



New building for Mount Douglas Court

Mt. Douglas Housing Society seeking approval to increase capacity

Ed Lewis

With the ongoing need for suitable affordable housing for seniors, The Mt. Douglas Court Housing Society is seeking to develop its property on Arrow Road in Saanich.

The property will be debt free this year and so the Society which has a mandate to provide additional affordable seniors housing is considering construction of new buildings to increase the amount of housing in the short term and eventually replacing the existing 40 year old building with further new affordable rental accommodation for seniors.

Importantly, the demand for affordable housing is increasing dramatically. Many seniors are reaching retirement age and do not have sufficient pension income to afford market housing.

The advent of very low interest rates means that seniors with

some savings cannot generate sufficient income from these savings without taking undue risks. They are caught between taking low rates of return on savings that cannot provide sufficient income for housing and taking undue risks to generate income that may imperil the meager capital that they have.

These low interest rates provide an opportunity for the Society to borrow low rate fixed mortgage financing to construct new affordable rental stock. The present construction market is competitive and the Society can get pricing on construction that, combined with the low mortgage rates, justify the risk of development of additional affordable housing.

The plan that is being developed calls for the construction of a new building of 100 affordable rental housing units with the existing building being re-



Concept drawing showing the possible layout of the new structures on the property.

tained thus increasing the number of units to 180. In a future phase another building will be constructed to replace the original one and raising the number of units on the property to 240 units.

During the past few weeks the Diocesan Council and the directors of the Mt. Douglas Court Housing Society have given approval to proceed with the rezoning application to the Saanich Council. A building assessment has been done as well as a marketing study. Concept

Planning has been done and an independent financial review of estimated project costs and projections of rental and expenses to justify the project have been completed. In addition the present residents have been polled for their ideas about the future of the property. A meeting with the Neighbourhood Association has been held to alert them to the potential of the project and to hear of any concerns.

According to Peter Daniel, Asset Manager for the Diocese, it is a viable project and the So-

ciety has grant support from the Vancity Community Foundation and pre-development financing from Vancity Credit Union to secure rezoning for the project. Daniel also noted that the project is not dependent on any level of Government funding.

The Society is seeking approval to increase the capacity of its four-acre site of Mt. Douglas Court so that seniors can afford to live in comfortable homes in suitable surroundings in the affordable units proposed.

With notes from Peter Daniel.



The present building at Mt. Douglas Court

Photo: Ed Lewis

St. Mary's, Nanoose Bay celebrates 25th Anniversary

Phyllis Thompson

The gray skies and drizzle on February 1st did not deter current and former parishioners, friends and guests from filling the church in order to celebrate the 25th anniversary of St. Mary's Parish in Nanoose Bay. The day began with a Eucharist, at which Bishop Logan McMenamie officiated and preached. Other clergy were in attendance as well. Some were retired priests in that parish; some were guests, previous pastors and others who'd set this special date aside.

Bishop Logan welcomed everyone and indicated that later he would recount some of the memories he had of the parish's inception and early days.



Photo: Phyllis Thompson

St. Mary's puppet, Cyrus, Archbishop Caleb Lawrence, current interim Incumbent, Ven. Brian Evans, and Rev. Ron Mackluskie, a former incumbent with Bishop Logan at the anniversary Eucharist.

Archbishop Caleb Lawrence, the interim Incumbent, also

welcomed everyone, voicing special appreciation for those present who were at St. Mary's

from its beginning. He spoke of them as the roots of the parish. He then said the current parish-

ioners are the wings, those who with the power of the Holy Spirit will take the parish forward.

At the Children's Time, Bishop Logan brought out his puppet-pals, Bishop Bridget and Border Collie, Ailsa. Everyone, not just the children, had a delightful time as the Bishop taught them some songs before reflecting on the second reading from the First Letter of Peter and telling the children that each is a living stone, and all are held together by Jesus who is their rock. Listening attentively to this was St. Mary's own puppet-mascot, named after Old

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CATHEDRAL
APPOINTMENT**

Reflections

A Love Discerned*Many waters cannot quench love, neither can the floods drown it. (Song of Solomon 8:7)*

Late August 1937

Donaguile

Kilkenny, Ireland.

I am a small boy at my grandfather's farm. This place will become the well from which I will draw my deepest memories for the rest of my life. If we are fortunate there is such a place in all our lives.

Night comes and I must go to bed. As I climb the narrow staircase with my candle, shadows leap on the walls. I am clutching a book that I have found in the small bookcase on the landing. It was given as a Sunday School prize in the late 1800s. Its cover proclaims THE EGYPTIAN WANDERERS – a tale of the 4th century persecutions. On the cover is a fleeing family leading their camels. One of the family is a boy about my age.

I share a double bed with my grandfather. Sometimes I will be awake

to feel the pressure on the bed as he kneels for his prayers. The memory of this quiet natural piety will come to me as a dream of grace in the then faraway 1960s in Canada, when clever books will sell a new enlightenment announcing prayer as neurosis, sacrament as superstition and God only as a memory.

Night is banished by the crowing of the red-combed cock and the banging of buckets in the nearby dairy. The milk churns are loaded on the cart, my grandfather and I sit on the sack-covered bench, the reins are pulled and we set off for the creamery.

Our milk delivered, our return journey is up the side of the valley so we dismount from the cart and walk to ease the donkey's burden. Thus we round the last bend in the road before the gate of the

farmyard. We scramble onto the cart, the donkey breaks into a happy jog. My grandmother waits in her chair behind the lace curtains, reaching for her glasses in anticipation of opening the pages of the newspaper slowly with the white and twisted fingers of her pain.

She was nearly forty when the stiffness began, then the pain. The next thirty years of pain would make walking a memory.

Every day there were two periods when they would enjoy each other's company. Before lunch they would read the paper together, she speaking loudly because of his deafness. Later, when the work in the fields was done, they would again sit together.

When she died my grandmother's body was buried in the churchyard just beyond the town. The following year summer

came again to Donaguile and once again I came to the farm. There came a day when my grandfather and my two uncles arranged to inspect some cattle in a farm some miles away. I was in the back seat of the car with my Grandfather. As we passed the graveled driveway leading up through the churchyard where the summer grass was high, my grandfather, thinking he was unobserved, pressed his face against the window of the car and, with a small half hidden movement of his hand, he waved.

Somehow even as a boy I knew what he was doing. Our eyes did not meet. Nothing was said, but for a child it was a moment of gentle but immense growing. Like a traveler who comes to the edge of a great escarpment and sees a vast and mysterious country,



I know now that I had come then to my first understanding of the majesty and vulnerability of human love.

All this was long ago, but by another act of love it was brought near again ten years ago when our son Niall handed me a small packet from Amazon Books on my 75th birthday. When I opened the yellowed pages I saw again the camels and the family, one of them a boy, fleeing into the desert. Once again the candle flame flickered and threw its shadows on a small farmhouse bookcase, and time turned on itself to form a wondrous circle.

Herbert O'Driscoll.

The Bishop's Calendar

During the next few weeks Bishop Logan will be taking part in the following events:

March

- 1 St. Paul, Nanaimo
- 5 Bishop Melissa Skelton Visits Diocese
- 19 Finance Committee
- 21 St. Mary the Virgin, Oak Bay - Visioning Day
- 22 St. Mary the Virgin, Oak Bay - Parish Visit
- 23-24 Provincial Council and Provincial House of Bishops
- 26 With Bishop Gary Gordon, Bishop of Victoria
- 28 Diocesan Council

April

- 2 Christ Church Cathedral - Blessings of the Oils
- 4 Christ Church Cathedral - Great Vigil of Easter
- 5 Christ Church Cathedral - Easter
- 13-17 National House of Bishops
- 19 Women's Retreat
- 21 Archdeacons
- 22 Chapter of Deacons
- 25 Diocesan Council
- 26 Holy Trinity, N. Saanich - Parish Visit
- 27-28 ACW - Annual General Meeting

Personnel Notes

Appointments:

- Bishop Logan has appointed
- The Rev. Lynn Cawthra as Deacon at St. Paul's Parish, Nanaimo, effective January 25.
- The Ven. Dale Huston as Interim Priest-in-Charge at St. Mark's Parish, Qualicum Beach, effective February 1.
- The Rev. Brian Wood as Interim Priest-in-Charge at the Parish of St. Christopher and St. Aidan, Lake Cowichan, effective February 1.
- The Rev. Will Ferrey as Regional Dean for the Nimpkish Region, effective February 1.
- The Rev. Blair Haggart as Archdeacon, Nimpkish Region, effective February 1.

Resignation:

- The Rev. Sheila Flynn as Interim Priest-in-Charge at the Parish of St. Christopher and St. Aidan, Lake Cowichan, effective January 31.

Deaths:

- Gordon Cawthra, father of the Rev. Lynn Cawthra, Deacon at St. Paul's Parish, Nanaimo, who died on January 26.
- Vera McCrindle, mother of Marcia McMenamie and mother-in-law of Bishop Logan, who died on January 28.
- Walter Barss, a Diocesan Lay Canon, who died on January 28. *May they rest in peace, and rise with Christ in Glory. Our condolences are extended to their families.*

The Bishop's Letter

Because of having to take time to deal with the death of his mother-in-law, Bishop Logan has had to reschedule a number of appointments and was not able to complete his monthly letter in time for this issue of the Post. He assures the editor that he will have his next letter ready for the April issue.

A WEAVING OF PRAYER

weave silence
in my hands
that their touch
be threads
to cover pain

weave silence
within my body
that every breath
braid comfort
on the air

weave silence
within my soul
that this whole self
be stillness
before God

Joanna M. Weston



THE DIOCESAN POST

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contributions to the National Church. Others: \$15.00 per year.

Submissions:

News, letters and other articles are welcome. Please limit articles to 600 words and letters to 200 words. Submissions must include name and contact information of the author. Pictures must be at least 6" X 4" with 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.

Submission Deadlines:

- January issue - December 1
- February issue - January 1
- March issue - February 1
- April issue - March 1
- May issue - April 1
- June issue - May 1
- September issue - August 1
- October issue - September 1
- November issue - October 1
- December issue - November 1

All material is subject to editing.

Volume 48, No 3

To The Editor

Communication-Communication-Communication

The heading represents three of the most important tools in order to provide for the successful operation of a business or organization!

At the *Visioning* meeting at Qualicum the comment was made many times that better communication was needed in the Diocese. The target was in essence the Diocesan Office but it could possibly apply to some of the Parishes.

A suggestion was made that the *Diocesan Post* was an ideal tool for communicating to all the people of the Diocese as they all receive it. That seemed to make good sense.

It was then with some pleasure that I saw in the November *Diocesan Post* an article headed "Diocesan Council Notes"- AT LAST - communication. I found most of the information interesting - then disturbing! Under 'Approval of Motions' - "not to distribute funds from the Consolidated Trust Fund (CTF)." Surely we are at least entitled to know the reason for this decision. If not, then there is no communication. The motion being so broad would seem to include no Interest distributions as in the past. Why?

Next, we are to advise the Finance Committee and the Diocesan Council of any Fund Raising projects over \$5000.00 and if more than \$20,000.00 permission is required. Why? Many parishes hold garage sales, dinner nights and Christmas Markets - many of these can raise \$5000.00 or more and have proceeded along quietly for years. Why now must we inform the hierarchy and for larger amounts beg permission? Communication?

The final straw: "all bequests be assessed 10% on the receipt of the bequest." Why? I have already heard comments that if their bequest "is to be taxed" then they will have to think twice about making a bequest. What if the bequest is for a certain project, -10% removed may mean the project can't be completed - perhaps the bequest might be considered as having been invalidated and the funds need to be returned to the estate?

If the bequest is an 'article' then I guess the parish has to pay to have it appraised and then pay 10% out of their operating funds. (A bequest can be money or an article left in a will).

Communication?

Now I have received the December issue of the Diocesan Post and here we go again under "Diocesan Council Notes" - "The approval of Assessment Policy Changes" - What does that mean? Do we pay more than 16.5% or less?

Then "2015 Consolidated Trust Distribution" - what does that mean? "Budget Direction" - what does that mean? Frankly, at the end of all of this, I would probably feel better if no attempt had been made to communicate because I am left confused and not informed.

I also note that "a brief overview of how Financial Campaigns have been organized and received in other Dioceses was given in anticipation of a similar undertaking in our Diocese." Now, perhaps, that is the answer to why we have to seek permission for local parishes to have a fund raiser - so "no" can be said and thus should shield the Diocesan Fund from competition!

On the surface, bureaucracy at work and these "snippets" are compounding the lack of real communication and there is no transparency which is essential to gain support.

*Manly Price, L.L.B.
Nanaimo*

Role of Non-status natives and Métis people

I was surprised and pleased to see the role First Nation People played at Synod. I was disappointed that Non-status natives and Métis people had not been

included. I hope that some consideration will be given to them in the future.

*Marylyn Harris,
Saanich*

The Diocesan Prayer Cycle

Your prayers are asked weekly for
Bishop Logan McMenamie
and the following parishes:

March 1, Second Sunday in Lent
St. Christopher and St. Aidan
Cowichan Lake

The Rev. Brian Wood, Interim Priest-in-Charge

March 8, Third Sunday in Lent
St. Mary Magdalene
Mayne Island

The Rev. Eric Partridge, Priest-in-Charge

March 15, Fourth Sunday in Lent
St. Peter, Comox

St. Saviour, Denman Island

The Rev. Canon Jim Lyster, Incumbent
The Rev. Gordon Strain, Assistant Curate

March 22, Fifth Sunday in Lent
St. Dunstan
Victoria

The Rev. Canon Dr. John Steele, Incumbent

March 29, Sunday of the Passion
St. Mary of the Incarnation
Metchosin

The Rev. Dimas Canjura, Incumbent
The Rev. Wally Earner, Deacon

April 5 Easter Day
St. Michael and All Angels
Chemainus

The Rev. Michael Wimmer, Incumbent
The Rev. Heather Cutten, Deacon

Congratulations

On Monday, January 19, Mrs. Constance Isherwood, Q.C., turned 95 and on January 15 she entered her 29th year as our Diocesan Chancellor. At the Diocesan Council held on January 24, Mrs. Isherwood was congratulated and presented with a bouquet of flowers marking this happy occasion.



Anniversary from Page 1

Testament Cyrus, King of Persia who had been supportive of the ancient Hebrews after their exile and was very interested in their faith, their Messiah. Every Sunday, St. Mary's Cyrus is present and keen to learn what he can about the Christian faith and the God we worship.

Bishop Logan picked up on the theme of stones again in his sermon, prefacing it with memories of his involvement in the parish's inception and its first days as a congregation. He noted the positive sense he had of the going out, the gathering in, the bringing together - again of living stones. Stones God chose, then and still. Bishop Logan made it clear that the current parishioners really didn't

choose St. Mary's; rather God chose them; that it isn't by accident that they are gathered there in that place. He drew on the image of vast pastures with hand-made stonewalls, where each stone is chosen for its size and shape to fulfill its purpose and thus where no mortar or cement is needed to hold the wall together. The master builder creates it so.

Bishop Logan then cited a passage from Proverbs 30 and spoke of the ant, badger, locust, and lizard: creatures that are small but wise. He drew parallels between the positive characteristics of those creatures and Christians today. Christians whose wisdom, strength, unity and cohesion, whose place in a future kingdom, and leadership come from that master builder, God, who is always with us and uses everything for good.

After the Eucharist, people

had the opportunity to join the Bishop in the parish's Memorial Garden where he blessed that space. The prayer Bishop Logan voiced, asked of God, "all those whose ashes have been and will be buried here may dwell with Christ in paradise and come to your heavenly kingdom." The group then sang the *Nunc Dimittis*, (Simeon's prayer from Lk.2:29-32) which is sung at every burial the parish has in that Garden.

The day's celebration closed with a luncheon in the parish hall. Lots of balloons and paper chains, made by the Sunday School children, decorated the room and added a festive air. People enjoyed the delicious luncheon and special 25th anniversary cake. They also shared stories and memories and time with old friends. The celebration truly continued from Table to table and was a blessing for all.



MARCH AT CCC

ANGLICANISM 101

Tuesdays, March 3, 10, 17, 24 & 31
7:00 - 8:30 pm in the Chapter Room

IGNATION PRAYER WORKSHOP

Wednesdays, March 11, 18 & 25, 7:00 - 8:30 pm
With Barbara Baillie

BENEDICTINE SPIRITUAL PRACTICE

Thursday, March 19, 7:00 - 9:00 pm

IN CONVERSATION POTLUCK SUPPER

Friday, March 20, 6:00 pm

TAIZÉ SERVICE

Friday, March 20, 6:00 - 7:00 pm in the CNJ

VANCOUVER SCHOOL OF THEOLOGY

What's God got to do with it?

March 23, 2:00 - 5:00 pm & March 24, 9:30 - 4:30 pm
Free Public Lecture: March 23, 7:00 - 8:30 pm

LUNCHTIME RECITAL

Friday, March 27, 12:15 pm in the Nave
Merryn Ross, soprano, and the Cathedral Schola

*"Your Diocesan
Cathedral"*

Quadra @ Rockland
Victoria BC
250.383.2714

www.christchurchcathedral.bc.ca

Week of Prayer for Christian Unity celebrated

To mark the Week of Prayer for Christian Unity, a number of Anglican and Roman Catholic congregations met together in worship and fellowship. On January 18, the Rev. Canon Dr. John Alfred Steele delivered the sermon at a special service in St. Andrew's RC Cathedral in Victoria. At the end of the week, Bishops Logan McMenamie (Anglican) and Gary Gordon (Roman Catholic) joined the clergy and people of St. Elizabeth's RC Parish and St. Stephen's Anglican Parish in Central Saanich for an afternoon of worship and fellowship. Later in the afternoon both bishops were present at a special Evensong service in Christ Church Anglican Cathedral where Bishop Gordon was the guest preacher.

The following is the sermon that Canon Steele preached in St. Andrew's Cathedral:

Jesus said to her, "Give me a drink."
(John 4:7)

I grew up in an era in which Roman Catholic and Protestants lived lives of what may most kindly be described as separate and disparaging existences. The Church of Rome was referred to in Protestant circles as the Scarlet Woman, the Pope was called the Anti-Christ and Catholics were known as worshippers of Mary. They certainly weren't Christians because they worshipped for one half hour on Saturdays while we spent at least three hours in church on a Sunday morning and then came back for the evening service.

We received compliments back. We were called heretics, and Anglican orders - we were reminded - were "Absolutely null and utterly void" - and this applied by extension to all other Protestant ministers.

By the Grace of God we have moved on. There was the spontaneous recognition of Anglican ministry - when Pope Paul VI gave his Episcopal ring which he had worn as Archbishop of Milan to the Archbishop of Canterbury, Michael Ramsey, when he visited the Pope in Rome.

The *Commission on Faith and Order* of the World Council of Churches has 120 members and the Roman Catholic Church is a full participating member. The primary purpose of the Commission is "to serve the churches as they call one another to visible unity in one faith and in one Eucharistic fellowship, expressed in worship and common life in Christ, through witness and service to the world, and advance towards that unity in order that the world may believe". The first Convergence document - *Baptism, Eucharist and Ministry* was produced in 1982.

I have personally experienced ecumenism in two ways:

Practically - in encounter with others

Formal or Official - which while

including encounter takes place in more structured church settings.

In 1981 while serving as a Naval Officer on the East Coast I was invited as an Anglican to attend a Cursillo weekend. This spiritual renewal movement of the church was not yet present in the Anglican church - so I attended a Roman Catholic Cursillo weekend. I was permitted to participate in the sacrament. At the end of the weekend I said in the reflection period - "Aside from when we said the Rosary, I found that I had spent the weekend with Christians who knew, loved and followed Jesus like I did."

When I was in seminary in Durham, our academic classes at the university were open to all. I was privileged to participate in an exchange with Ushaw College - the Roman Catholic seminary - and what I remember most about the time was that they ate better than we did but we had a wet bar every night. However, given my spending money was one pound a week for everything and a pint of beer cost one pound the bar was not a great advantage.

In 1985 I had the opportunity of visiting Taizé - the ecumenical monastic community France and spending a week in prayer and worship.

In 1987 I was appointed to my first parish in Watson Lake, Yukon. I worked with Fr. Jim Bleackley, OMI on the Week of Prayer for Christian Unity, the Liard Basin Drug and Alcohol Task Force, and in Help and Hope for Families where we established a shelter and provided resources for women in abusive relationships. I served with Fr. Tim Coonen, OMI on ecumenical Cursillos. We became friends with Claude and Libby Dulac - who worship alternately in the Anglican and RC church in Haines Junction and who are god-parents to our elder son. Libby's paintings were chosen for the Catholic Missions Calendar this year and for the Anglican Christmas card. An example of practical ecumenism at its best.

Here in Victoria I conduct joint Christmas and Easter services at Berwick House with Clive and Carmel from Holy Cross Parish.

And I serve as a Canadian Forces Chaplain - this is my Chaplain's preaching scarf that I am wearing - which was an ecumenical and now is a multi-faith ministry.

My experience of ecumenism at an official level has been through my service



Photo: Ed Lewis

Bishop Gary Gordon and Bishop Logan with Canon Sue House and Canon John Steele following the service at Christ Church Cathedral

on the Canadian Council of Churches Governing Board. During that time we moved to a consensus model of decision making so no majority "vote" binds anyone. With this understanding the Canadian Council of Catholic Bishops are full members. I have also served on the Central Committee of the World Council of Churches. The Roman Catholic Church sends observers to WCC Assemblies and there is a Joint Working Group which meets regularly.

It is important to remember that the WCC is rooted in mission. It arose in part out of the International Missionary Conference in Edinburgh in 1910. Missionaries of many Protestant denominations gathered together to see how they could best work together in spreading the gospel.

In 1948 after the devastating war in Europe, churches were asking how they could work together in the aftermath. Some representatives were advocating that they needed to seek the unity of the church. Karl Barth, a Swiss Reformed theologian, George Florovsky, Orthodox and Michael Ramsey, Anglican replied that the Church is already one in Christ Jesus. What we are called to seek is the *visible* unity of the Church. And so the WCC was formed with the goal to seek the visible unity of the Church

It is easy to forget this - even at the WCC people can fall into talking about seeking unity rather than visible unity. As diverse human beings we are drawn to different ways of acknowledging and worshipping the God revealed to us in Jesus - and yet the Church is One.

Praying for the unity of the church is a long and honoured part of many different traditions. But we often prayed separately that we might be one. Before the service started I asked Bishop Gary if he was familiar with the song "Jesus Bids Us Shine" and he replied

it didn't sound very Catholic. It is a chorus many Protestants learn in Sunday School. It begins with "Jesus bids us shine" and concludes with "You in your small corner and I in mine." We took that to heart in many ways. Today we are praying together rather than each in our own corner.

In 1968, for the first time the materials for the Week of Prayer for Christian Unity were prepared under the auspices of the Pontifical Council for Promoting Christian Unity and the WCC, through the WCC's Commission on Faith and Order. Since that time the material has been prepared jointly by Protestants and Roman Catholics.

This year the theme was proposed by a group of Brazilian Christians called together by the National Council of Christian Churches of Brazil (CONIC). It is based on John 4, the encounter of Jesus with the Samaritan woman at the well when he asks her for something to drink. They tell us that the biblical gesture of offering water to whomever arrives, as a way of welcoming and sharing, is something that is repeated in all regions of Brazil. "Whoever drinks of this water keeps coming back," says a Brazilian proverb, always used when a visitor leaves.

We live in a world that is thirsty - thirsty for God - but often does not recognize what it is that will satisfy its thirst. We are called to draw people's attention to the source of living water which only truly satisfies.

This year The Week of Prayer for Christian Unity concentrates the mind by asking us two questions:

Which is the path of unity, the route we should take, so that the world may drink from the source of life, Jesus Christ?

Which is the path of unity that gives proper respect to our diversity?

Continued on next page

St Michael and All Angels Anglican Church HOLY WEEK SERVICES

Palm Saturday 9:30 a.m. to 1:30 p.m.
Intergenerational Event
Walk through Holy Week

Palm Sunday 8:30 a.m. and 10:30 a.m.

Wednesday 10:00 a.m.

Maundy Thursday 7:00 p.m.

Good Friday 10:00 a.m.
4:00 p.m. Stabat Mater
with Prayers & Readings

Easter Sunday 8:30 and 10:30 a.m.

4733 West Saanich Road,
Victoria BC V8Z 3G9
Telephone 250-479-0540
www.stmikevictoria.ca



Sermon from previous page

We often refer to Jesus' High Priestly Prayer in John's gospel, where Jesus revealed his will for the Church when he prayed to the Father that all of his disciples be one, so that the world may believe (cf. John 17:21).

Jesus' prayer for unity,
Is a call to mission
A call to evangelization

We are called to manifest the visible unity of the Church **so that the world might believe.**

In reflecting on the two questions posed to us, we reflect on them in the light of our Gospel Reading from John 4. We all drink from a common source of living water – Jesus. As the Samaritan woman drank and then shared her experience – people came to believe – first through her witness and then through their experience of Jesus. So it is through our life and witness that people will come to drink.

Which is the path of unity, the route we should take, so that the world may drink from the source of life, Jesus Christ?

One starting point to answer this question is in that category of Practical Ecumenism. We can gather together in fellowship and in prayer. We can participate together in Corporal Acts of Mercy

To feed the hungry
To give drink to the thirsty
To cloth the naked
To visit and ransom the captives
To shelter the homeless
To visit the sick
To bury the dead

We can join together in the public square in addressing societal issues on which we have a common Christian perspective.

Which is the path of unity that gives proper respect to our diversity?

A starting point for answering this question is through our Formal or Theological Engagement in Ecumen-

ism. This is perhaps best expressed in our participation in Ecumenical Councils. An area where we have been asked to become engaged is in formulating a response to the latest convergence document produced by The Commission on Faith and Order of the WCC.

The first convergent text by the Commission was *Baptism, Eucharist and Ministry* produced in 1982. This document and the responses to it have had a great influence on mutual recognition of Baptism. The second convergence text of Faith and Order follows from the first. Work on *The Church: Towards a Common Vision* – started in 1993 and was completed in 2012.

This convergence text *The Church: Towards a Common Vision* belongs to the biblical vision of Christian unity: As Paul wrote:

“For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit” (1 Cor. 12:12-13).

The convergence reached in *The Church* represents an extraordinary ecumenical achievement. It expresses how far Christian communities have come in their common understanding of the Church, showing the progress that has been made and indicating work that still needs to be done.

We are asked as members of churches of the Commission to reflect and respond to this document by December, 2015. There are at least two distinct, but deeply interrelated, objectives in sending *The Church* to the churches for study and official response.

The first is renewal. *The Church* is not simply theological reflection on the nature of the Church. The document is meant to be practical and influence our lives in the way we follow Jesus and live them out as members of the Body of Christ. Through the study of this document we are to become renewed

in our spiritual lives.

“Churches reading this text may find themselves challenged to live more fully the ecclesial life; others may find in it aspects of ecclesial life and understanding which have been neglected or forgotten; others may find themselves strengthened and affirmed. As Christians experience lifelong growth into Christ, they will find themselves drawing closer to one another, and living into the biblical image of the one body.”

The second objective is theological agreement on the Church.

“Ecclesial convergence on ecclesiology will play a vital role in the mutual recognition between the churches as they call one another to visible unity in one faith and in one Eucharistic fellowship.”

A reading and study of this statement together at a local level will improve our understanding of one another and help us to grow closer to Jesus and to one another.

As the preface states:

“We have a calling [as a fellowship of churches] to express the unity of life that is given to us in Jesus Christ, through his life, cross and resurrection so that brokenness, sin, and evil can be overcome.

It goes on to say:

“The kingdom of God, which Jesus preached by revealing the Word of God in parables and inaugurated by his mighty deeds, especially by the paschal mystery of his death and resurrection, is the final destiny of the whole universe. The Church was intended by God, not for its own sake, but to serve the divine plan for the transformation of the world”

We are called to be one so that the world may believe.

Therefore, let us call one another to visible unity in one faith and in one Eucharistic fellowship, expressed in worship and common life in Christ, through witness and service to the world, and advance towards that unity in order that the world may believe. Amen.



Canon Steele and Bishop Gordon meeting parishioners following the service at Christ Church Cathedral.



Anglican Women – Challenges and Achievements



Photo: Gloria Hockley

The Rev. Terrie Robinson speaking at the Church of the Advent

Barb Coleman

Following the National Conference on human trafficking held in November 2014 at Sorrento Centre, the Rev. Terrie

Robinson, Director for Women in Church and Society for the Anglican Communion worldwide, accepted an invitation to speak at Church of The Advent Colwood.

An invitation was extended to all to come and hear global stories and share local experiences on the challenges and achievements of women serving in the Anglican Communion. Rev. Robinson described herself as ‘keeper of the stories.’ She began by asking the gathering to describe the face of the global Anglican Communion. Our Island mindset was way off base! The majority of members of the Anglican Communion is black, average age 38, earning \$2.00/day and HIV affected.

Robinson shared personal stories and ministries of women

from the Congo, Pakistan, Tanzania, USA, Peru, Korea and Uganda who themselves had experienced forms of abuse and rejection. Often at personal risk, these women, who through their faith found acceptance and comfort as ‘beloved of God,’ had strength to provide ministries to women and help rebuild lives. She encouraged support and advocacy through the White Ribbon Campaign to help end gender violence. She referred to human trafficking as ‘modern day slavery’ and asked that each be an agent for change by raising awareness that Canada is a country of source, transit and destination for the multi-billion dollar global business.



CHRIST CHURCH
CATHEDRAL
CHRIST CONNECTING COMMUNITY

Holy Week & Easter Services

MAUNDY THURSDAY, Thursday, April 2

11:00am Holy Eucharist & Blessing of the Oils
7:30pm Solemn High Mass & Stripping of the Altar
The Rev. Dr. Dawna Wall preaching

GOOD FRIDAY, Friday, April 3

9:00am Procession through the city with the Cross, beginning at Pioneer Square
10:30am Contemporary Meditations
12:00pm The Good Friday Liturgy
7:30pm The Crucifixion by John Stainer
Christ Church Cathedral Choir with soloists
Josh Lovell, tenor & Nick Allen, Bass
Director: Michael Gormley

HOLY SATURDAY, Saturday, April 4

8:00pm The Great Vigil of Easter with Baptisms, Confirmations & Reaffirmations.
The Rev. Dr. Dawna Wall preaching

EASTER SUNDAY, Sunday, April 5

8:00am Holy Eucharist
9:15am Contemporary Holy Eucharist
11:00am Choral Holy Eucharist
The Rt. Rev. Dr. Logan McMenamie preaching at 9:15 & 11:00 am
4:30pm Holy Eucharist

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Precious Jewels Ministry

Barb Coleman

The parish of St. John the Baptist South Cowichan hosted a gathering of the Cowichan Region to hear stories on happenings with Precious Jewels Ministry in the Philippines.

Over 40 people gathered to hear Joke Bergink, co-founder, and Lynn Cramm, President of PJM Canada share stories on PJM's work with children and families affected by grief and loss, and the transition process the Ministry is currently undergoing.

Due to the need for additional bed space in the Manila hospital where the PJM Child Care Centre has been housed for over 20 years, the ministry has been asked to vacate.

Joke referred to Camp Columbia as having been a formation ground for her leadership skills and a place of experiencing God for many people. Both in the camping ministry and Precious Jewels Ministry they have been shown God's grace.

While ministries are reformed, God continues to be in the business of transforming lives and as long as we are breathing God is not finished with using us for ministry and working with the ones he sends. "Periods of waiting are challenging but we trust and wait upon the Lord," said Joke.

Reading from Isaiah 60:1, Joke reminded us that we are



Photo: Barb Coleman

Jenny Balme and Joke Bergink in conversation at the gathering

called to be God's light in the darkest times; times of lost hope, and rejection. She asked that we reflect also on world news and ask, "Does it seem that darkness covers the whole earth?" She went on to say, "Listen for the good news stories and see where the glory of the Lord rises and shines. Joke expressed the opinion that this seems to be a time of shaking not only for Precious Jewels Ministry but also for the whole earth.

While living in this time of transition, the PJM Team has been called to live out the fruit of the Spirit in the relationship with the hospital administration and workers. She told the story of a worker asking, "How is it that all of you continue to smile

and continue to function in your work with no assigned space?" This opened the door for him to share his burdens and accept prayer. Joke said, "God continues to work through the relationships built as they walk together." She closed with a reading from Ezekiel 37 reminding us that the breath of God has been given to so that we can give breath to others; give breath of life in the darkness.

Both Joke and Lynn thanked the women of the church for the continued support of prayer and provisions enabling them to continue to build relationships that God uses to transform areas of darkness to area of light and hope.

Storytelling and the Spiritual Lives of Children

Alison Stephen

On January ..., Alison Stephen was one of a group of 100 who took part in a "Storytelling and Spiritual Lives of Children" conference held at the Vancouver School of Theology in Vancouver.

Alison currently volunteers as a Youth Leader in Duncan. Her home parish is St. John the Baptist, Duncan. She is part of a regional youth group called Cray-C (Cowichan Anglican Regional Youth Connection) that brings together the youth from all the Anglican parishes in the Cowichan Valley.

The following is her reflection on the conference.

Let Me Tell You a Story

"The *other* component to storytelling is listening."

BUSTED

When Martin Brokenleg spoke those words at the Storytelling and the Spiritual Lives of Children Workshop I felt like he was speaking directly to me. The gifted Jung Jaadee, a Haida singer, storyteller and drummer, had just finished telling the group a beautiful story explaining the artwork on her button blanket. What was I doing while she told this story? I was trying to get the perfect picture to accompany this article.

The *telling* of a story is a whole body experience. And in turn it should be a whole body experience for the *listener*.

Hear the cadence of the voice.

Feel the rhythm of the words.

See the expression of emotion.

Sense the enveloping silence and rapt attention of those around you.

While trying to capture the picture on film I stopped listening. If I put the camera down and listened with my entire body the story would become a picture in my mind and on my heart.

This is an age where attention spans are limited but self-absorption is vast. We get our news from the briefest of sound bites. We tell stories on twitter using a mere 140 characters. And if we are being truly honest there have been times when we make our to-do lists during prayers of the people.

It is only when we have learned the art of *listening* that we will be able to learn to *tell* the stories.

James 1:22 (NRSV) reminds us: "But be doers of the word, and not merely hearers who deceive themselves."

What does it mean to be a *doer* of the word?

The *Merriam-Webster* dictionary defines it as a person who actively does things instead of just thinking or talking about them.

Additionally Strong's Concordance tell us the word *doer* comes from the Greek word ποιέτης. The definition being (a) a maker, poet, (b) a doer, carrier out, performer.

Poet? Performer? Yes! That is what I want to be when I tell our stories.

And therefore it seems counterintuitive to try and convey my experience with the written word. I would much rather sit down and tell you my story. I will speak. You can listen. And thus brings together the two components of storytelling and together we will be doers of the word.

Music for a Sacred Season

Wednesdays 12:10pm—12:50pm

- Feb. 25 Piano Artists of Tomorrow
- Mar. 4 Canadian Organ Music, with Warren Steck
- Mar. 11 Music for Viola and Piano
- Mar. 18 The Cello
- Mar. 25 Chamber Music for Strings
- Apr. 1 STABAT MATER by Pergolesi
sung by Marnie Setka-Mooney
and Sara Weicker-Partridge
with Curt Bergen, pianist

Admission by donation (\$8. suggested)
Proceeds to benefit Abbeyfield House Society
Bring your lunch, tea and coffee provided!
Information—250-598-2212



Church of St. Mary the Virgin, Oak Bay, 1701 Elgin Rd



IT'S EASY BEING GREEN



FIND OUT WHAT ARCHBISHOP FRED HILTZ
MEANS AT **FREDSAYS.CA**



The Primate's World Relief and Development Fund
THE ANGLICAN CHURCH OF CANADA

See Hope Bear on Page 12

ANGLICAN
FOUNDATION OF CANADA

Hope Bear Photo Contest

Take a picture
with Hope Bear
wherever you travel!



Crown of Thorns

That crown of thorns that pierces us-
Did you even feel it?
Pressed down on your sweating forehead
You who were being pressed down by the sins of the whole world
Every soul destroying, life robbing, shame causing, damnable act
Past, present and future ~ mine
What does that even mean?
How did you bear it?
Do I want to know?

Those scorn-filled mockers wielding whips-
Were you even aware of their cruelty?
As they flayed your skin, tore your hair from your body
Did you grieve the loss of your robes, your respect, your dignity?
You who would soon be forsaken by the One you most cherished
Your light extinguished, God separating from God
How could that even be?
Why did you agree?
Can I ever know?

Hanging from spikes on a sun baked cross-
Were you aware of your descent?
Were you even present at your own drowning?
Collapsing into your lungs, choking on your phlegm
Or were you already plummeting through the gates of Hell
Chasing after Death to bring us Life
Illuminating that vile darkness
Did you destroy my darkness?
I need to know

Bound by spiced linens and cold tomb-
Did you feel the garb of death slipping away?
Or were you already pushing past the defeated stone
Lit from within by Holy fire, lit from without by Angel light
Divine desire driving you toward human touch
This incredible journey you took
Were we really worth it?
Did we satisfy you?
I long to know

Your existence creating our story
Our existence directing your story,
Creator, infant, carpenter, rabbi, sacrifice, God
Virgin mother, fishermen, dazed followers, Divine Children
Did you always know who you were, always see what we could be?
Truth is not easily discerned and all stories are not easily read
Do I fathom the love beneath that crown of thorns?
Do I want to be a part of this story without end?
I already am

Teresa Smith

During meditation on the Cross of Christ, Jan 8 2014

Uneasy Peace

When owls hurl out their cries into the night
And darkened forests heave with creaks and groans,
When timid creatures bow their heads with fright,
Rude fears return to sound their hideous moans.
The peace once known is gone and hope grows dim,
And faith itself is shriveled and forlorn.
No more can reason blot the doubts within
Nor slick hypotheses like truths be worn.
Then all is vain? I'll cease to thrash and flail
As deep into the slough I sink and slip.
Lord, send your welcome breeze to fill the sail
Of my beleaguered battered sailing ship.
And with the yearning of a stricken land
I'll yield my bruises to your healing hand.

Idris Rees Hughes

PERSIST IN PRAYER

these praying hands point beyond
the deserts of seven-pillared wisdom
where prayer crackles dry thorns
under pilgrim-feet

forward, but beware Iraq's hills
where refugees cry
reddened psalms
below weeping eyes

persist, traveler: the white scent
of an empty garden
carries midnight
into the patience of dawn

Joanna M. Weston
(Rom. 12:12)



The Primate's World Relief and Development Fund
THE ANGLICAN CHURCH OF CANADA

pwrdf corner

"I want to help my neighbours" Good News Story: the aftermath of Typhoon Haiyan

On November 8, 2013, the most powerful typhoon to ever make landfall struck the Visayas region of the Philippines. Typhoon *Haiyan* gave sustained winds of over 230 kph and caused storm surges as high as 6 meters. Millions were displaced, more than 6,000 were killed, mostly from on-shore storm surges, and total damage exceeded \$2 billion (U.S. dollars). Entire communities lost their homes, crops, and schools.

Canadian Anglicans responded with over \$800,000 donated to PWRDF to help provide relief from *Haiyan*, working through the ACT Alliance and other Philippine partners who were already providing food, water, shelter, sanitation and more to affected communities.



Category-5 Typhoon Haiyan on Nov. 7, 2013, shortly before the 'eye' moved over the Philippines through sites 1 & 2.

PWRDF's Simon Chambers visited several communities that were devastated when the eye of the storm passed overhead. At Sabang Bao on the island of Leyte, Philippines (labelled 1 on the satellite image), every single home was damaged or destroyed. Many of the affected families received aid from various agencies to rebuild their homes on their land, and life has slowly returned to normal. But for other families, there was a problem - they didn't own the land. Many of these people are tenant farmers, living on and working land owned by someone else. One of PWRDF's partners in the Philippines, the Episcopal Church came up with a solution to this problem. They purchased a hectare of land from a resident in Sabang Bao, and they are now working with tenant farmers to build 80 houses on the land. The families work with



Haiyan damage (at Tacloban, not far from '1' in the satellite image) and a year later.

an engineer to prepare the land, make compressed earth blocks to build the houses for themselves and their neighbours. These farmers had never before owned a piece of real property, so that this project offered them the opportunity to own land for the first time. Thanks to the support of PWRDF and the Episcopal Church, these 80 families in Sabang Bao can improve their lives with dignity through their own hard work, after a storm that had destroyed all they had.

The 'eye' of *Haiyan* also passed directly over Bantayan Island (labelled 2 on the image), and while relatively few deaths occurred there, damage was extensive.

One year later, the work of distributing food and water, medicine and tents has ended, and now the focus is on rebuilding homes, jobs, and communities. In Sillion on Bantayan, PWRDF partnered with the Lutheran World Relief (LWR) to provide housing to families who were told they were ineligible for government-funded reconstruction efforts. LWR focused its work on the most vulnerable people in the community - seniors, widows, people living with disabilities, nursing mothers, and fishers and farmers who are the poorest people in the community. The generosity of LWR and PWRDF inspired people like Amalite Batilo to become volunteers with the

project, helping to build many more houses. "*I want to help my neighbours,*" Amalite said. "*I find contentment in helping others.*"

The work of full recovery from Typhoon *Haiyan* will take years, and PWRDF will continue to help in these efforts through its partners, supporting the Filipino people in rebuilding their lives, their communities, and their future.



Photo: Simon Chambers

Lenon Jake Bay Bay describes the construction of houses in Sabang Bao, Philippines after Typhoon Haiyan.

Thanks to PWRDF staff member Simon Chambers for providing the above information from two stories that can be viewed in their entirety on the PWRDF web site at <http://pwrdf.org/category/region/asia-pacific-stories/philippines/>.

If you are interested in applying your time and talent to assist with PWRDF efforts in this Diocese, please contact me by e-mail geoff.strong@shaw.ca or call 250-710-8011 for more information.

Geoff Strong
PWRDF

Diocesan Representative

Without Guarantee: In Search of A Vulnerable God

A review

Bob Purdy, retired Anglican priest, has recently published *Without Guarantee, in search of a vulnerable God*. Built around a conversation with a young college student, the book explores a deep contradiction in human thought about God: is God love, or is God almighty? Can God be both?

Purdy writes: "Most spiritual traditions tell us that God is love. And love in our experience is always vulnerable....If God is love, then surely God is vulnerable!"

Vulnerable means open to hurt, open to surprise, not in control, open to failure....

But our understanding of power is shaped by our experience of domination power: power over others, power to move them against their will...power to manipulate and control...power at its extreme over their life and death...."

"God's love in contrast is fiercely strong yet always vulnerable, working not from above with domination and control but from inside out and from the bottom up in human lives and in the world."

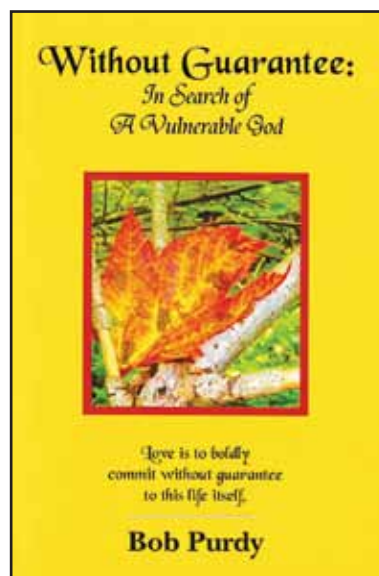
Purdy explores this vulnerable but strong divine love in relation to prayer for healing, to

spiritual authority, to evolution, to justice, and to God's longing for the healing of the world. He ends by reflecting on Jesus, a servant-lover filled with the spirit of a vulnerable servant-God.

Here is a book for all who want to further build a living faith, or long for a spiritual basis for their lives. One reviewer writes, "The concept of a Vulnerable God resonates with me deeply, a God who became like me to know my struggles, who risked life on this earth to be close to me (mankind). That is a God I can trust!" (Susan B)

Purdy writes out of 50 years of pastoral experience as priest and preacher, serving congregations of the Anglican Church of Canada in small west-coast missions, industrial towns and cities. He was ordained deacon in St. Paul's, Nanaimo, and served in the dioceses of Caledonia, New Westminster, Kootenay and Calgary.

He ended full-time ministry as Archdeacon of Bow Valley (Calgary Diocese) and rector of St. George's in the Pines, Banff National Park. He now lives with his wife Trisha in a home they built in the hills of the Kootenay-Boundary country, with



a supportive ministry at Holy Trinity, Grand Forks.

This book has been used successfully in parish book study groups in Nelson BC, Calgary AB, and Port Hope ON.

Find his blog, excerpts and order information at www.vulnerablegod.com or www.facebook.com/vulnerablegod

The soft cover print book is on sale now for \$16, and available through his website or directly from him at mailto:rtpurd@gmail.com

The eBook version is \$2.99, available from iBooks, Kobo, Or www.smashwords.com.

GREAT BLUE HERON

the slow curve of the heron's wing
embraces this wide sky
with light

the long beat of the journey
brushes clouds with
its flight

shimmers of meditation
reflected by heron's lift, give
insight

Joanna M. Weston

Landscape changing for Anglican formation

Diana Swift

Going to seminary in the second decade of the 21st century is quite different from what it was a generation ago and requires new approaches to formation. Seminarians today are more likely to be older, transitory, non-residential and part-time rather than early-20s students in full-time communal residence for three or four years, says the Rev. Dr. Ellen Clark-King, director of Anglican Formation at the ecumenical Vancouver School of Theology (VST) since September 2104.

"We're looking at new ways of doing formation as we get students with a very different experience of what it means to be at seminary," says Clark-King, who is also theologian-in-residence at Vancouver's Christ Church Cathedral.

One aspect of those new directions is being underwritten by a \$5,000 grant in the Anglican Foundation of Canada's (AFC) Anglican Presence category. The subvention will support a series of residential retreats for Anglican seminarians, in which they study the theology and practice of Anglican sacraments and ceremonies such as baptism, marriage and funerals, in a live-in setting of Anglican companionship.

"With so many students part-time and not in residence, the idea is to study together but also to build fellowship between the students," says Clark-King. "We want to give them the chance to meet and worship together more intensely that we do during the usual semester."

The AFC grant will allow those students to attend who otherwise could not afford the



Photo: Jennifer Friesen

Rev. Dr. Ellen Clark-King

\$200 to \$300 cost of a retreat. The retreats are typically a mix of spirituality and practicality. A recent one explored the history and theology leading up to the concept of Christian marriage, examined recent ideas on same-sex marriage, discussed marriage preparation and even ran a mock wedding service in which students were invited to play major roles. "Each student also planned and led a worship service," says Clark-King.

A panel of practitioners—local rectors—came in to talk about marriage preparation and to share their experiences, not to mention what they wish they'd known before being ordained, says Clark-King.

The original impetus for the retreats came from the Rev. Canon Dr. Harold Munn, VST's former Anglican mentor-in-residence and former Rector of the Parish of St. John the Divine, Victoria; and from David McMillan and Lisa Whittman of VST's development staff. Three Anglican retreats per semester are planned.

Introduction to Ignatian Prayer a three-session study for Lent

Marilyn Gough

Deepen your prayer life by learning to pray with Scripture using methods from the Spiritual Exercises of St. Ignatius of Loyola. This series consists of input on Ignatius' life and principles plus active participation in his methods of prayer: prayer of consideration, meditation, Ignatian contemplation of the gospels and his awareness examen. As well, there will be an opportunity to learn journaling as a prayer review and to learn the basics of Ignatius' method of spiritual discernment.

There will be three sessions for the study:

March 11: Input on Ignatius, his principle and foundation, Prayer of consideration, Prayer Structure, Meditation.

March 18: Ignatian contemplation, Review of prayer, Journaling, Repetition.

March 25: Ignatian discernment, examen of consciousness (awareness examen).

All sessions begin at 7:00 pm in the Chapter Room at Christ Church Cathedral, Victoria.

The workshop will be led by Barbara Baillie.

Barbara Baillie, with master's degrees in theology, pastoral psychology and counselling, has worked as a spiritual director in retreat centres in Saskatoon and Victoria. She made the 30 day retreat format of the Ignatian Spiritual Exercises in 1991, has been trained in Ignatian spirituality, and was the co-ordinator of the Spiritual Exercises in Daily Life (19th Annotation) program in both retreat centres. A life-long Anglican, she continues to work as a spiritual director and counsellor at South Island Counselling Centre.

Listen

Our spring series of inspiring speakers and musicians entitled Listen will take place on ~

**Wednesdays at 7:00 pm
in the Chapel**

St. Mary's Anglican Church, 1701 Elgin Rd

Suggested donation is \$8.00

March 4	Matt Antal and Friends Music for Viola and Piano
April 8	Spring Song Nicholas Fairbank, organ
May 6	Vancouver Island Chamber Choir Wade Noble, conductor
June 3	Historical Hymnals Warren Steck

Lent with Mark

Part 2 March 9 – April 4

This is the second part of a daily devotion for each day of Lent intended for individuals, couples and small groups, which will cover the Gospel of Mark. Part 1 was published in the February issue of the **Diocesan Post**.

These devotions have been prepared for the readers of the **Niagara Anglican** and are being shared with the **Diocesan Post** compliments of the Rev. Hollis Hiscock, Editor of the **Niagara Anglican**.

Bible – Use your own copy, download an app or get free Bibles from www.biblegateway.com

Plan – Clip this page of the paper and carry it with you or place in your Bible for easy access. You can also find the page on the internet by going to www.bc.anglican.ca/the-diocesan-post. There you can see the February issue of the Post. Click on it and scroll down to this page, and then bookmark it for your daily use.

Sundays - You will notice that there is no reading for Sundays, which traditionally were not part of Lent, so you can follow the Bible readings at Church or read any you missed during the week.

Feedback – We appreciate your comments, suggestions or questions. Contact Hollis Hiscock at editor@niagara.anglican.ca or 905-635-9463 or 710 Ashley Ave, Burlington, ON, L7R2Z3. This special feature is also available for download from www.niagaraanglican.ca/newspaper

Spend Lent with Mark - a treasurer, lay reader, divinity student, choir member, deacon, priest, bishop and archbishop combined their insights and experiences to provide daily commentaries and probing questions for people who want to spend time daily during Lent exploring the life and teachings of Jesus Christ through the eyes of Mark - the gospel writer.

Susan Wilson, Rector of all Saints Erin in Ontario coordinated nearly 30 contributors from many area of Canada. She writes that Mark keeps the reader focused and moving, and suggests the gospel be read in one sitting (about 90 minutes) and then read a passage and comments each day.

Monday, March 9, Mark 7:1-23

Tradition of the Elders

It is easy to get used to doing things because that is what has always been done. We kneel here, stand then and speak these words at this point. Most long term Anglicans can, without any effort, hear “and now, as our Saviour taught us, let us pray” and immediately launch into the Lord’s Prayer. Why? (It states in the Bible that Jesus spoke that prayer as an example, but says that prayers should come from the heart and not be said by rote.) Jesus often tells the people around him to not follow tradition so strictly; that love of God is more important than following the way it has always been done. In this case Jesus is confronting the tradition of cleanliness, which in itself is a good thing... washing hands and keeping clean have many benefits and should not be forsaken! However in that time it had taken on a life of its own and following the “elders” was more important than anything else. Scribes, always looking to complain about something, jump on the disciples for not washing their hands before eating. Not for basic sanitary concerns (Do you know what those hands had been doing? Could have been anything!) but for the lack of following the elders’ ways. And even after Jesus has rebutted them for not loving God with their hearts by being so focused on man made rules, the disciples need another explanation. One cannot help but feel for Jesus as he probably sighs and settles down to try to get yet one more seemingly simple thought through the dense skulls of his followers. The gist: love God with your heart, pray, worship, share as feels right in your heart, when it feels right and how it feels right ... not just when the elders/institution/society decrees or how it decrees. The little prayer for safe travels as the weather turns bad on a Wednesday is just as correct as the prayers for peace during the 11am Sunday service, and probably a more heart-felt prayer than the Lord’s Prayer ever has been!

Trish Gould, Parishioner, St. Paul’s, Shelburne

Tuesday, March 10, Mark 7:24-30

Syrophenician Woman

This is a shocking story for many of us to read as Jesus appears to be speaking in a very harsh, disrespectful way to this woman who is seeking help ... perhaps as a last resort she comes to him because she has heard of his reputation. Is this really about Jesus or about us and our perception of him? We do not want to hear him speak with such disdain, sounding sexist and racist in one statement. It disturbs our image and ideal of who Jesus is.

So what is the point of this story? Perhaps, it is a wonderfully clear reminder that all are part of the kingdom of God and that we need to respect and accept diversity and difference. We need to see that each one is a part of the whole of humanity. All are welcome at our table. Can we appreciate that we are different and love it and each other?

Elizabeth Heuther, Rector, St. Matthias, Guelph

Wednesday, March 11, Mark 7:31-37

Healing of a Deaf Man

Jesus caused the deaf man to hear and speak clearly. However, before doing that, Jesus withdrew with the man to a private place, and performed the healing there.

This is one of several times we see Jesus withdrawing from the crowd to a more private place – to heal, to pray, or just to be alone. Lent is the season in the Christian year that especially encourages us to cultivate our own private times and places – to carve out space in our busy lives, to meditate, to pray, and to listen to God. Private time with God can be achieved during a quiet walk, while listening to music, by contemplating a line of Scripture such as “Be still and know

that I am God” (Psalm 46:10), or in prayer, to name a few. It is not so important how we achieve it, but rather the fact that we do achieve it.

Do you have a private place or time that allows you to withdraw from the busyness of the day to spend time alone with God? Lent is an ideal time to develop such a practice. May this quiet time be a blessing to you!

*Shirl Christian, Rector, Grace Church,
Arthur and St Paul’s, Mount Forest*

Thursday, March 12, Mark 8:1-10

Feeding of 4000

“In those days ...” In these days, the story is one of the most familiar and the most controversial of Jesus’ ministry. How did he do that? Did he do that? Or did the gathered crowd, moved by witnessing his giving thanks and blessing the seven loaves of bread and the few small fish, simply share with their neighbours what each had brought?

Ultimately, at this distance in time and geography, we simply cannot know. Does it matter?

What does matter is that in this story we see Jesus fulfilling the ancient Hebrew tradition, even obligation, of feeding others, a tradition that became and remains central to Christians in the sacrament of Holy Communion.

I invite you to take time through this Lent to reflect on what the simple meal of bread and wine shared in our churches every Sunday really means to you. Is it just routine, and coffee time afterwards is more satisfying? Or do you come to be fed, body and soul, by the love of God manifested in Jesus the Christ, and given freely to us in that bread and wine, as he said, “Do this to remember me.”

In these days, let us remember...

Fran Darlington, Honorary Assistant, St. Matthias

Friday, March 13, Mark 8:11-21

Conflict with Pharisees

As one who has made his living at the craft and spiritual discipline of biblical storytelling, I am glad when the lectionary’s Gospel of Mark rolls around—not just because Mark was the first book of the Bible I learned by heart, but because I relate to Mark’s very human Jesus. I look at the text as a musician studies sheet music and ponders how to “perform” it. Here my eye falls on Jesus’ reaction to the Pharisees: “He sighed deeply in his spirit.” What does that sound like? The Greek verb means something like “grunt,” a sound of painful exasperation, utter frustration—“hhhhhhrrrrrrrrrr!” It’s also how Jesus might sound with his dim-witted (an alternative translation to “hard-hearted”) disciples, who misconstrue their master’s venting about the Pharisees and Herodians as a criticism of their failure to bring sufficient bread with them. They have just witnessed Jesus’ feeding 4000, preceded by his having fed 5000. An exasperated Jesus surely “sighs deeply in his spirit” at them, when he asks, “Don’t you get it?!” The audience always laughs at this point in performance — but then I can hear them thinking, “No, we don’t get it either; we’re just like the disciples.” St. Paul tells the Romans that the Spirit helps us pray with “sighs too deep for words” — the very root word Mark uses. In this season of the Christian year when we take stock of ourselves, I am comforted by that grunting Spirit, by the company of those dim-witted disciples, and by the love of the Lord, who, though no doubt exasperated with us, cares enough to have offered his life that you and I might have life abundant.

Dennis Dewey, Mentor, Academy for Biblical Storytelling

Saturday, March 14, Mark 8:22-26

Jesus Heals a Blind Man

On Blindness

What are these shadows around me?

Moving

Laughing

Crying

Singing

Living

Shadows seething with Life.

What do they mean?

What do I mean?

Am I a shadow too?

Then the Light

Shines

On Everything

In Everything

Through Everything

No more shadows.

Only One.

Owen Ash, Rector, St James, Guelph

Monday, March 16, Mark 8:27-9:1

Peter’s Claim and 1st Prediction

I had a disconnect with Jesus. I cherished his words and parables but did not accept his forgiveness: I was always a step behind.

Recently, I went on a silent prayer weekend because my spiritual eyesight was cloudy and I needed time away from everyday life. I was asked by my weekend spiritual director “who and what Jesus was to you?” Funny that 8:29 says the same thing when Jesus asks “But who do you say that I am?”

I prayed that weekend honestly and earnestly, and I was rewarded. In a small chapel on the grounds in sunny solitude I asked for Jesus’ friendship and forgiveness, and I asked for the joy of walking in the Holy Spirit. When I finally looked up from my prayers, there on the wall was a figurine that to me appeared to be Jesus jumping for joy, arms in the air, saying to me “at last” hallelujah! I laughed out loud!

Recently I was asked to write my reflections on Mark’s passages. Coincidence? I think not. Am I ready for the jour-

AT THE CROSS HER STATION KEEPING, STOOD THE MOURNFUL
MOTHER WEEPING, CLOSE TO JESUS TO THE LAST



Stabat Mater

with

Prayers and Readings for Good Friday

A new arrangement for women’s voices
and small ensemble
by Anthony Booker

4:00 PM
April 3, 2015

St. Michael and All Angels Church
4733 West Saanich Road
250-479-0540
smaaac@telus.net

ney? Surely with God’s greatest messenger at my side I’m as equipped as I ever can be: merely have to ask in prayer.

Colin Shutt, Warden, St Paul’s, Shelburne

Tuesday, March 17, Mark 9:2-13
Transfiguration

This passage from Mark deals with the Transfiguration of Christ.

The transfiguration is an event in which Jesus bestows on us a foretaste of the heavenly kingdom. In this moment Christ allows us to see him in his full glory. He takes with him only three of the twelve apostles.

When they get there Elijah and Moses are on both sides of Jesus and for just this moment the full reality of heaven was presented to the disciples. Peter is so overcome with joy and terror that he wants to make a tent for each and to stay there. Then they hear God’s voice and he reaffirms the ministry and authority of his son. The disciples find themselves only with Jesus, and the beatific vision has ended.

Then Jesus gives them a reminder of the suffering of Elijah and then a prophecy of what he is to endure in the near future.

For myself my trip to Boston served to me as reminder of the wonderful and happy times my family had, and it served as a sign or promise of better days ahead. The Transfiguration serves as a reminder of the ultimate reality; we shall all see Christ in his full glory but before we do we have to go and make our way through the crucifixion.

There is pain; sorrow and heartbreak ahead on the road at some point for all of us. Jesus has been able to give us just a little foretaste of the reality that is to come, which is better than anything we can even imagine.

Philip Shearin, Divinity Student

Wednesday, March 18, Mark 9:14-29
Boy Healed

To me this reading is about faith and prayer more than it is about healing.

I find it encouraging to me that here we have the disciples trying to cure the boy and failing! Then they end up arguing with the scribes. How human! I am sure we all can relate to the frustration the disciples must have felt when things were not going their way when they thought it should. Like them, we think our belief should be enough.

This passage shows we don’t have to get it right all the time either. If even his disciples didn’t get it right then neither do we, and God will not fault us.

Jesus teaches them, and me, that faith is not enough. Sometimes you need help, and you can get that help through prayer as Jesus just demonstrated. I know that you and I have faith, but how often do we forget to ask for help by praying to God, not to fix the problem, but to help us find his way to the solution!

James Gould, Lay Reader, St. Paul’s, Shelburne

Thursday, March 19, Mark 9:30-37
2nd Prediction and Teaching about Servanthood

Last autumn I visited Nuremburg. The city is rightly proud of Albrecht Durer. His bronze statue adorns a main square; another of his “rabbit” delights children and adults. When Albrecht came to the city he had to work during the day so he could pay for rent and food and study art at night. He came to know an older man who also studied with the art teacher. “Why don’t you move in with me Albert? We’ll both save money that way.”

Living together in the shabby attic, they hoped things would go easier. But after a hard day’s work Albert was so tired that he tumbled into bed when he wanted to paint. “This isn’t working”, said the older man. “One of us ought to work and the other study art. When the art starts to sell, the one working can have a chance.”

Albert nodded, “All right, I’m younger and stronger, so earning our keep is up to me.”

“No. no,” cried the friend. “I have a better paying job and you have more talent.”

Albert embraced his studies with enthusiasm while his friend scrubbed floors and washed dishes in a cafe. No matter how gray the day or tired he was, his old friend whistled cheerfully and told Albert he would be a great artist.

When Albert sold a wood carving, he threw the money on the table and said, “Now I can earn money from art. It is your time to study art again.”

The old man set up his easel, but his fingers had grown gnarled and twisted, his arms stiff and his joints enlarged. He tried to keep Albert from finding out he would never be able to control a brush again.

Another day, when Albert came home, he found the old

man seated at the table, head bowed, his rough twisted hands folded in prayer. Albert wanted the whole world to see the hands of this man who had sacrificed so much for him to become an artist. And so Albert Durer portrayed the hands most of us recognize simply as PRAYING HANDS.

Albert Durer was called to be a great painter of the Early Renaissance, but his friend was no less called in his service of the artistic genius.

*Barbara Sykes, Honorary Assistant,
St George’s Guelph*

Friday, March 20, Mark 9:38-49
Temptation to Sin

At first glance this saying of Jesus is frightening with its talk of cutting off hands and feet and plucking out eyes but in reality it is also “good news.” As Gloria Steinman succinctly put it, “The truth will set you free, but first it will ‘tick’ you off.”

I have known many people who are good, contributing people who lack a hand or foot or are blind in one eye. I have known significantly more people with two hands and feet and eyes who are diminished, incapacitated by a sin that “owns” them and they cannot envision a life without that all-consuming sin.

The fear of letting go of a way of being that has become familiar and comfortable leaves them clinging desperately to a life of spiritual poverty. The resolve to cut off what seems a part of them terrifies them. The need to walk through that shadow of a mini death seems beyond their resolve. So it is, without the help of God.

Each of us, in truth, is a stumbling block to some decree. The good news is that none of us are beyond the love and the help that God offers.

*Nancy Rowe, Priest Associate,
St George’s, Georgetown*

Saturday, March 21, Mark 10:1-12
Teaching about Divorce

Lent brings challenges and challenges are good.

My job today is to struggle with Jesus’ harsh sayings about divorce, and this is a challenge for a twentieth century Anglican who has come to accept divorce in the Church.

There can be little doubt that Jesus, like the Essenes of his time, did not like divorce, although he recognized it happened. The passage from Mark’s gospel comes for a larger debate he held with the biblical lawyers of his own day, about the problem of their substituting legalism for the basic principles of God’s law, just as in his pronouncement about escaping the obligation to parents by making gifts to the church (Mark 7:6-13) based on human traditions; or the substitution of attention to legalisms about outward cleanliness for attention to the condition of human hearts (Mark 7:14-23).

The point is made clearly in Jesus’ saying “what God has joined together, human beings are not to break apart” (Mark 4:9), which we have incorporated into our marriage service, or “you abandon the commandments of God and hold to human tradition” (Mark 7:8,13). Many rabbis of his own time understood that when two people bound themselves together in vows of marriage, God’s grace was there; St. Augustine calls it a “union of friendship” and the Prayer Book speaks of “mutual society.”

But sometimes human beings reject God’s grace. People fail in their marriages; marriages break down, and I suppose that is what divorce is really all about, not the search for legal weaknesses, nor the legalism of contract-breaking acts. Marriage breakdown happens in the human heart where God’s graces are given, not in the courtroom.

In Lent, we can remember that God’s gifts in the big principles of love for neighbour and in the constant gifts of grace far outweigh the Church’s human by-laws, although the by-laws, and disagreements about them, may steal our attention.

*David Neelands, Dean of Divinity and Margaret Fleck,
Professor of Anglican Studies, Trinity College, Toronto*

Monday, March 23, Mark 10:13-31
Like Children and Parable of Rich Man

This passage in Mark’s gospel appears to be about two separate issues. On the one hand are the children who are brought to Jesus by their family members to be blessed. And the second part is about the rich man who asks Jesus what he must do to receive eternal life.

The disciples still don’t seem to understand that children need to be allowed access to him - that there might be much we can learn from these young people. Surely we can depend on our children to be less encumbered with earthly

things, and rely more on their creative imagination than we can. Their minds are perhaps clearer and purer than ours which may have become cluttered with the daily importance of paying the mortgage, being on time with the bills, purchasing the upgrade or latest version of the whatever.

Last Advent the Christian world awaited the birth of the Christ child, all the while struggling with the horrific news that 132 children had been killed in a boarding school in Pakistan, a mother reportedly had killed seven of her own children and another child in Australia and in Canada one in seven children live in poverty.

How can we reconcile all these events and make sense of them? In fact we may not have journeyed very far in the last 2,000 years at all. Have we learned anything?

And the man who ran urgently to Jesus to ask how he could enter into the kingdom - how can we learn over and over again from him? Jesus looked at him and loved him. But the man went away grieving because he was so attached to his “stuff”. He was all grown up now. He couldn’t part with his gadgets and gizmos. It had seemed like an urgent request when he ran up to Jesus. But now, not so much after all.

How can I remind myself of this simple truth: for of such is the kingdom of God?

Lindsay Ogilvie, Choir Member, All Saints, Erin

Tuesday, March 24, Mark 10:32-45
3rd Prediction

and the Request of James and John

Most gospels create a positive feeling through warmth, good news, important lessons or tragedy. But I found this passage rather irritating. It shows the weaknesses of the disciples at a time when they should have been more supportive of Jesus.

The disciples were committed followers leaving everything to follow Jesus, but now they seemed convinced everything will collapse with Jesus’ arrest, trial and death. They reacted like many Christians, who feel after attending church regularly, helping in many ways and living good lives, that they deserve a better reward than others in the life hereafter.

Jesus rebuked them for seeking a special reward or status, telling them it is not within his power to grant special treatment in advance.

Like many Christians, regrettably churchgoers too, the disciples bickered over status and entitlement ... sound familiar? Jesus’s response - you become great by being a servant or a slave.

The spirit has already moved me down the road to faith service rather than seeking status. After reading Mark I am strengthened in my resolve and pray for support in my efforts.

I regret the subject of life after death stirred up further feelings of irritation and how tough it is to be a Christian. Some theologians, scholars and senior church leaders are suggesting beliefs fundamental to the Christian life are misguided and should be changed. One example: there is actually no life after death and the idea is based on fundamental misinterpretation of the Bible.

It is hard enough to be a Christian in this secular world without basic beliefs being undermined. No wonder western societies are drifting away from belief in God and attendance at churches.

Don’t chastise me for being disappointed and irritated. I am just telling it as I feel it. It isn’t actually the gospel that is irritating; it is the context already in my mind as I read it.

But the spirit is actually converting my downbeat feelings enough to motivate me to do more to bring people to Jesus, so the result is positive. It seems irritation can be as powerful as inspiration.

I pray that God will hold my faith intact and keep me focussed on the teachings of Jesus that are clear, inspiring and good for the entire world.

Doug Hamilton, Parishioner, All Saints, Erin

Wednesday, March 25, Mark 10:46-52
Healing of Bartimaeus

Throughout the gospels we encounter the wonders of Jesus’ teachings and healings. Often surrounded by crowds the miracles of Jesus are revealed.

Bartimaeus, a blind beggar, obviously knew of these teachings and healings. When he hears that Jesus of Nazareth is near he immediately calls out for help. How did Bartimaeus know about the healings of Jesus? Had Bartimaeus always been blind? What were the sights first viewed by Bartimaeus? How was he embraced by the crowd?

As in today’s world a level of trust builds when we know

of a person’s reputation and we may seek advice or help. Bartimaeus knew of Jesus’s reputation and despite some crowd disapproval, called forth. The land around Jericho would have been sparse and dry but crowds gathered close.

Today, we also feel crowds. With constant media bombardments relaying conflict and breaches of trust, how do we continue to trust and demonstrate our faith? Do we show disapproval of those less fortunate?

We need to use this Lenten time to look through the eyes of Jesus, to learn, to understand and to reach out to others.

Isobel Boyle, Parishioner, All Saints, Erin

**Thursday, March 26, Mark 11:1-33
Entry into Jerusalem**

When I think how this will end, or seem to end, Jesus executed, his followers in flight or in hiding, it’s hard to watch Jesus enter Jerusalem.

When I think of all that pain and fear and confusion, I understand the pleading of Jesus in the garden on Thursday, just before (cut off from the crowd that protected him all week) he is betrayed and arrested.

When I think how often it ends, or seems to end, for so very many of us, in pain, violence, confusion – when I think how it always ends, or seems to end, in death, in the victory of death, I am mindful of the bold and courageous thing that the Father is asking the Son to do, a thing that begins and ends helpless in loving human arms.

Ride on, then. Into the face of fear and hate and the plotting real politik of the religious authorities. Into the place where the powerful borrow their power from death. Into the certainty of loss, defeat and your broken wretched body. Ride in the protection that seems like no protection at all, that in the end prevails. In majesty. In love. You ride for all of us.

*Michael Thompson, General Secretary,
Anglican Church of Canada*

**Friday, March 27, Mark 12:1-27
Parables and Questions**

Do you feel his frustration? Jesus’ frustration with the Pharisees and Herodians, who try to trap Him. Why? He asks them. Why are you putting me to the test? Have you not read this scripture: “The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is amazing in our eyes?”

Do you feel his disappointment? Jesus’ disappointment with the Sadducees who ask him about whose wife she will be in the resurrection? Jesus knows from their questions that they too do not know the scriptures. “Is not this the reason you are wrong, that you know neither the scriptures nor the power of God?”

How easy it is for us to put God to the test when we do not know the scriptures. How can we know the power of God not of the dead, but of the living if we do not know the scriptures? Jesus is the Word made flesh. Jesus is our eternal Teacher. Let us be worthy and faithful students of the gift of God’s revelation in Jesus Christ. I invite you therefore, in the name of the Lord, to observe a holy Lent by reading and meditating on the Word of God.

Connie Phillipson, Priest, Diocese of Niagara

**Saturday, March 28, Mark 12:28-34
Greatest Commandment**

Sometimes we make living faithfully very difficult!

With all good intentions we “church people” set out, explicitly or implicitly, a list of things to do to be a good Anglican.

When asked to prepare a portion of Mark for a biblical storytelling event held in my Episcopal Area in March 2014 I chose Mark12:28-34 because it takes me back to the heart of what is essential.

The scribes regularly disputed with Jesus, trying to prove he was not faithful to their traditions. In the exchange a scribe asks “which commandment is first of all?” and Jesus’ answer goes to the very heart of faith - Love God with heart, soul, mind and strength and Love your neighbour as yourself. On this they agree.

As a bishop my life can be consumed with seemingly important meetings, lengthy discussions or arguments over questions of proper Anglican practice and theology, worries about the sustainability of parishes and clergy and can get mired in a fog of “stuff to do”.

This passage clears my head and sends me back to the heart of my faith - Do I love God wholeheartedly? If so - how does my life and ministry show it? Do I love my neighbour as myself? If so - what am I doing to live that?

To answer these is enough.

Linda Nicholls, Bishop, Diocese of Toronto

**Monday, March 30, Mark 12:35-13:37
Questions and Warnings**

I am sitting in our public library, reading Mark’s predictions about upcoming disasters and wondering if I should warn those sitting around me.

Maybe I should stand on top of a table, and in my most dramatic Moses voice proclaim, “People beware, get ready, coming soon, without warning – wars, earthquakes, famines, violence.”

No doubt, some joker would shout back, “Watched the national news last evening, did we?”

“I have good news too,” I would retort, “In the midst of it all God will arrive riding on a cloud with great power and glory to save us.”

While the security guards personally ushered me outside, people would resume their silent pursuits of reading, entertainment and education.

Perhaps later some would react to my warnings, but most would dismiss me as another religious nut looking for attention.

I wonder how Jesus felt when he tried to warn his disciples.

Mark brought these warnings and dire predictions together in one chapter for a reason. Why?

I suggest you reread this passage and look for answers; they are woven throughout.

Then read Psalm 23, verse 4 and reflect on God’s promise of to be always with us – no matter what we face in this life.

Hollis Hiscock, Editor, Niagara Anglican

**Tuesday, March 31, Mark 14:1-11
Anointing at Bethany**

Since Lent last year, I have been incredibly challenged to be “kind”.

A Jesuit priest called Father James Martin from American Magazine, set a challenge for Lent on YouTube asking that rather than give something up, we should - be kind.

He gave three ways to achieve this:

1. Don’t be a jerk!
2. Honour the absent.
3. Always give people the benefit of the doubt (from St Ignatius’ Spiritual Exercises).

In this passage from Mark 14, Jesus rebukes the people who were angry with the woman who poured expensive perfume over his head.

She performed this act from her heart and Jesus honoured her for that by saying she would always be remembered for her act of love and kindness.

He says (verse 7) that the poor will always be with us and that we can show kindness to them whenever we wish, but He would not always be with us.

My questions are: Do we show the poor kindness whenever we can? And not just the poor but to everyone we meet? In every action or word?

If every one of us showed kindness with purpose, our world would be turned upside down.

What about making it part of everything you say and do this Lent?

Here is the link to the YouTube video clip from Father James Martin:

<http://youtu.be/90g8fVNkPPU>

Wendy Joy, Biblical Storyteller, Belfast, Ireland

**Wednesday, April 1, Mark 14:12-72
Passover, Garden and Betrayal**

We can speculate on Judas’ motivation, but his decision to betray Jesus sets in motion a series of tragic events that will lead to both their deaths. Shadows begin to fall. As much as we associate shadows with darkness, they only exist because of light. Without a light source, there can be no shadow. When faced with shadows we can focus on the object casting the shadow or look to where the light is coming from.

We know Judas as the betrayer, yet who among us hasn’t hidden the dark places of our hearts and minds behind a mask of respectability, despising those who can see beneath it? Who among us hasn’t profited at the expense of another? I can’t believe that given the opportunity, Jesus wouldn’t have returned Judas’ kiss, saying what he had said to countless others: “Your sins are forgiven”.

At some point, we all find ourselves in the valley of the shadow of death; but do we choose to remain there in the darkness, identifying with the shadows or do we turn and look for the light of Christ’s forgiveness, knowing that however long the night, the sun (Son?) will rise.

*Daniel Brereton, Priest Associate,
St. John’s Dixie, Mississauga*

**Thursday, April 2, Mark 15:1-32
Jesus Before Pilate**

Shakespeare said it best in Hamlet: “To thine own self be true.” So often, we get caught up in trying to fit in, be popular, be trendy, we are actually letting others define us.

In this passage Jesus gives us the example of authentic living. He does not cede his identity to Pilate’s question of title; he does not give in to the peer pressure and taunting of the swept-up-in-the-moment crowds. By contrast, we see Pilate yield to the unsubstantiated whim of the angry mob, demonstrating his intention to appease the masses rather than to do what was right.

In our own lives, we are often faced with similar challenges of identity: are the characteristics we show the world authentic? Do we embrace or deny our individuality in the scrutiny of the public? Do we allow our identity to be influenced by the Spirit or by the media?

While we must answer these questions for ourselves, I share some advice on discernment once given me by a wise priest: “You are a child of God. Be true to yourself, and be true to God.”

Laura Marie Piotrowicz, Rector, Manitoba

**Friday, April 3, Mark 15:33-41
The Death and Burial of Jesus**

One of the common themes among all four Gospels is that Jesus cried out before he died. Two of the Gospels, Mark being one of them, say that Jesus asked God why He had forsaken Him.

This passage has always posed many questions to me, and disconcerting ones at that. It seems that Jesus is asking God why He had chosen not to rescue him from the crucifixion, thus allowing his human form to die.

If Jesus’ faith was strongest of us all, then why did he appear to question it at the moment of death? Are we not taught, through the many miracles of Jesus explained by faith, that our faith should be unshakeable? Does this imply some sort of fallibility? And how does fallibility translate to our own personal approach to faith?

Even though we have a small ability to exert some influence over the path taken by our lives, our faith is in the acceptance of God’s guidance and that it is ultimately his plan for us.

When my time comes, I wonder if I will ask the same question.

Chuck Williamson, Treasurer, All Saints, Erin

**Saturday, April 4, Mark 16:1-8
Resurrection of Jesus**

Recalling our celebration of Epiphany and the journey of the Magi who laid their gifts before the Christ-child, as I read this final passage from the gospel according to St. Mark, it struck me that those same gifts of frankincense and myrrh were deeply connected to burials in the ancient world.

They were gifts that pointed to the events that brought Mary Magdalene, Mary the mother of Jesus and Salome to an empty tomb. They too make this journey carrying with them spices associated with a burial but this journey begins, not in the context of wonder and great joy, as it did for the Magi. This time the women were filled with desperate grief, a good measure of fear and I am sure they came not knowing what to believe in any more.

I was left thinking about all the many ways I have come before God over the course of my life and my ministry, and have done so experiencing the whole range of emotions that we find in these two journeys. What has been true for me is what was true for the women as they reached the tomb. We find that we are in the hands of a loving and transforming God who never ceases to surprise us.

In the glory of the Resurrection we encounter the reconciling power of God’s love that heals and makes all things new.

Michael Bird, Bishop, Diocese of Niagara

Stop the press!

As we were about to send this issue of *the Post* to the printer, we were informed that Bishop Logan has made an appointment to Chirst Church Cathedral.

The Ven. Margaret Ansley Tucker will become Rector of the Cathedral and Dean of Columbia beginning July 1, 2015.

Archdeacon Tucker is presently Rector of Christ Church Parish and Archdeacon of Bow Valley in the Diocese of Calgary. A detailed report on the appointment will be in the April issue of *the Post*.



Sisters of St. John the Divine
 St. John's House, British Columbia
 3937 St. Peter's Road
 Victoria, B.C. V8P 2J9
 phone: 250-920-7787; fax: 250-920-7709
 website www.ssjd.ca
 email: bchouse@ssjd.ca

Rosary Workshop

Saturday, March 7, 9:30 am – 4:00 pm

This is a time to learn about the Anglican rosary, make one and spend some time praying with the rosary. Bring your own lunch. Donation appreciated. Please register by March 1

Gardening Day

Friday, April 17

Come and join us tend the garden. Lunch provided

To register for an event please call or email:
 Telephone: 250-920-7787 Email: bchouse@ssjd.ca
 Register early, or event may have to be cancelled

The Greater Victoria Police Chorus

In Concert at

Church of the Advent

510 Mount View Ave.

Colwood

Friday, March 6 at 7:00 pm

\$15 per ticket

Come enjoy a wonderful evening with great toe tapping songs!

TRI-REGION ANNUAL WOMEN'S GATHERING

Saturday, March 14

This year hosted by Holy Trinity Church, North Saanich (Corner of Mills Rd and West Saanich Road)

10:00 am Holy Eucharist,
 The Rev. Canon Penelope Black presiding

11:00 am speaker: Karen Wilson, Hospital Chaplain
 Lunch provided by the Holy Trinity ladies
 Concluding with "sharing" and socializing

Please contact Katharine Ellis with the names of those attending, including any Allergy-related food requirements, by March 7, 2015.

Both buildings are handicap-accessible.
 250-477-4366 or dkellis@uvic.ca



WOMEN'S SPRING WEEKEND CAMP PRINGLE APRIL 17 – 19

"HOMEMADE BREAD"

Facilitator: The Rt. Rev. Dr. Logan McMenamie

Spiritual Leader: The Rev. Nancy Ford

Leader of Music: Diane Bell

Cost: \$150.00 (\$50 cancellation fee)

Registration deadline March 25

Registration forms can be obtained from your parish office or:
 Brenda Dhaene, 2291 Calais Road, Duncan, BC V9L 5V2
 e mail: birish@shaw.ca telephone 250-748-7183



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Anglican Church Women

Meeting

St. John the Baptist Church
 3295 Cobble Hill Rd
 Cobble Hill

Wednesday, March 25

9:30 am – gathering;
 light refreshment for those from afar
 10:00 am – Eucharist – free will offering
 11:15 am – Speaker – TBC
 12:15 pm – Bag Lunch
 1:00 pm – ministry department reports, parish sharing
 2:00 pm – Homeward bound

5-DAY RETREAT At HONEYMOON BAY LODGE and RETREAT

Tuesday, May 19 – Sunday, May 24

- ☞ Enjoy peace, silence, and individual spiritual guidance
- ☞ Enjoy luxurious surroundings, nature, and communal prayer
- ☞ A chance to deepen your relationship with yourself and God
- ☞ Rest, replenish, and recreate, immersed in God's love

This is a silent, individually directed retreat with facilitators / spiritual directors: Barb Baillie, Bob Baillie and Barbara Holt. No previous retreat experience necessary

Cost: \$775

Begins with supper Tuesday night, ends with lunch on Sunday
 Check-in Time: 3:30 pm

More info? Ph. 250-656-6512, Barb Baillie or 250-383-7369, Barbara Holt

To Register: Phone Barb Baillie at 250-656-6512
 e-mail: barbbail47@gmail.com

Check out their website: www.honeymoonbayretreat.com



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March 23-24 – Church of the Advent, Colwood
 7:00 pm – 9:00 pm For TWO evenings. Phone: 250 474-3031

Mid Island and North Island

March 14 – St John the Baptist Church, Duncan
 10:00 am - 2:30 pm
 Please bring a bag lunch. Phone: 250 748-9712

March 14 – St. Peter's Church, Campbell River
 10:00 am – 2:30 pm
 Please bring a bag lunch. Phone: 250 286-161

April 18 – St. John's, Ladysmith
 10:00 am - 2:30 pm
 Please bring a bag lunch. Phone: 250 245-5512

May 23 – St. Philip-by-the-Sea, Lantzville
 10:00 am - 2:30 pm
 Please bring a bag lunch Phone: 250 390-3641

Purpose: Developing the knowledge and skills necessary to understand, prevent, and respond to, violence against children, youth, and vulnerable adults.

Key topic areas include: Power, misuse of power, violence, abuse, bullying, harassment, child protection legislation, human rights, organizational policies, receiving disclosures, intervention, reporting, treatment, and risk management. This training will highlight the issues and identify strategies for keeping vulnerable people safe while continuing to build a community of trust and love.

Contact host parish to register
 Registration closes the Sunday prior to each workshop date.

Sponsored by the Anglican Diocese of BC and offered in partnership with the Canadian Red Cross

Journey through Lent with the Council of the North

Explore Lenten themes of healing, justice and servanthood through dynamic stories about the Church's mission and ministry in the north.

These bulletin inserts, which include prayers and stories, can be used for silent reflection or for weekly Bible studies or devotionals.

Email cnc@national.anglican.ca to subscribe to the Council of the North's weekly Lenten Resources.



Church of the Advent
 510 Mount View Ave.
 Colwood



GIANT GARAGE SALE

Saturday, May 2

Items galore!

Miscellaneous Plants, Bake Table, Furniture etc.
 Refreshments all day, including a Barbeque Lunch
 More info? Contact the church office 250-474-3031