

# *News and Views*

*of the people of*

*St. Phillips by the Sea*

*Summer Edition 2017*

*Volume 7 issue 2*

**SUNDAY, JUNE 25, 2017**

**10:00AM - 1:00PM**



*Come and join us for our annual open-air service, followed by a BBQ in the church grounds. We worship and eat together surrounded by the beauty of the church gardens and listening to birds singing in the trees.*



## Surrounded by God's love

*All the wonder that surrounds us springs from God's care:  
all that marvels or confounds us, raw, rich or rare.  
(John Bell – The Iona Community)*

As I start to write this, I am still remembering vividly a trip made two days ago to watch orcas just off the coast of Galiano Island. We started out from Cowichan Bay and were taken around the south of Salt Spring Island, through Active Passage (just ahead of a ferry!) and then up the side of Galiano Island until we reached the place where two orca families had gathered and were swimming together. This seemed incredible to us but then another group of orca arrived from further up island, so that there were over 20 orca swimming around us. At times, we didn't know which way to look. First, there would be orca to our left and then to our right and then we would hear the distinctive sound of one exhaling right behind us. Even the crew of the boat, who sail into these waters almost every day, were amazed and awestruck by the sights and sounds around us.



The next day was Trinity Sunday, when our first Bible reading at the 8am & 10am services was the majestic Creation Story from the beginning of Genesis. It all seemed so very appropriate – a reminder that all that exists springs from the loving creative powers of God. And during our 10am service, we sang the hymn written by John Bell of the Iona Community, which begins with the words quoted above.

When you are surrounded by 20+ orca, rolling and leaping out of the waters, it doesn't require you to have much of a religious faith to be stunned and awed by the beauty of life which we can see around us. The reality, of course, is that the natural world around us is not always filled with things that make us happy. There is much to frighten or shock us; earthquakes and hurricanes, tidal waves and blizzards and much more. But even these powerful and threatening things can also draw from us feelings of awe and humility. I have been fortunate enough to spend time on the west coast in Ucluelet in the winter, watching the powerful waves crashing against the shore.

We are fortunate enough to live in a part of the world where such scenes are common –

almost so that we can take them for granted. It is healthy to have visitors come and see things with fresh eyes and remind us of how majestic the world around us is.

As I say, as Christians we can affirm that all this comes from God; that there is nothing in existence which does not come from the Creator's loving hands. And here is where we can stand with people of all faiths and of no faith in being awed by the natural world. Just about every human being shares these feelings when confronted with sights like the orca or the mountains or the waves.



## Prayer

*How to do nothing  
and still think you're helping*

It's easy to poke fun at some of the things churches say on their welcome sign. It's easy to question some of the things that make it inside a church bulletin.

It's easy to say "this is bad", but it's a lot harder to say "this is good". Anyone can critique, but creating is a lot more difficult.

So, what does a great welcome message look like? What does an awesome welcome message look like?

It looks exactly like what "Our Lady of Lourdes Catholic Community" has in their church.

My friend attended there recently, and I got a copy of what they hand out. I posted a photo of it below so you could see what it looks like, but the image got cut off so here's what it says:

We extend a special welcome to those who are single, married, divorced, gay, filthy rich, dirt poor, yo no habla Ingles. We extend a special welcome to those who are crying new-borns, skinny as a rail or could afford to lose a few pounds.

We welcome you if you can sing like Andrea Bocelli or like our pastor who can't carry a note in a bucket. You're welcome here if you're "just browsing", just woke up, or just got out of

jail. We don't care if you're more Catholic than the Pope, or haven't been in church since little Joey's Baptism.

We extend a special welcome to those who are over 60 but not grown up yet, and to teenagers who are growing up too fast. We welcome soccer moms, NASCAR dads, starving artists, tree-huggers, latte-sippers, vegetarians, junk-food eaters. We welcome those who are in recovery or still addicted. We welcome you if you're having problems or you're down in the dumps or if you don't like "organized religion", we've been there too.

If you blew all your offering money at the dog track, you're welcome here. We offer a special welcome to those who think the earth is flat, work too hard, don't work, can't spell, or because grandma is in town and wanted to go to church.

We welcome those who are inked, pierced or both. We offer a special welcome to those who could use a prayer right now, had religion shoved down your throat as a kid or got lost in traffic and wound up here by mistake. We welcome tourists, seekers and doubters, bleeding hearts ... and you!

Bravo to Our Lady of Lourdes Catholic Community! That should be made into a poster and hung in church offices around the world.

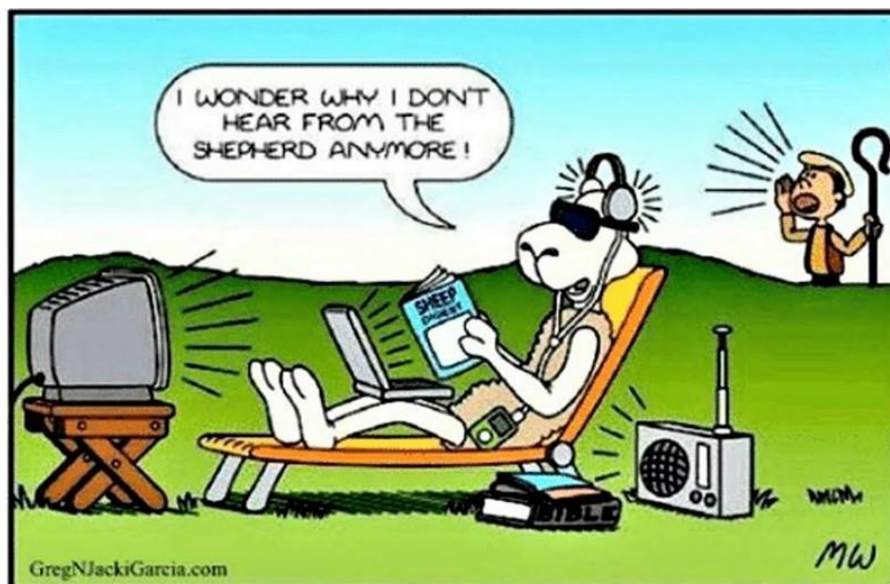
I love the thought of a few members of Our Lady of Lourdes Catholic Community getting together and saying, "Let's invite everyone to come meet Jesus!" And then they started writing their list.

And it got long. Why?

Because everyone needs Jesus.

Everyone changes when they meet Jesus.

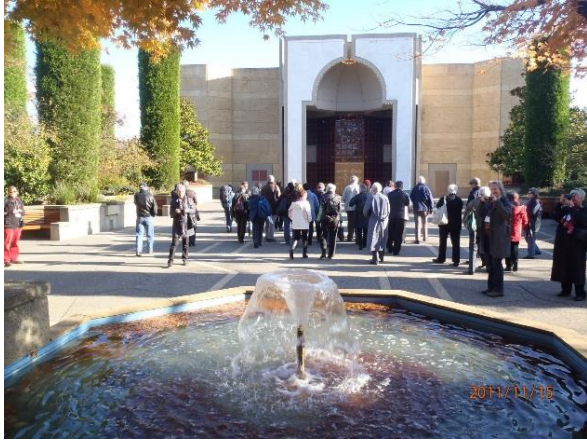
And they wanted to make sure everyone knew they were invited to meet him.



My sheep listen to my voice; I know them, and they follow me.

- JOHN 10:27 NIV

## NOTES ON MY DAY AT THE SHI'A ISMAILI MUSLIM CENTRE IN BURNABY MAY 10, 2017



by Lyn Hancock

"We want to talk to each other, not talk about each other", said Dr. Omar Kassam with a smile as he welcomed us after lunch in the spacious Social Hall at the Shi'a Ismaili Muslim Centre in Burnaby on May 10, 2017. He had left his patients that day to volunteer to be our keynote speaker. Everybody in this Shi'a community is a volunteer, from the Director of the Muslim Council to the volunteer who shines the railings of the Inner Minaret.

I had taken the Duke Point ferry to the Tsawwassen terminal to join my table mates arriving from the Victoria ferry. We were a jolly lot, ordinary people from all walks of life, people interested in helping people, such as one lady from the Compassionate Warehouse which fills a container load of supplies each year for needy places around the world. Our host, Naz Rayani, a sprightly little man from Uganda with a smiley face, gave us our name badges and led us to the big yellow bus which would take us to the Centre. I was surprised to find a friend of mine, a fellow kayaker who had just moved from Nanaimo to Victoria and even more surprised to find out that she had been invited by Naz who was in her jazzercise class.

Muslim men in jazzercise class? Forget your stereotypic Muslim. Forget jihadists, terrorists, extremists. Forget the barbaric reputation of Sharia Law. "Hijabs and beards don't make you a Muslim", Omar said. "There are about 1.4 billion Muslims worldwide and there are many different interpretations of what it means to be a Muslim. Just two laws are important to Muslims. There is one God, Allah, and Mohammed is His Messenger." They believe that their Bible, the Quran, was revealed to them by the Prophet Mohammed. They believe that Jesus was also a prophet.

I was surprised to hear Omar say that the Quran is the first book to emphasize women's rights, and that it devotes more words (even chapters) to Mary, the Mother of Jesus, than our Christian Bible. I was also surprised to learn that women and men pray together in the same spacious Prayer Hall at the top of the Centre though he smiled as he added, "Now it can be pretty distracting if you have a lady right beside you while you are trying to concentrate on your prayers!" Women at the Ismaili Centre hold key positions at all levels.



I was also surprised when he said, "If you can educate only one in a family, a son or a daughter, educate the daughter." I thought of Malala Yousafzai, who after being shot by the Taliban for going to school, survived, and now dedicates her life to education for all women everywhere.

Omar added, "The mark of a Muslim is not about covering your face and the length of your beard. It is about education, ethics, generosity, benevolence, hospitality and wonder. Ismail values are Canadian values. We are proud Canadians."

Most of the Shia Ismailis came to Canada in the 1970s, fleeing persecution in Idi Amin's Uganda. Their spiritual leader, the Aga Khan, a direct descendant of Mohammed, saw Canada as a country of tolerance and pluralism. He wants Canadians to see Ismaili Muslims as tolerant and pluralistic as well. At the Centre's foundation ceremony in 1982, the Aga Khan said, "It is my very deep hope that this Centre will become a symbol of a growing understanding in the West of the real meaning of Islam."

Omar concedes that with 1.4 billion Muslims in the world there are many interpretations of the Muslim religion but that only a very, very small percentage of the Muslim world is centred on politics and terrorism.

"We cannot let this uncivilized world continue like this. We have to understand the factors in each country of crisis and conflict that cause this global problem. We must help them move forward, to accept pluralism, to reduce fear, stop violence. We have to give people hope that the quality of their lives will improve."

We listened to our speakers at lunch in the Social Hall. On the walls was the message "We can Change the World One Step at a Time". On the screen was the scope and amount of money being spent in 2016 to reduce poverty by the Aga Khan Development Network. If I remember correctly, 7.4 million dollars were spent in 10 different countries to reduce poverty in 2016.

But it wasn't just the good work that the Ismaili Muslims are striving to do in the world that we learned about. We were lucky to bump into Bruno Freschi, the famous Vancouver architect who designed the Ismaili Jamat Khana, the Ismaili house of the community where we were spending the day. Bruno also designed Simon Fraser University and Expo 1986. He was at the Jamat today as a continuing consultant for the Centre's

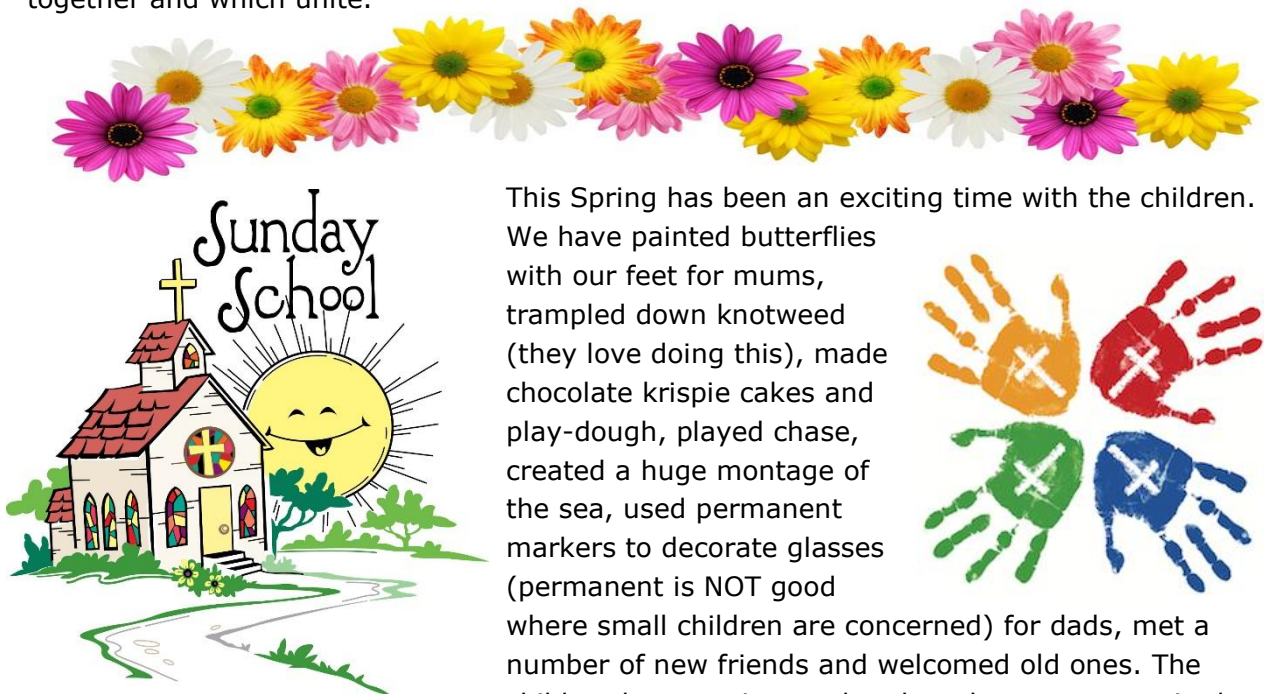


Khana renovations.

He and the volunteer guide who greeted us as we entered the peaceful garden courtyard pointed out how Islamic traditions and modern Canadian elements were combined in the construction. Geometric patterns on floors and windows, water flowing peacefully around cedar trees reminiscent of minarets, glass walls that inspired a feeling of space and light, prayer mats hung on the walls like tapestries with intentional imperfections emphasized that only God was perfect. Bruno pointed out the many intentional angles of corridors and windows.

As we walked over the octagon-shaped patterns of the courtyard, under the great arch and through the ornate doorway to look up to the great dome, our guide told us that "This place is designed for you to go in to go out, to make you wonder, to take you from the material world to the spiritual world. It is built tall, you feel so small." From the administrative level - the offices, the libraries, the classrooms - we climbed to the social hall then higher to the vast Prayer Hall.

It is expected that all who go in to the Ismaili Centre will go out as ambassadors for God, for Allah. In this same ambassadorial spirit, more Ismaili Centres are currently being built in Toronto, Dubai and Tajikistan. In the words of the Aga Khan, "they are to be places of congregation, of order, of peace, of prayer of hope, of humility, of brotherhood. From them should come forth those thoughts, those sentiments, those attitudes, which bind men together and which unite."



This Spring has been an exciting time with the children. We have painted butterflies with our feet for mums, trampled down knotweed (they love doing this), made chocolate krispie cakes and play-dough, played chase, created a huge montage of the sea, used permanent markers to decorate glasses (permanent is NOT good where small children are concerned) for dads, met a number of new friends and welcomed old ones. The children love coming to church and get pretty excited so we are working on them being more settled while in the main hall. Being a small group, they are a little shy of showing what they have been doing to anyone but their parents but they make wonderful, colourful crafts that are occasionally relevant to the lesson of the day.

They also have some good ideas about what should go into the new boxes of toys and we will be organizing a dressing-up box/cupboard for them over the Summer.

## BRIEF OVERVIEW OF THE ANGLICAN DIOCESE OF MASASI DEVELOPMENT WORK FUNDED BY PWRDF & GAC

PWRDF and the Anglican Diocese of Masasi have been partners since 1995. The Diocese of Masasi is an excellent example of a church rooted in the community and working closely with the community to affect change. The Diocese of Masasi is located in Mtwara District but straddles several districts, namely Masasi, Nachingwea, Lindi, Newala, Tunduru, and Nanyungu. Over the last 20 years, PWRDF has funded projects in all these districts.



PWRDF continues to fund integrated development projects that respond to the needs of the community. These programs have focused on sustainable community development, preventive health, clean water, Maternal, Newborn and Child Health (MNCH), HIV/AIDS, food security. All PWRDF funded projects respond to basic human needs and incorporate gender equality to ensure that women and men jointly benefit from goods, services and learnings incorporated in the project implementation.

To this end, the Diocesan Development Office works closely with the population by: a) mobilizing the community, b) setting up community priorities in terms of development, c) helping set realistic and achievable goals, d) gathering local resources to

implement these goals. All projects have been co-funded by [Global Affairs Canada \(GAC\)](#).

### PREVENTIVE HEALTH & FOOD SECURITY PROJECT



In March 2017, PWRDF closed the Preventive Health and Food Security Project, which was co-funded by PWRDF and GAC. By March 2016, the project had achieved some remarkable results: At the beginning of the project in April 2012, farmers could only ensure 4 to 8 months a year of food security. By March 2016, farmers could ensure 11 months a year of food security. This exceeded the 10 months target that we set up at the beginning of the project. This area of Tanzania is prone to constant droughts and has insufficient rainfall. During the project implementation, farmers learned how to improve seeds, proper spacing, sowing, intercropping, mulching and contouring. These techniques helped to increase their farms yield. Additionally, the percentage of pregnant women assisted by a trained health professionals during delivery increased to 92% by March 2016, up from 40% in 2012. 28,959 children

(13,336m/15,623f) received monthly monitoring visits including vaccinations, nutrition and child development monitoring. The percentage of severe underweight and stunted under-five children plummeted to 1.2% by March 2016 from 17.5% in 2012.

The actual number of under-five mortality per 1000 live births dropped to 71/1000 from 112/1000 (baseline 2012) by March 2016. The results are due to a persistent focus on education sessions with project communities on the most common childhood diseases, vaccination campaigns, and treatment of disease and prevention of HIV/AIDS from mother-to-child.





## ALL MOTHERS AND CHILDREN COUNT (MNCH) PROJECT

PWRDF is presently implementing the AMCC project with the Diocese of Masasi. In Tanzania, the initiative will directly benefit 50,430 pregnant women, 63,494 children under 5 years of age, 81 MNCH medical staff, 92 volunteer health workers and 67,364 small-scale farmers. The project has now been implemented for one year with very positive initial reports.

*I have heard from many of you that you followed the blogs from the recent delegation of PWRDF to the Diocese of Masasi in Tanzania. I thought this overview may help to set everything in context.*

*Thank you for your support. Maureen*

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Thank you to everyone who turned out on those two hot days to help with setting up, taking cash, selling and taking down the tables. We



## *Plant sale*

The 2017 plant sale was a big success, raising just over \$1,000. Thanks to the Mid-Island Rose Society we had a huge selection of plants to offer, all looking great and mostly identified.

The sheer number and variety of dahlias was incredible but they all went in the end, mostly due to Yvonne Downey's fabulous sales skills.



already have plants started for next Spring...

## WOULD YOU LIKE TO BE MORE OF A PART OF THE SERVICE AT ST. PHILIP'S??

We would love to have another server join us in this ministry, is not a hard task, it is one that I really enjoy. I have served for many different Priests and although the principal is the same each priest has his, or her different ways, so if a new priest is preaching on your day, you just need to check as to whether there is anything they require you to do differently.

The first task is to light the candles on the altar, usually 10 minutes before the service starts, you also check that everything is there that is needed, wafers, wine, etc. The altar guild take good care of this, but it is important to know that nothing is forgotten. You then check that the Bible readings are marked and that the readers are all present to complete this task. If not, it is your responsibility to either read or find someone who would like to take it on



When the Priest is ready you go to the back of the Church to join him/her, some priests like a quiet time with you before the service, some not

You walk up with the priest and go to your seat by the window.

After each reading, you check that the bible page has been turned over for the next reader, some readers do this, some not!

After the Peace, you assist the priest set the table for the communion, I enjoy setting the table, but this is your choice. You hand the priest, first the wafers, adding the one gluten free wafer if needed. The attendance count is on the wall by the piano. Then the red wine, followed by the water. Once the priest fills the chalices, you take the bowl and pour water over his/her hands. When this is completed you take the plate to go to the front to collect the money, putting it on the side table.

The priest gives the bread, you follow with the wine, after communion you assist in the clearing up, either consuming what is left or putting it into the ambry

If you have already served as Chalice bearer, this is a really good first step.

Albs/gowns are available in most sizes in the sacristy

You walk out with the priest, and after the service you extinguish the candles.

How often are you needed?            Once a month

Who do you talk to if you are interested in doing this?    David or any of the servers.