

CALEDONIA CONNECTOR

Serving Anglicans in Northern BC

Upcoming Diocesan Events

Teaching House

April 1-5 – New Aiyansh

Council of Elders

Monday, May 4th - Terrace

Diocesan Synod

May 8th & 9th - Terrace

Camp Cal

Week 1 - July 6 -11

Week 2 - July 13 - 18

www.campcaledonia.ca

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Current new items and prayer lists are on our website and Facebook page.



Lenten Journeys

by Bishop David Lehmann

As I drive around the Diocese, I listen to podcasts as a way to redeem this time. One of my favourites is God Pod. It is from St Paul's Theological Centre at Holy Trinity Brompton, London, England. The God Pod is a conversation between several of the faculty as they respond to questions from listeners and students. I have found them particularly engaging. In one episode from a few years ago there was a comment made about "growing into God's Joy." This is a fresh way of looking at the season of Lent and the goal of Easter.

A Wounded World

As I write this, the police across Canada are clearing blockades that have been established in solidarity with the 5 traditional leaders of the Wet'suwet'en people. This is a



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OF CALEDONIA**



Bishop's Travels

March 1	Laxgalts'ap
March 8	Bulkley Valley
March 15	Terrace & Kitimat
March 29	Gingolx
April 3	Vanderhoof
April 5	Dawson Creek
April 9	Mackenzie
April 10	Chetwynd
April 11	Hudson's Hope
April 12	North Peace
April 19	Laxgalts'ap
Apr 19 - 28	House of Bishops
May 10	Terrace
May 17	Laxgalts'ap
May 24	New Aiyansh
June 7	Smithers
June 14	SNLRP
June 21	Vanderhoof
June 23 -26	GAC meeting
June 28	Laxgalts'ap

complex situation, and one that points to the wounds that exist from colonization and modernity. There are other wounds that are part of this situation. Deep seated racism that has been expressed through the Residential School system, and the systemic injustice for the Murdered and Missing Indigenous Women and Girls. There are economic forces at play with a struggling resource sector that is the main employment sector in the Diocese and the reality of climate change. This is indeed a complex situation and one that demands our prayerfulness and grace.

The movement from self to God

Before I became a Christian, I had an understanding that Lent was a time of penitence - sitting in ashes and lamenting my sinfulness. On Ash Wednesday, we are reminded on the frailty and uncertainty of life with the ancient symbol of ashes. It is a humbling thing to hear that we are but dust and to dust we shall return. It is all the more humbling to think that God formed me from the dust, loves me, and after I have turned to dust will receive me into His presence. My response to these acts of love is to move from self to God. We see this movement modelled for us in Jesus's temptation by Satan. He could have had food, power, and prominence, but chose to walk with God and trusting in Him. With all the stresses and temptations that we face as individuals and as congregations, we are called and given strength to move from ourselves to God especially in Lent.

Enjoy the Joy and the Journey

There is joy to be shared. There is good news for those who suffer. Our Lenten Journey calls us to start with ourselves and move to God. Not just as individuals but as a community too! As congregations and a Diocese we are called to walk in solidarity with those who are struggling. We are called to bring the Joy of Lent and the promises of Easter to all by making disciples. There is Joy especially for us as we journey with our Saviour.



Welcome to the Canon Judy Rois

At our Diocesan Synod, we will welcome Canon Judy Rois, the Executive Director of the Anglican Foundation as our keynote speaker. The Anglican Foundation is a national institution that every parish in the diocese belongs to. Canon Rois will speak about the work of the Foundation and how we can participate in it.

Born and raised in Calgary, AB, Judy moved to Toronto as a teenager. She earned a Master of Divinity degree from Wycliffe College and a Master of Theology degree from Trinity College. She was ordained in 1985 in the Diocese of Toronto and served three parishes as Rector and was the first female Vicar of St James' Cathedral in Toronto. She earned a Doctor of Ministry degree in Homiletics in Chicago, and was appointed the George Snell

Our God Who Knows No Ending

by the Reverend Wilfred Alero

It was in 2009 while I was still a student at Bishop Okullu College of Theology that one of the lecturers and I began a three-month journey with a group of widowed grandmothers in Bwaja on Lake Victoria. That journey was pivotal to my further understanding of God. The St. Peter altarpiece was created to tell the story of the widows. Our prototype was the Ghent altarpiece with the centre panel of God or Christ the King, portrayed in medieval attire and a crown that resembles a papal crown. The Ghent altarpiece was the medieval interpretation of God or Christ the King. The widows knew how to interpret this depiction. The five foot centre panel became the black Christ. And one of the widows said, "We know God and he is black and when we speak to him in Luo he understand what we say."

Ten years ago I didn't understand but have since learned that Bernard Lonergan, a Canadian twentieth century theologian explained it. God is understood in the concrete. It is in our context and experience that we experience God's self-revelation, a God- moment, a theophany. The widows of Bwaja could not express in words but they certainly understood through their experiences how to portray it artistically.

It was then that I began to answer my questions: did my father experience God in the traditional Luo language and culture; how did the former archbishop Desmond Tutu, member of the Motswana tribe experience God throughout the years of apartheid; how can our First Peoples continue to struggle in injustice, when such egregious abuse has

been heaped upon them: Indigenous Missing Women, survivors of the residential school scandal, abject poverty and imposed substandard living conditions. All, First Nations, Inuit and Archbishop Tutu and my father knew

Lecturer in Homiletics at Trinity College. She also teaches Homiletics at Queen's College in St John's, NL.

Judy was awarded the Queen's Golden Jubilee medal in 2002 for long-time service to the city of Toronto, and in 2014, was named one of 100 most powerful women in Canada.

She was appointed CEO and Executive Director of the Anglican Foundation of Canada in 2011 and travels widely throughout the country as its emissary.

Ruby's Suggestion

A few years back, I was reading the introduction to that year's McCausland's. The writer said that in the early church the Christians chose Wednesdays and Fridays as special days of prayer. I thought that sounded interesting, so I tried it out. It has been very satisfying. I choose a book for spiritual reading and I read it on those days. I also take my praying more seriously. It is amazing how many good books I have read on those special days. This is a discipline which I can highly recommend.

God because it was God who accompanied them through the many years of discrimination.

There is another voice from the twentieth century that I think we must hear. It is the voice of Elie Wiesel, taken to a concentration camp with his mother and father who were killed two days after their arrival at Buchenwald. "Without God, without love and mercy I cease to be anything but ashes." In his forward to "Night" by Wiesel Francois Mauriac writes when speaking to the young Elie Weisel, "I believe that God is Love; what can I say that his brother Jesus resembled him; he who died on the cross, whose cross conquered the world. All is grace. If the Eternal is the Eternal the last word is the last word for each of us" ... Luo, Motswana, Jewish and God of the First Nations and the Inuit "belongs to him."

It was Bernard Lonergan who wrote that God is experienced in the concrete; no matter the tribe or nationality; no matter the language or station in life. The God of Love, Compassion and Justice, the God who knows each and everyone of us is understood through our experiences. The widows of Bwaja knew that. The God of Love and Justice suffers with First Nations and Inuit, marginalized by government policy.

Can we be unified before God? I suggest that the answer to this question must be no. An Inuit experience is not a Luo experience. Even the early Christians could not agree and speak with one voice because those same early Christians had come to know God, but each in his own experience. But we can be united in our shared human experience of Love, Compassion and Justice. It is this God who journeys with us throughout days of both anguish and joy.

Thanks be to God.

See images below.



Ghent Altarpiece



St. Peter's Altarpiece as displayed at Christ Church Cathedral, Ottawa



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April 1st – 5th, 2020 (Wed-Sat)
Holy Trinity Church
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All Meal Provided
Registration: Free of Charge (*unless academic credit required*)

For more information or to register contact:
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Phone: (604) 827-0013
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