

CALEDONIA CONNECTOR

Serving Anglicans in Northern BC

Upcoming Diocesan Events

Morning Prayer

Monday - Saturday ~ 8 am

St. Mark's, Dawson Creek
Facebook Page

Mid-day Prayer

Monday - Saturday ~ 12:15

St. Andrew's Cathedral
Facebook Group

Compline

Nightly

9:00 pm PT on Facebook

9:30 pm PT on Vimeo

Diocesan Service

Sundays

10:00 am PT on Facebook,
YouTube, and Vimeo

Follow us

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



Virtual Reality

by Bishop David Lehmann

Virtual Reality is an oxymoron. As Bishop Lehmann, I know about oxymorons. These contradictory terms are used to express the attempt to digitally recreate the created order. But it will always be a pale copy of the original. Though, in days like these, we virtually can be the real church.

Gathered while apart

5 weeks ago, our churches closed with the hope that by physically distancing ourselves, the COVID-19 pandemic curve would not be steep, but would be low and gradual. In these short weeks, the Diocese has established a pattern of daily prayer from across the diocese and a weekly Morning Prayer service. In the past week, parishes have started to have an online coffee hour! Other congregations have continued on with Bible Studies,



ANGLICAN DIOCESE
OF CALEDONIA



Bishop's Travels

Due to the COVID-19 pandemic, all of Bishop David's travels have been canceled until further notice. As we do not know when social-distancing will end, please watch our Facebook page for updates!



Camp Caledonia

**Our 2020 have been
cancelled!**

www.campcaledonia.ca

Confirmation Classes, and Church Committee meetings on Zoom. These are, what we hope, temporary measures. Isolation. In a world that rewards busyness, we are now called to stop and be still.

Zoom isn't just for meetings!

The Diocese of Caledonia is geographically large. As such, we are beginning to ask what elements of virtual life should we keep and enhance. Local community cannot be replaced by social media and online services, but what about some of our educational events and meetings? Diocesan Executive already meets, at least, once a year on Zoom. Other committees, such as Camp Caledonia, have started to gather this way too. The next phase is following the lead of some parishes and doing some diocesan online training. Why not?! All schools are working online at present, we should try it out. Starting on May 12th, the Invited course will be run completely online. The purpose of the course is to get 2 people in every congregation talking about what re-opening will look like. More importantly, how can we be open and inviting communities? The poster of this is below. In the fall, another offering will be made. Hopefully all congregations will start to have a Bible Study or some spiritual formation happening online.

We won't be the same

Countless times a week, I hear that we won't be the same after this pandemic. There are some good things coming out of this experience. It isn't possible to tell what exactly won't be part of our "new normal." We do know that community and faith formation are central parts of the Christian life. I invited you to give thought to how you can make virtual church and faith real and profound. Pray with me as we continue to find our way through these difficult days by the leading of the Holy Spirit. And pray that when we can come together, we will be a welcoming community in person and online!

Synod Postponed

In response to the COVID-19 pandemic, the Diocesan Executive unanimously moved to postpone Diocesan Synod. The new dates are **October 16-17, 2020**. Details will follow.

Ruby's Suggestion

When I had Joyce, my first child, my mother told me to establish a routine. She was right of course. When there is major change in your life a routine helps. In my prayer life I am thankful for the Bishop's Compline services. For morning prayer, I like Lou Elias's suggestion of the prayer for purity - see the Book of Common Prayer page 67. This prayer has us begin the day putting God first. I think that is important any time but especially now. Our forced social distancing can be a time for us to come near to God. For noon prayer I have come to quite appreciate the Prayers at Mid-day in the Book of Common Prayer (page 16-17). They bring before me Jesus on the cross, Paul being

On Being Church¹

*by the Most Reverend Linda Nicholls
Primate of the Anglican Church of Canada*

For many reasons, I have found myself reflecting quite a lot recently on what it means to “be church” – and in particular, what it means to be the Anglican Church of Canada. We are a diverse collection of women, men and young people, from a wide variety of backgrounds and experiences . . . Indigenous people, descendants of early settlers, and relative newcomers . . . dispersed in a wide array of settings and circumstances, urban, suburban, rural and isolated, from coast to coast to coast. What are the assumptions and principles and values that we share, and are prepared to commit to together?

Around us we see many models of “being church.” Some are completely independent individual congregations, where decisions are made for that particular gathered community by that community alone. Others belong to denominations where key decisions are made centrally and apply to everyone around the world. Still others are in between, with some commitments made locally and others requiring broader consultation.

I suspect that Jesus would be surprised by what we have created as “the church” from his teachings! There is much about church life that finds its roots in the gatherings of the synagogue, or the civil structures of Roman life, or the political realities of the early Christian communities, or subsequent schisms – and only tangentially in the Gospel.

There can be many ways to live out the core principles of the faith in community. The study of these things is called “ecclesiology.” Of course, we believe that our particular

¹ Based on an address to the Council of General Synod

converted on the road to Damascus, and Peter having his heart softened on that housetop in Joppa. In just three prayers we get reminded of so much of our faith.

Ruby McBeth is a Lay Reader in the North Peace Parish

Social Media

Please look for the Diocese on

Facebook @dioCaledonia

Vimeo by searching for the Diocese of Caledonia or vimeo.com/user110118524

YouTube Channel
Diocese of Caledonia

Tithing Options

One of the concerns expressed is how we can continue to support the mission and ministry of the local congregations. Easy! Either arrange to mail in or drop off post-dated cheques, complete the forms on the Diocesan website for direct debit, or go to CanadaHelps.org and donate to your parish or the Diocese. For more information, please contact your clergy.

form of “being church” is the best for us. We need to know and own those things that are particularly Anglican, the basic principles that undergird and shape our common life. They are worth naming again, and committing ourselves to them, so that the life we envisage for our Anglican Church of Canada is rooted there first, and so that our decisions will reflect our beliefs.

The Church – in Greek, the Ecclesia – is first and foremost the people of God: a people who gather for worship, prayer, mutual care, education and fellowship, all in preparation for being sent out into the world.

Jesus taught the disciples (and by extension all of us) what kind of community he expects us to be:

- a community where no one is more important than another (“Whoever wants to be first must be last of all and servant of all,” Mark 9.35);
- where each member loves one another as Jesus loves us (“This is my commandment, that you love one another as I have loved you,” John 15.12);
- and a community that is called to unity (“so that they may be one, as [Jesus and his Father] are one,” John 17.11).

St. Paul and St. Peter exhorted the early church to be:

- a place where all are equal (“There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for all of you are one in Christ Jesus,” Galatians 3.28);

and reminded us that:

- our primary call is to serve one another (“Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received,” 1 Peter 4.10).

In such a community:

- sharing resources for the common good of all is expected (“All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need,” Acts 2.44-45).

St. Paul also gives us, repeatedly in his letters, a powerful central image of the church as the body of Christ with Jesus as its head, and each of us as members – not just in an organizational sense, but a visceral one:

- “So we, who are many, are one body in Christ, and individually we are members one of another.” (Romans 12.5)

This joint membership with one another and with Christ is experienced, first and foremost, when we gather around the common table:

- “Because there is one bread, we who are many are one body, for we all partake of the one bread.” (1 Corinthians 10.17)

St. Paul has crystal-clear insight into the practical implications of these convictions for the church:

- “Speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body’s growth in building itself up in love.” (Ephesians 4.15-16)

This is much more than a compelling metaphor – though it is that! Perhaps its most extensive working out in scripture comes in the twelfth chapter of Paul’s first letter to the Church at Corinth. Here we read of unity through diversity, of interdependence, of the elimination of distinctions between strong and weak, inferior and superior. In such a body, we acknowledge each member’s gifts, and our mutual need of them all. We each have distinctive roles to play, but we all share a common commitment. “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it. Now you are the body of Christ and individually members of it” (1 Corinthians 12.26-27).

As the “body of Christ” – the church – spread across the Middle East in differing ways, it was assumed that they were still one, caring for one another in different parts of the world, as demonstrated in the collection for the church in Jerusalem (1 Corinthians 16.1-2, 2 Corinthians

8.3-5). They discerned together for the sake of the whole as in Acts 15, when the challenge of welcoming Gentiles into this new community of Jews required a council to discern and recognize the work of the Spirit in their midst.

There was a dynamic relationship between the local Christian community and the wider family of God, as it grew and needed diverse leadership.

- Deacons emerged to offer service to those in need and keep the community informed of those needs (Acts 6);
- priests emerged for sacramental ministry as episcopal ministry (the ministry of oversight) could not meet all sacramental needs;
- and ultimately bishops linked the local communities to the wider church as the church spread and grew, to preserve faith, unity and order, and to be the visible symbol of continuity between past, present and future through the laying on of hands.

We express this unity and connectedness succinctly in the Nicene Creed when we declare our belief in “One, Holy, Catholic [Universal] and Apostolic Church.”

As Anglicans, we followed our ancestry in the Roman Catholic Church through formal structures that help us to maintain continuity, but with a reformed understanding of the synodical place of laity, clergy and bishops discerning together. We established dioceses in a geographic area for the sake of ministry as needed in local places led by a bishop. Ecclesiastical provinces (both internal and national) coordinate ministry for the whole of the province, and connect with the wider community of other churches and the worldwide Anglican Communion.

It is a family of juridically independent but recognizably connected churches, in which each part assists the other, and which together share a common liturgical heritage and commitment to essential elements: ordered ministry, episcopal leadership, dominical creeds (Apostles’ and Nicene), and the two sacraments: Baptism & Eucharist.

I am convinced that there are important lessons for our church today in the scriptural foundations and the historical evolution that I have been sketching.

Anglican structures have sought to honour unity and context. We are one family in the Anglican Church of Canada. By history and mutual commitment to the See of Canterbury we are linked with other Anglican families around the world in the Anglican Communion.

Within Canada, we make decisions together for the sake of the whole. That is not easy when our contexts differ so widely: rural and urban, isolated north and densely populated south, wealthy and not, Indigenous and non-Indigenous. But as scripture reminds us, we are called to care about all parts of our family, to help one another, and to make decisions together. Our primary purpose is not for ourselves, not even for the survival of the Anglican Church alone, but for the sake of the Good News, for building communities of faith where the Gospel of Jesus Christ may be seen and heard through our witness.

This requires deep listening to one another and a willingness to share. As a national church, we have committed to sharing resources: local to diocese, diocese to internal province and national province, and the national province in turn sharing through ministries both globally and locally – including redistribution of funds to support parts of the church here in Canada that need assistance. There is a circle of relationship in that sharing based on our commitment to one another: local-provincial-local.

All this is a tangible expression of St. Paul's call for the stronger and larger to help the smaller and weaker – not paternalistically, but as family with the same goals in the Gospel, and with accountability one to the other. That is why a portion of resources from the parish goes to the diocese, and a portion of that comes to the national General Synod, and a portion of that in turn is shared with the Anglican Communion. In each case, those resources serve the local level through programs, information, grants and connections.

When we hit hard times, or the kinds of extraordinary challenges we are currently facing, there can sometimes be a temptation to guard our precious and threatened resources, to keep them for ourselves and our own. But for the Christian community, it is precisely at such times when we are called to share our joys and sorrows, and discover together that we are stronger in partnership, when we choose together how we will face the challenges. That demands transparency and honest, direct, respectful conversations – which we know are not always easy.

To do this well requires trust and hard work. Trust that loving our neighbour as ourselves is at the heart of our relationship. Trust that each member is committed equally to the good of their local

expression of the church, and the good of the whole expression of our church, collectively. And hard work, to make those things a daily reality.

We in the Anglican Church of Canada are entering a time of transformation. We are discerning our future mission, resetting our priorities and our strategies for achieving them, examining our governance structures, evaluating our resource requirements and opportunities, finding ways to support the emerging Self-Determining Indigenous Church, and so much else. We do all this as a church committed to being the Body of Christ, locally, regionally, nationally and globally, as Anglicans, and in partnership with other churches – including those with whom we are in full communion.

I pray that as we move through this period of discernment, we will keep a core understanding of what it means to “be church” at the heart of our choices. For me, that understanding is rooted in scripture and history.

- We are one in Christ, siblings under God.
- We are a body of differing parts needing each other – especially as we walk together with the emerging Indigenous Church.
- We are accountable to each other, and committed to each other. Our motto might well be that of the Three Musketeers: “All for One and One for All.”

My friends in the Body of Christ, with God’s help, may this be so for us in our time and place.



The Most Reverend Linda Nicholls was elected and installed at the Primate of Canada at General Synod 2019. Previously she was the Diocesan Bishop of Huron.