



# DIOCESAN POST

Celebrating the Diocese of British Columbia

A Section of the ANGLICAN JOURNAL

NOVEMBER 2019

## Peace and Pain at We Together

Poet Pádraig  
Ó Tuama  
leads us to a  
new frontier

BY SUSAN DOWN

We are journeying in a direction we've never gone before, said Bishop Logan as he introduced the keynote speaker at the We Together diocesan gathering in Nanaimo: poet and theologian Pádraig Ó Tuama. The bishop joked that people must have wondered why, in this challenging time for the diocese, he was inviting a poet and not a strategic planner. "To crack open our imaginations," was his rationale.

And crack them open he did. For five years, Pádraig was the leader Corrymeela, Northern Ireland's oldest peace and reconciliation organization. Its programs use experiential play, art and storytelling in a residential

setting to bring diverse groups together to resolve conflict. His comments were relevant in our quest for reconciliation with First Nations and other groups within the church.

As a poet and theologian, Pádraig uses themes of language, power, conflict and religion in his writing and his public appearances. At We Together, held at St. Paul, Nanaimo, he gave three talks with these compelling titles: peace hurts, pain lasts and human encounter.

In each one, he blended scripture readings with his own poetry. Why does peace hurt, he asked us on the opening night. "Because it costs so much." After being invited to witness the historic handshake in 2012 between Queen Elizabeth and former Irish Republican Army commander Martin McGuinness, he wrote the poem "Shaking Hands." As he said, "We've been called to radical hospitality with each other, and it hurts." As examples from the Bible, he discussed the woman caught in



### Faith in Action

At a special Evensong service Sept. 29, Christ Church Cathedral welcomed two new Cathedral Canons to the Cathedral Chapter: (back row) Elizabeth Northcott (regional dean, Nimpkish) and Craig Hiebert (regional dean, Tolmie). Four archdeacons were collated: (1 to r) Barry Foster (diocese executive officer), Dawna Wall (Selkirk), Clara Plamondon (Cowichan-Malaspina), and Lincoln McKoen (Nimpkish). The day also marked the 90th anniversary of the first service the cathedral in 1929.

adultery (John 7:53-8:11) and the disciples' argument over who is greatest (Luke 22:24-30). People make things up in the agenda of aggression, he said, adding that "Peace calls us to expand; it asks

us to share territory with people we don't want to share it with."

In his second talk about society's pain, he called for "fruitful" conflict and debate rather than the rancorous way

people treat each other, whether they are in political parties or religious groups. To understand another's pain requires a long commitment, not just a quick

*Continued on page 3*

## Transforming Futures

New forms of  
faithfulness

BY BRENDON NEILSON

This autumn has been full of transforming activity. From Tofino to Cedar, and Sooke to Port Hardy, parish members are talking about the hope that will propel them into the future. When Walter Stewart and I added



Pádraig Ó Tuama

up the lists of parishes we have contacted or are actively working with for Transforming Futures,

it totaled 18 parishes. We are encouraged by this number and look forward to seeing the harvest of this sowing.

At our twice yearly gathering, We Together, keynote speaker and (now) friend, Pádraig Ó Tuama, reminded us that the way forward must involve the arts. Poems, dance, song, and visual arts, that allow us to experience God and the world with new eyes. He spoke powerfully to us to remember that peace hurts, pain lasts, and there is life-giving power in human encounter. Through detailed readings of some familiar gospel stories, he shared:

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- To be a people of peace means to widen our circles, to not be so sure in our abilities to define who is in and who is out, and to embrace a radical hospitality that is tainted with the complexity of relationship.

- For us to remember that grief and pain are not over when the harm is done. It lingers and lasts and reminds us of what we are capable of. Grief can be the irritant the community

*Continued on page 7*

# Travelling Into the New Frontier



## Bishop Logan Writes

BY THE RIGHT REVEREND  
DR. LOGAN MCMENAMIE

I write this as I await the arrival of Pádraig Ó Tuama, the theme speaker at the We Together diocesan biannual conference. My hope is that Pádraig's visit will realize the next step on our journey of transformation. As a poet, activist and a narrative theologian, he will bring us many gifts and insights. As someone who has journeyed with communities who have been in violent conflict, I am hoping he can help those of us who may be estranged by dispute to walk together and learn from each other. As a poet, Pádraig has a beautiful way with words both in English and in his indigenous language of Irish. Poets, through language, open us to possibility and promise, hope and healing, justice and journey. One of my favourite poems of Pádraig's is "Travelling Light."

*Because sometimes we travel heavy and those heady times we can barely imagine the freebody movement of dance.*

*Because sometimes we travel dark and from those hard paths we can't even conjure an image of sunrise*

*or moonrise or starlight or fire.*

*Because sometimes we travel solo and those lonely times we forget all the others we've travelled with lovingly travelled with home.*

*Because sometimes we need to be travelling lightly because sometimes we're in need of regular reminding that light comes in circles and waves and small moments and light comes to find us and light comes with hope.*

As I travel around the diocese and listen to our folk it seems to me that we are travelling heavy. We are burdened by issues around finances, building upkeep, or managing the rental use of our buildings, to name a few. We are focused on these issues and more, and we are wearied as they stop us from seeing the presence of the power of God in our midst.

We need transformation, but we are encumbered by what we have become. To begin, we will need to travel light. As we move into the years ahead, our survival will depend not on what we have but on what can we let go.

I have used this metaphor before to help illustrate this point: When the wagon trains left the East to travel West, many folks brought the family piano with them. It was important to them; it reminded them of special times in their lives—Christmas and Easter, wedding and funerals—times when the family gathered for meals and sang songs that were part of their heritage and culture. However, as they travelled into this new frontier, it became obvious that they were travelling heavy and their survival depended on being more agile and nimble. They needed to travel light into their future.

## Bishop's Calendar

### November

1	Ordination of Dyan Davison, St. Mary, Oak Bay
12	Educational trusts board meeting, synod office
14	Ordination retreat with Ruth Dantzer
16	Ordination of Ruth Dantzer, University of Victoria, Interfaith Chapel
17	Parish visit with confirmations, Parish of Central Saanich
19	Archdeacons and the dean meeting, synod office
21	Finance committee, synod office
23	Induction of The Rev. Jez Carr, St. Dunstan, Victoria
28	Diocesan council

Along their trail, there were many pianos left by the roadside. We are in this place now as Anglicans on these islands and inlets. As we journey into this new frontier, we need to examine what we can let go of in order to survive into the future and reach the place where God wants us to be.

In Pádraig's poem, I hear the yearning of our congregations as they long for the free body movement of dance—as they long to lift their heads from the toil of what we have become to instead bask in circles of light and hope.

A passage of scripture that has become important for me as we look at Transforming Futures is the story of the Blind Man, Bartimaeus. Bartimaeus calls Jesus over and Jesus asks him, "What do you want me

to do for you?" ("What do you want ME to do for that you are unable to do for yourself?") Bartimaeus does not say "give me a little sight" or even "make me a better beggar." He says, "I want to see." As we travel into this new frontier, we need to be transformed and, like Bartimaeus, allow Jesus to change our world—not a little, but entirely.

Now, it is November, many weeks since my hopes around Pádraig's visit first formed. Since I prayed for the diocese to receive a poet—a poet to remind God's people that God is in our midst and God will be found and God will give us new sight. I invite you with a poet's spirit: let's open ourselves to see, begin this journey together, and leave a trail of pianos behind us. ■

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

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

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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 9**



# Bahamas Relief Appeal After Hurricane Dorian



## PWRDF Corner

BY GEOFF STRONG, PWRDF  
DIOCESAN REPRESENTATIVE

... for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.

-Matthew 5:45b

Hurricane Dorian passed over Grand Bahama Island on Sept. 1 with deadly winds as

high as 295 kph. It was one of the five most intense tropical storms ever recorded on the globe, and this country's worst natural disaster. Dorian left widespread destruction from the powerful winds and storm surges across this shallow island, made worse by the storm stalling for over 18 hours right over Grand Bahama. For a time, Dorian's 'eye' exceeded a phenomenal 50 km in diameter. There were over 60 deaths, with more than 1000 still missing, and 70,000 homes destroyed at this time of writing.

Since severe thunderstorms and hurricanes were a specialty of mine during my professional career as an atmospheric scientist, I was tracking the path

of Dorian as it passed over the Bahamas. I shed a few tears for these friendly people, who were suffering while the storm stalled right over Grand Bahama while still a category-5 hurricane.

My wife, Phyllis and I shared some personal hurt over this disaster, for we had spent some time on Grand Bahama while vacationing in February 2012 via a cruise ship. We had several mini-adventures all packed into one day while touring the island on a rented motor scooter. The locals were friendly, as were the two officers who rescued us after I let our scooter run out of gas some 70 km east of Freeport, where our cruise ship would depart back to Florida in less than an hour. It was amusing

to be locked in the back seat of a police cruiser like criminals, while we raced back to Freeport on a narrow two-lane highway at speeds up to 120 kph with sirens and lights flashing. The scooter vendor was more than accommodating and at first refused my extra \$50 U.S. for the trouble of picking up his scooter the next day. We were the last ones back on board our cruise ship with only a few minutes to spare and were still laughing about our brief escapade while we had a stiff drink in one of the ship's bars. We vowed to return someday for a longer visit to this friendly island.

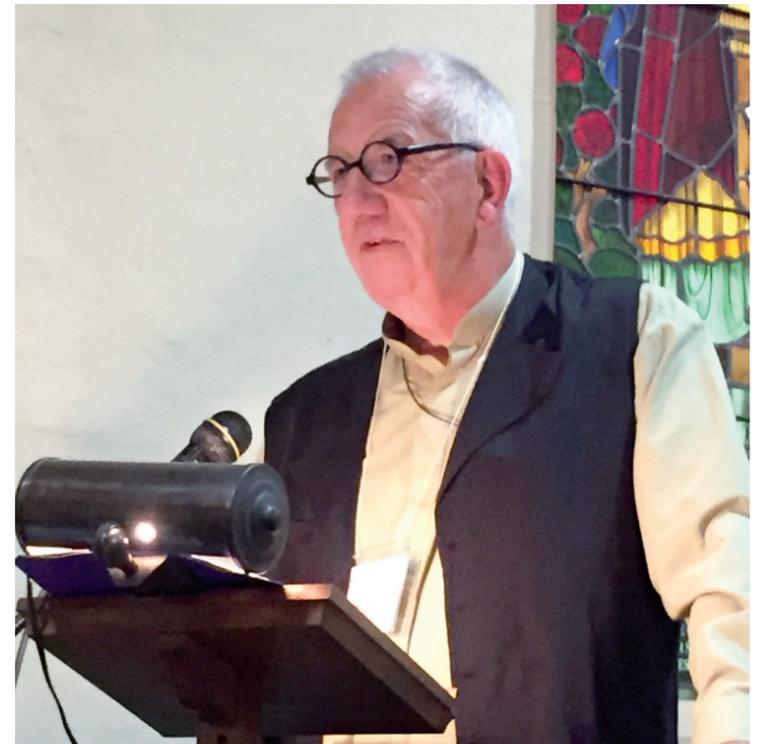
While we spent only one day on Grand Bahama, we mourn for the people,

so that our response to the PWRDF appeal for emergency relief was spontaneous. Many communities suffered total destruction, including the town of High Rock where we had been stranded in 2012. I urge Anglicans to consider responding to this appeal to help rebuild shattered lives in the Bahamas. You can give online at [pwrdf.org/give-today](http://pwrdf.org/give-today), then click on Emergency Response.

To learn more about PWRDF work, visit [www.pwrdf.org](http://www.pwrdf.org), or ask your incumbent priest to invite the Diocesan Representative, Geoff Strong at [pwrdf.bc.anglican.ca](http://pwrdf.bc.anglican.ca) to give a presentation or sermon on PWRDF at your parish. ■



At We Together, Sept. 26 are: (1 to r) Gillian Davies (Salt Spring Island), Gail Rodger (North Saanich), and Sarah Belknap (Salt Spring Island); Bishop Logan; Chris Page (St. Philip, Oak Bay) led a workshop. (PHOTOS Susan Down)



## Peace, Pain at We Together

Continued from cover

apology, he said. "Lament needs to be a permanent fixture."

He explored the notion of bullying and of scapegoating (first mentioned in the Old Testament Book of Leviticus) and questioned why people sometimes value belonging to a group, a mob or a gang above

doing right by a marginalized group. "Why do we need to sacrifice things to make ourselves more pure?" As examples, he discussed the Bible stories (Mark 5:1-34) of the bleeding woman and the man filled with an unclean spirit. Both had been isolated from their communities for years before meeting Jesus. Pádraig's exploration of the passages brought in more contemporary voices from Emily Dickinson to W.B. Yeats,

as he talked about patterns of the human condition. "Let's find a way where you don't have to be extraordinary to survive... Let's face the distresses of the past," he said.

Pádraig's talks resounded with many in the room, and connections have been made with an Irish community that has some strategies for easing the conflicts we all face. Powerful stuff. ■

Susan Down is the editor of The Diocesan Post.



## SUBMISSION DEADLINES

SUBMISSION DEADLINES ARE THE 25TH OF THE MONTH (TWO MONTHS IN ADVANCE OF EACH ISSUE)  
NEXT SUBMISSION DEADLINE IS NOV 25TH (FOR THE JAN ISSUE).

# Cursillo: Living Out Your Faith

BY SELINDE KRAYENHOFF

Twenty-five years ago, when I was almost 40, I was baptized. After a year of learning and discernment, I decided to take the plunge, as it were, and become part of the Christian community.

It was an exciting time and I was very much alive. But the aftermath was disappointing. The community of people who had gathered every week, met one last time after the Easter vigil, and then the group was dissolved. I went to meet my priest to ask, "So how do I go forward? How do I integrate my faith into my daily life?" His answer was less than inspiring and mostly involved personal study and prayer. But I was hungry for community, support and inspiration.

I cannot remember how I stumbled upon Cursillo, but within the year, I was sleeping on

the floor of a church hall with 20 other women (beds are provided these days!) and embarking on a path that would serve me well in the coming years-. Started in Spain 70 years ago, Cursillo is short and intense, a weekend retreat geared "to bring Jesus Christ into the world." After three days of listening to talks on piety (oh, that's a loaded word), study and action, responding to those talks with my table group, singing, eating, and worshipping in community, I was ready to step out in my faith walk more articulate, inspired and committed.

For 18 years, I met every Saturday with four other women who had been on that Cursillo weekend. Over breakfast, we prayed together and talked about our weeks: where we had noticed God's presence in our lives, and how we had responded.

There were 35 years between the youngest and oldest member; we were mothers, we were professionals (or had been), and we were spouses. Since I was on the younger end of the group, these friends helped me through my active parenting years, through the grief and joy of our sons leaving home, and through the days and months where I wondered aloud about my faith, my hopes and fears.

How do we live the Christian life? How do we share our faith? What have we done to ground ourselves in prayer and study, and how do we move into action?

These were questions we grappled with every week. The practice of weekly sharing helped us keep our focus and our hearts open.

There were tough moments when the contrast of our different

lifestyles seemed to clash. As a group, we walked one of our members to the end of her life, and then grieved together. We got honest with each other, we laughed a lot and enjoyed our occasional evening meals together. Very rarely, we got together with our spouses, but the focus was always there; we met together to share and to encourage our walk in faith.

When we moved up island, I came down once a month to join the groupings. Time moved on and two of the older members' husbands died, and one after another, they went to live near their children. We still keep in touch.

People ask me, "What is cursillo?" While the short answer is, "A little course in Christianity," the long answer has to be lived.

Selinde Krayenhoff is the rector at St. Mary, Nanoose Bay. ■

*Bishop Logan has declared this "The Season of Discipleship." How might you deepen your commitment and live out your faith? Consider making your Cursillo next year – March 6-8, 2020 at Camp Imadene at Mesachie Lake (near Lake Cowichan). More information and applications are available on the diocesan website under Cursillo. The deadline to apply is February 19.*



At We Together, Sept. 26 are: (top, l to r) Tara Saracuse (bishop's executive assistant), Elizabeth Welch (St George), and Ruth Dantzer (UVic); (bottom l to r) Susan Patterson, Wiluya Graham, Arifin Graham and Cornelia van Voorst, who led a workshop.



**DIOCESAN POST WELCOMES LETTERS TO THE EDITOR**

# Art and Empathy

BY CORNELIA VAN VOORST

Science is teaching us today that the visual arts are essential to us being able to comprehend the sacredness of life, to find peace within ourselves and others and restore our relationship with creation. It is visual language that was and is our foundation as children of God, long before we wrote scriptures or developed theology. Contrary to those in the past and the present who rule the world with a closed mind, the visual arts are meant to be an essential means by which we may understand each other and God.

As an artist and curator, I believe the visual arts need to be accessible to everyone, not

just practiced by those who are talented. Visual arts need to be part of our everyday lives rather than just in a gallery or museum. The visual arts are an antidote for our highly polarized, image-saturated, screen-dominated society. As visual creatures with highly developed fine motor skills, we need to be able to look at the world with engaged vision and explore ideas in a creative and material manner so they might be enlivened and nourishing for our contemporary minds.

Today we talk about empathy, diversity, creativity, intelligence, resilience and mindfulness as being essential to restoring our personal, societal and environmental health. However, the methods humans have developed to give expression to these skills (the arts, particularly the visual arts) are considered optional. Recent science shares that what the brain learns through visual

art is translated to other aspects of our lives. Anyone benefits who takes up even a simple drawing practice.

The task of the visual arts is to refresh our vision; not only physiologically but mentally and emotionally. Our society needs our minds and world to be open and engaged with diversity, with finding connections with what is different in order to develop unity and cultivate peace. Without this openness of mind, a society and its people become closed. They stop seeing diversity as a positive, they look at the “other” as someone to be feared, and they look at difference as an aberration.

A closed mindset was responsible for the bodily and cultural damages that European colonial expansion perpetrated upon the peoples of the New World. It is no coincidence that the era of colonization was the same one that oversaw the demonization and desecration

of sacred arts all over Europe. Columbus was set sailing across the ocean blue by the monarchy which instituted the Spanish Inquisition. European settlement of the New World was birthed by an anti-diversity, anti-art version of religion combined with mercenary power and greed.

It is this very combination that is dominating and closing in on our world today. A nearsighted, rigid mindset is challenging the wellbeing of our environment and the rights of First Nations, refugees, the LGBTQ community, women, and the sciences and arts. It cultivates polarization and extremism in our civil discourse. It despises the poor and distorts the gift of wealth into a greed that refuses to see creation as an entity to be cherished, let alone acknowledging it as the revelation of God.

The gift of the visual arts is of particular relevance when

applied to our relationship with creation. The creation speaks not with words but with a language that is meant to be comprehended with our eyes, the very same language that is described as the elements of art: size, space, texture, shape, form, tone, colour and line. The visual arts teach us how to understand the language of creation and how to look into, not just look at, the language of God.

*Cornelia van Voorst presented the Art and Empathy workshop at the We Together diocesan gathering in September. She is a contemporary artist from Victoria BC whose art practice is informed by research into generational trauma and the Second World War. She believes the work of peace is grounded in compassion for the other, even if the other is one's enemy. She was curator of The Stairwell Gallery at St. Philip Anglican Church from 2012 to 2018. ■*

## Meghan's Beads: A Grieving Mother's Memoir

BY ANGELA RUSH

*Meghan's Beads*, a true story, told from my heart, the aching heart of her mother as I journeyed with my daughter through something so difficult, and yet so inspiring that the words were almost impossible for me to put together.

At the age of 15, Meghan became very ill. We took her to so many doctors and finally after weeks of being tested for so many things, she was referred to McMaster Children's Hospital in Hamilton. On April 7, 2005, Meghan was diagnosed with a rare life-threatening illness called HLH. She needed to be put into a drug-induced coma and was in critical condition. She had to fight for her life now.

I never thought I would ever have to face anything like this with my child. Our whole family gathered at the hospital as did friends and extended family. Prayers were being sent out by the hundreds that she would pull through this terrible illness. HLH is a very rare blood disorder. White cells are released from the bone marrow called

histio cells. They are supposed to fight infections, but hers somehow became reprogrammed and began to act like Pac-Man and attack her body's organs. When I was about to give up, Meghan showed me just how amazing God can be when you are open to His love. She became the perfect picture of His grace. After conquering HLH and being prepared to return to high school we were summoned back into McMaster due to findings on a routine scan. She was now given the horrific news that she now had cancer. ALCL, a type of lymphoma. How does one tear hold so much pain? The same way a puddle holds so much rain, one drop at a time.

Faith was tried and tested over and over through this two year journey. Meghan inspired everyone who met her. She became a lighthouse to many who faced the storm called cancer. Children who are ill and receive treatments collect beads which become strands as a necklace. Each bead represents something. A red bead represents bloodwork. Chemo is a green bead. There is

a bead for everything. Meghan collected 13 strands of beads. One day while stringing up a strand she said to me “Mom you gotta write my story.” *Meghan's Beads* is her story, but belongs to all of us. God transformed her on her journey and with Him we faced each moment with love and grace.

I thank God for taking us all into His loving arms and for carrying us through this journey and teaching us through Meghan, that love is love is love.

After 10 years of writing and rewriting, and sometimes giving up, I managed to write her story, *Meghan's Beads*. In her own words she states, “It's not about how long you live, it's about how you live your life.”

*To purchase your copy you can email [missmeghansbeads@gmail.com](mailto:missmeghansbeads@gmail.com). Additionally, you can visit [www.amazon.ca](http://www.amazon.ca) and search *Meghan's Beads* for an ebook. It is also available outside Canada on [www.amazon.com](http://www.amazon.com) for those loved ones far away. ■*

*Angela Rush is the ad sales representative for The Diocesan Post. She lives in Ontario.*

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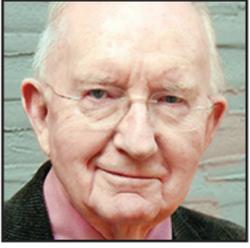
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# A Learning by Heart



## Reflections

BY HERBERT O'DRISCOLL

Recently I came across an article on educational theory that decried the use of learning by rote.

But suppose there is another reason for fostering learning by rote. Suppose we begin by ceasing to use that ugly little word "rote" and to substitute a very different word.

I grew up in the twilight years of what was then called learning by heart. While I admit that we did indeed learn our times tables in this way, learning by heart went far beyond imparting the fact that eight times eight is 64. I must admit that we could

sing off the names of the three main towns in every county in Ireland. Cavan, Cootehill and Belturbet. We knew the names of the ancient medieval dioceses that were still the names of our Church of Ireland dioceses. Ossory, Ferns and Leighlin, Killaloe, Kilfenora and Kilmacduagh. Perhaps I should abjectly confess that we could sound the wonderful names of the four great battles of the Napoleonic wars in Europe: Blenheim, Ramilles, Oudenard, Malplaquet. Learning by heart was actually a kind of wonderful magic doorway to a vast country of cultural beauty, knowledge and even wisdom.

Of course we did have books – English poetry and prose. We had the plays of Shakespeare and the psalms of David. We had the Book of Common Prayer and the Bible, having them as literary resources in our lives as we would any other literature. I realize now that our relationship with the Bible was far more as literature than it was about

religion. I have no memory, even in senior years in boarding school, of any teacher being in the least concerned whether such and such a Bible passage was literally true or not, but I have a very clear memory of passage after passage being chosen for its beauty of language. Some such passages might also contain a deep truth about life that was far beyond our understanding as children, but, because we would then be given the task of learning that passage by heart, it stood a much greater chance of serving us in adult years.

From Shakespeare would come Anthony's speech at Caesar's funeral – "not to bury Caesar but to praise him;" Portia's impassioned plea that "the quality of mercy is not strained;" Hamlet's soliloquy on the battlements of Elsinore, "To be or not to be, that is the question;" and Henry's speech to his army before Agincourt, "This day is called the feast of Crispin...He that outlives this day will rouse him at the name of Crispin."

Prose passages would include a part of Edmund Burke's speech in the House

responding to the killing of Marie Antoinette, "It is now twelve years since I first met the Queen of France, then the Dauphiness;" or Dr. Samuel Johnson's magnificent letter to Lord Chesterfield on the role of a patron. "Is not a patron my lord, one who looks at a man drowning in the water, and when he attains the bank, encumbers him with help."

*The very richness of the language carried the faith into our lives*

From the library of the Old Testament would come the story of creation, "In the beginning God created the heavens and the earth;" the contents of the two tablets brought from the mountain by Moses, "Hear O Israel, the Lord thy God is one Lord;" David's heart-rending lament for Saul and Jonathan, "How are the mighty fallen and the weapons of war perished;" the call of Isaiah – "In the year that king Uzziah died I saw the Lord, high and lifted up..."

In the New Testament we would learn much of the second chapter of Luke and its telling of the birth of our Lord, also the song of his mother Mary when the angel asks her to bear the sacred child, "My soul doth magnify the Lord." We learned from Paul's great tribute to the nature of love or charity. "Though I speak with the tongues of men and of angels;" and his evocation of the heart of Christian faith as he writes his letter to the community in Philippi, "Let this mind be in you which was also in Christ Jesus..."

Collects were learned by heart, as well as psalms. "God who hast caused all holy scripture to be written for our learning..."

Had we only known it, and I think some of us began to realize it towards the end of schooling and the beginning of university, we had feasted on language, and for some of us the very richness of the language carried the faith into our lives.

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

RENEWED **HEARTS** RENEWED **SPIRITS** RENEWED **PEOPLE**



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# Born to Serve



Photo by Deborah McCarron

## My Journey

*A regular column sharing the voices of new clergy in the diocese*

BY SUSAN GURD-JENSEN

*SuSan was ordained as a deacon on Sept. 20 at Christ Church Cathedral in Victoria.*

I see an interesting thread running through my life: service and caring for people. I became a psychiatric nurse and worked at Riverview Hospital. Back then I never thought about working with the church but I have always been involved in the Anglican Church. I was baptized, confirmed and married at St. Stephen, Burquitlam (part of Coquitlam). It's a pretty little wooden church that's still standing in the midst of the expansion around the Lougheed Mall area.

I had been nursing for a number of years when I met and married Ken Jensen. He had two

little boys. Because of the young family I had inherited, I gave up nursing for a job with regular office hours. Then I answered an ad for a pharmaceutical company and got the job as the first female sales rep. I went on to middle management and did sales and marketing, and drug development. I retired early so I had time to work in the church: I was on parish council and was rector's warden at St. Mark, Ocean Park, where we set up a breakfast program to feed hungry children. When Ken and I moved to Salt Spring Island I started serving at the altar at All Saints, Ganges, and I became involved with home communion and pastoral care. I learned about deacons from the woman I worked with at church - Heather Cutten. Then one day Nancy Ford, Director of Deacons,

came and spoke to us about deacons, and I became intrigued.

A few years later Ken became ill, so we moved to Victoria to be closer to medical care. I started attending St. George the Martyr, Cadboro Bay and some members recommended me for the discernment weekend. Over the weekend, people make a decision as to whether you are suitable for clerical duties. It's really a good process. I went to it with an open heart and was posted as an intern at St. Peter and St. Paul, Esquimalt, where I was for about 18 months. I had a wonderful time learning from Lon Towstego. The Bishop assigned me to reconciliation, so I had to figure how that worked. It was challenging but rewarding work, and I have been working at the Native Friendship Centre and with Aboriginal Neighbours

and other groups. It has been a rewarding and eye-opening experience.

On a personal note, Ken, my husband of 41 years, died in 2017. Two years later I met and married Gerry Porter, who happened to be a cradle Anglican. Dawna Wall married us at St. Michael and All Angels in March, 2019.

I choose to be a deacon because I have a servant's heart. I need to be working in the world rather than in a church. I agree with Dean Ansley's homily at my ordination when she said that deacons are charged to be Christ in the world, "to be authentic examples of the Jesus who skipped the parish council meeting...and encourage us to join Jesus in his mission to mend the world." Amen to that. ■

# Transforming Futures

*Continued from cover*

needs to continue to heal. We know this is the case in Canada where we are only beginning to understand and grieve the legacy of settler colonialism and its effects in our midst.

- To remember that a true human encounter can lead to an encounter with the divine. We need to see, truly see, our neighbours as they are, not as we are trained to see them. Where people see degradation, Jesus sees dignity.

We are grateful to Pádraig for his witness to these things in our midst. As we seek transformation, these are reminders of what the

faithfulness of Jesus of Nazareth looked like.

We recognize Pádraig's words to us in this time as words of truth worth considering as we (each in our own places) have the conversations that will shape our future together as a diocese. We must be bold to live into the calling we have received and encourage one another in thought, word and deed to be disciples.

We must remember that what we are seeking in Transforming Futures is not success, but faithfulness. We are attempting to create space and allow new forms of faithful practice and ministry to emerge from within our midst. We do not know what the results will be, but with hope and expectation we can move in this direction.

*Brendon Neilson is the vision animator for the diocese. ■*

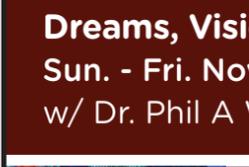
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## Personnel Updates

Matthew Humphrey appointed as assistant curate to the Parish of Central Saanich, under the tutelage of The Rev. Lon Towstego, effective October 1, 2019.



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**2020 Request for Proposals to address the Crisis of Climate Change**

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# Council Considers New Governance Structure Ahead of Synod 2020



## Fly on the Wall

BY CATHERINE PATE

The main agenda item for the September diocesan council (DC) meeting was a facilitated conversation about the terms of reference for DC and its priorities over the coming year leading up to the synod next September. This facilitated process was also the key agenda item for the October meeting. A significant piece of the work over the coming year will include the continued rollout of Transforming Futures as well as taking concrete steps to address how to be church in changing times.

### Finances

#### Vision Fund Grants

DC ratified a motion arising from finance committee to approve a \$7,500 Vision Fund grant for the University of Victoria's chaplaincy pilgrimage to Jerusalem in 2020. This pilgrimage will be led by the Anglican chaplain on campus.

Council also approved a \$2,000 Vision Fund grant for St. George the Martyr, Cadboro

Bay to fund the videotaping of an eight-part series on meeting the ecological crisis. The series and videos, being produced in partnership with the vision implementation team for Engaging God's World, will be available on the diocesan website and promoted to parishes throughout the diocese. The hope is that parishes will use these videos for their own study series and promote them for individual viewing as well.

Approval was also given for a 2020 cost of living increase of 2.8% (Regulation 5.6.01) for clergy on their basic stipends, and the same rate was approved for lay staff employed within the diocese.

### Communications

The diocesan communications officer requested approval from diocesan council to continue print production of the *Diocesan Post* through June 2022, while a transition plan to a fully digital publication (including a communications strategy) is implemented over the next three years. This recommendation coincides with the General Synod's plans to present recommendations to its next synod in 2022 regarding the *Anglican Journal*. With the new General Synod policy requiring all subscribers of the *Anglican Journal* to personally sign-up (not through the parish office) to receive the

papers, diocesan subscriptions are forecasted to be below 2,000 in 2020. With increasing costs and total subscriptions dropping to half of current numbers, producing the print publication is becoming less and less feasible over time. This transition plan will keep the diocese in step with the national church as we determine the best way to share news across the church.

### Canons Committee

The committee reported on its work to redraft Canon 1 on episcopal elections. The work will need to come to a synod for ratification.

### Transforming Futures

Several parishes are in the process of case development. One of the things discovered is that this process takes more time than anticipated. It is expected that six or seven parishes will be heading into their campaigns in 2020. The bishop is requiring all parishes to have a Transforming Futures team established in time for their 2020 annual general meetings, and that they begin their work in earnest recognizing the length of time it takes to be ready for campaigns.

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

## Faith in Foundation

AN INTRODUCTION TO  
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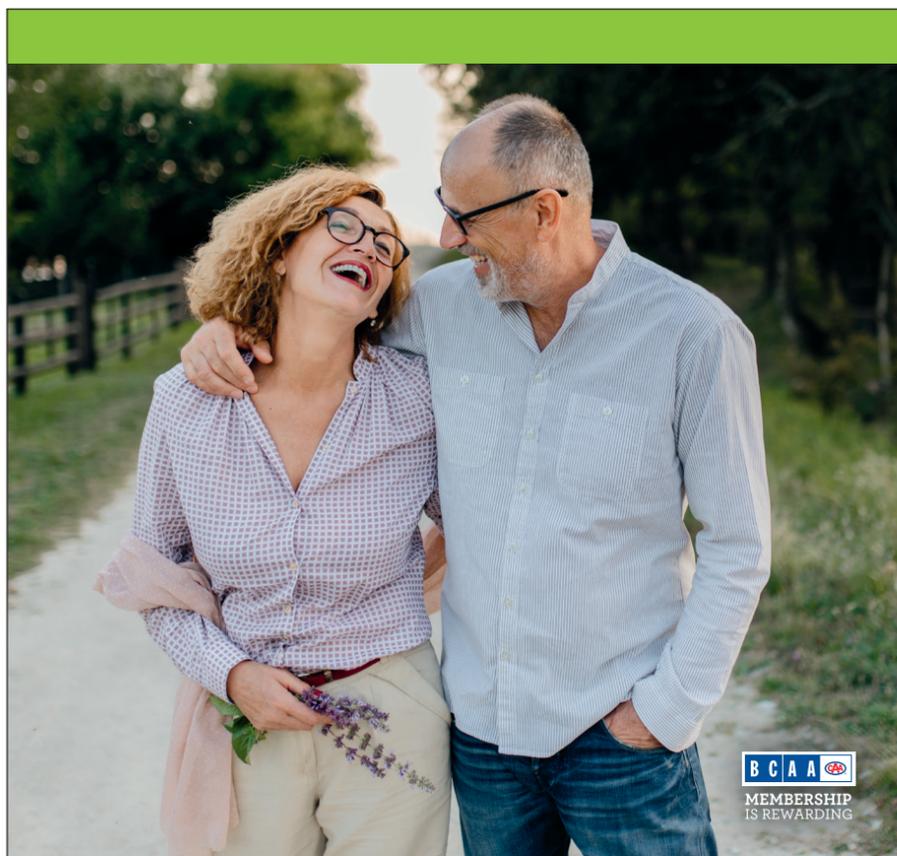
- parents of children ages 3-12
- those considering starting or volunteering for children's ministry
- incumbents
- wardens



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### PRESENTER: ANN GARRIDO

Ann Garrido has been a catechist of the Good Shepherd since 1996. She is the author of several books including two on CGS: *Mustard Seed Preaching* (LTP, 2004) and *A Year with Sofia Cavalletti* (LTP, 2017) [www.anngarrido.com](http://www.anngarrido.com).



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