



*Summer Edition*

*Volume 8 issue 2*

*Sunday 23<sup>rd</sup> June*

*Open Air Service & Picnic*

*10:00 AM*



*Sunday 4<sup>th</sup> August*

*Presider the Most Reverend Caleb Lawrence*

*Sunday 11<sup>th</sup> August*

*Presider the Rev. Susan Hayward Brown*



## UK Visit

Just after Easter this year, Jude and I made a return trip to the UK to see family and friends. We had a really great time and I thought I would share a few photos.

The main reason for the trip was to attend the 50<sup>th</sup> wedding anniversary of Jude's sister, Anne. So, the first photo is of four of the bridesmaids, who were looking especially happy as they had finally managed to get the groom to thank them – only 50 years late!



The next two photos were taken whilst we were staying with my sister, Barbara, in her new house in a small village called Ramsden, situated in rural Oxfordshire (think “Midsomer Murders”!). This is one of the sweetest little villages that you can imagine, which still has its own pub and church and the war memorial placed in the centre of the crossroads at the heart of the village.





While we were staying with Barbara, we went to the neighbouring town of Witney, where there was a beer festival in the Anglican church. The church was heaving with people queuing up to get their samples of beer and cider, which they then drank outside in the church grounds. There were over 60 different beers available for tasting.

When I spoke to the minister at the church, I asked him how they would cope with putting the church back together again for the Sunday services the next day. He simply smiled and said that some of the more hardened drinkers had been promised that if they helped clear the church up, they could have some of the beer left over at the end. He assured me that the church would be clean and tidy by 9:30 in the evening! It was a wonderful way in which the church was acting as a centre for community life in the town.

*David*

## PLANT SALE



This year's plant sale was a great success, thanks to the dedicated hard work of a few people: you know who you are and I don't want to embarrass myself by leaving anyone out so I'll just repeat my undying gratitude that you donated, turned up to set up and sell and helped take down everything.

We made just over \$1600 on the day and selling (mostly dahlias!) online the week after. We had such a huge amount of plants that we were even able to give some away after the sale.

The selection of shrubs, flowers, veggies, herbs etc. was superb, in part because the Mid-Island Rose Society once again donated lots of wonderful plants after their own sale. This wonderful group of gardeners are so generous.

THANK YOU ALL

*Jude*



We are off to our summer Home in Newfoundland for 3 months. It located in the town of Cow Head in an enclave of Gros Morne National Park on the Great Northern Peninsula. There are approximately 400 residents, it is an aging population with about 40 percent are over 55 years of age. Young people leave for further education or job opportunities on the mainland they marry have children and put down new roots always coming home for visits and some come back after retirement. St. Mary's the Virgin by the Sea is the heart of the community (picture below).

1/2



Lobster Fest, is held on Canada Day weekend in the church hall. The entire town pitches in making all



the salads, bread, molasses buns, tea buns and hams. Frank helps with preparing the fresh lobsters while I work with serving and explaining the different types of salads typical to Newfoundland fare. Pictures below: our home, church, beach that runs the entire length of town, iceberg that we saw last year.





*From Frank and Sandra*





a BBQ and Bandit Beer brewed by neighbouring Bandit Brewery whose mascot is a raccoon,

AND



THERE'S A RACCOON IN MY PARKA.

This new friend and I have more than an orphan raccoon in common. She lives with Dan above her dog grooming shop Holy shih tzu (a dog not a swear word!) on downtown Bloor Street and I lived with Tabasco in a no-pet apartment in downtown Burnaby.



This is my big event of the summer: flying to Toronto to visit a lady met online a month ago and her raccoon called Dan The Man Raccoon who has over a thousand followers on Instagram. It is Dan's first birthday: Leanne is going all out – with



I am showing pics and telling stories of my life with TABASCO THE SAUCY RACCOON whose book begins with smuggling Tabasco in a plane from Vancouver to Toronto and also my trip with Rocky Raccoon in a rubber boat as we travelled between Prince William Sound down to Victoria. Rocky told his adventures in a book from long ago titled

YOU ARE INVITED TO:


A BIRTHDAY PARTY FOR DAN THE RACCOON  
BY LEANNE ZANIOI  
AND  
A BOOK AND PHOTO PRESENTATION  
BY LYN HANCOCK

AT:  
HOLY SHITZ TZU DOG GROOM SHOP  
825A BLOOR STREET, WEST  
TORONTO

ON:  
SUNDAY JUNE 9 AT 2PM

- HAVE A BANDIT BEER BY BANDIT BREWERY WHOSE MASCOT IS A RACCOON
- LISTEN TO RACCOON MUSIC AND
- PLAY WITH DAN THE RACCOON

For more information go to  
@holy\_shitz\_tzu  
@lynnetmarlahancock on Instagram

Leanne Zaniol  
@zaniolroom1@hotmail.com  
Lyn Hancock  
lynnet Hancock@gmail.com

My landlady didn't know about my room-mate and I am sure that Leanne's landlady doesn't know about hers.

Please subscribe and like on my YouTube channel: [www.youtube.com/LynHancockwriter](http://www.youtube.com/LynHancockwriter)



## Lyn Hancock

Author of "There's A Seal In My Sleeping Bag", "Winging It In The North", "Nunavut", "Love Affair With A Cougar" and 15 other titles, including "Tabasco The Saucy Raccoon" and "The Ring: Memories of a Metis Grandmother".



### SPRING GARAGE SALE



Our Garage Sale was held on Friday and Saturday April 12th and 13th. The really hard work was done on the Wednesday and Thursday when many helpers set everything up and priced the various items. There was much fellowship and laughter! We were all tired but pleased with a job well done. We raised \$2408.05; the most since I have been looking after the books since 2012. Unfortunately, the Spring Tea which was held on April 27th was disappointing in terms of revenue; we cleared \$600.00. the reason why we did not do well was probably because there were at least four other fundraising functions in the city on the same day. Nevertheless, the sandwiches and dainties were delicious as many of us were sampling all our hard work!!

Anne Henderson



## Heartbeat of the Church



In July, the General Synod of the Anglican Church of Canada will be meeting in Vancouver, at which the Primate, Archbishop Fred Hiltz, will be retiring. As part of his preparation for this, he has been encouraging Anglicans across the country to listen for the “heartbeat of the Church”; for us to reflect on what it means to be Anglican, what it means to be in mission, what it means to be a people in prayer. The process of listening for the heartbeat of the Church involves reflecting with the heart, rather than the head, on three key questions:

- What in the Church gives you joy?
- What in the Church causes your heart to ache?
- What in the Church gives you hope?

At the recent Regional Gathering of people from the Anglican parishes across our region, from Nanoose Bay to Cobble Hill, we thought about our own answers to these questions and discussed them with one another. One thing that quickly became apparent was that in all of our parishes, we were experiencing the same kinds of joys, heartaches and hopes. We talked about the joy of experiencing genuine Christian community and love; the joy of experiencing Anglican worship in all its depth and diversity; and much more. We talked about the ache of battling with financial fears; the ache of seeing congregations struggling to connect with younger generations; and much more. We talked of the hope we had as we see reconciliation, especially with First Nations peoples, become more of a reality than simply aspiration; we talked of the hope we had as we see Christians engaging deeply with environmental issues; and much more.

*joy* One of the things that gave me joy was being at that gathering and sharing my heartfelt joys, aches and hopes with so many people from other Anglican parishes, knowing that we are journeying together along very similar paths.

So my question for everyone at St Philip’s is simply this: how would YOU answer these questions? What gives you joy; what causes your heart to ache; what gives you hope?

Take some time to reflect on these questions. Give enough time so that your response comes not from your head but from your heart. And then perhaps share your answers with others. You may be surprised that your feelings are similar to others



*David*



## Our Church in Changed and Changing Times

Like the majority of active members of St. Philip-by-the-Sea Parish, Maureen and I are of a “certain age” in our lives’ journeys. Looking back over many decades with the benefits of hindsight we realize that we live today in a far different world than that in which we were born and in which we lived our formative years. If you can read these words your life journey is not over yet, and there is more change ahead of us – much of which is beyond our hopes or imagination.

We are also part of a church community. If you, like me, have been members of the Anglican Church for most of your lives, we have been part of a growing experience of what it means to be an active and committed church member in a community much different from that of our childhood and earlier life. As I look back in memory to the 1940s and 1950s the picture I have is of a rigid institution, worshipping in an archaic language, exclusively male in both language and leadership at all levels, and where other churches were noted (and criticized) for their differences rather than affirming a faith which was shared. So much has changed! Through it all, I sense a church today more open, inclusive and welcoming to all than I ever could have imagined, and have come to understand that what we have now is more reflective of the love which Jesus taught, modelled and died for which he died. Rather than evaluating a church from the perspective of conformity to a set of rules and regulations, the test for both individuals and church communities is, “how does our life model that of Jesus as portrayed in the Gospel?”



While we are by no means perfect, we are on a journey as disciples of Jesus, within the community of the church. That journey has changed us, and we continue being changed as followers of Jesus.

In July the Anglican Church here in Canada will face three challenges, each involving change in how we live as a Christian community in Canada, as our representatives meet together in General Synod in Vancouver.

One challenge is to allow First Nations and Aboriginal members of the Anglican Church to develop an expression of Christian life and worship which resonates with their experience of culture and spirituality for thousands of years prior to contact with those from other lands. The experience of the early explorers, and the influence of those who sponsored them, including commercial and religious societies, as well as a gradually overwhelming number of immigrants, were to dominate the indigenous members of this land, and deny and repudiate the richness of their knowledge of life and stewardship of the resources of the world around them. The challenge is whether the institutional church can include its indigenous members as *partners* with gifts to share, or remain more exclusively a settler society whose basic mentality is more reflective of a foreign historical context which insists that those indigenous to the land be treated as *subjects* who are expected to conform to the status quo.

A second challenge is to give second reading to a proposal which, if passed, would change the regulations with regard to marriage, specifically to permit the marriage of persons of the same

gender to one another in a church service. This goes beyond the present understanding of marriage between a man and woman to the exclusion of all others. Like many other institutions, that of marriage has developed and changed over the centuries. At first it was more a legal contract, limiting sex to a monogamous relationship between a woman and man for a lifetime commitment, in which children born would have a balanced upbringing from both a male and female parent in a family relationship. When the first Anglican Prayer Book was composed in the mid 1500s, an additional understanding was introduced, for the benefit of the couple to be married – “for the mutual society, help, and comfort, that the one ought to have of the other, in both prosperity and adversity”. The proposal before General Synod is to determine whether these understandings of marriage must continue to be applied *exclusively* to heterosexual couples (male and female), or can be understood *inclusively* to two human beings of whatever gender who share a deep love and affection for one another and want to solemnize that relationship through vows of marriage within the church.

The third challenge at this General Synod is to elect a new Primate of the Anglican Church of Canada. Archbishop Fred Hiltz has provided tremendous oversight and leadership to the church, both here in Canada and through the worldwide Christian world for the past twelve years. The bishops of the Canadian church at their latest meeting have nominated five of their members as candidates for this office, and the new Primate will be officially installed near the conclusion of the Synod Meeting. The names of the candidates and a brief introduction of each is included in the current issue of the *Anglican Journal*, which most of you will have received. The task of the clergy and lay members of the General Synod is to choose which of those nominees is best suited to the task of presiding over a church whose members share a common faith but have many different concerns with regard to how that faith is shaped and lived out.

So, under the leadership of a new Primate, the Anglican Church of which we are members will move forward as a result of the decisions to be made at General Synod in July, as a church which continues to change and be changed. I believe that God’s Spirit will shape and enable our church community to be faithful to the truth which it has received as disciples of Jesus in the place and time in which we live. I look forward to the journey, and the challenge of new life which is part of it all.



*Nominees for Primate  
Left to right: Archbishop Ron Cutler,  
Bishop Michael Oulton, Bishop Jane  
Alexander, current Primate  
Archbishop Fred Hiltz, Bishop Linda  
Nicholls, and Archbishop Greg Kerr-  
Wilson*





I am part of a group called I C.E. We travel around the town with our dancing dogs to entertain the residents in the various seniors' residences. They love our visits and if they could they would have us go every week, but we stretch it out so we can visit as many as possible.

*Yvonne*



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**Ma'qa'th Food Program**



A new initiative for the Lantzville area in 2019 has been the Ma'qa'th Food Program, which has now started weekly, based at the Snaw-naw-as Health Centre in Upper Lantzville. The Food Program has been set up by Debbie Heath, who is the Community Nurse at the Health Centre. Food is provided by

Loaves and Fishes, who have also been very helpful in the initial setting up of the Food Program.

The program is open to all who live in Lantzville and on the First Nations reserve. We have a great set of volunteers, including a number of people from St Philip's. More volunteers are always welcome!

The Food Program runs from 2pm to 3pm every Tuesday. Debbie hopes that as word gets out about it, more people will take up the chance of free food. If you know of anyone who may like to benefit, please let them know about the Program.

## PWRDF Development Project



One of the recommendations from the “Missing and Murdered Indigenous Women and Girls Enquiry” is the recognition and provision for indigenous midwives practicing in the local communities. PWRDF has been working on the development of this for two years supporting research with Ryerson University, and programs in Mexico and Peru.

In the remote Inuit community of Puvirnituk, Quebec, women in their 37th week of pregnancy used to have to fly to either Montreal or Moose Factory in order to receive care – in a foreign language and culture, and usually on their own. Not surprisingly, some women preferred to risk not travelling to the doctor so they could deliver their baby in the comfort and familiarity of their community.

But in 1986, a maternity department was opened in Puvirnituk at the Inuulitsivik Health Centre led by Indigenous midwives. Today, “the midwives’ practice is a model of integration of traditional knowledge and modern medicine,” according to the center’s website. “Their practice and their formation have developed in order to meet the realities of families in the north, their cultural and community context, and the reality of health care in remote areas, within a multidisciplinary team.” Now, only women whose pregnancies are deemed high risk must travel to larger centers.

Indigenous midwives practice in Canada with the support of provincial or territorial midwife associations, delivering babies in women’s homes, birthing centers or hospitals, said Cherylee Bourgeois, a Cree midwife and Director of Clinical and Professional Development at the Association of Ontario Midwives. “At Six Nations in Brantford, Ont., Indigenous midwives have been delivering babies for 20 years, and in Toronto, Seven Generations has been working for 10 years.” It is proven that when a woman gives birth within her cultural context, the outcomes for both mom and baby are better, she said

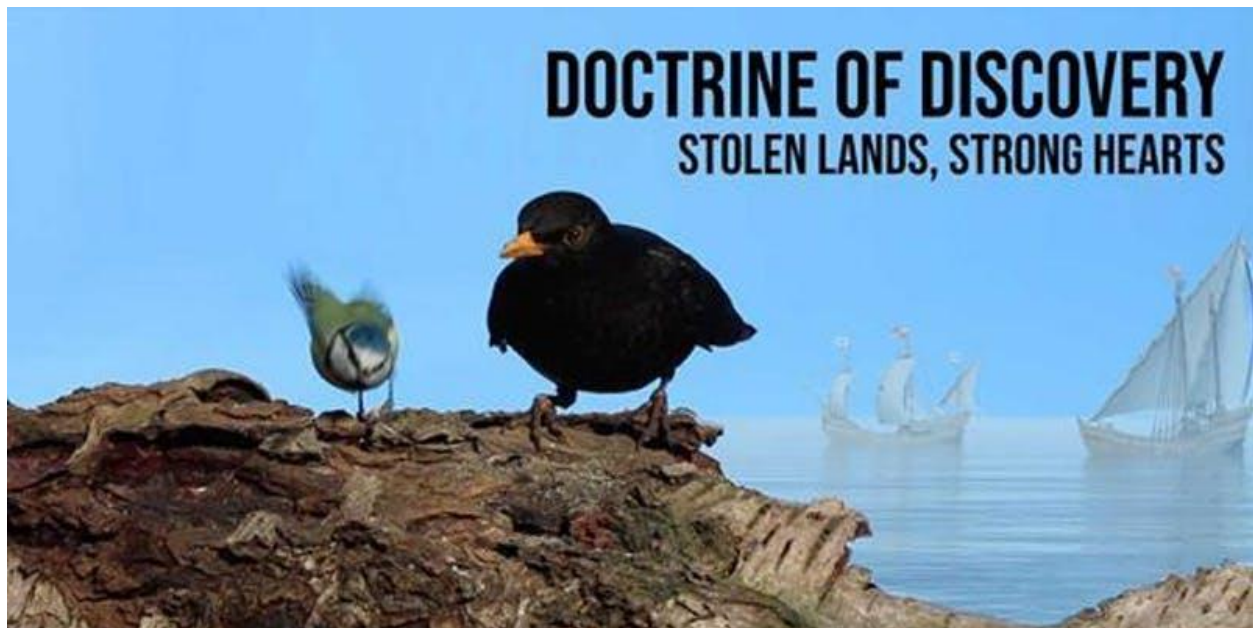
PWRDF is supporting the Aboriginal Initiatives from Ryerson University in co-implementing the Indigenous Maternal Health and Midwifery Program in partnership with Kinal Antzetik in Mexico and CHIRAPAQ in Peru. In the first year of the project, the Aboriginal Initiatives from Ryerson University carried out research about the midwifery role in the welfare of Indigenous communities in Canada. They also developed implementing strategies for Indigenous maternal health in the three countries as well as methodologies to train Indigenous midwives and promote recognition of knowledge and practices of Indigenous and traditional midwives for the benefits of Indigenous communities. They are currently developing strategies on how to promote Indigenous midwifery as a viable, available, efficient and legitimate response to the needs of intercultural maternal health

They received and are reviewing three examples of Indigenous midwifery curriculum developed by and for Indigenous learners including: Inuit midwives in Nunavik, original curriculum from Manitoba’s Aboriginal Midwifery program, and two key informant interviews regarding curriculum at Six Nations midwifery centre in Ontario.



These documents and interviews are essential to begin the work of establishing an indigenous midwifery core curriculum. They have also established connections with the NACM (National Aboriginal Council of Midwives), Toronto Birth Centre, AOM (Association of Ontario Midwives) to contribute to the curriculum development.

With the recognition of the skills of well-trained indigenous midwives there is great hope that the recommendation of the enquiry will be fulfilled in a timely manner and that babies will be born in their home communities with supportive family around.



You may have heard about what is called the "*Doctrine of Discovery*" in recent months, including the emphasis on the repudiation of an understanding on the part of those who made voyages of discovery from Europe to the Americas since the time of first contact. You may wonder what the fuss is about, why those of indigenous ancestry have felt and experienced so much loss – of land, self-sufficiency, culture, language and respect – reflected in both government policies and attitudes of many who have settled in these lands from Europe and other places through the past five hundred years. If so, the recent video produced by the Anglican Church of Canada, in collaboration with both indigenous and non-indigenous contributors and sources may be an eye opener to many.

This film is one of the responses of the Anglican Church's Primate's Commission on discovery reconciliation and justice. The purpose of this film is to respond to the calls to action by helping to provide education and insight into the racist foundations of many of our property and other laws still in existence to this day.

Here in this Diocese of British Columbia there has been much attention paid to listen to the voices and experience of indigenous peoples on these islands, and seek ways to build

bridges of understanding, mutual respect and partnership in the life we share in a common humanity as part of the richness of this corner of God's world.

The video entitled "Doctrine of Discovery; Stolen lands, Strong Hearts" is available at <https://youtu.be/mQwkB1hn5E8>. The film is 67 minutes in length and there is a study guide with questions around each of the 12 sections which is available from the Anglican Church website at <https://www.anglican.ca/>



**Murgatroyd! Do you remember that word? Would you believe the spell-checker did not recognize the word Murgatroyd? Heavens to Murgatroyd!**

The other day a not so elderly (I say 75) lady said something to her son about driving a Jalopy; and he looked at her quizzically and said, "What the heck is a Jalopy?" He had never heard of the word jalopy! She knew she was old... but not that old. Well, I hope you are Hunky Dory after you read this and chuckle.

About a month ago, I illuminated some old expressions that have become obsolete because of the inexorable march of technology. These phrases included: Don't touch that dial, Carbon copy, You sound like a broken record, and Hung out to dry.

Back in the olden days we had a lot of *moxie*. We'd put on our best bib and tucker, to straighten up and fly right.

Heavens to Betsy! Gee whillikers! Jumping Jehoshaphat! Holy Moley!

We were in like Flynn and living the life of Riley; and even a regular guy couldn't accuse us of being a knucklehead, a nincompoop or a pill. Not for all the tea in China!

Back in the olden days, life used to be swell, but when's the last time anything was swell? Swell has gone the way of beehives, pageboys and the D.A.; of spats, knickers, fedoras, poodle skirts, saddle shoes, and pedal pushers.

Oh, my aching back! Kilroy was here, but he isn't anymore.

We wake up from what surely has been just a short nap, and before we can say, "Well, I'll be a monkey's uncle!" Or, "This is a fine kettle of fish!" We discover that the words we grew up with, the words that seemed omnipresent, as oxygen, have vanished with scarcely a notice from our tongues and our pens and our keyboards.

Poof, go the words of our youth, the words we've left behind. We blink, and they're gone. Where have all those great phrases gone?



Long gone: Pshaw, The milkman did it. Hey! It's your nickel. Don't forget to pull the chain. Knee high to a grasshopper. Well, Fiddlesticks! Going like sixty. I'll see you in the funny papers. Don't take any wooden nickels. Wake up and smell the roses.

It turns out there are more of these lost words and expressions than Carter has liver pills. This can be disturbing stuff! (Carter's Little Liver Pills are gone too!)

We of a certain age have been blessed to live in changeable times. For a child each new word is like a shiny toy, a toy that has no age. We at the other end of the chronological arc have the advantage of remembering there are words that once did not exist and there were words that once strutted their hour upon the earthly stage and now are heard no more, except in our collective memory. It's one of the greatest advantages of aging!

Leaves us to wonder where Superman will find a phone booth. See ya later, alligator! Okidoki. You'll notice they left out "Monkey Business"!

WE ARE THE CHILDREN OF THE FABULOUS 40 & 50'S... NO ONE WILL EVER HAVE THAT OPPORTUNITY AGAIN ... WE WERE GIVEN ONE OF OUR MOST PRECIOUS GIFTS: LIVING IN THE PEACEFUL AND COMFORTABLE TIMES, CREATED FOR US BY THE "GREATEST GENERATION!" Those who survived WW1 and 2 and the Depression.

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I thank You God for most this amazing day: for the leaping greenly spirits of trees and a blue true dream of sky; and for everything which is natural which is infinite which is yes (i who have died am alive again today, and this is the sun's birthday; this is the birth day of life and of love and wings: and of the gay great happening illimitably earth)

how should tasting touching hearing seeing breathing any-lifted from the no of all nothing-human merely being doubt unimaginable You?

(now the ears of my ears awake and now the eyes of my eyes are opened)

e.e. cummings

1894-1962

## Ismaili Centre

David and I visited the Ismaili Centre in Burnaby recently and had a wonderful day. We have Ismaili Muslim friends in England so this was not so much to find out about their beliefs (which they are happy to discuss) as to see the Centre, which is an amazing octagonal construction based on Islamic principles and patterns, and experience its atmosphere.



There are six such centers world-wide which "... are symbolic markers of the permanent presence and core values of Ismaili communities around the world.

Incorporating spaces for social and cultural gatherings, intellectual engagement and reflection, as well as spiritual contemplation, they are bridges of friendship and understanding, and serve to enhance relationships among faith communities, government and civil society."

And now for the dog days of summer

