



DIOCESAN POST

Celebrating the Diocese of British Columbia

A Section of the ANGLICAN JOURNAL

JANUARY 2019

All Souls Memorial

Remembering those who died of overdoses

BY NANCY FORD

“Prayer is an outlook, a sustained energy, a mindful awareness and a compassionate caring.”

Those words followed the welcome at the All Saints All Souls Memorial for those who have died from overdose, held November 6 at Christ Church Cathedral. All were invited into a circle of remembrance: parents, siblings, grandparents, friends and those who had survived an overdose. It grew into a safe place to tell stories, acknowledge the pain and discover strength together.

This special All Saints All Souls memorial service, held in the Chapel of the New Jerusalem, was planned in partnership with outreach workers, health care service providers and those who have lost family members to overdose. One member of the planning team spoke for many families and substance users

expressing disbelief that a church would host such a memorial.

British Columbia continues to record close to four opioid overdose deaths per day, the highest rate of any province. Yet families and friends of those who have died from overdose feel isolated in their grief. While groups such as Moms Stop the Harm are working to break down the stigma and support families, it is not enough. People feel judged and pitied when it is learned their loved one has died of an overdose. It is especially difficult for those whose family members have struggled with substance use for years. They can feel guilty. They may struggle with the thought they did not do enough or could have done more to prevent the death. They talk of feeling helpless, isolated and robbed of huge pieces of their lives through this merciless disease.

A prayer shared at the memorial was written by group of young people whose peers died of overdoses. Their hard-won wisdom and compassion is compelling. “We pray we will find ways to honour their memory. May we in this remembering,



Photo by Nancy Ford

Faith in Action

People lit candles in remembrance of loved ones at the All Souls Memorial at Christ Church Cathedral.

celebrate their victories, big and small. Help us to memorialize the enormous accomplishment of their ability to live under the heavy burden of addiction.”

Other prayers were offered, new prayers written, purple ribbons (colour of overdose awareness) were worn, poems read and stories quietly told. Candles were lit in memory of loved ones. Some chose to say a little about the person; for others it was enough to light a

candle in silence and remember.

Before the final prayer, “The Unbroken” by American poet Rashani Rea was read. “There is a brokenness out of which comes the unbroken, a shatteredness out of which blooms the unshatterable... There is a cry deeper than all sound, whose serrated edges cut the heart, as we break open to the place inside which is unbreakable and whole, while learning to sing.”

After the final prayer, we sat in silence watching the flickering

candles, quietly opening conversations and telling more stories, making connections and healing. After the memorial, we offered our weekly session of Recovery Yoga and invited everyone to participate. We are planning another memorial for Eastertide.

The Rev. Canon Nancy Ford is deacon to the city at Christ Church Cathedral in Victoria, and director of deacons for the Anglican Diocese of B.C.

“Portable” Indigenous Meeting House for Inmates

BY KEVIN ARNDT

In our work at the Vancouver Island Regional Correctional Center (VIRCC) in Victoria, Chief Gordon Edwards of the Snaw Naw As (Nanose Bay) First Nation, the Aboriginal liaison worker, and I as chaplain, were trying to imagine a way to create a sacred space within the jail

where inmates could encounter nature, find comfort and peace, and pursue spiritual learning and healing. The solution: “If we can’t bring the guys to a longhouse, we’ll have to bring a longhouse to the guys!”

Once the men learn more about their identity, spirituality and the sacred practices of their culture, they will hopefully

continue to seek out these resources back within their own communities once released. The spirituality of many Aboriginal inmates is a mix of traditional Indigenous culture and Christian beliefs and practices.

The diocesan Vision Fund recently awarded \$6,000 to the Spiritual Services team at VIRCC to buy a 16 ft. by 20 ft. canvas

wall tent, which inmates have transformed into a portable Indigenous meeting house for use by the native elders, chaplains, inmates and staff.

Indigenous inmates painted the front of the rectangular tent in the style of a Coast Salish longhouse. The raven and the eagle stand on either side of the meeting house door. They welcome all who

enter the tent in search of healing and peace. Looking outward, at the feet of the raven and the eagle, are two watchers. The four feathers below each watcher represent the four directions, which guide us on our journeys.

Inside the meeting house is an earthen floor, furnished with cedar benches, blankets, a

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Epiphany: Diligence is Rewarded



BY ANSLEY TUCKER, DEAN

There used to be a prayer which asked that we might “find and be found by God.” It is a perfect prayer for the Epiphany: God, on the one hand, reveals Godself to the Gentile Magi; they, on the other hand, set out to look for him. We don’t have much control over whether God finds us or not (unless we go into hiding), but we do have some responsibility for the manner of our own searching.

The story of the Wise Men offers us three models. The first is the way of inertia. This is the path by the magi who never made it into the story. Here the search for God is something we plan to get around to, just as soon as we take care of a few other pressing matters. It is not necessarily an

irreligious approach. One can be quite kindly disposed to faith, and church, and even to God, without displaying any of the outward signs of commitment. It is certainly not the most effective manner of seeking out God, but neither need it be hostile.

Those who search on their own behalf get there sooner.

The second model is shown us by Herod. Herod lets others do the searching for him. He sends the wise men to search diligently for the Child, and

then, once they have done all the hard work, to come back and report to him. This is perhaps the most pernicious of the three approaches, and the one most likely to cost the Church its life. For this is the attitude which leaves prayer, and theological reflection, and really devoted discipleship to the experts. The result is a passive laity, that contents itself not with knowing God, but with believing that somebody else knows God.

The third approach is to do what the magi did, namely to go yourself. The wise men were prepared to give up everything for their search: the comforts of home, their families, their costliest treasures. It can’t have

been easy, and there must have been times when they doubted the wisdom of their mission (how must they have felt to hear of the slaughter of the innocents in Bethlehem?). But they persevered.

And here is the thing: God rewards their diligence. It may be that the procrastinators get there sooner or later. It may be that those who await word from their proxy get there sooner or later. But those who search on their own behalf get there sooner. For God rewarded the diligence of the magi with a vision of the Redeemer Christ while yet a child.

The Very Rev. Ansley Tucker is dean of Columbia and rector at Christ Church Cathedral.

“Portable” Indigenous Meeting House for Inmates

Continued from cover

wood-burning stove, and other items found in a traditional longhouse. Together, these natural elements transport the inmates away from the cold, hard surroundings of concrete and bars, and help the men to open themselves to the spiritual medicines that lead to a better path.

Although the meeting house is not considered a longhouse, it is a place where the ceremonies and healing functions associated with a traditional longhouse may be available to inmates serving at VIRCC. Research by BC Corrections shows that Indigenous inmates are often first introduced to their own culture while in jail, and not within their own community.

Indigenous persons constitute about four per cent of the B.C. population, but about 25 per cent of correctional centre inmates across the province. Many of these men have very complicated, volatile relationships with their home communities. Some inmates are prohibited by court order from returning to their communities for a time.

The current overrepresentation of Indigenous persons in the correctional system cannot be separated from the Indian Residential Schools experience,

where ancient patterns of culture, belief, language, family systems and governance were suppressed by the policies of assimilation. This overrepresentation also results in a greater number of Indigenous children being placed with Family Services and Foster Care.

Thanks to the Vision Fund, this Indigenous meeting house is a simple, yet powerful way to support the restoration of Indigenous identity and culture to this marginalized population, and will provide years of healing, reconciliation and hope for thousands of Indigenous men within the Diocese of B.C.

The Vancouver Island Regional Correctional Centre, located on Wilkinson Road in Victoria, is a maximum security jail that has been in continuous operation for over 100 years. First established as a prison farm in 1913, it later served as a psychiatric institution (1919-1964) before assuming its current role as a maximum security provincial correctional centre.

The Rev. Canon Kevin Arndt, has been at VIRCC for almost nine years, working directly with many Aboriginal inmates in chapels, Bible study, meditation classes, healing circles, pastoral support and personal counselling. He is also an associate priest at St. John the Divine in Victoria.



The walled tent was decorated with brightly painted and familiar First Nations symbols.

Photo by Kevin Arndt



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Some costs associated with the production of the Anglican Journal and the Diocesan Post are offset by parish contributions to the diocese. In return, parishioners receive a copy of the Anglican Journal, including the Diocesan Post at no cost. Other subscriptions: \$20/10 issues or \$2/issue. The Anglican Journal and Diocesan Post do not share subscription lists with outside organizations or businesses.

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 1



PWRDF Corner

BY GEOFF STRONG, PWRDF DIOCESAN REPRESENTATIVE

Unconditional Aid

The Primate’s World Relief and Development Fund (PWRDF) is an Anglican organization committed to a vision of international development and global justice. It is founded on theological reflection and a faith-based analysis. It provides relief and development aid based entirely on people’s needs, whether rich or poor, and operates according to Jesus’s command (Mt 5:42). Afflicted people in any region are treated as equals, regardless of their faith, or social, or financial standing. PWRDF provided emergency aid to the U.S. during Hurricanes Katrina (2005) and Harvey (2017).

Why Partnerships?

Partnerships with other agencies are an important part of PWRDF operations around the world and in Canada, and most partners involve large church organizations. This is

Partnerships and Unconditional Aid

advantageous because PWRDF has a salaried staff of only 23 people. When an emergency arises, PWRDF draws on a partner’s larger administrative resources, church facilities and volunteers, so that relief aid is immediate. Primary partners in Canada are the Anglican dioceses. For example, during recent wildfires, PWRDF transferred relief funds to the appropriate diocese, which immediately got aid out to parishes in the affected region, reaching people through their own parish volunteers. This relieves the expensive necessity of organizing staff and PWRDF volunteers, and finding space from which to work, or purchase materials. This saves time and effort all around and recognizes that parishes are well equipped to operate in their own area of outreach.

Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.” - Matthew 5:42

Anglican Volunteers

Another advantage that PWRDF has is its vast volunteer network within the Canadian Anglican community with its diocesan and parish volunteers

who provide information to parishes, often explaining PWRDF work through presentations.

Current Major PWRDF Development Projects

Preventive Health Providing improved quality of life through access and education for with the Maternal, Newborn and Child Health (MNCH) project, presently operating in Burundi, Mozambique, Rwanda and Tanzania.

Food Security Agricultural education initiatives in the face of climate change, primarily for

small holder farmers.

Empowering Women Includes micro-finance programs for girls and women, including educational workshops, education and training of women farmers, prenatal education for both mothers and fathers; access to health care facilities; family planning education, all promoting gender equality and female empowerment.

Indigenous Programs Reconciliation support through language recovery and more in Canada.

Humanitarian Response

Short- and long-term disaster relief at home and abroad, such as the B.C. wildfires.

Supporting Refugees Accompanying refugees and displaced people at home and abroad

Education Engaging Canadians to learn about the work of PWRDF, go to the website at pwrdf.org, or ask your incumbent priest to invite the diocesan representative,

Geoff Strong, to give a presentation or sermon on PWRDF at your parish.



Muhimpundu Eduige cuddles her baby Don Divin who was born prematurely but survived, in large part due to the medical care they received at a neonatal clinic run by Village Health Works.

Photo by PWRDF

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Church of the Advent warden Elizabeth Bennett (l) and Sandra Hounsell-Drover, rector and regional dean, deliver the Cakes for Caring idea. On January 19, Anglican churches across the diocese will be reaching out to firefighters, police officers and other first responders with messages of thanks to those on the front lines of public safety. Parish volunteers will deliver cakes or other goodies as gestures of support. "It fulfills the bishop's charge of being outward looking," said Bennett, who pitched the idea to wardens in the Haro, Tolmie and Selkirk regions at a meeting in November.



The Rev. Canon Susanne House received a heartfelt goodbye at a Nov. 25 reception at Christ Church Cathedral. She retired at the end of December as the Cathedral's senior associate priest and plans to move to Powell River in 2019. She was clerical secretary to the synod for 20 years and served in several Vancouver Island parishes.

Canada Briefs

COMPILED BY JOELLE KIDD, ANGLICAN JOURNAL STAFF WRITER

Anglican, Lutheran colleges hold first joint service

Two Saskatoon, Sask., theological colleges held a joint All Saints' Day service on November 1, the first time the Anglican and Lutheran colleges have prepared and offered worship as a single community. For the past two years, Lutheran Theological Seminary (LTS) and the College of Emmanuel & St. Chad, which have shared a building since 2006, have taken turns leading a weekly service of Holy Communion, which members of both institutions attend. Students from the two colleges work in shared ministry settings and are eligible to serve in either denomination.

For the All Saints' Day service, students and staff from each college planned the service together and shared leadership roles. The Rev. Ann Salmon, dean of chapel at LTS, and the Rev. Iain Luke, principal of Emmanuel & St. Chad, proposed the idea of intentional collaboration once a term, and perhaps more often in the future.

The service was an application of the Waterloo Declaration, which opened up full communion between the two churches, including the "freedom to use each other's liturgies." It followed the rites of the Evangelical Lutheran Worship book, with an Anglican priest presiding. Next time, a Lutheran pastor will lead, using the Book of Alternative Services.

Saskatoon is the only site in Canada where Lutheran and Anglican seminaries are in partnership. The Anglican Church of Canada and the Evangelical Lutheran Church in Canada have been in full communion since 2001.

—The Saskatchewan Anglican

Lay leaders gather for Vocations North discernment meeting

Nine lay leaders in The Pas archdeaconry in the diocese of Brandon took part in Vocations North, a discernment gathering October 18-20, to explore the possibilities of ordination.

The discernment gathering was created as a way to offer discernment to lay leaders in northern communities who may find themselves outside the traditional discernment mechanisms of the Anglican Church of Canada, one that would "fit culturally, linguistically, and contextually within the setting in northern Manitoba," according to the Rev. Kara Mandryk, co-ordinator for Henry Budd College for Ministry in The Pas, Man.

Many communities in the northern half of the diocese of Brandon are served by lay leaders and catechists, says Mandryk.

Six Cree and three non-Indigenous "seekers" and one Métis, one non-Indigenous and four Cree "listeners" participated in Vocations North. Discernment groups were divided along linguistic lines in order to provide "a safe place where questions could be asked" in participants' first language.

Elders and listeners, including Bishop Larry Beardy, suffragan bishop for the Northern Manitoba Area of the Indigenous Spiritual Ministry of Mishamikoweesh, shared stories of their own calls to ministry. Those gathered also took part in teaching times, worship and traditional Indigenous ceremony.

In the coming weeks and months, seekers and listeners will participate in follow-up conversations, and "we hope to see some ordinations in the near future," says Mandryk.

—The Mustard Seed

Diocese of New Westminster runs first 'Queerest and Dearest Camp'

Thirty-seven people aged two to 59 gathered for five days in August 2018 for the first-ever Queerest and Dearest Camp, an initiative of the diocese of New Westminster. According to Anne Kessler, the Children, Youth and Families Ministry co-ordinator at Christ Church Cathedral, the camp was "an intergenerational Christian camp for LGBTQIA2S+ people and their families, whoever that may be—birth families, adoptive families, chosen families, extended families and of course, church families!"

Anglican, Lutheran, Baptist, Mormon, Jewish and Muslim campers attended, as well as people of no faith.

Campers participated in traditional summer camp activities, such as boating, swimming, hiking, crafts, archery and climbing, along with daily worship and Bible studies focused around queer and trans theologies.

"My favourite part of camp was getting to be in a community of people who shared my experiences of being a Queer Christian, not just one part or the other, but both, together," said Kessler.

The camp was funded by the Anglican Initiatives Fund, as well as individual donations totalling more than \$3,000 toward bursaries.

—Topic

The Man Who Lost Six Months



Reflections

BY HERBERT O'DRISCOLL

In the 1970s the Bishop of New Westminster appointed one of his priests to serve the Dzawada'enuxw First Nation (Tsawataineuk) of Kingcome Inlet. Later American writer Margaret Craven wove a story about the priest in that remote and beautiful part of the diocese titled *I Heard the Owl Call my Name*.

All authors dream of a film producer picking up their books. So it was with *I Heard the Owl call my Name* when Daryl Duke, a well-known Hollywood figure, discovered the story.

There is a scene in the movie where the bishop and his priest discuss the appointment in the days before Christmas. One day

I got a call asking me if I would chat with Duke about the use of Christ Church Cathedral in Vancouver as a location.

Over coffee he offered a deal. He wanted to set the scene in a Christmas carol service. He would need as large a congregation as possible. For this he would offer the Cathedral \$50 for each person who attended. For a wild moment – I was tempted to ask for \$100, but I demurred.

At some point on that sunny June day, I asked Duke when he wished to do this shoot. He informed me he would like to do it in about two weeks' time. This, he thought, would give me ample time to get in touch with our Cathedral congregation. I recall wondering if this mogul, used to demanding instant obedience from 1000 extras with his megaphone, had the remotest idea of the glacial pace of church decision-making.

However, all went well. The wardens gave their blessing, and a letter went out informing the congregation of this opportunity

and requesting their attendance on a weekday evening in mid-July. They were requested to dress as if the event were in mid-December: fur coats, heavy wraps, voluminous scarves, fur gloves would be ideal.

Before his eyes was irrefutable evidence that six months had been erased from his life.

The day before the event, the Cathedral was taken over by a work crew who decorated it for Christmas to a degree it had never before witnessed. A gigantic Christmas tree, heavy with decorations of every kind and blazing with coloured lights, was placed beside the chancel steps. Lastly a narrow gauge set of tracks was laid up one side of the centre aisle so that the director's camera could move up and down.

The choir was requested to occupy the choir stalls in their

robes, and to be prepared to sing all or part of "The First Nowell." They would do this again and again at Daryl's direction as he swept up and down the Cathedral seated with his all-seeing camera. In the prayer desks were seated the actors representing the bishop and the young priest.

As always in filmmaking, everything was repeated a dozen times until the director was satisfied. The choir sang "The First Nowell" again and again. The congregation began to swelter in the winter garments. However in the interests of the Cathedral's finances, they stoically bore the warmth of the July evening.

I stood at the back of the Cathedral in the narthex. One of the large doors opened, and I watched as a figure stumbled in. I realized from his walk and general demeanour that he was, to use a gentle term, under the influence. He stumbled further into the narthex until he was able to look up the centre aisle of the Cathedral. There his fuddled brain was assaulted by a huge Christmas tree blazing with coloured lights, pews filled

with people in their winter attire, not to mention a choir rendering "The First Nowell."

For a long time, or so it seemed, he stood there, weaving slightly, doubtless trying desperately to make sense of what he saw. After all, before his eyes was irrefutable evidence that six months had been erased from his life. He turned unsteadily and struggled to open the door, expressing all his bewilderment and incomprehension in a loud exasperated "Holy God Almighty" before disappearing back into downtown Vancouver. I would like to think that the experience might have shocked him into a lifetime of sobriety.

Eventually I saw the movie, complete with its magnificent scenery and haunting background music, but, remembering the great Christmas tree, the sweltering congregation, the endless repetition of "The First Nowell," not to mention what must have been a nightmarish few moments for a certain visitor, I found it hard to concentrate.

May you have a Happy New Year.

My Journey

The Ven. Clara Plamondon, archdeacon of Cowichan/Malaspina inducted as the new incumbent at St. Paul, Nanaimo on Oct. 24, 2018

What made you decide on the priesthood?

Long before I ever decided that this was indeed the path for me, everyone else on my journey was pointing me in that direction. I had a stirring or early sense of a call to serve God in the church at the age of 10 and it never really went away. Over the years, I would feel a strong impulse to consider ordination but would shy away, never feeling I had what it takes. I did everything else I could to serve in the church as a lay person; the call to ordination

just kept coming back. Prior to ordination, I worked in the church as a developer of community & family ministries and in two retreat centres. Before that I was working in municipal government for nearly 10 years. I completed my M.Div. at the Vancouver School of Theology.

Tell us something about your background.

Born in Northern Alberta, I spent the better part of my growing up years on farms, and then periodically in smaller cities/towns. Simply put, I consider myself a prairie kid.

I started out as a Roman Catholic; didn't really attend church in the early years and it was not until my late teens and early 20s that I decided to seek out a faith community. I tried various denominations, then was invited to attend an Anglican parish in Airdrie, Alberta.

I waffled back and forth between Anglican and Catholic for a short time, then realized my heart sang when I was living the Anglican Way. I am not married. I enjoy being an auntie to a terrific niece and nephew who are now both adults. I



In a long-standing tradition at inductions, People's Warden, Janice Valecourt, and Rector's Warden, Boyd Shaw, hand new rector, Clara Plamondon, the keys to the church.

had the privilege of presiding at my niece's wedding earlier this year – a huge highlight for me. I love to travel and enjoy live theatre; I look forward to getting involved in the community of Nanaimo.

What do you see as the greatest challenge in the Anglican Church?

I think one of the challenges will be the ongoing struggle to walk together as we consider things like marriage. I also

think we need to be open to the implications of the emerging and self-determining Anglican Indigenous church which will inevitably stretch us to put into action our words and desire for reconciliation.

A Shower for a Shower Brings Donations

BY ANNE MOON

How many church women can you squeeze into a shower? The answer would appear to be five!

Remembering my college days in the '50s, when we stuffed our thinner selves into phone booths and Volkswagens, I recreated the experience at a celebration for the new walk-in showers installed in St. John's Court.

This three-storey apartment building on the grounds of St. John the Divine, on Quadra Street in Victoria, has been offering affordable accommodation to seniors for 43 years. As we age, hopping into a tub becomes more fraught with danger. There were even stories of the fire department having to extricate one of our more rotund residents.

Aged 77 and mindful of the dangers of becoming a fallen woman, I was grateful when the board secured a forgivable loan of \$200,000 from BC Housing to install walk-in showers for 15 of the suites. (The entire Court was built for \$309,883 in 1975!)

The project began with a trial run in the suite rented to Jeremy Hespeler-Boulton, 83, (of St. Barnabas parish) and his wife,

Alemie. The Court paid for this pilot project. Once it was deemed a success, we had evidence for BC Housing about the shower's necessity and effectiveness.

"Through the pilot project we demonstrated our ability to carry out large scale renovations successfully," said Joan McKay, chair of the Court's property committee.

The renovations, supervised by parishioner Patrick Anderson, began in early October and ran through November.

So now that I had a gorgeous new shower, with grab bars galore and two handy shelves for toiletries, it was time to celebrate. I held a Shower Shower and wore a shower cap while greeting my guests. A dozen friends came and brought toiletries for St. John's Food Bank and for the Out of the Rain youth shelter, which operates in the crypt three nights a week. We feasted on a peach pie made by St. John's bakers (another fundraiser) and told bathroom stories.

The winner was a Unitarian who described an uncomfortable night in a French auberge: access to the bathroom was impeded by a hall full of sleeping migrant workers, who had appeared after she went to bed.



Photo by Sandra Anderson

Showered with gifts: L to R: Anne Moon (Anglican), Adeleine Morris (Unitarian), Sharon Irwin (Baptist), Lorena Mowers (Anglican), Hilarie McMurray (United)

My friends provided 43 bars of soap, five toothbrushes, six small bottles of shampoo and lotion for St. John's clients. Yes, cleanliness is next to Godliness, which, by the way, is not a quote from the Bible but from a sermon preached by John Wesley.

KNITTED TOGETHER IN MYSTERY: DIOCESAN WOMEN'S SPRING RETREAT

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ANGELICAN DIOCESE OF BRITISH COLUMBIA

NOTE: SUBMISSION DEADLINES ARE THE 25TH OF THE MONTH (TWO MONTHS IN ADVANCE OF EACH ISSUE)

NEXT SUBMISSION DEADLINE IS DECEMBER 25TH (FOR THE FEBRUARY ISSUE).

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Opting In For News: A Notice From The Anglican Church of Canada

This month, the General Synod is starting a process to increase the accuracy of the Anglican Journal circulation list. We discovered through the administration of the surveys of the Joint Working Group, that the accuracy of the list is in question.

Beginning in January, we will be running a notice in the print edition of the Journal that readers will need to confirm their subscription and opt-in to continue receiving the print version of the paper. We will support this through social media notices as well.

The notice period will run from January to June 2019. In September 2019, we will only mail print editions to those readers who have opted-in. This will ensure that we do not send the print edition to individuals who have either moved, died, or no longer want to receive the paper.

Meghan Kilty, Director, Communications
The Anglican Church of Canada

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The Language of Silence
A Weekend Retreat: March 1 - March 3, 2019

Join us for this gentle introduction to the practice of silence, chanting and lectio (sacred reading of Scripture). Most meals will be in silence. There will be free time to explore the beautiful forested site.

Retreat facilitated by Heather and the Rev. Christopher Page at the **Cowichan Lake Research Station Conference Centre**, 7060 Forestry Road, Mesachie lake on scenic Lake Cowichan.

Cost is \$175. Payment due with registration by February 8, 2019.

For further details and to register, please contact Sharon Richmond at sharonrichmond@gmail.com
Supported by the Diocesan Vision Fund.

BIG CHANGES FOR SUBSCRIPTIONS TO THE POST

Beginning January 2019, all current and future subscribers must 'opt-in' to continue or begin receiving the Diocesan Post and Anglican Journal. Current recipients who do not confirm their desire to continue receiving the paper by June 2019 will be removed from the subscription list. To subscribe please email circulation@national.anglican.ca or write to Diocesan Post c/o Anglican Journal, 80 Hayden Street, Toronto ON M4Y 3G2 or phone 416-924-9199 ext 241 or complete the online form at anglicanjournal.com and click "Subscribe"

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New Workshop Series: 94 Calls to Action



Photo by Diocesan Post

Vision Implementation Team members thank Melanie Delva, national reconciliation animator.

BY CATHERINE PATE

The 94 Calls to Action, a summary of the history of the Indian Residential School system, the Doctrine of Discovery and the primate's 1993 apology for residential schools were the subjects of a series of three workshops held across the diocese in the fall of 2018. The workshops were hosted by the diocesan Vision Implementation Team for Reconciliation & Beyond and was funded by the diocesan Vision Fund. The keynote speaker was Melanie Delva, Anglican Church of Canada reconciliation animator.

The name for the workshops comes from Canada's Truth and Reconciliation Commission (TRC), established in 2007, as one of the elements of the Indian Residential Schools Settlement Agreement, to "facilitate reconciliation among former students, their families, their communities and all Canadians."

In 2015 the TRC published its final report, including "94 Calls to Action" or recommendations to further the work of reconciliation between Indigenous and non-Indigenous Canadians.

In a joint statement issued the day after the release of the TRC's final report, the Anglican, Roman Catholic, Presbyterian and United churches as well as the Jesuits of English Canada acknowledged that, given our partnership with the Government of Canada in the running of Indian residential schools, we share a collective responsibility to ensure the task of reconciliation continues beyond the publication of the commission's report. In particular, the signatories made a commitment to "continue to foster learning about and awareness of the reality and legacy of the residential schools, the negative impact of such past teachings as the Doctrine of Discovery, and the new ways forward found in places such as the United Nations

Declaration on the Rights of Indigenous Peoples."

At the November session at St. Peter, Lakehill in Victoria, attendee Cedric Trueman appreciated the approach from the very beginning after the traditional acknowledgement of First Nations territory, heard often at public gatherings. "It was followed by an explanation of why a proper acknowledgement was important," he said, adding that during small group discussions, he was fixed on #59 of the 94 recommendations, which calls on churches to develop ongoing education strategies so congregations learn about their church's role in colonization, the history and legacy of residential schools.

The Vision Implementation Team will offer this workshop for parishes or regions by request. Contact Lon Towstego by email at ltowstego@bc.anglican.ca for more information.

Bishop's Calendar - January

(as at Nov 21, 2018)

- | | |
|--|---|
| 12 Parish of Salt Spring Island - Gyllian Davies Induction | 20 Week of Prayer for Christian Unity, St. Peter Roman Catholic Church, Nanaimo |
| 17 Finance Committee Meeting | 26 Diocesan Council Meeting |
| 19 Shawnigan Lake School, Chapel Service | 30 Regional Lay Vice Chairs, Meeting |

Personnel Updates

Selinde Krayenhoff has resigned as chaplain at Queen Margaret School as of October 22, 2018

Heather Robinson has been appointed as chaplain at Queen Margaret School as of October 23, 2018.

Dawna Wall has been appointed as chair of the diocesan nominating committee.

John Firmston has resigned as interim priest-in-charge of the Two Saints Ministry as of December 31.

John Hounsell-Drover has been appointed interim priest-in-charge of the Two Saints Ministry as of January 1, 2019.

DIOCESAN POST WELCOMES LETTERS TO THE EDITOR



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