIVING DISCIPLESHIP

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The Community of Learning is an opportunity to learn together in a new way. It is about formation with others by bringing your experience and knowledge about the Christian faith and deepening it with others. Each module is facilitated by people living a life of faith with successes and challenges, just like you.

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In this module you will learn:

- The biblical basis for our contemporary understanding of discipleship
- The rule of life we are using to inform the Season of Discipleship
- More about what discipleship looks like for you as part of the body of Christ

May 11, 2019

St Luke, Cedar Hill
9am-3:30pm

May 25, 2019

St Philip, Cedar
9am-3:30pm

Lunch and snacks provided.
This is a free event sponsored by the diocesan Lay Leadership and Training Vision Implementation Team.



Register online www.bc.anglican.ca/events.
Email col@bc.anglican.ca for more information.

St Michael and All Angels Anglican Church Grounds

Annual Plants and More Sale

Saturday, May 11, 10am-1pm

Featuring hanging baskets, dahlia tubers, tomato plants, bedding plants, perennials, heritage plants, rhubarb, shrubs, pots, garden accessories, vases, books, tools. Refreshments: Egg Mc-Michaels, donuts, muffins, coffee and more.



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