

Faith in Action



Fiesta Latina Dancers perform at Holy Trinity's Fiesta

Photo by Terry Jones

Fiesta Time! Celebrating Diversity in Sooke

By Terry Jones

A few years ago, Terri Muir, a parish member at Holy Trinity, Sooke, approached Rev. Dimas Canjura saying the parish needed to celebrate—to share a day of happiness. It was her enthusiasm that was the catalyst for the creation of Holy Trinity's first fiesta in 2016. Sadly, Terri passed away last year, but her wonderful contribution to Holy Trinity and the community of Sooke is still

remembered. This past August 6, the church held its second fiesta after the morning Eucharist.

The church was decorated with colourful stencilled banners, and a large portrait of Terri graced the church's entrance. At the end of the service the congregation sang the recessional hymn, *De Colores*, in Spanish as the wonderful smell of Latin-American food wafted out from the kitchen.

After a fabulous meal of tacos, fried yuca, pastelas, beans and salsa, parishioners and guests were treated to a dance performance by Fiesta Latina Dancers. The group was formed five years ago and includes dancers from diverse Latin-American backgrounds. Members of Holy Trinity and guests from the community were thrilled to watch dancers Lucia, Maria, Adrianna, Angelique and Divany perform pieces from El

Salvador, Columbia and Mexico. Their costumes were intricate and brilliantly-coloured—some costumes use up to 25 metres of fabric.

It seems the fiesta will be an ongoing event at Holy Trinity, and the parish hopes to invite people to share in this happy, cross-cultural occasion for years to come.

The Dioceses plans to provide more cultural awareness training at the new Salish Community of Learning Centre—opening in January 2017! More details to follow in November issue.

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Happy Thanksgiving!



Photo: Diocesan Post

Bishop Logan Writes

(When Bishop Logan was Dean at our Cathedral, he would write stories about Mrs. McCorkindale. This one seems applicable to the Diocese as we celebrate Thanksgiving. Editor)

Mrs. McCorkindale lived in Glasgow in a neighbourhood that had not changed for many years. Along the road from where she lived was the grocery store, newsagent's, post office, fish and chips shop and, of course, the pub. She was well known along the street because she had helped so many people. It was funny how Mrs. McCorkindale would turn up at the right time and in the right place. Whether it was a single mother needing help with her baby, a young couple on

the verge of breakup, or a young man dealing with an alcohol problem, she always seemed to come to their help. Sometimes this help was delivered in the newsagent's or in the post office. Other times it surprised those needing the help that it came in the betting office or the pub. It wasn't in extraordinary ways that Mrs. McCorkindale helped. It was in ordinary, common or even insignificant ways. It was in the cup of tea and biscuit, the crying and the holding, the gentle loving challenge to change. It was in these ways she turned the ordinary into the extraordinary, the common into the uncommon and the insignificant and even the mundane into the heavenly.

One occasion stands out as Mrs. McCorkindale did just that. Friday night was a time for the young to get ready for the weekend. It was a time to go dancing or to the pictures or one on the pubs or cafés that lined the streets. Although there was lots of activity and busyness, there didn't seem to be a connectedness. People seemed to be absent from each other. As people rushed from shop to shop hustling and bustling past each other, it was as if each was the only person present and each one's needs outweighed those

of everyone else. It was into this situation of disconnectedness that Mrs. McCorkindale walked and passed through the people leaving them touched and changed.

Slowly, as Mrs. McCorkindale passed alongside groups of people, they began to recognize others and the presence of the other, whether in the line-up for the pictures or the cafés or the pub or even into the dancing. As Mrs. McCorkindale passed alongside folk, it was as if kything* was taking place between her and those whom she passed. People who had previously passed without recognizing others were suddenly speaking to one another. When doors were opened for them they would turn and recognize the act and say: Thank You. In restaurants, cafés and bars, the servers were intentionally being thanked. It is amazing how Mrs. McCorkindale, just by her presence, brought people together and allowed them to see beyond themselves and connect with others.

*Kything: is from an old Scottish word, "kythe," meaning "to make visible." Kything is said to be a sort of wordless, mind-to-mind communication in which one person, in essence, almost becomes another, seeing through

Bishop's Calendar

October

| | |
|-------|---|
| 1 | St. John the Baptist, Duncan - We Together Youth |
| 4 | Trinity, Port Alberni - Town Hall meeting |
| 5 | St. John the Baptist, Duncan - Cowichan/Malaspina Regional Gathering |
| 10 | Archdeacons meeting |
| 11 | Christ Church Cathedral - Town Hall meeting |
| 12 | St. John the Baptist, Duncan - Town Hall meeting |
| 14 | St. Mark, Qualicum Beach - Nimpkish Regional Gathering |
| 15 | St. Mary the Virgin - 8:30 am Service, then Pastoral Visit, lunch and Town Hall meeting |
| 16 | St. Matthias - Meaghan Crosby-Shearer Induction |
| 17 | New Clergy Orientation Day |
| 17 | Christ Church Cathedral Buildings Ltd. meeting |
| 18 | St. Peter, Lakehill-Tolmie Regional Gathering |
| 19 | Finance Committee meeting |
| 21 | St. Andrew's Sidney - Haro/Selkirk Regional Gathering |
| 23-27 | National House of Bishops |
| 28 | Diocesan Council meeting |

their eyes and feeling through their senses.

How will you kythe with others whom you meet? How will you be

present with those whom you pass each day? Will you bless them by saying: Thank You?

Happy Thanksgiving.

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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 28
February issue - December 28
March issue - January 28
April issue - February 28
May issue - March 28
June issue - April 28
September issue - July 28
October issue - August 28
November issue - September 28
December issue - October 28

All material is subject to editing.

Volume 51, No 8

PWRDF: The Mothers' Union in Tanzania

PWRDF Corner

By Geoff Strong



He saw a certain poor widow putting in two small copper coins. And He said, "Truly I say to you, this poor widow put in more than all of them; for they put into the offering all out of their surplus; but she out of her poverty put in all that she had to live on."

- Luke 21:2-4

During a five-day stay in Masasi District in Tanzania with a PWRDF delegation in May, it was evident that poverty was not widespread, it was near total. Approximately one third of Tanzanians live in extreme poverty, and this is worse in the Masasi District. However, there were many moments of joy and inspiration during our short visit: villages turning out en masse to welcome us with song and dance; a Sunday church service where 84 youth were confirmed, with more than 600 in attendance; communities of up to 2,000 people grateful for receiving 15 cows (or goats) from PWRDF funding, which

multiplied into 38 cows over five years with first calves (or kids) going to other families; pregnant women or victims of AIDS receiving care at several medical clinics initiated with joint funding from PWRDF and Global Affairs Canada; realizing the value of bicycle ambulances or of solar suitcases in areas with no transportation or electricity; new bore-hole wells in villages where women previously walked 5-15 km daily for water; an elderly lady, when asked how they balanced a 30-lb bucket of water on their heads, immediately demonstrated the technique; children, excited when you offered your hand during a village walk-about; and elder members of the Anglican Mothers' Union providing assistance to others with virtually no resources.

In this issue we focus briefly on the Mothers' Union of the Masasi Anglican Community. This group of mostly elderly ladies reminded me of the message in Luke's gospel above. Often they sit on a dirt floor weaving baskets and sun-hats, each requiring 2-3 days to complete, which they then sell for a few Tanzanian shillings

and use this to help others in their community.

These women also obtained the use of an old building, converting it into a rough daycare facility for working mothers. While their daycare might be condemned in our society, there it serves a very useful purpose. It is said of Africa that 'it takes a village to raise a child'; the Mothers' Union ladies readily demonstrate this.

At a farewell party for our delegation on our final day in Masasi, the Mothers' Union gave each of us a straw hat or basket, painstakingly woven by the women. Just as they had welcomed us with song, they accompanied us with song at our departure, and left us with unforgettable memories.

More stories from Tanzania will appear here in future issues. Visit the PWRDF website at www.pwrdf.org for more information, or contact the PWRDF Diocesan Representative, Geoff Strong at geoff.strong@shaw.ca or call 250-710-8011, especially if you would like to have a presentation on PWRDF in your parish.



Members of Mothers' Union

Photo by Geoff Strong



Weaving hand baskets in less than ideal conditions in Masasi, Tanzania. Mother's Day, 14 May 2017

Photo by Geoff Strong

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Dismantling Racism Workshops 2017

May 30 & 31 in Victoria, at St. Peter, Lakehill and June 1 & 2 in Nanaimo at St. Paul

By the Venerable Lon Towstego

Action in the Year of Reconciliation!

There is hope! The impact was palpable in the rooms of the workshops on Dismantling Racism. We each face our own day-to-day racism, color blindness. Attitudes and behaviours evolve over many years and take time to dismantle and replace with the love to which our Gospel calls us. Sometimes we experience racism; sometimes we practice and/or listen quietly to racism.

We give thanks to Esther Wesley, Coordinator for the Anglican Fund for Healing and Reconciliation, and to the Ven. Dr. Michael Thompson, General Secretary, both from the Church National. They planned, prepared, came to be in our midst to lead and facilitate this challenging and courageous conversation. The concept of dismantling racism is all about respect and treating others well.

A grant from our own Diocesan Vision Fund helped make the events possible, and Bishop Logan McMenamie and Stephen Martin, Executive Officer, participated as ordinary folk. Their strong support is very much appreciated and will help to spread the word of the importance of this work. Thirty-two lay and clergy participants worked together with all the material, led by Sister Brenda Jenner and the

Venerable Lon Towstego from Relationship Matters along with Rev. Patrick Sibley who had previous experience with a Dismantling Racism workshop. Being a part of these events fulfilled one of Relationship Matters goals and ties to our Diocesan Vision and Year of Reconciliation.

We also acknowledge Mary Parry for first bringing this concept to the Relationship Matters team after she and Patrick Sibley completed it in the Diocese of New Westminster. We give thanks to incumbents and volunteers at St. Peter, Lake Hill and St. Paul, Nanaimo for the use of their facilities and for lunch preparations. We acknowledge all participants for their time, effort and passion.

After we debrief the 2017 events, we plan to organize a “Train the Trainers” event in late 2017 or early 2018 leading to full parish participation throughout the diocese. We invite you to join us in these courageous conversations.



The Ven. Dr. Michael Thompson and Esther Wesley display a print by Alex Nelson, one of two that were presented with thanks by Bishop Logan. Behind them are Rev. Patrick Sibley, the Venerable Lon Towstego, Sister Brenda Jenner and Bishop Logan

Photo by Diocesan Office

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Gifts of the Spirit

By Robert Wild

Throughout several years, every now and then, I have slowly considered the “Gifts of the Spirit” which the Apostle Paul named for his new converts in the region of Galatia (Turkey, today). In his letter to the Galatians 5: 22ff, Paul listed them—love, joy, peace; patience, kindness, goodness; faithfulness, gentleness and self-control.

Paul encouraged his friends to seek these Gifts as essential for their life together. Jesus himself had told his friends “to knock ... to seek ... to ask.” Experience of past ages testifies that these Gifts come to us only gradually, in response to steady and repeated

personal reflection, desire and effort. I find it helpful to think of them in ‘clusters’.

The first three Gifts establish and support the unique and growing personal identity and well-being of each person. Together they provide a foundation for the birth and continuing development of personal life. The sacred Gift of **Love** enables each of us to recognize and value those unique and essential qualities which constitute who we are. While other people on occasion offer us their love, and by this love, support our personal well-being, the divine Loving is constant and unqualified. It is enduring and dependable. And though it is known by us most

surely within regular, prayerful desire and acceptance, there are amazing moments when this Love is unexpectedly ‘present’. The Gift of **Joy** enables each of us to recognize and quietly celebrate special events and qualities in our personal life. And there are other times when we celebrate the Joy present in the lives of other people. **Peace**, as Gift, enables us to possess, with inward contentment, the foundational reality of our person as one of the ‘Beloved’.

The second three Gifts are discovered and practised within our relationships with others. The attitude and action of **Patience** extends an invitation to other persons to be present

to us in their own uniqueness, without qualification. It also helps us to find satisfaction in our own mundane daily occupations. The Gift of **Kindness** is a ‘partner’ to Patience. It honours the other person; it establishes them as both separate from us and valued by us. The Gift of **Goodness** is the attitude and action which honours other persons as desirable partners in reciprocal, personal relationships.

The third triplet of Gifts helps us be securely aware of our self as one of the Beloved. **Faithfulness** enables us continually to renew an awareness of, and relationship with, the ultimate Ground of all Being, to be deeply present to this Sacred Presence. **Gentleness**

enables us to avoid being violent toward our self, not to make unreasonable demands on our self, to be understanding of our own stumbling ways. Finally, **Self-Control** is the ‘guard dog’ which watches over our natural desires and regulates them for our own and others’ well-being.

The significance of these nine Gifts cannot be probed adequately by words. They become truth-full for us as we intentionally seek them for ourselves and for others in daily living.

Drawing the Circle Wide

By Leslie Flynn, Family Life Coordinator, St. George’s

As Family Life Coordinator at St. George’s, one of my goals is to “draw the circle wide.” To me this means building a support team with other churches, faith traditions and people of all backgrounds to build a firm foundation of love for the next generation. As individual churches, we are not alone in our call to reach out to youth and show them God’s love in a way that is relevant to them. In a quest to build these relationships, St. George’s, St. Luke Cedar Hill, and the Lutheran Church of the Cross have come together to serve young people in Victoria

who are looking for a fun and safe place to learn about faith. Our participation in The Amazing Journey Summer Camp at the Lutheran Church of the Cross, held from July 10 to 14, was a great expansion of the circle!

Over 50 children participated in this week-long day camp which transported the campers back to Ancient Rome and the early church. Campers came to sing songs, make crafts, play games and also visit with Paul (who was under house arrest) and the early followers of Jesus (in their “secret” meeting place) through interactive drama. I had the privilege, along with Rev. Canon Peter Parker, to act as one of the

early followers of Jesus and also to open and close each day of the camp. Part of my role was to teach the kids the theme of each day, which included: “God’s love is a gift,” “God’s love changes us,” “God’s love is always with us,” “God’s love saves us,” and “God’s love is worth sharing.”

In a program like this, God’s love is present in so many ways. I see it in the way volunteers work together, from planning the week to running the activities to cleaning up at the end of the week. It amazes me how much can be done with God’s help when we cooperate. I see God’s love in the children who may have little or no exposure to church, but



Photo by Barb Prescott

Learning to wear togas (from left to right): Lily Dow, Ruby Mason, Robert Zastre (back), Emily Krickhan, Kamila Paulo



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are welcomed into a place where they are free to ask questions and feel safe. I see God’s love in the teenagers who volunteer during the week, as they form new friendships, gain confidence in themselves through learning to lead, and practice selflessness in putting their campers’ needs before their own. Lastly, I see it in churches working together, not only across parishes but across denominations. I was reminded that none of us is alone in our

passion to see youth get excited about God’s love and the church. When we work together as a larger church family, not only are we able to make a greater impact but we are able to demonstrate to the larger community what can be done when we choose to support each other, agree more than disagree, and work towards a common goal—all with the help of a few stickers of course!

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The Vineyard



Reflections

By Herbert O'Driscoll

Reading: 1st book of Kings, Chapter 21

The Bible does not flinch from portraying what human nature is sometimes capable of, not even when it is a matter of betrayal and murder.

"Naboth the Jezreelite had a vineyard in Jezreel, beside the palace of King Ahab of Syria."

We know that the Jezreel valley is one of the loveliest parts of the country. We have also learned that Naboth's very name roots him in this valley. In contrast we know that, in Ahab, we have a local ruler who is an uncouth bully. He and his entourage come here for the season from the hill country to the north.

Ahab wishes to possess this vineyard, tended for generations by Naboth's family. He wishes to dig it up and have his servants make it into *"a vegetable garden"*!

This is the first of Ahab's three insults to Naboth. Ahab wants his neighbour's property for no better reason than *"it is near my house."* He then adds more insult by offering Naboth *"a better vineyard for it."* In Ahab's world, everyone has his or her price.

Naboth's reply—risky considering the thug he is dealing with—has immense dignity. He

refuses to sell what he considers *"my ancestral vineyard."*

Ahab returns to his summer palace and sulks. *"He lay on his bed, turned away his face, and did not eat."* Ahab is not used to being refused. Someone has always come and given him what he wants.

Someone does indeed come: his wife, Jezebel. *"Why are you depressed and will not eat?"* she asks. What we then hear is the contempt she feels for this weak, self-centred man to whom she is married. *"Get up, eat some food, be cheerful,"* she tells him. Her contempt becomes even more obvious in the way she makes her offer. As if addressing a sniveling child, she says, *"I will give you the vineyard of Naboth the Jezreelite."*

Swiftly a conspiracy is formed. There is something infinitely sad and deeply treacherous about it. The letters, sent over

the king's seal and on his behalf, are deliberately written to those whom Naboth assumes to be his friends. Before he realizes it, he is isolated and faced with abject betrayal. Condemned by the evidence of friends utterly subservient to the royal house, he is tried, condemned, taken by the mob and his body beaten to pulp by stones. As soon as it is over, those who have betrayed Naboth to save themselves hasten to prove their loyalty to the palace.

A message is dispatched. Short, cryptic, perhaps because of the shame felt as it was written, it says, *"Naboth has been stoned. He is dead."*

One can't help noticing that the message is sent, not to Ahab but to Jezebel. These prominent citizens know who is really in charge. The Queen in turn goes to her husband and informs him that the way is clear to his taking possession. Every word

said to him makes her contempt obvious. *"Go, take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money, for Naboth is not alive, but dead."*

Jezebel's words across the centuries have the chill of life in a modern dictatorship. Concepts of justice and a fair trial are non-existent. We think of such countries as Argentina in recent decades, Turkey and Venezuela today, to name a few. There is a terrifying word used for those caught up in the politics of such societies. It is said that they have been *"Disappeared."*

Holy scripture tells of a long-ago injustice, but, if we read it in depth, its telling can be as hauntingly contemporary as today's news bulletins.

Holy Spirit and Trickster

By the Rev Dr. Adela Torchia

The Holy Spirit loves to surprise us—a good epitaph for a gravestone perhaps. She seems to delight at times in disrupting our plans, but in a way that ultimately can lead to undreamt of possibilities "more than we can ask or imagine"—although the way there may be a bit tortuous to say the least.

The Holy Spirit can be called 'She' because of her earlier form as Lady Wisdom in the Hebrew Bible. Believing in the Trinity, we know that each of the three "persons" existed from time immemorial, regardless of some confusing language here and there that needs to be understood within a larger context. Although apocryphal, the biblical Book of Wisdom tells us this: "Who has learned your counsel [God], unless you have given wisdom and sent your holy spirit from on high?" (Wis 9:17). Proverbs 8 speaks of her presence or partnership perhaps, during God's creation, and many other passages could be cited for the OT Wisdom Spirit as the precursor

of what Christians call the Holy Spirit.

In the popular book *The Shack* by William Paul Young, whom Richard Rohr has recently partnered with for discussion and teaching on the Trinity, the Holy Spirit takes the 'form' of a provocative and ethereal being named Sarayu which is a Hindi word for the common wind that catches you by surprise, like when you're so hot you think you're going to die, but then out of nowhere comes a wind that cools you off. This fits well with her Hebrew biblical name of Ruah as breath or spirit. The Holy Spirit is no doubt the most mysterious figure of the Trinity so many things are possible.

In recent years, I've wondered about how She might be similar to the Trickster spirit in traditional Aboriginal spirituality. A full characterization of the Trickster is as elusive as a full characterization of Holy Spirit. Trickster is often seen as mischievous, but the mischief is ultimately for a good purpose: to help people expand

their consciousness of what's possible and what is potentially better than our easily too narrow human perspectives and plans. There's a popular saying that if you want to make God laugh, tell God your plans!

Trickster spirits are found in folklore and religions from around the world, and there are a variety of interpretations of Trickster even amongst the First Nations people in Canada; so one certainly cannot claim one precise portrait of Trickster—even the spirit animals it may inhabit vary quite a bit. The Wikipedia article on Trickster is one place to get a few starting points for this comparison; it says that tricksters in various cultural myths like to disrupt the status quo of our regular perceptions of how our world or lives should function, in order to open up new possibilities—kind of a destroyer/creator character in some cases. This article includes this quote from George Carlin, citing Byrd Gibbens:

Many native traditions held clowns and tricksters as essential

to any contact with the sacred. People could not pray until they laughed, because laughter frees from rigid preconception. Humans had to have tricksters within the most sacred ceremonies for fear that they forget the sacred comes through upset, reversal, surprise ... [15]

Perhaps this is why many preachers like to start their sermons with a joke! When life or the world does not work the way we think it should, we are upset at first, but if we can learn to laugh, we may realize that the Creator's Spirit may be at work again—tripping us up perhaps, but only so we can potentially be set on a better path or a clearer point of self-awareness.

Does this path lead immediately to greater happiness? No, not particularly. But it's a call for us to be less self-assured or arrogant, and more open to what the Spirit may intend. Rabbi Abraham Joshua Heschel said that God is everywhere except in arrogance. There's simply no room for God when we arrogantly assert that

we know the best path forward for ourselves or others.

My Italian parents taught me to always say or think something like 'Deo volente' or 'God willing' after every plan is made. This does not imply the overly generalized rule that every tragedy is God's will; rather, it simply acknowledges that we have so little control of what the 'morrow' may bring. Since God created our human brains, surely they are too small to contain a full understanding of God, so we can only trundle along in the general direction in which we perceive God is calling us to go.

But God's Holy Spirit with her sometimes Trickster-type dexterities may initiate detours here and there, to remind us to remain open and flexible. 'Blessed are the flexible, for they shall not be bent out of shape.' Can we be flexible enough to consider the idea that Trickster and Holy Spirit may have a lot more in common than we were traditionally taught, and thereby increase our common ground with First Nations spirituality?

DIOCESAN POST WELCOMES LETTERS TO THE EDITOR

POETRY CORNER

SENSATION
By Joanna M. Weston

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and catch spider webs
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a pluck of Queen Anne's Lace
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let earth speak
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see the colour of earth
under your nails
sand in your life-line
snail's trail on knuckles

catch the strength
of life in all its tremors
and know the Spirit

POETRY CORNER

CANOES MARK THE START OF THIS YEAR'S TRIBAL JOURNEY
By Jane Jennings

In recent years, many Indigenous Nations have taken part in annual 'Tribal Journeys.' These are hosted by different Nations each year, with many other Nations invited to join together in feasting, sharing songs and stories and restoring lost culture. This year, the bands of the Wei Wai Kum and the Wei Wai Kai hosted over 80 First Nations tribes on Campbell River's shores, for the 2017 celebration. The town was invited to the event on Saturday, August 5th, when the canoes arrived and were welcomed by an Elder of the Wei Wai Kai tribe. The following poem tries to elicit the atmosphere of the day.

Tribal Journeys

Canoes, eighty-two, gently land on shore
Arriving tribes from earth's
furthest quarters—
The America's, New Zealand and more
Our world connected by its waters.

The steady beat of the welcoming drum
Rejuvenates mind, body and spirit:
Storms, currents and
tides, now overcome
by canoe families triumphant, close-knit.

The hollowed, hallowed
bark canoes secure
Each are welcomed and invited to share
In feasting, songs, stories of their culture,
United celebrations everywhere.

We're invited to witness this gathering
A 'standing together', time
honoured yet new,
Embers of old customs,
now flames fanning
Into new life, ancient words to renew.

But sadness settles its heavy mantle
About past injustice, abuse and wrong
My forbears guilty of constant scandal
Punished those who spoke
in their native tongue.

This healing journey
progresses and builds,
Bright with identity, sparking new paths
Children, our hope and the future.

Jane Jennings is a parishioner at St. Peter's, Campbell River.

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Cathedral Launches “The Friends of Christ Church Cathedral”

By Ed Lewis

Over 130 people attended a Festal Evensong on Sunday, May 28 at Christ Church Cathedral, Victoria, to help launch an exciting initiative known as “The Friends of Christ Church Cathedral.”

Malcom Read, co-chair of “The Friends,” welcomed the congregation and invited them to fully join in the worship, celebration and the launching of a new endeavour for the Cathedral. The St. Christopher Singers, under the direction of Madelaine Humer, led the service. Following the service was a reception and an opportunity to learn more about the program as well as time to become a member.

In his welcome, Read explained, “Friends is intended to extend our Cathedral family, to invite others to join us in a somewhat more formal way to bring to us—both broad and common interests—that may challenge us and help us to grow.”

He went on to say, “Friends is intended to hold together in a

reciprocal relationship all those who love the cathedral and who desire to help in preserving and beautifying for posterity the fabric of this beautiful building and in maintaining the daily worship, prayer and place of sanctuary provided in this space.”

The present cathedral has served the community of Victoria and the Diocese of B.C. for almost 90 years. As a ‘cathedral for the city’, Christ Church serves the spiritual, social and cultural needs of the city and the diocese. It provides a parish home for more than 400 people.

Countless thousands more visit the cathedral each year to admire the grandeur of the soaring interior, find a place of peace for prayer and meditation, join in one or more of the 19 worship services each week and enjoy glorious music and art. Regardless of their reason for entering the building, all experience the holiness of the cathedral and are often in awe of the splendour of the space.

During the reception that followed the service, many of



Reception

Photo by Catherine Allen

those who attended answered the challenge and became “Friends.”

To date there are 66 members who have joined “Friends.” That number is almost equally divided with 32 single and 34 family memberships. Of the 66 Friends, 44 are cathedral parishioners and 22 are not.

Readers are invited to become Friends of the Cathedral and help contribute to conserving and adding to the beauty of this special place. Friends will also help build the community, form lasting relationships and provide interesting events.

More about “The Friends of The Cathedral” can be found on the Cathedral’s website: www.christchurchcathedral.bc.ca or by emailing the leadership at Friends@christchurchcathedral.bc.ca.




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