

CONNECTION

The Quarterly Newsletter of the Anglican Parish of Central Saanich

Number 27



St. Mary's Church

1973 Cultra Avenue,
Saanichton, BC V8M 1L7

Worship Services

Sundays

9:00 am Choral Eucharist & Sunday School

Second Sunday

7:00 pm Evening Prayer in the style of Taizé
(January - June)

Wednesdays

10:00 am Holy Eucharist
10:30 am Friendship Coffee
11:00 am Bible Study
(September - June)

Office: 250-652-1611 Hall: 250-652-7942

Email: stmarys.saanichton@shaw.ca

Web: www.ParishCS.ca



St. Stephen's Church

7921 St. Stephen Road,
Saanichton, BC V8M 2C3

Worship Services

Sundays

11:00 am Holy Eucharist
and Church (Sunday) School
4th Sunday Praise & Worship in the Hall

Tuesdays

7:00 pm Bible Study
(September - June)

Tuesdays

11:00 am Prayer Group

Office: 250-652-4311

Email: St.Stephens.Church@outlook.com

Web: www.ParishCS.ca



June 2018

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Pastor: Canon Peter Parker,
Interim Priest-in-Charge

Assistant: The Rev. Dr. Brett Cane



www.ParishCS.ca

Anglican Parish of Central Saanich

St. Mary's Church St. Stephen's Church

Dates to Note

Our Parish website – www.ParishCS.ca – is the best place to keep in touch with what is going on, but here are significant dates to note for the next four months.

- **Historical Fashion Show, Tour and Strawberry Tea** at St Stephen's: **Saturday, June 16.** 1:00 pm Tour of the heritage church. 2:00 – 4:00 pm Fashion Show and Tea
- **Men's Breakfast** at St. Stephen's: **Saturday June 23,** 8:30 am. Guest Speaker is Gil Shoosmith
- **Summer Camp** at St Stephen's: **July 30 – August 3,** 10:00 am - 3:00 pm
- **Blessing of the Animals** at St Stephen's: **Sunday, August 12,** 2:00 pm
- **Diocesan Synod** at the Songhees Wellness Centre, Victoria **September 28 - 30**

Day Camp

at St. Stephen's

7921 St. Stephen Road (off Mt. Newton X Road), Saanichton

10 AM – 3 PM, July 30 – August 03, 2018

Theme:
"One of Us"
Jesus is born

Bible stories, games, Crafts,
and more, for ages 4 – 12

Registration fee: \$20 each,
or \$25 for 2 in same family, or
\$30 for 3 or more in same family

Campers should bring a lunch,
water bottle, hat, and sunscreen.

For info or to register,
call Dave 250-469-1422, or
central.saanich.youth@shaw.ca

In collaboration Offered with Crosstalk
Ministries and the
Parish of Central Saanich



www.parishcs.ca
parishcs@shaw.ca
250-652-1611

St. Mary's Anglican Church
1973 Cultra Avenue
Saanichton, BC V8M 1L7

St. Stephen's Anglican Church
P.O. Box 162
7921 St. Stephen Road
Saanichton, BC V8M 2C3



St Stephen's Church Presents Historical Fashion Show And Strawberry Tea Featuring



Victorian Vogue Historical Fashions

A Unique Fashion show of beautiful,
authentic reproductions of fashions from the past,
bringing to life vignettes of history and social
customs from the 18th to the early 20th centuries.

Saturday, June 16th, 2018
7921 St Stephen's Rd., Saanichton

1:00 pm Guided tours of Historic St Stephen's Heritage Church
2:00 pm-4:00 pm Fashion Show and Tea

Tickets: adults \$25, Students \$15

Available; The Emporium, Brentwood Bay (cash only)

St Mary's Church, 1973 Cultra Ave. 250 652-1611

St Stephen's Church, 7921 St. Stephens Rd. 250 652-4311

(off Mt Newton x Rd.)

For information please call Lynda Clifford at 250 655-6478

Blessing of the Animals



All God's creatures great and small are welcome.

Our Outdoor Service includes music and prayers.

Each animal will receive a Personal Blessing
and a Blessing Certificate.

All animals should be brought in carriers or on leashes.

Rain or Shine

Sunday, August 12th, 2018
2 p.m.

St. Stephen's Anglican Church

7921 St. Stephen Road (off Mt Newton X Road)
Saanichton, BC

Event web site: www.BlessingOfTheAnimals.ca

Our collection goes to the Pacific Animal Therapy Society (P.A.T.S)

Parish web site: www.ParishCS.ca



“As we eagerly await the announcement of a new incumbent to come to the parish, I am deeply conscious of having made many warm connections here in our two congregations.”

In all likelihood, this is the last time I will be addressing the members and friends of the Parish of Central Saanich via this excellent paper called Connections.

“Connections” is such a good name for our Parish newsletter; a reading of the gospels shows us that what Jesus did, indeed his principal motivation, was to make a fundamental connection, between his Heavenly Father and the people of his time. He connected Israelites with their heritage, born as a descendant of David, but also as a new Messiah. He connected individuals who were unclean and cut off, with the temple and the community. He connected that community of faith with the central message of the prophets, that God’s love was available to all, and that what God really desired was not a complex religious system but “to do justice, to love mercy, and to walk humbly with God.” Jesus connected a suffering people with the possibility of a new kind of kingdom, and with their sure and certain hope in resurrection to a new life free of suffering, free of injustice, free of oppression. The risen Jesus still connects us with God’s grace and love. Of course, this is the entire reason we exist as a parish: to connect people with the love and healing and forgiveness of God.

As we eagerly await the announcement of a new incumbent to come to the parish, I am deeply conscious of having made many warm connections here in our two congregations. It has been a wonderful gift to be connected to your lives and journeys. Even though my time has not been long in months nor in the hours available to be with you, I am so grateful for the open and welcoming hearts you have shown me.

Now we have to undertake two difficult tasks: first, to break off this lovely connection, I with you and you with me. This is always the tough part of Interim Ministry: just when we are getting accustomed to each other and learning to appreciate each other, we must say farewell. If you look at the covenant we signed together last October, one of the last Interim Tasks is, “saying farewell to the Interim Priest.” This we will do, I hope with style and flair and celebration, though there may be some sadness. It is important, because of the second difficult task you face, that of welcoming a stranger as your new priest and pastor and beginning to forge a more long-lasting connection. It is my hope that whatever leave-taking and grieving must happen between us, will be well taken care of before the new minister arrives, so that your welcome will be whole-hearted, unencumbered, and full of joy and confidence. Jesus said once, there is no point putting your hand to the plough and looking backwards.

To those with whom our personal connection has been little more than on the surface, please know that it easily my greatest regret, that my time in the parish has allowed so few visits in so few homes.

This week my bicycle odometer will mark 4,000 kilometers since I began last October, and every single kilometer has been worth the ride! To be Connected to the Parish of Central Saanich has been an honour and a privilege. May God continue to bless this Parish with joy and peace and the love of Jesus Christ.

Peter Parker

“As Christianity spread, the eucharist remained at the centre of worship.”

From the beginning of the early Church the main ritual at any gathering was that of the Lord's Supper, at which bread was taken, blessed, broken, and given; and wine was poured out, lifted, blessed, and shared, from a single chalice. There is a deep theological and scriptural tie between these actions and those of Jesus at the Last Supper. “Do this,” he said, “in remembrance of me,” referring both to the bread and the wine.

As Christianity spread, the eucharist remained at the centre of worship. The faithful came each Sunday to receive the consecrated bread and wine, signs of the body and blood of Christ. When illness prevented their attendance, they sent for the priest or deacon who would bring them bread and wine from altar of the nearest Church, rather than see them cut off from the healing sacrament. When communicants became so ill and weak they could not ingest the dry bread, the priest would soften the bread by dipping it in the wine and placing it on their tongue. This practice was called intinction. It is still in use by clergy who take communion to hospital or hospice patients who cannot lift their heads to drink. The wafer softened with wine is placed on the tongue, where it dissolves. This is intinction, in its proper use and context.

Fast forward to the AIDS outbreak. (Canadians can add the 2003 SARS crisis in Toronto). In the mistaken belief that one could contract HIV/AIDS, or SARS, through contact with the chalice, some communicants began to decline the common chalice. Soon the practice of “dipping” emerged. This supposedly kept the individual communicant from risk of infection. (Apparently the safety or survival of the celebrating priest, who consumes the remaining consecrated wine, was of no consequence.) Subsequent research proved that there was absolutely no chance of spreading HIV (or Hepatitis C or Meningitis, or SARS) through saliva on a wine-filled chalice.

It is impossible to know where and when exactly the first priest or Bishop in the Anglican Church began the practice of “dipping.” At least one Bishop in this Diocese has made it clear to all clergy that it is not an acceptable practice. My point is not to suggest that it is “right” or “wrong;” but to question the assumptions behind it. As far as can be determined, there are three common motivations for ‘dipping.’ First is the perception of lower hygiene risk. Second is a means of avoiding the unpleasant taste of poorly chosen wines, or (for those who don't like it) the taste of any wine at all. Third is the avoidance of the consumption of alcohol (which may be for medical reasons, or personal ones).

Scientific research in the last decade has established that there is very minimal risk of passing on or receiving any infectious agent from the normal and careful use of a common chalice. There is more likelihood of catching the common cold, for example, by putting your hand on the doorknob of any door in the building, or by shaking someone's hand, than by putting your lips to a wine-filled chalice, even right after the person with a cold. However, holding a piece of bread or wafer in your fingers, quite possibly breathing on it, while waiting for the chalice, and then perhaps accidentally touching the edge of the chalice with fingers or the wafer, may deposit significantly more bacteria than the lips. *If one seriously believes that bacteria can survive on a chalice and/or in the wine it contains, then it follows logically that both touching the chalice with the lips or using the “dipping” technique, represent significant risk and should not be done.*

Intinction (Dipping) *continued*

Centuries of practice contradict such anxieties. As a priest ordained for over 40 years, week by week drinking whatever is left in the chalice(s) from which entire congregations have sipped, I have never been infected, never had a cold sore, never contracted anything from the chalice. On the other hand, I certainly have picked up colds from my children and later grandchildren arriving home from school with the latest runny nose, or from sitting on a bus or airplane in the seat in front of that coughing passenger.

What about the person who for medical or personal reasons cannot take any wine? The Book of Common Prayer (p. 584) explains, “But if a [person] either by reason of extremity of sickness...or by any other just impediment, do not receive the Sacrament of Christ’s Body and Blood: he shall be instructed that if he do truly repent him of his

sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor; *he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul’s health, although he do not receive the Sacrament with his mouth.*” (Italics mine). Herein lies the solution: rather than receive the wine, the worshipper, believing in faith the intention of Jesus who said “This is my blood of the new covenant,” merely holds the chalice, and/or listens to the words of distribution; and communes at the same spiritual level as anyone who receives. This is what I recommend for those who choose to avoid the common chalice. This practice relieves the sanctuary staff of extra hardware and awkward actions; and eliminates for others the increased potential risk of accidental soiled finger contact with the chalice or its contents.

Your Interim Priest In Charge has been quite startled to find such a wide-spread practice of “dipping” in this parish. For that reason I have offered this overview. You can read more at the National Website of the Anglican Church of Canada (<https://www.anglican.ca/?s=intinction>).



From the Editor

Thanks to all who have contributed to the June edition of ConneXion including our regular participants and those who have made special contributions to this particular issue. This issue is somewhat longer than normal due to the extra material available. Please note the absence of Cane’s Corner. As Brett is traveling at this time he was not able to write a column for this issue but indicated he will have material for the next issue when he returns. As we adjust our way of distributing ConneXion it would be helpful if we could increase the proportion of readers getting the version electronically. If you are able to assist with this matter or are not yet receiving ConneXion, and would like to, please advise either Leslie or Bob at the church offices, using the contact information from the front cover. Thank you,

Ken Pedlow
250-656-6302 or ken.pedlow@shaw.ca

Refuge

by Sons of Korah



It is impossible to know what type of music the psalms were originally written for and sung to. Certainly not Western; perhaps Arabic is the best guess. The music which the Sons of Korah play is unique and multi-ethnic, giving the psalms a dynamic and emotive expression. From Geelong, Victoria, Australia, this band formed with a common vision twenty years ago. Their belief was that the psalms were so important for the shaping of Christian spirituality, they needed to take musical form once again. They then collectively laboured to “Glorify God to that end.”

“Refuge” is a compilation of psalms. A number on this recording are coincidentally attributed to being written by the actual Old Testament sons of Korah. (The biblical history itself on this family is fascinating and can be found on their website.) This CD contains some of my favourites.

Starting out with Psalm 94: Rise Up, Middle Eastern music softly lures and opens the psalm which then becomes fittingly powerful and raucous.

With the next cut, Psalm 97a: The Lord Reigns, the mood joyfully changes. Psalm 46a: God is our Refuge, is sweet and melodic like a lullaby.

My favourite song on this CD is also one of my most treasured of the whole Psalter and one with which I frequently pray in Lectio Divina. Psalm 46b:

“There is a river who streams make glad
the city of God, the Holy Place.
God is within her, she will not fall,
God will help her at the break of day.”

Sons of Korah produce music which is rich, beautiful and immensely comforting.

Albums can be purchased from their website: <http://sonsofkorah.com/shop/>. I had no difficulty in ordering this album and it came relatively quickly all the way from Australia. If the psalms catch your heart, the renditions and musical interpretations of them by the Sons of Korah will captivate you also.

An Indomitable Couple



Tony and Margaret have been married for just over 63 years and have led a very active life, as Margaret says, determined to keep putting one foot ahead of the other! They love their walks along the waterfront in Sidney, a block away from their new townhome.

Tony was born in 1926 in Grenada, British West Indies where his father was an auditor for the Colonial Service. The family moved to Uganda, where Tony spent his pre-school years before being left at a boarding school in Devon, England at age six. His parents returned to East Africa for three years and then moved to Hong Kong. Tony spent most of his school holidays with elderly relatives in the UK which he says was “grand” as they let him travel by train on his own as he grew older. In 1940 his parents took a three-month’s leave to Victoria, and, worried about German bombing, his father sent a cable to the principal at his school to arrange placement on the next ship evacuating children to Montreal. Tony made the long trip to Montreal successfully and from there to Vancouver to be met by his mother. He was lucky as the next ship of evacuees was torpedoed and no more children were evacuated.

He attended Brentwood College for one term, and then his mother moved to Penticton with Tony and his sister, given the fears at the time of potential Japanese attacks on the BC coast after Pearl Harbour. Tony’s father was interned in Manila by the Japanese for over three years and, according to Tony, was never the same again.

Tony graduated from UBC in civil engineering and worked in dam construction and hydro power developments until moving to Nanaimo and taking engineering studies at the Biological Station there in the early 1950’s. He was president of the Nanaimo Tennis Club and active in hiking and skiing groups.

Margaret’s early life was also affected by the war. She was born in Swindon, Wiltshire in 1929 and spent the first ten years of her life in Oxford where her father was a bank manager. He was transferred to Ascot, near London in 1939. When he died suddenly of a heart condition in 1943, Margaret and her mother moved into Kensington, London where there were frequent air raids. Margaret’s high school was demolished by bombs but the teachers carried on classes in the private home of a former embassy. Margaret’s classroom was a bedroom with a gas fire in the corner, with the windows boarded up after they were blown out, or in the basement when there were

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*“Romance
blossomed, and
Tony and Margaret
were married at St.
Michael’s and All
Angels in September
1954.”*



air raids. The students all carried their boxed gas masks with them to school. She remembers being cold and keeping her coat on in class.

She joined the Women’s Land Army in 1946 and worked at a dairy farm in Cornwall for a year and decided quite quickly that this was not the life for her! She heard about physiotherapy from a friend and applied to St. Mary’s School of Physiotherapy (same hospital where Prince George and Princess Charlotte were born) and graduated in 1951. She started work at an acute care hospital near London, but wanted to travel more than anything, and saw an ad for a job with the Arthritis Society of BC in June 1952. The job was a contract for two years. She and a friend were both accepted and were soon on their way to Canada. The trip took eight days from Southampton to Halifax, and five days to Vancouver. “A great adventure for a twenty-three-year old!” says Margaret.

After three months of orientation in Vancouver that included a driving test “on the other side of the road,” Margaret was sent to Port Alberni to open a new Arthritis Centre at the hospital. She was provided with “a huge office, with almost no equipment” and was told she was to pick up the car for the centre at the ferry. She had rarely driven in the UK, and mostly in Morris Minors or other small cars, and “nearly flipped” when she saw the huge Chevy Station wagon with huge black lettering and the huge bluebirds on the side identifying it as the Arthritis Society vehicle. She later opened weekly clinics in Courtenay, Qualicum and Parksville.

She joined the local tennis club and first battled Tony across the net in mid-Island tennis matches. She also joined up with local hikers for a Victoria long weekend hike to Tofino in May 1954 that was organized by Tony. It was a grueling slog. There were no roads to the West Coast, so eighteen hikers followed downed telephone poles that had been erected in World War II from the RCAF station near Tofino to Port Alberni. There was no trail and huge growths of salal en route to Kennedy Lake. They met a friend who had rented a boat to cross the lake and a logging vehicle to drive the weary hikers to a deserted Long Beach. They embarked on the M.V. Uchuck for the return trip to Port Alberni. And the rest, as they say, is history.

Romance blossomed, and Tony and Margaret were married at St. Michael’s and All Angels in September 1954. They moved to a rented house by Long Lake in Nanaimo

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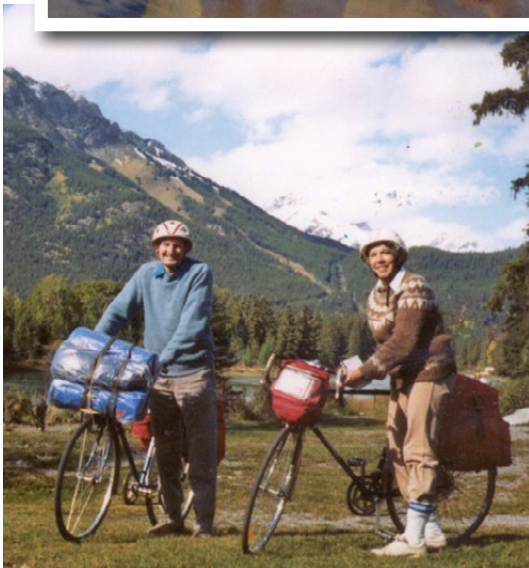
Parishioner Profile *continued*



that sounds lovely, but Margaret found it depressing as the access was by a muddy road through tree stumps. A year later, Tony was asked by his former supervisor with the Northern Construction Company to work for eighteen months on a joint project in the high Arctic with the Americans to guard North America from attacks by Russia. This was the Distant Early Warning Line (DEW Line). The salary was tempting, and they wanted to buy a house, so Tony accepted the job and left in February 1955 for Cambridge Bay, Victoria Island. Margaret, who was pregnant and homesick for the UK, flew to London and stayed with her mother in Richmond.



Their first child David was born healthy but contracted paralytic polio at three and a half months of age, and his left leg was partially paralyzed. The DEW Line project continued until December 1956 when the family was reunited in Victoria. Tony then took a position at a huge BC Hydro development supplying power to the lower Mainland. Margaret laughs when she thinks of the housing provided for families that consisted of new trailers deep in the forest. There were no stores or other amenities nearby. Food was ordered from Woodward's in Vancouver and sent by a weekly train. Tony made a patio so that David would have a flat place to learn to walk with his large brace and surrounded it with flower gardens for Margaret. And Margaret kept chickens! Daughter Della was born in Lillooet in a converted private house as there was no hospital, and Margaret shudders, remembering huge cobwebs on the ceiling above her bed! Quite a contrast from living in London!



The family returned to Victoria in 1958 when David needed surgery at the Queen Alexandra Solarium. Tony took a job with the Provincial Department of the Environment and remained with that department until retirement. However, another move was in the picture in 1962 when Tony was transferred to Nelson to oversee the Water Rights office for South Eastern BC. By this time two more boys, Colin and Roger, had been added to the family. They returned happily to Victoria in 1968 and first lived in the Cedar Hill Area. Margaret was able to go back to part-time physiotherapy at the old Victoria General.

Tony's parents were devout Anglicans and very involved in the church. Margaret had been Presbyterian as a young child and both felt the need to get back to a church. They became active parishioners at St. Luke's Anglican church where Tony

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Parishioner Profile *continued*



was Akela for the local cub group, Rector's Warden and later President of the Brotherhood of Anglican Churchmen (B.A.C.) Margaret sang in the choir for fifteen years and both looked after the corner garden. Around this time, they bought a forested, half-acre waterfront lot on Hornby Island and gradually cleared the lot and built a Pan-a-bode cottage with the idea of eventual retirement. They spent forty happy years there with their family and friends.

Always active outdoorsy people, Margaret and Tony cycled in Newfoundland, P.E.I., and many other places, including a ride from Banff to Jasper with their two younger sons when they were teenagers. They and the children also enjoyed skiing, swimming and surfboarding.

They moved to Brentwood Bay in 2006, joined the Brentwood Chapel and worshipped there until its closure. Margaret still feels very sad about how it happened but said "St. Stephen's gave us a big welcome, which helped." Although they now live a couple of blocks from St. Andrews, she still feels that St. Stephen's is home. Margaret was flower convener and worked in the Dahlia garden for many years. She also assisted with the pastoral care ministry, as she had taken training from the Chaplain at Victoria General Hospital after retirement and visited the surgical wards for five years as a Spiritual Care volunteer. She still loves to garden and arrange flowers and has passed on this passion to daughter Della who often helps out with flowers for church events.

I remember Tony and Margaret riding their bicycles to St. Stephen's well into their eighties. They only stopped when a friend who was a bit younger and a competent cyclist was hit by a car and killed. They figured maybe it was time. Another wonderful memory is of Tony after a Christmas turkey dinner at St. Stephen's, in an apron and large oversized rubber gloves, up to his elbows washing the dishes in the Hall kitchen. Always a real gentleman.

I asked Margaret what has kept them going. She laughed and said, "porridge in the morning and lots of exercise hiking, walking and swimming." When I asked Tony, what attracted him to Margaret he thought for a bit and said, "we both liked the outdoors and travelling, had a lot in common." He then paused and added, "I don't think I made a mistake!"

May 4 and 5, 2018

On the evening of Friday May 4th, 25-30 parishioners convened at St Stephen's hall to participate in the "History, Healing and Hope" parish workshop being facilitated by our Interim Priest-in-Charge, Peter Parker. Those attending were provided with a booklet of songs and prayers selected specifically for the event.

The theme of the evening session was 'History'. Peter started things off by asking the group to list the characteristics of a positive family. A video entitled 'The Danger of One Story' was shown. It featured a Nigerian lady who grew up reading stories by non-Africans and discussed the dangers of preconceptions. This was followed by a review of the history of the relationship between St Stephen's and St Mary's. Beginning with the establishment of St. Stephen's in 1862, the building of the old St. Mary's Church in 1893 as an offshoot and the various amalgamations and separations which have taken place since. A chart was circulated which showed graphically the incumbency durations at St. Stephen's.



Considerable discussion took place regarding the challenges faced by both churches as a result of the Diocesan Ministry Resource Team recommendations to close St Stephen's and force its amalgamation with St Mary's. The difficulties of the resulting efforts to come up with a mutually preferable solution were brought out as many of those who participated in them were present at the session. Peter, who was a member of the DMRT task force, was familiar with the issues from a Diocesan level perspective. This part of the session was titled 'Courtship? Shotgun? Forces Beyond our Control? Holy Spirit?'



On Saturday, May 5th the group reconvened with many of the same participants but also some new ones. The theme of the morning session was 'Healing'. The first activity was for each participant to write down when they first started attending either St Stephen's, St Mary's or Brentwood Chapel, why they first came to that particular church and why they have chosen to remain. Each person then shared this material with the group beginning in chronological order from the 1950's up to recent times. This time of sharing took over an hour and a half but it was a great team building exercise and people really enjoyed hearing about each others reasons for being parishioners of the Parish of Central Saanich.

After the morning coffee break, the session turned to the 'crossing the deserts, dealing with snakebite' segment. This was intended to bring out issues which have caused concern and anger in the life of the parish. The first mentioned was a difficult time relating to recent efforts to upgrade the historic St. Stephen's Church which resulted in frustration and bad feelings. Another issue raised was anger resulting from the misconduct by Richard Spencer, a former priest of St Stephen's in the 1990's. Many of those

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Parish Weekend: History, Healing and Hope *continued*

directly familiar with the issue were dealing with feelings of mistrust and confusion resulting from the situation, especially given much of the good work which this minister had done prior to the misconduct. Considerable anger was also directed at the way the Diocese dealt with the situation. Peter was familiar with the issues as he and Rev. Spencer had been colleagues and friends. The feelings of anger and mistrust linger to the present time and arise to the surface when events such as the DMRT process take place.

After lunch, the theme of the workshop was 'Healing'. Participants prepared a list of items which we would like to take into the future. 'Packing the luggage for the future' it was called. There was also significant discussion about the Anglican Church's efforts to reconcile with the local First Nations' people. Frustration with the progress being experienced was voiced but also a recognition that issues of deep anger and mistrust exist in our relationship as well and are also not so easily forgotten as we saw in the morning session.

All-in-all the parish weekend went off well for those attending. It would have been nice to see a few more people in attendance and a possible follow-up session is being considered.

Recipe Page

Brie and Grape Crostini

Recipe from Eva Townsend

Ingredients

- 12 (1/2" thick) rounds of baguette
- 2 Tbsp. olive oil
- 12 green seedless grapes, quartered lengthwise
- 1 Tbsp. finely chopped fresh shallot or red onion
- 1/2 tsp. finely grated orange zest
- 1 Tbsp. orange juice
- 1 tsp. honey
- 1 tsp. Dijon mustard
- 125 grams, Brie cheese, cut into 24 thin slices
- 2 tsp. chopped fresh parsley

Method

Preheat the oven to 400° F. Set the baguette rounds on a baking sheet lined with parchment paper. Brush the tops of the bread with oil. Bake 8 to 10 minutes, or until lightly toasted. While that occurs, combine the grapes, shallot or red onion, orange zest and juice, honey and mustard in a bowl. When toasted, cool the baguette rounds a few minutes. Top each with 2 slices of cheese. Divide and top the cheese with the grape mixture. Pop the crostini back into the oven for 2 or 3 minutes, or until the cheese just begins to melt. Arrange on a serving tray, sprinkle with parsley and enjoy!

Recipe options: Instead of green grapes, use seedless, red grapes to make the crostini topping. Rather than Brie, try blue-veined, Cambozola cheese to top the crostini. For added texture and crunch, mix two tablespoons of sliced almonds, lightly toasted, into the grape mixture before spooning it on top of the cheese.

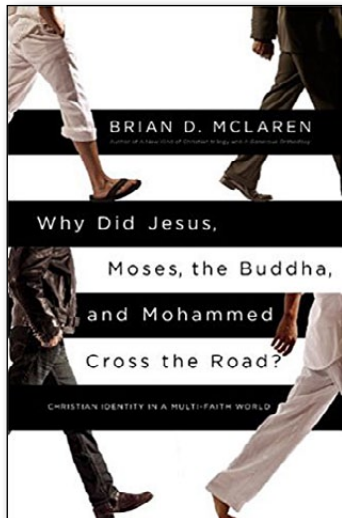
Serving Suggestions

Eva suggests that these crostini along with a salad and cold ham or other meats makes an easy lunch or supper.



Why Did Jesus, Moses, the Buddha and Mohammed Cross the Road? Christian Identity in a Multi-Faith World

by Brian McLaren



Although the book begins with a joke, McLaren believes it could introduce one of the most important conversations in today's world. The book is divided into four sections, beginning with a discussion on the crisis of Christian identity, which was so interesting that I read it twice. This is followed by sections on a re-interpretation of traditional doctrines, a re-examination of liturgies and a new-look at the challenges of the missional church.

Given the changes in demographics in our world, McLaren asks how can we, as Christians, better interact with those of other faiths?

He imagines what might happen if four of history's greatest religious leaders "not fighting, not arguing, not damning and condemning one another, not launching crusades or jihads, but walking together, moving together, leading together." Wouldn't that reverse our unspoken expectation that different religions are fractious and hostile to one another? He asks how we think Jesus would treat Moses, Mohammed and the Buddha if they came to a crosswalk together?

"Would Jesus push Moses aside and demand to cross first, since his ancestor's failed religion had been forever superseded by his own?" Would he trade insults with Mohammed, claiming the crusaders could beat up the jihadists, and demand that Mohammed cross behind him? Would he demand Buddha kneel at his feet before letting him cross? Or would he walk with them, and once on the other side, welcome them to a table of fellowship, maybe even taking on the role of servant, getting them something to eat and drink, rather than "following our example of religious supremacy, hostility fear, isolation, misinformation, exclusion, or demonization." McLaren would argue that Jesus' response would be the latter, practicing the neighbourliness he preached. (pp.3-4)

He describes the ways Christians have related to other faiths historically, in which the stronger our identity as a Christian, the more we respond with aversion to other religions, emphasizing our differences. And we see those differences as good/evil, right/wrong, and better/worse. We may be friendly to those of other faiths, but we want them to be won over to our better way. He names this stance "strong/hostile." The rest of the book is basically about how to counter this stance that he traces back to Christianity becoming mixed with Constantine's empire.

Others of us, uncomfortable with this hostility, practice a more positive, accepting response to other religions. We don't proselytize; but show respect for other religions and their adherents. We minimize the differences. "We make it matter less that they are Hindu or Muslim by making it matter less that we are Christian." (p.10) We achieve co-existence by weakening our Christian identity. Some would toss together elements from many religions in what he calls a "religious salad." He names this stance "weak/benign." McLaren is convinced that neither of these approaches is good enough for today's world.

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He also has some thoughts about the religiously disillusioned, suffering from what he calls Conflicted Religious Identity Syndrome (CRIS). Those of us who are not satisfied with the hostility or the banal niceness and either quit Christianity or become “adjective Christians”, explaining that we are “progressive” or “emergent” etc., to see ourselves as different from the kind of Christianity that makes strident headlines, e.g. the Evangelical/Pentecostal pastor in Florida who burned a Quran. (p.17)

Discarding these approaches to Christianity as not good enough for today, he proposes a Christian identity that is both strong (vigorous, vital, durable, faithful) and kind (benevolent, hospitable, accepting, interesting and loving – not just tolerant.) Finding that “gracious space” of solidarity and relationship is the goal, a call for us to be peacemakers. He calls this approach “strong/benevolent.” We can have a Christian identity that is both strong and kind, a Christian faith that is both faithful to Christ and hospitable to those of other religions.

In the section on “The Doctrinal Challenge”, he suggests that if we want to envision and embody a strong-benevolent Christian identity, we must be willing to critically re-visit even those central Christian doctrines we believe to be firmly rooted in the Bible. This is not to abandon our central Christian doctrines, but to “de-bug” them from the ways they have been used to foster hostility and violence in the past and renew them in ways that will lead to a “strong/benevolent” Christian identity.

He does the same in the section on liturgical practices, such as our understanding of baptism, sermons, songs and the Lord’s Table.

In the final section of the book, “the Missional Challenge,” he speaks about how Jesus exercised radical friendships that crossed all kinds of barriers. “Friendliness was so essential to Jesus’ identity that his critics labeled him “a friend of sinners,” bemoaning the fact that he constantly welcomed the wrong people to the table.” (p.224)

McLaren challenges the “us vs. them” mentality so prevalent in our Christian society. He wants us to move beyond inclusion to reconciliation. There are some interesting quotes from Gandhi and a Muslim leader who both see the need to approach other religions and their adherents with love, respect and human-kindness or what McLaren would call benevolence.

You may not agree with some of McLaren’s ideas, as he acknowledges they may be idealistic, but this is a book that gets you thinking about our current Christian environment and the need to become more “Christ-like” in our relationship with others.

As to the title’s question, “Why did Jesus, Moses, the Buddha and Mohammed Cross the Road?” several answers are noted in the footnotes, for example, “to escape from a mob of their hypercritical followers(!);” another is “to show solidarity with those on the other side.” But my favorite is “to get to the Other.”

“McLaren challenges the “us vs. them” mentality so prevalent in our Christian society.”



At 7:00 am, Saturday, March 24th. I was released from prison. That is, a spiritual prison. Getting out of bed at that time, I was completely overcome by a vision of a massive black, iron, prison wall about 16 feet high with electrical, barbed and razor wire above that. As I approached the wall a door appeared and as I continued toward the wall, the door opened. Going through the open doorway I walked out to an extremely magnificent, luscious, relaxing, green, grassy field about 150 yards wide. This field which was flanked by very lovely shrubs and trees on either side, had a warm very gentle breeze moving across it causing the grass to sway with such an inviting motion as the field reached ever so gently down to the shore line of a lake with its surface shimmering so peacefully.

As I was taking in all this new found inviting relaxing splendor, I was held still as God worked His miracles in me.

Taking only an instant, I believe about two seconds, He removed all my resentments, short temperedness, snit modes, my hard-held issues of unforgiveness, self-doubt, self-loathing, judging, the want for pity, blaming others for my hard-times, selfishness and a mine field of other issues, all of which were trespassing against His will for me.

With that complete, He immediately gave me an infilling of the Holy Spirit to replace the darkness, which I could feel entering me and lifting me up. Not only that but He visibly wrapped me in His Spirit as a further comfort and shield.

He then gave me a command: "Don't Ever Look Back."

Let me explain in a bit of a side-bar, what I had been doing/experiencing prior to this:

So let's take hunting for car keys as an example; how I could judge myself for misplacing them, even as Josie, my wife would come along, desperate over my attitude, but lovingly say, "Mike, let's pray that God would show us where they are." At which point I would be praying too, but only, "Yes Lord, Josie's your servant so please answer her prayer!" One can only imagine the self-ditching humiliation that was consuming me as I would recall and be reminded of the number of times where I would self-righteously instruct Josie that if she would put things back where they belong when she was finished with them, then she would know where to find them. Other times I could calmly go through my jackets, bureau drawers and table-tops etc. till I found them, then with true joy, thank God for having me come across them.

Then is the moment that I would say to God, "This is so peaceful Lord, why can't I be like this all the time?" There is a myriad of other examples; however, I feel the point is made.

A while back in conjunction with times such as that, I spoke to a friend, Sean Chace, former pastor of Celebrate Recovery in association with Glad Tidings Church in Victoria, who gave me a book written by Graham Powell titled, Christian SET YOURSELF FREE. Graham describes how a Christian can become free from demonic oppression, (which is what I was tied up in, I admit) through personal praying and the application of Biblical truth. He uses, in one instance along with described personal prayer, Ephesians

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*“Ultimately it was
God’s grace that
brought about
my release from
captivity.”*

2:4-6. I had to work on breaking bondages that were transferred from generation to generation in my family and then declare, “I am free. I am in Christ.” He uses tremendous encouragement in reminding us that God sees our heart and the fight we put up to remove garbage. It goes on with a lot more. His book is powerful and very scripturally accurate and Graham, who Josie and I have met, and has laid hands on us in prayer, is a very quiet but Spirit driven person who has taught this for over 40 years all over the world. I can’t say it enough that Graham is extremely accurate in his teaching since he has prayed for many years for himself in this area and has had to practice on himself with success what he is now teaching.

A second book, given to me by Jackie Kolson of St. Stephen’s is Power in Praise by Merlin R. Carothers. This describes, in part, the fact that we can praise God all we like but we are never to carry out praises with an expectancy of gaining anything. God loves praise but that is as far as it goes. We are to Praise God in all things. Something I have had to learn the hard way. I know now I am never to stop. I can’t recall a time when no matter how low I felt that when I praised God for a given low time that it wasn’t a sincere praise. I ached, I felt like garbage and I wanted to disappear, but I gave a sincere praise to God. I knew that even if He had written me out of His Book, I could never give up praising Him. Not ever!

The third book I acquired in this fight came about through retired Revd. Dr. Brett Cane while he was teaching a course on St. Paul’s letter to the Ephesians. Brett is a stunningly knowledgeable teacher. The course however, for me, was quick, too quick. I admit, I missed a couple of classes and when I was there I was inwardly drooling for more. To satisfy my craving and eliminate an impending sense of failing Paul, not to mention Brett although it never was a failure. It just felt like it. I bought a book by William Barclay on Paul’s letters to the Galatians and Ephesians that I could take in at my own speed.

At one point, William Barclay says that Paul uses a great word to describe the grace of God. Paul calls it *polupoikilos*, which means many coloured. The idea in this is that there is nothing by way of light or of dark, of sunshine or of shadow, for which it is not triumphantly adequate.

In view of this, God saw my struggle to rid myself of the darkness, the want for His light in my life, my want for more of Him and my need for His peace. That I would never stop loving Him, never stop thanking Him, never stop praising Him and never stop the fight I was having in getting to a Christ centered relationship with Him.

These issues may have been part of the building blocks to my release. Ultimately it was God’s grace that brought about my release from captivity. He brought about the annulment of all the wrongs in my life so He could fulfil His want for His peace in my life that I may better serve His will.

Now, with a peace that this world does not know, it is with great thanks and utmost praise that I honour God through His sacrificial Son, Jesus Christ, and by the grace of His Holy Spirit for my stunning release from prison.

The Wayside Chapel

by Dave Kneeshaw©



An English lady, a dame quite grand,
 Had returned from a visit to Switzerland.
 She merely inspected a room where she'd stay,
 For the summer months, just weeks away.
 She returned quite pleased; the room she booked.
 But one slight feature she had overlooked;
 The premises bathroom facilities,
 Referred to in England as W.C.'s.
 Water closets are what they're called;
 A room or a both where the toilet's installed.
 So she wrote the manager, "Won't you please
 Advise the arrangements for W.C.'s?"
 The manager took the note to a priest,
 And their English was poor to say the least.
 They guessed and they queried; a mental grapple.
 Well W.C. must mean Wayside Chapel.
 So with this information, the manager wrote
 The English lady this flowery note:
 "My lady, I hope this note will cheer,
 For the W.C. is really quite near.
 A mere eight miles down the lane,
 And a pleasant stroll if it doesn't rain.

"It's open on Sundays and Thursdays too,
 In a grove of pines and is lovely to view.
 Polished wood benches and what is more,
 It seats three hundred and fifty-four.
 It may please you to know that my grandson, Morgan,
 Accompanies the Sunday group on the organ.
 For a quaint W.C. this might seem absurd,
 The acoustics are great, and each sound can be heard.
 If your Ladyship wishes, we'll bring your lunch,
 And make it a day with the happy bunch.
 You may hire a cab if you so desire,
 If utmost haste is your prime desire.
 The twice a week business is sad I must say,
 For those in the habit of going each day.
 My sweet wife's ill, and she pains poor dear,
 For she hasn't gone in well over a year.
 What's more if you wish, I'll reserve the Grand Stall
 Where your Ladyship's presence is in full view of all.
 To render more service, most happy I'll be,
 And I'm sure you'll enjoy our W.C."

It certainly looks like spring has arrived in all its glory to this part of Vancouver, at least! We've been waiting what seems like a long time to be able to get outside and enjoy the warmth of the sun as nature springs forth in all her glory with blossoms of all colours and shapes and sizes along with blooming flowers. The scent in the air can be almost overpowering in some instances! We have lots to tell you about since the last issue of ConneXion so read on and enjoy!

Community Achievement Award

A significant occasion occurred on April 25 when **Geri Hinton**, a St Mary's parishioner, was one of 25 recipients, receiving a Community Achievement award at the first event hosted by our new Lieutenant Governor, Janet Austin! David Cooper provides us with some details of the events:



"There were 25 awards from right across BC, covering every inclusive possibility! So, it was very special! The citations were all quite amazing and read out by a guy who was a Shakespearian actor, so quite dramatic! It was an interesting event with about 200 people in attendance." Our sincere congratulations to you, Geri! And our very own Nelles Shackleton was in charge of catering this event as she does all events held at Government House. Nelles' profile will be featured in a future issue of ConneXion.

And now for some background as to just how Geri became such a deserving recipient of this award: (courtesy of the Alzheimer Magazine)

When Geraldine Hinton was seven years old, she held a circus in her backyard and donated the \$7.50 in profits from the event to the Red Cross. It's a story Geraldine, who goes by Geri, recalls with some amusement and it demonstrates her lifelong approach to community service. Geri's volunteer work for the Alzheimer Society of B.C. dates back 20 years, while her career in support and advocacy for people living with dementia stretches back even further. Geri, former executive director of B.C.'s Office for Seniors, is heavily involved with Veterans Memorial Lodge at Broadmead and over the years has taken on various volunteer roles with Vancouver Island's Beacon Community Services and St. John Ambulance. She has also acted as Vice Chancellor of Community Services for the Priory of Canada. Despite the depth of her personal and professional commitment to serving seniors and people living with dementia, it came as a surprise to Geri when she was recognized with a BC Community Achievement Award.

"I was a bit overwhelmed," she says. "I wasn't expecting it at all. I feel profoundly honoured because so many people in the community do so much. We never do it by ourselves."

Geri has long been attuned to the power of community, both as a leader and caregiver. In the '90s, Geri was a caregiver to her husband Peter, who lived with Alzheimer's disease. While Peter attended an Early Stage Support Group, Geri began experiencing a spontaneous support group of her own. She bonded with the other caregivers waiting in the lobby while their family members or partners attended the session and eventually they dubbed themselves the Lobby Support Group. "I knew the Alzheimer Society was a resource for me," she says. "We were on a profound journey and I felt the support from the Society right from the beginning."

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Geri is an organizing committee member of the Breakfast to Remember fundraising event in Victoria, a member of the Society's Dementia-Friendly Communities Leadership Group for Caregivers and the Provincial Advisory Committee for the Society's Dementia-Friendly Communities initiative. In 2016 Geri was presented with the Alzheimer Society of B.C.'s Clyde and Lanny Slade Memorial Leadership Award for her commitment to creating a better world for people living with dementia.

Geri maintains tight ties to Veterans Memorial Lodge at Broadmead, a residential care home where Peter, a Second World War veteran, lived during the last year of his life. Inspired by her husband's love for classical music, Geri has worked hard to bring music into the lodge, which now hosts classical concerts and offers Music and Memory, a program that provides residents with access to a collection of musical artists. She has also taken up the cello, a skill she endeavours to share with her community alongside a group of other enthusiastic amateur cellists.

Geri has never questioned giving back to her community, but rather, explores how she can best leverage her skills and experience to provide the most impact. "It gives me great joy. It feeds my soul and my heart," she says of her volunteer work. "If anyone wants to feel warmth and joy of life in their later years – choose to volunteer with people."

The Prayer Shawl Ministry

Originally started under the direction of **Jackie Kolson** (St. Stephen's), this ministry is into its fifth year. These shawls have spread between our two churches and way beyond our parish. The one knitting the shawl prays for the person the shawl is meant for and, after it is finished, the shawl is blessed by our priest. This is a wonderful way to reach out and encourage those who are going through challenging times. They can also be given for joyful times, like the birth of a child or a wedding. **Leslie Pedlow** has personally experienced the warmth and comfort that this ministry brings and has agreed to coordinate the Prayer Shawl Ministry at St. Mary's. We are already blessed with some volunteer knitters. If you would like to be part of this ministry or know of someone who would benefit from being warmly wrapped in prayer, please contact her at the office 250-652-1611 or at home 250-656-6302.

Indigenous Language Revitalization

On a warm sunny May evening, about 100 people from Anglican churches in Greater Victoria attended a talk at the LAU, WELNEW Tribal School on West Saanich Road. The Parish of Central Saanich was well represented with over 20 members from both St Mary's and St Stephen's churches in attendance. Jacqueline Jim, a teacher at the school spoke to us briefly outside explaining the buildings, before we gathered inside. She then spoke, using slides, to explain what the school is achieving in the Language Revitalization program that is being taught to children from grades preschool to grade 10. Jacqueline welcomed questions following her talk. Plans are to expand the school program to grade 12. **Bishop Logan** attended and led us in prayer at the conclusion of the talk. This event was one of many related to our moving forward in the Truth and Reconciliation movement that is being undertaken by the Diocese and spearheaded by the church of St John the Divine.

Summer Camp

Dave Shields is coordinating a Summer Camp, for children ages 4 to 12 years, entitled "One of Us" Jesus is born, on St Stephen's property, July 30 to August 3. This summer program is offered in collaboration with Crosstalk Ministries and the Parish of Central Saanich. More information is available on the Parish's web site.

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Around the Parish *continued*

Ella and Freddy!



Did you know that the well-used carts for carrying not only soups for Soups On and dirty dishes for the various functions held at St Mary's and St Stephen's actually have names? Freddy the Freeloader is what St Stephen's decided to name their cart while Ella Cart (thanks to Leslie with coming up with the name!) is being well used for St Mary's various functions. Welcome to the Parish, Ella and Freddy. Notice that we're not biased when it comes to male and female names!! Thanks to **Peter Simpson** for making the labels.

Peter, our pastor and **David Stewart**, from St Mary's, are members of the well-known Linden Singers. They performed at a concert on Sunday May 27th. Congratulations to you both! There is so much musical talent in our Parish. We'd love to hear from you if you know of anyone with musical talent in or out of the Parish.

"The Nose Knows"!

One day, recently, **Cathy**, our Music Director went to the bank just to do a simple transaction. On arriving, she noticed that the bank machine was new and, instead of buttons to push, it had a touch screen. While leaning up really close to read the instructions (Cathy is legally blind) suddenly, \$60. popped out. Standing back in shock, she realized that her Nose had made a selection. I guess the lessons from this could read: "Follow your nose!! It seemed to work for Cathy!!

News from St. Stephen's

Soups-On Ministry



We draw to the end of another Soups-On season, still in awe of how God has blessed the little thought a couple of us had; we have had really good numbers, 60 on occasion. It has been really heartwarming to see friendships develop around the tables and welcome guests from near and far, including "snow birds" from Eastern Canada who happily attend during the winter months. We must not forget all the generous folk who give of their time and talents and without whom none of this would happen. I am reluctant to name names in case someone is forgotten. One thing that really needs to be stressed is that this is NOT a Soup-Kitchen in the sense of the word that term is normally used. It is a community outreach to welcome our neighbours and show that church does not just happen on a Sunday. Everyone is Welcome. Those who "staff" the kitchen and serve the food would like to offer their sincere appreciation to **Peter**, our Pastor, who has graced us with his presence since he arrived in our Parish and quietly visits with our guests. Thank you, Peter. Also, a very sincere thank you for our Parish members who faithfully support us in so many ways.

Hip Hip Hurray! **David Scarth** finally had his hip replacement surgery and is now busy with re-hab. We hope to see him soon. **Jen Buscall's** health is improving but has had a horrible time with the pollen count so has had to stay indoors a great deal of the time. **Phylliss Ohman** has been incapacitated due to a leg injury which she incurred when walking her dog.

In the garden, **Bob** and **Charlotte** have volunteered to take care of the Dahlias but not the veggie garden this year. And, vacant garden plots are available to interested gardeners. If interested, you can contact the office at St Stephen's. **Lady Di** is often to be seen mowing her VERY straight lines while **Dave Shields** is kept busy with the weed whacker keeping the edges of the property good and tidy.

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Around the Parish *continued*

Margery Lord was seen leaving Zanzibar with a group of ladies from St Stephen's, having celebrated her birthday. We won't say which one, but she admitted to being one step closer to the 8th decade!!

The Safe church meeting with **Marcia McMenamie** was well attended and those who attended all came away a little wiser on how to conduct a Safer church for all.

Then of course we had a great Parish weekend with our **Pastor Peter**, which proved a healing time for some in attendance. There is a write up on this event elsewhere in ConneXion.

News From St Mary's

A Celebration of Life was held for **Leslie Pedlow's** mom, Joyce Grimes, on Wednesday, May 9 at 1:30 pm at St Mary's Church. The Reverend Canon Peter Parker officiated with music provided by **Cathy Quicke**. It certainly was a time of sharing love and best wishes among the more than 75 who gathered to celebrate a life well lived. A reception followed in Cooper Hall. Many of us still have memories of Joyce sitting in the back row of St Mary's during one of the concerts, keeping in time with the popular music being played. I believe it was the Victoria Police Choir that was performing and Joyce was enjoying EVERY minute of it! She also used to bake dozens of tarts for the annual Holly Fair.

Patricia Rufh, a long time parishioner, passed away on May 7th.

We also mourn with **Jill Stuart** and her family. Her mother, Pat Boyd passed away on April 28th. We also pray for **Tom McColm** and his family. Tom's mom, Audrey Smith died peacefully at home at the age of 98 on the evening of May 20th. She was a woman with an incredible spirit and zest for life and we know she will be missed.

The recent annual Spring Fling netted over \$2100. A couple of funny incidents occurred during the sale, one had to do with the sale of the books. A woman picked up an old book, over 50 years old. It turned out to be an old library book with the card still inside! The book had been signed out by her brother some 50 years ago! The other story has to do with a Swiffer cleaning mop, recently purchased to assist with cleaning the floors in Cooper Hall and kept in the housekeeping room. Someone, not realizing this, decided it could be sold at the sale so put a \$2.00 price on it before the error was discovered and it was returned to the cleaning supply room!



On the first weekend in June, **Nancy Choat** participated in a Brentwood Bay Music recital at the Friendship Church on Central Saanich. About 100 people managed to last through the many (all ages!) performers taking part in this annual event. It was Nancy's first time at "performing" in front of an audience! Way to go Nancy!

St Mary's kitchen has a new gadget to catch coffee drips, thanks to **Terry Parent**. She bought it while in Arizona and brought it back for us. Thanks Terry!

The Flower Guild (**Heather Geddes, Erica Harrisson, Sue Rumball, Catherine Wing, Carol Watkins** and **Nancy Choat**) enjoyed lunch and camaraderie at Zanzibar on May 1.

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Around the Parish *continued*

Did you know that **Pat Stanlake** now has a feline by the name of Mrs. Bradley as her home companion? She is grey and has 4 white paws. Mrs. Bradley lives indoors 24/7 and I'm sure keeps Pat company. And we forgot to mention about **Karen McCole**'s female puppy, Rain, who's an Australian Terrier. Karen's proud to tell everyone that she won nine ribbons at the Victoria City Kennel Club dog show held in Duncan in March! Way to go, Karen and congratulations to Rain! She really is a darling, even if she seems to be a bit of busy body when you see her! But that's the nature of the breed Karen tells us.

Travel News



We certainly are a travelling parish. These are just a few of the "known" travels that have taken place the last few months. The **Nichols** are home again after winter journeys. Great to see them. **Jane Hughes** had a trip to the U.K. **Lynda Clifford** and **Terry Hartley** enjoyed a trip to the North to observe the Aurora Borealis. **Sharie Westgate** and **Sue Smith** had a trip to the bright lights of Vegas and "cruised home". **Gary** and **Tracy Stubbs** went to France to Juno Beach and the War Graves. **Don** and **Susie Wilson** have just returned from a trip to Toronto. **Sue Rumball** is enjoying a trip to England to visit family and friends as we go to press. **Bob** and **Barb Baillie** had a relaxing cruise which took them from Florida to Belize. Speaking of cruising, **Susan** and **Roy Pullan** as well as **Terry** and **Rick Parent** managed to be on the same ten-day cruise from Rome through the Mediterranean. Neither of them knew at the time they would be! What are the chances of THAT happening? And **Carol Watkins**, who seems to be the "traveller" of the year with all the cruises and trips she and her husband enjoy. She and Dennis cruised around Hawaii a few months ago. **Lynn Fallan's** two-week trip to Haiti in March along with several other members of her humanitarian group is an annual working trip where much needed basic supplies are taken and distributed to the people of Haiti by this hard-working group of people. And since the last edition of *ConneXion*, **Brett Cane** has enjoyed a cruise from Santo Domingo to Lisbon, spent five days in Portugal, two in the Ukraine, nine in the Holy Land and at the time of writing, is spending time in his former stomping ground of the UK. Just in time for The Wedding!! It makes one wonder if he timed it that way on purpose. We'll have to wait to hear when he returns, the end of July! **Cathy** and **John McAllister** spent time in Japan, visiting John's son near Tokyo in March, but Cathy admitted to being glad to return to the peace and quiet of Vancouver Island!

Four female parishioners who've decided to call themselves the Dames of the Parish of Central Saanich spent two days in Qualicum Beach visiting former parishioners, **Sue** and **John Smith** and enjoying the sights. **Sandra Scarth**, **Catherine Wing**, **Lynn Fallan** and **Nancy Choat** stayed overnight at Laurel's Cottage B and B during a fun time away.

New Parishioners

We welcome **Diana Reed**, **Willa Temple** and **Kaye Mains** to our Parish!



The concert held on Sunday afternoon April 22nd in St. Mary's was an occasion for both sadness and jubilation because it was billed to be the last of the long-running series. But oh boy, what a send-off!

Sunday Serenade was the cultural off-spring of the creative minds of Sue and John Smith. Early in the Twenty First Century (around 2003 or so) most of the music concerts offered on southern Vancouver Island was taking place in venues downtown and often in the evening hours. For those dwelling on the Peninsula, say north of UVic, or those who preferred not to be driving in the evenings, there was little choice for concert entertainment.

Capitalizing on their own strong musical experiences and utilizing the myriad of contacts and connections they had within the choral and music communities of British Columbia, John and Sue determined to do something about this void. They devised a programme of mid-afternoon concerts which they named Sunday Serenades. Over its twelve-year life span the series has presented a wide variety of musical concerts, from small (dual pianos) to large (The RCN Naden Band and the Victoria Police Concert Band) as well as groups of musicians representing a wide range of styles and tastes.

The series proved to be extremely popular and well attended until quite recently when attendance numbers and advance ticket sales were observed to decline significantly. When asked about this John commented he believed this was because over the ensuing years since the series began the cultural landscape on the upper Peninsula has changed. Whereas in the beginning, Sunday Serenade was filling an obvious void, residents of the Upper Peninsula now had a much greater selection of performances being presented in this region in a number of venues, such as the Winspear Centre, Shoal Centre, the High Schools of Central Saanich and Sidney, as well as several other churches.

So, when in Winter of 2017, John and Sue made their decision to "down size" their life style, sell off their home here and move up island, they also decided that Sunday Serenade should also move on.

But what a way to end the run with the final concert of the series hosting Knackers Yard in what turned out to be a lively, hand clapping, foot stomping and chorus singing extravaganza of Irish exuberance reminiscent of the kind of joyful sadness with which the Irish culture is known to celebrate the life of a dearly departed loved one.

And as an added bonus, much to the delight of the folks of our parish, several times during that concert our Interim Priest Peter Parker was invited to come up and play his spoons along with the eight-member ensemble. In this reporter's observation, everyone seemed to have enjoyed the whole rousing afternoon.

But be of good cheer, for while Sunday Serenade made have officially ceased, this isn't the end of concerts being held at St. Mary's as the acoustic quality of our sanctuary will still be attractive to performers from around the region. It's just that these performances will be a bit more random in their scheduling and, perhaps, all the more appreciated because of this mystery.

*After its
12 year run,
Sunday Serenade
goes out with an
Irish wake!*

Anglican Parish of Central Saanich Directory

Pastor: Canon Peter Parker, Interim Priest-in-Charge 250-888-5302 canonp@shaw.ca

Parish Council: Ex Officio

Canon Peter Parker

Bishop's Warden:

Greg Robinson gregoryrobinson@shaw.ca

People's Wardens: St. Mary's

Derek Osman, derek.osman@shaw.ca

Ian Stuart, istuart1@mac.com

St. Stephen's

Lynda Clifford, lgcliff@shaw.ca

Members:

St. Mary's

Karen McColm, Ken Pedlow

St. Stephen's

Allan Carlson, Dave Shields

Synod Delegates:

St. Mary's

Nancy Choat, David Stewart, Ken Pedlow (alt)

St. Stephen's

Don Wilson, Greg Robinson (alt)

Leslie Pedlow is at the St. Mary's office on Tuesdays, Wednesdays and Thursdays from 8:30 to 12:30

Bob Quicke is at the St. Stephen's office on Tuesdays and Thursdays from 9:00 to 1:00 and on Fridays from 9:00 to 2:00

Canon Peter Parker plans to be at St. Mary's on Tuesdays and at St. Stephen's on Fridays (and of course at both places on Sundays!)