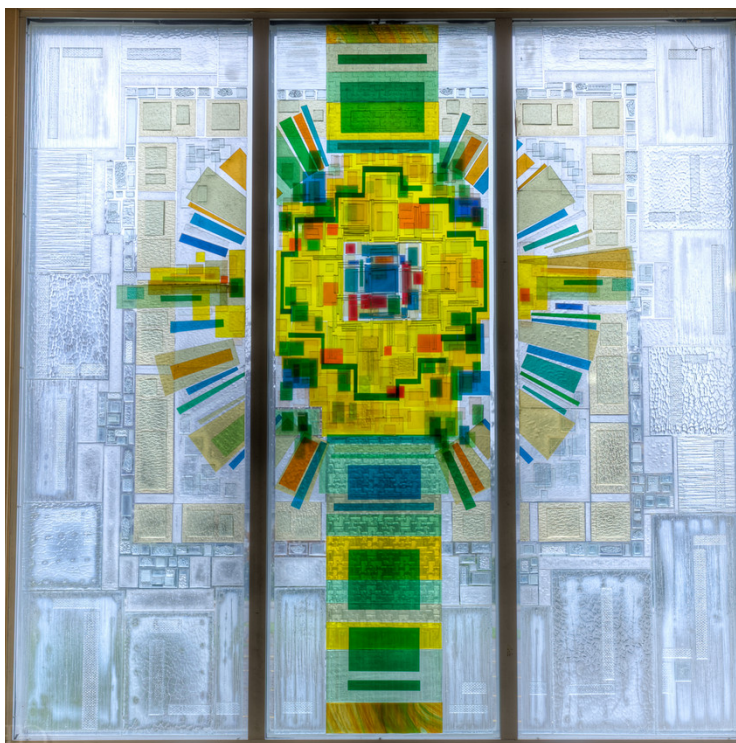


Welcome

to St. Philip, Victoria

Anglican Diocese of British Columbia



2928 Eastdowne Road
Victoria, British Columbia

<http://stphilipvictoria.ca>

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Welcome to St. Philip

St. Philip is a community gathered around a shared consciousness of God's presence in the qualities we see embodied in the person of Jesus. We aim to be a welcoming, open fellowship in which all are encouraged to grow in awareness of God.

Our commitment to Christ's presence leads us to desire to be a place of **freedom** and **welcome**.

We believe God's Spirit is alive in all people. We take seriously that all people are created in the image and likeness of God (*Genesis 1:26*) and that "everything created by God is good" (*I Timothy 4:4*). We hope to nurture and encourage one another in knowing and living our created identity. It is our destiny to be like God. As a community we seek to discover what it means to fulfill this rich and wonderful destiny and to discover our true identity in Christ.

We rely upon God's Spirit to lead us and nurture us in faith. We understand that all people are at different places and stages in their journey. So we respect the integrity of each person and encourage all to listen deeply to the Spirit of Christ.

We all experience enough pressure, guilt, manipulation, and demand in life. We aim therefore to provide opportunities to freely explore the spiritual life and to grow in faithfulness to God's call rather than any external expectations. We try to take seriously Paul's statement that, "For freedom Christ has set us free" (*Galatians 5:1*). At the same time we hope St. Philip will be a place in which you feel that your gifts can be exercised in whatever way you feel God is calling you to offer.

The world is full of places we can feel we do not fit or measure up. At St. Philip we hope to experience God's unconditional welcome and to allow whatever fruit may emerge from that awareness. We aim to hear the invitation Jesus gave when he said, "*Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest*" (*Matthew 11:28*)

Please feel welcome among us. You are an important part of our life together. We trust that God will guide you as you find your place among us.

God bless you,

Christopher Page (Rector)

A Community of Faith & Worship

St. Philip, Oak Bay is an Anglican church. This situates our parish within a wider community of churches in the Diocese of BC on Vancouver Island, the Gulf Islands, and in Kincome Inlet, as well as nationally as part of the Anglican Church of Canada, and internationally as part of the Worldwide Anglican Communion. As an Anglican Church we exist under the authority of the local Bishop of the Diocese of BC.

Our Diocese, British Columbia, is one of 30 dioceses in the Anglican Church of Canada. A diocese is governed by a diocesan synod composed of the bishop and elected members of the clergy and laity chosen by the parishes. Bishops are elected by diocesan synods.

The worldwide body of Anglicans currently numbers nearly 70 million members in 164 countries. The Archbishop of Canterbury, the head of the Church of England is accorded a "primacy of honour" among Anglican bishops worldwide. He chairs the meeting of the Lambeth Conference which draws together all the bishops of the Anglican Communion once every ten years.

Sunday Services

Services are held each Sunday at the following times:

8:00 AM	Quiet Communion
9:00 AM	Communion & Sunday School
11:15 AM	Traditional Communion (2 nd , 4 th , 5 th Sundays)
11:15 AM	Morning Prayer (1 st , 3 rd Sundays)

All are welcome to receive communion.

Holy Communion

The Service of Holy Communion in the Anglican Church is commonly referred to by a number of names.

You will hear this service called "The Eucharist." Eucharist comes from the Greek word for "Thanksgiving". This reminds us that in the Communion Service we give thanks to God for the gift of his Son, Jesus. Particularly we give thanks for the death and resurrection of Christ and the new life and hope which he brings to all creation.

The Eucharist is also called "The Lord's Supper." This reminds us that our Communion Service is rooted in the historical events of Jesus. It also reminds us that this is the one form of worship we are commanded by Jesus to perform. When Jesus shared in the first Lord's Supper with his disciples, he told them to "Do this in remembrance of me."

It is customary in many Anglican Churches to leave our pews and come forward to receive the bread and wine. We come as a community of equals. When we gather at the table, we leave behind all our status and all our worldly accomplishments. Moving from pew to altar is a symbol that Christian life involves leaving behind anything which might hinder our freedom to walk with Jesus.

There is no particular necessity to kneel at the altar rail. If kneeling is uncomfortable or impossible, please feel absolutely free to stand at the altar rail to receive the bread and wine.

Sharing the wine at Communion

Fear of communicable diseases may cause some people to take special measures or even keep them from receiving wine during Communion. The use of the common cup is normal for Anglican churches, following the practice of the universal church from its beginnings until well into the middle ages. It poses no real hazard to health in normal circumstances. For the average communicant it would seem that the risk of drinking from the common cup is probably less than the risk of air-borne infection in any shared room space.

However, while the relative risk is low, it is not impossible that infection could be transmitted. This is particularly true of communicants with low resistance to infection, i.e. cancer patients on immunosuppressant therapy.

Intinction (dipping the bread in wine)

There is concern that intinction does not diminish the threat of infection in receiving the wine and may actually increase it. Hands are at least as likely to be a source of infection as lips. Our Diocese has suggested that if you are uncomfortable with the common cup you may receive only the bread, keeping the head bowed and allowing the wine to pass by or simply touching the base of the cup, rather than putting it to your lips. You may also leave the altar rail immediately after receiving the bread if you do not wish to receive from the common cup.

Home Visits for Communion

For those parishioners unable to get to Church, a home visit for Communion is available upon request. Call the church office to arrange a time (250-592-6823).

Scripture Reading

The final reading is taken from one of the four Gospels. When we read from the Gospel during the Communion Service, it is customary for the congregation to remain standing. We stand for the Gospel reading as a sign of respect for the stories and teachings of Jesus.

The Lectionary

Our Sunday readings are appointed for us in a document called a “Lectionary.” Lectionaries of appointed readings have been in use in the Christian church since the fourth Century. The Lectionary that we use is called the “Revised Common Lectionary,” and is used throughout a large portion of the Christian church around the world. Our use of the “Revised Common Lectionary” means that, on any Sunday of the year, you might go into Christian churches separated by thousands of miles and vast cultural differences and find congregations worshipping with the same Scripture readings.

<http://lectionary.library.vanderbilt.edu/>

Weekday and Special Services

Contemplative Prayer

Weekday mornings

Join us for a mid-week ‘sit’ four mornings a week, Monday through Thursday. We begin at 8:30 AM and do a ‘sit’ of 20 minutes of silent Contemplative Prayer. All are welcome.

Contemplative Prayer

Tuesday evenings

A small group meets at the church Tuesday evenings 7:00 – 8:00 PM for meditation. They sit for two 20 minute sessions with a few minutes of walking contemplation between. Those who like a longer sit can continue on through. They end with time to talk about a reading, share information or questions.

Contemplative Prayer

Wednesday mornings

All are welcome to this lovely, quiet, meditative service at 10:00 AM on Wednesday mornings for this service of Centering Prayer. After the reading of a passage of Scripture, participants enter a time of silent prayer that encourages the practice of surrender to God.

Eucharist Service

Thursday mornings

All are welcome to attend this service of Holy Communion, offered each Thursday morning at 10:00 AM, followed by a bible study.

Jazz Vespers

1st Sunday of each month

St. Philip hosts a monthly Vespers service in a jazz format with the Bob Watts Trio on the first Sunday of each month at 7:30 PM. Admission is by donation.

Smaller Gatherings

Men's 'Muffins & Mumblings' Wednesday Morning Bible Study

Join other guys for “muffins and mumblings” on a scriptural theme. This Bible Study meets every Wednesday morning at 7:15 AM and concludes promptly at 8:15. Come and join in the lively discussion of a scripture passage while enjoying a light breakfast. Connect with Bruce Richmond (250-592-4073) or Mike Pipes (250-592-9847) for details.

Thursday Morning Bible Study

This group meets weekly at 10:30 AM in the church, following the Thursday Morning Eucharist service.

Home Groups

Home Groups are a vital link in our ministry at St. Philip. Like the early Christians who “*broke bread in their homes and ate together with glad and sincere hearts,*” (Acts 2:46), our community encourages people to be involved in small supportive groups.

Home Groups come in a variety of sizes and styles. They meet in different homes, every week or every other week. Some people meet during the day, most meet on a week night. Some groups include children, others have only adults. Each group shapes its life according to the make up of its membership. Some groups follow a programmed study of the Bible, some groups use the study outline which is usually provided each Sunday to co-ordinate with the Sunday preaching. Other groups are less structured, sharing their lives in quite personal ways, spending time in prayer or sharing a meal together. We hope that you will consider a Home Group as one way of deepening your life in Christ. If you are interested in joining a Home Group or forming a new Home Group, please speak up!

A Community of Work & Service

A certain amount of structure and expertise is required to keep any Church running smoothly and St. Philip employs one full-time and five part-time people who serve in a leadership role here. However the Church operates primarily on the gifts of time and energy freely given by members of the parish. Many more than these six people are required to keep the daily life of this community operational.

Discernment of gifts and enabling those gifts to flourish are central to our Church life, and individuals are encouraged to initiate, accept and carry through on tasks in every area of our life together.

Lesson Readers, Ushers, Home Group Leaders, Bulletin Folders, the Treasurer and Envelope Secretary, Lawn-Mowers and Weed-Pullers, Money Counters, Servers, Chalice Bearers, Prayer

Ministers, Musicians, Nursery Care Givers, Sound Technicians, Altar Guild, Sunday School Teachers and Parish Council positions are faithfully filled by a variety of volunteers. If you would like to share in any of these roles, please speak up. We welcome your involvement!

Staff

Christopher Page Parish Priest

Christopher came to St. Philip as Associate Priest in October, 1987, and has served as Rector since the end of 1993. Christopher completed his second Masters Degree (ThM) in 2001 with a thesis on the nature of mysticism in the work of Thomas Merton. He has a profound interest in the contemplative tradition and in the classical spiritual writings of Christian history.

He maintains a Blog, posting musings theological at www.inaspaciousplace.wordpress.com.

Christopher and his wife Heather have two grown daughters, Rachel and Naomi (Pieter) and four granddaughters, Sophianna, Isabelle, Linnea, and Eleanor.

Church Wardens

The Wardens are the two leaders who, together with the Rector, constitute the legal entity of the Parish. The Wardens meet regularly with the Rector and no significant decisions are made without consultation among all three. The positions are elected at our Annual General Meeting in January. Their terms are 'staggered,' each serving for two years.

Alice Jourmel Office Administrator

Alice Jourmel is the Office Administrator at St. Philip. She works in the church office on Monday - Thursday mornings (9:30am – 2:30pm), answering emails and phone calls, preparing and printing the bulletins for each week's services, and providing assistance to the other staff and many volunteers at St. Philip. She joined the staff – and congregation! – at St. Philip in November 2015. Alice has a Community Mental Health Worker Certificate from Vancouver Island University, plays cello, and volunteers with Victoria Poetry Project.

Shannon Carmichael Children's Ministry Worker

Shannon Carmichael is the Children's Minister at St Philip. She oversees all aspects of church life that involve our children, Sunday School, Children's Time (during the service), picnics, pageants, special services, and readings during lent and Christmas. Shannon holds a Degree from the University of Victoria in Biology and Anthropology. As well as working at St Philip Shannon is a professional costume designer for stage and film. Needless to say, she has boundless creative energy and shares those gifts with the children. Volunteering is important to Shannon. She volunteers in her husband and children's schools and in the community.

Caleb Hosie**Youth Worker**

Caleb loves fun, adventure, and people. Over the past few years, he has been spending his time working at summer camp and going to bible college where he has been filled with hope and a passion discipleship. He is very excited to now be working with the youth here at St. Philip, where he has been attending since he was a toddler. He gets stoked about lots of stuff, and is particularly excited to share his passion for Jesus with many.

Jill Ann Siemens**Organist & Sr. Choir Director**

Jill Ann is our Organist and 11:15 am Choir Director. Jill Ann graduated from the Royal Conservatory of Music. She was a Faculty member for 28 years at the Victoria Conservatory of Music, and is the founder of The Canadian Tenors and Tenore.

Kathy Fyfe**Bookkeeper**

Mainly members of our 9 o'clock family, both Fyfes are very involved at St. Philip: Kathy's husband Bruce is a member of the 11:15 Choir and occasionally leads our service of Morning Prayer. Kathy & Bruce have 3 grown daughters and 2 grandchildren.

Administrative Volunteers**Betty Davidson****Envelope Secretary****Parish Council**

Parish Council members, as a group, share responsibility for the life, tone, direction and activity of our church community. Our Council is elected at the Annual General Meeting in January. When we choose members of our community to serve on Council, we are identifying those we believe God is calling into leadership.

Parish Council members desire to cooperate with all members of the community and with God, to encourage, support and uphold the work God is doing among us.

Council meets on the second Tuesday of each month, with a summer break during July and August. All are welcome to attend Parish Council meetings.

Minutes of the Council meetings are transcribed and posted on the bulletin board downstairs in the stairwell – as is the agenda for upcoming meetings.

If at any time there is a need for anyone to make representation to Council, please feel encouraged to either:

1. speak to either of the Wardens or to Christopher Page,
2. send a written submission on paper or by email to the church office, or

3. notify the Chair of Council (Christopher) of your desire to come in person to make a presentation to Council.

Synod Delegates

Synod Delegates represent our involvement in, and our commitment to the larger Anglican Church as part of the Diocese of British Columbia (Vancouver Island, the Gulf Islands, and Kingcome Inlet). Individual parishes form an integral part of the wider community of churches on Vancouver Island, throughout Canada and around the world. Representation at the Diocesan Synod is proportional depending on membership. St. Philip sends four delegates to these meetings.

Communication

You can reach any of us here at the church:

Office Telephone 250.592.6823

Christopher's Cell Phone 250.858.4063

E-Mail office@stphilipvictoria.ca

Website <http://stphilipvictoria.ca>

Christopher's Blog www.inaspaciousplace.wordpress.com

Facebook: <https://www.facebook.com/stphilipoakbay>

We send out regular parish emails about our community life. If you would like to receive parish emails please give the office your email address.

Each week sermons are uploaded and made available on-line on our website.

Email list: If you are not receiving a copy of the messages sent out to the parish, and would like to do so, please make sure that Alice in the church office has your contact information.

Sunday Bulletin

The bulletin contains the Order of Service as well as announcements. If you miss a Sunday, bulletins from previous Sundays are kept in a rack in the entrance to the church. If you would like to include an announcement in the bulletin, leave the information at the office, by the Wednesday morning before the Sunday the leaflet is due to be distributed. Emails are always welcome (office@stphilipvictoria.ca).

The Anglican Journal & Diocesan Post

The Anglican Journal is the newspaper of national Anglican Church. It is published monthly (with the exception of July & August) and is mailed out with one of 23 diocesan or regional sections – in our case, The Diocesan Post. It is mailed to your home and provided at no charge.

If you would like to receive this newspaper, do call the church office at 250-592-6823 or email office@stphilipvictoria.ca.

Worship and Operations Volunteers

Ushers

Ushers arrive about 10 minutes before the beginning of the service, check the hymn numbers in the pew leaflet and then place the hymn numbers on both hymn boards. Besides greeting people as they arrive, and handing out the bulletins, other duties include collecting the Offering; and counting the number of people in the Church, (to determine the number of communicants). Ushers remain at the rear of the Church throughout the service. Following the service, they pick up discarded bulletins and placing kneelers in an upright position. Please contact Susan Smith at susansmith05@hotmail.com if you are interested in being an usher.

Coffee Host

Gathering together after the 9:00 o'clock service gives St. Philip community a time to meet with one another in a relaxed, informal atmosphere. We share the responsibility of preparing the refreshments, an easy job which requires no heavy time commitment. There is a calendar roster on the kitchen wall on which everyone is welcome to sign up, and a checklist there for Sunday morning to detail the duties. The real job is to remember to buy the milk and bring it with you on your day. A saucer on the counter invites donations to the "coffee fund" which pays for the juice or beverages provided. Please contact Susan Smith at susansmith05@hotmail.com if you are interested in being a coffee host.

Garden Helpers

A roster of helpers work to keep our lawn and garden looking cared for. Mowing, edging, trimming and weeding, be it for a few hours on a particular weekend or on a regular basis throughout the summer is a really wonderful way to contribute. Please take a turn helping to care for our grounds. There is a great deal of flexibility around the time for this chore, but Thursday late afternoon, early evening, or anytime Friday or Saturday is best.

Prayer Ministry

The Prayer Chain is a vital ministry at St. Philip. Members of the group make themselves available to lift up the needs of the congregation to the Lord in prayer. The group is always looking for enthusiastic men and women to pray. New requests and updates are circulated by telephone and email. The Prayer Chain meets in person on the third Thursday of the month at 9:00 AM in the church. Prayer Ministers are also available for prayer at either side of the Altar Rail after you have received Communion/a blessing at the 9:00 AM Sunday Service. If you would like to submit a prayer request, or are interested in joining the prayer chain, please speak with the Prayer Ministry Coordinator, Bonnie Bailey Pipes (250-592-9847 or

bonniecbailey@gmail.com). Prayer requests can also be made through the church office (office@stphilipvictoria.ca or 250.592.6823).

Intercessors

Intercessors lead the congregation in the Prayers of the People during our 9:00 a.m. services. If you are interested in being an intercessor, please contact Sharon Richmond at (sharonrichmond@gmail.com).

Lesson Readers

If you would like to share in the ministry of publicly reading the Scriptures, you are encouraged to offer yourself and have your name put on the regular roster of readers.

We conclude our readings with a response. The reader will say, "The Word of the Lord." The congregation responds, "Thanks be to God." In this way we declare our agreement with these readings and our assent to their content.

For the Gospel reading (except during Advent and Lent), we sing an 'Alleluia Acclamation,' when the reader concludes saying, "This is the Gospel of Christ."

For information on volunteering with the Children's or Youth Ministry, please see "A Community for All Ages" on page 24.

Baptism

Baptism is the sacrament of belonging. It is the sign that we belong to God, through Christ. Belonging to God, we also belong to one another. When we baptize someone we affirm that this person has a spiritual home in the heart of God, and among the people of Jesus Christ.

As baptized people we are reborn into a spiritual family. In some mysterious way God joins the baptized person to himself and to the church. We die and are reborn "by water and the Spirit" into the mystical body of Christ and are linked to all Christian people as brothers and sisters in Christ. Infant baptism reminds us that we are all drawn into relationship with God on a common basis. God is at work in our lives, not because of anything we do, or because of any merit in our lives.

"When the goodness and loving kindness of God our Saviour appeared, he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit." (Titus 3:4,5)

Baptism is about faithfulness and constancy. God's love never changes. His love is a permanent, unfailing love – freely given, and not dependent upon our love. Throughout our lives, our response to God's gift of grace will vary. At times we will exercise great trust; at times we will fail to trust. But God who baptized us, never lets us go.

"Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you. See I have inscribed you on the palm of my hand."
(Isaiah 49:15,16)

At St. Philip's, baptisms are conducted during the main service of worship on a Sunday.

When an infant is being baptized, parents normally select "Sponsors" – or "Godparents." A sponsor is intended to be someone who will take an interest in the child's spiritual life and well-being. The sponsor will pray regularly for the child, will model Christian faith and will remember the anniversary of the child's baptism. It would seem likely that appropriate sponsors will be active, involved members of a Christian church. If parents are unsure of whom to select to be sponsors for their children, they may choose to present the children themselves, without specifically identified sponsors.

Sponsors and parents of a child being brought forward for baptism should be aware of the promises which they will make on behalf of the child they present for baptism. These promises can be found in the book of Alternative Services (p. 153 & 154). The commitments and statements made in the Baptism service are serious and weighty. Families will want to think carefully and prayerfully before committing themselves before God and before the Church to these promises.

If you are interested in baptism, speak with Christopher (christopher@stphilipvictoria.ca).

What is Confirmation?

Confirmation can mean a number of things depending upon the person who is participating in the service.

1. In the Anglican tradition baptism is generally administered to infants, and Confirmation provides an opportunity to make a mature public profession of Christian faith. Faith is more than just an individual and private matter. Christian faith is also a family, and a community reality. So Baptism first symbolizes the child's full inclusion in the family of faith.

But Christian faith *is* also personal, and there comes a time when a person needs to affirm for themselves belief in the teachings of the Christian faith and allegiance to the person of Jesus Christ. Confirmation offers this opportunity and should be shared in when a person has reached a level of maturity suitable for making this kind of serious commitment.

2. Confirmation is relates to membership in the Anglican Church. When we connect ourselves to an Anglican Church we connect ourselves to a community that is much wider,

more diverse and vastly richer than any local church on its own. This connection is symbolized for us by our Bishop, who represents the Anglican Church on Vancouver Island and the Gulf Islands. He also represents us at the councils of our church at a national and international level.

If you have previously been confirmed in another denomination but now feel some commitment to involvement in the Anglican Church, the service of Confirmation also provides an opportunity to be “received into the Anglican Communion.”

Please speak to Christopher for information about our next Confirmation classes.

Why choose to have a religious wedding ceremony?

Getting married is one of the great transitions in any couples’ relationship. Marriage is a gift. It is not something a couple can create on alone. It involves the wider community and the divine presence we call God.

For people of faith, it is natural to want to acknowledge the presence and action of God at work in our lives in this important step.

Marriage is the most profound commitment two people will ever make. We acknowledge the gravity of this commitment by gathering together with the community and expressing it in a formal setting.

In Christian faith we believe that the commitment “to love and to cherish ‘til death do us part” is not something two people can do without assistance. So, in a religious wedding ceremony we open ourselves to the Divine Presence from Whom we believe we receive the assistance to live most deeply and fully the lives for which we were created.

Having a religious wedding ceremony involves marriage preparation to explore skills and topics that will help the married couple to live together in the most life-giving way possible. This preparation includes planning the service so that it might be a deep expression of the couples’ love for one another.

Marriage ceremonies involving an Anglican priest commonly take place in the church building. But if there is pressing reason, the ceremony can also be held at other locations.

If you are interested in pursuing the possibility of being married in a religious ceremony, please speak to the Rector.

Why choose to have a Funeral?

Frequently in the Obituaries of the local paper, you find the words – ‘no service by request.’

The remembering, reflecting and decision-making that can be part of planning a service to commemorate a person who has died can help the bereaved navigate grief, mourning and ‘letting go’.

In Christian terms the service is a rite of passage marking the final sacrament of death. Our faith tells us that our own death is intimately connected with the biblical accounts of the resurrection of Jesus Christ – and his followers’ experience of the saving power of his renewed presence.

A funeral or memorial service is a time for family, friends and the community to:

- Express spiritual and religious beliefs about life and death
- Give thanks to God for the life lived
- Say good-bye
- Pay tribute or respect, share memories
- Acknowledge people’s relationships with the person who died
- Give and receive support by sharing memories and grief
- Express feelings openly and as a group
- Acknowledge the reality of death for all people
- Find comfort in cultural and family traditions
- Re-connect with family and friends

The type of service is a matter of personal choice. Please speak to the Rector if you would like to discuss funeral or memorial service arrangements at any time.

Altar Guild

Familiar with the ancient traditions of the Church, the Altar Guild prepares the sanctuary for our Services. Each week, usually on Saturday morning, two or three members meet to arrange the flowers and prepare the vessels and linen for the Eucharist, and for any special services, such as baptisms and weddings. This is the faithful group who change the hangings and

banners which help us to mark the high days and holy days of the church calendar. The group as a whole decorates the church for Thanksgiving, Christmas and Easter Celebrations. We welcome new members. If you would like more information, please speak to Guild President Norma Laidlaw (250-592-8538) or speak to any member of the Altar Guild. The Altar Guild meets quarterly, usually on a Tuesday morning.

Flowers in Church

If you are celebrating a special occasion or commemorating an anniversary, think about marking the date with a special gift of flowers. There is a "Flower Calendar" on the church office door. Mark your name (and telephone number) down on the Sunday significant for you. A member of the Altar Guild will contact you, before that Sunday and you can either choose the flowers for the arrangement yourself, or provide a sum of money to cover their cost.

Through Lent & Advent: no Gloria, no Alleluias & no flowers

No flowers are used to decorate the Sanctuary during the seasons of Lent or Advent, and the somber tone is also reflected in our 9:00 a.m. worship as we omit both 'the Alleluia' response at the end of our Gospel reading and the Gloria. Our Kyrie is in a minor key. These changes in liturgy and different settings of our traditional responses help us to focus again and pay attention to the words that wash over us.

Decorating for special services

At Christmas, Easter and Thanksgiving, everyone is invited to join with members of the Altar Guild to decorate the Church. If you have flowers that you would be willing to give, or if you have a plant you'd like to donate (or even loan), please bring it to the Church by 9:30 on the Saturday morning before our special service. Contributions towards the flowers purchased are always warmly welcomed. Cheques should be made payable to *St. Philip Altar Guild* and given to Kathy Fyfe.

The Christian Year

In our worship life in the church we follow a sacred calendar which we call "The Christian Year." The sacred calendar runs parallel to the secular calendar that governs our routine lives.

This practice points to our belief that we experience time in two ways. We experience time as *chronos* which is clock time, day by day, month by month, and year by year time. But we also experience time as *kairos* which is God's time.

The "Christian Year" begins with Advent, the four weeks leading up to Christmas.

Advent

Advent begins on the Sunday nearest St. Andrew's Day, November 30. Advent reminds us that Jesus came into the world intending to open us to an awareness of the light and truth of his presence in the world.

Traditionally Advent is a penitential season. We are encouraged in Advent to practice self-examination to deepen our awareness of Christ's presence and action in our lives and in the world. Here the church is inviting us to swim against the tide of the season and in the midst of the busyness of Christmas preparation to open to silence and stillness.

The color of hangings and vestments in the church for Advent is blue in honor of Mary and as a sign that Advent is a season of hope.

Creating an Advent wreath from evergreen boughs, on which are placed four candles, is a traditional practice in Advent. For each of the four Sundays of Advent an additional candle is lit, reminding us that, the deeper our awareness of Christ's presence becomes, the brighter shines the light.

Christmas

At Christmas we celebrate the Incarnation of Christ in the historical person of Jesus. The colour for Christmas is white reminding us of the purity and innocence of the baby who embodied the light of God's presence in human form.

In the church our celebration of Christmas extends over twelve days from December 25 to January 6.

Epiphany – January 6

Epiphany means "showing forth," "manifestation" or "revelation." It acknowledges Jesus' manifestation to the gentiles as the promised Messiah, symbolized by the visit of the Wise Men.

In Epiphany we celebrate the fact that Jesus came to be light, not just for a select group, but for all people.

Lent

In many Christian churches the arrival of spring is accompanied by the observance of **Lent**. Originally from the Old English word for long, the term came to signify spring as the hours of daylight lengthened toward summer. By the 13th century this secular understanding had disappeared as 'Lent' came to mean a period of preparation for Easter.

Lent begins each year on **Ash Wednesday** and consists of the 40 days before **Easter**. Sundays are excluded as these are always days on which we commemorate the resurrection of Jesus.

The number 40 is significant: both Moses and Elijah fasted for 40 days. But it is Jesus' temptation and fasting in the wilderness (Luke 4:1-12) we most identify with at this time. Lent offers a special challenge to engage in self-examination, repentance and spiritual discipline.

No flowers are used to decorate the church during Lent and the somber tone is reflected in our worship as we omit the **Gloria** & the **Alleluia** gospel acclamation.

The liturgical colour for most of Lent is purple symbolic both of the suffering Jesus bore but also the royalty he embodied.

Shrove Tuesday

Shrove Tuesday is actually the day before Lent begins. The word 'shrove' comes from the verb 'to shrive', meaning 'to impose penance upon,' or 'to hear confession and grant absolution. Shrove Tuesday points to the central themes of Lent; however the day itself is for fun and celebration. This is 'Mardi Gras' or 'Fat Tuesday.' The day came to be known as Pancake Day as cooks used up cooking fats, in preparation for the Lenten fast.

Ash Wednesday

Ash Wednesday marks the first day of Lent. In Hebrew tradition, ashes are a symbol of sorrow and repentance for sin. In earlier centuries, sinners paraded through town with ashes sprinkled on their heads; acknowledging their sin and expressing their contrite hearts.

In preparation for Ash Wednesday, parishioners return last year's **Palm Cross** to the church. These crosses are used to make the ashes for our service. With this ash, the sign of the cross is made on each penitent's forehead, accompanied by the words, "Remember, you are dust and to dust you shall return."

This somber ceremony invites us to identify anything in our lives that might hinder our awareness of God's presence and to turn away from these things. Ash Wednesday reminds us that all visible forms are passing away and we are not to cling to the external things of life.

Holy Week

The colour for Holy Week is Red, for Jesus' Passion.

Palm Sunday

On Palm Sunday we recall Jesus' triumphal entry into Jerusalem (Matthew 21:1-11). We receive crosses made from palm branches which we keep until the following year.

The day is a mixture of joy and triumph combined with pain and sadness. While we rejoice with the crowds in declaring Christ to be the Messiah, we recognize that soon the people will

turn and call for his death. Palm Sunday is also known as **Passion Sunday**. It is the last Sunday before **Easter Sunday** and marks the beginning of the last week of Lent, known as **Holy Week**.

Maundy Thursday

The term 'Maundy' comes from the first antiphon traditionally sung on this day, a Latin translation of John 13:34 - *Mandatum novum do vobis* -- 'I give you a new commandment.'

On Maundy Thursday we remember Jesus' **Last Supper** with his disciples and his demonstration of love by washing their feet. Maundy Thursday reminds us that the first mandate of the Christian life is sacrificial love.

Maundy Thursday often includes a **Seder Supper**, in which we honour the Hebrew roots of Christian faith.

On Maundy Thursday in many churches the service of the 'Stripping of the Altar' is observed. The 'Stripping of the Altar,' reminds us that Jesus was stripped of his clothing, of all his possessions and of his dignity at his crucifixion.

Good Friday

The darkest day of the Christian year, is called 'good' because of the benefits for all people of Jesus' death on the cross.

Good Friday is a day for sober reflection and prayer. It reminds us of the cost of human sin and the anguish our sin inflicts upon the whole of creation. Good Friday also announces the Good News that God enters the suffering of creation to redeem the brokenness and pain of the world. Good Friday challenges us to respond to God's self-giving by laying down our lives daily. The cross announces that the central theme of the Christian life is surrender and release.

Holy Saturday

Holy Saturday is the day Jesus lay in the tomb. We experience the grief felt by his followers, but wait for him, trusting in his abiding presence in our lives.

Easter

Easter Sunday

Easter is a day of joy and celebration. Having prepared ourselves through Lent, we now celebrate the resurrection of Christ and worship him in praise and thanksgiving.

Easter demonstrates that the power of God is greater than darkness or death. Christian faith is about living a new life, affirming that the cross is not the final word. Death and destruction are defeated. The resurrection of Jesus is the ultimate truth about life and human destiny. We are a resurrection community, called by God to live in the world the truth of God's abiding love.

Easter demonstrates that Jesus lives today in our midst, just as he lived 2,000 years ago. Jesus walks with us, guides us, feeds us, is alive in us. Easter reminds us that the essence of the Christian life is a living relationship with God through Christ. He is the source of our lives, of our nourishment and of the joy we celebrate at Easter.

Ascension Day

Ascension Day is the fortieth day after Easter and falls on a Thursday.

Before his ascension, Jesus ordered his followers to remain in Jerusalem (Acts 1:4) and to await the gift of the Holy Spirit which would empower them to carry out their divine commission.

In Jewish custom Passover ended with the Feast of Weeks (the grain harvest) seven weeks after Passover. This was called Pentecost, meaning "fiftieth day" in Greek.

Pentecost

The Day of Pentecost is sometimes called "Whitsunday" (white Sunday), the name derived from the white garments worn by those who were to be baptized at Pentecost.

On the Day of Pentecost we celebrate the fact that after his ascension Christ sent the Holy Spirit. Upon receiving this gift the believers went out into the world to live the life of Christ. At Pentecost we celebrate the gift of the Holy Spirit as the birth of the church and open our hearts to the fullness of God's presence.

The color for this day is red symbolizing tongues of fire.

Trinity Sunday – the first Sunday after Pentecost

On Trinity Sunday we honour the mystery of the Trinity. The color for Trinity Sunday is white.

For the remaining Sundays after Trinity Sunday until Advent (roughly six months) the liturgical colour is green signifying growth. This long stretch reminds us that living the life of faith is a constant process of growing in our awareness of the gift of life and of God's presence at work in all of life.

“Blessing of the Backpacks”

Every year in September we have “Welcome Sunday” to mark the beginning of a new season following summer. We encourage children to bring their school bags to church and at the beginning of the 9:00 service we bless their backpacks and pray for all those in our community who are involved in education.

All Saints Day / All Souls Day

On November 1 the church observes All Saints' Day (also known as All Hallows' Day or Hallowmas, the day after All Hallows' Eve or Hallowe'en). On this day we remember people

the church has identified as particular heroes of the faith in the history of Christianity. We honour their example of the faith in order that our faith may be strengthened.

November 2 is All Souls' Day when tradition honours all those who have died and we celebrate the promise that we continue together in one great communion of love beyond this time-bound material realm with those we no longer see in the flesh.

Reign of Christ

"The Reign of Christ" Sunday (also known as "Christ the King") is the final Sunday in the Christian year. Our cycle of readings begins again the following week with the first Sunday of Advent, which is "New Year's Day" in Christian tradition. As we prepare to celebrate the coming of the divine presence in the form of an infant at Christmas, the church seeks to remind us that this presence is intended to take first place in our hearts and to rule in our lives with the power of love.

A Community of Fellowship & Celebration

Parish Picnic

Our annual Family Picnic is held at the church each summer, on a Sunday late in June. People bring their lawnchairs or a blanket and relax and visit. We have games and races for the kids – while the "grill team" gets the hot dogs (and veggie dogs) cooking.

Lessons and Carols Service

On the third Sunday in Advent, we hold a special Lessons and Carols for Advent service at the 11:15 service. Scripture passages and hymns tell the story of Advent.

Christmas Lunch

Everyone is welcome to attend our annual festive Lunch held in December. We decorate the Hall, share a lovely meal, and sing Christmas songs.

Christmas Pageant

The Pageant usually takes place a week or two before Christmas. There are many opportunities to participate and contribute – keep your eye out for the announcement in the bulletin!

Meals for New Mums

St. Philip is well known in baby circles for the blessing offered through our 'meals for new mums'. Once mum and infant return home from hospital, a meal is delivered to the family each night for 2 weeks. By saving time and energy that might go into shopping or cooking, mums and dads have a little more time to spend together with baby and to adjust to their new routine.

A Community of All Ages

At St. Philip Church, children are included in our worship and are given the space and grace to be children. Sunday School is designed so that children will feel that they are accepted and respected.

We have very active and imaginative children who learn in many different ways, so lessons take many forms: crafts, stories, dramas, songs and discussions.

During the service, the children can choose to do a craft that is provided at the back tables.

Sunday School

Sunday School is offered for all children, three years old and up during the 9:00 AM Service. Families gather together in the Church for the start of the worship service with praise singing, and a children's talk. The young then go downstairs and join friends for their Sunday school classes. Each week the Sunday School children meet with two teachers. The morning opens with prayer. A bible lesson is taught through storytelling or role play. Games and activities reinforce the morning's message.

Usually the lesson is taught to the group as a whole and then the children divide into small groups for the activities. Everyone rejoins their family for Holy Communion and the Blessing. Something like 60 children are enrolled in Sunday School – with attendance usually around 20-25 each week.

If you are interested in teaching or assisting with a Class, or if you are new to this parish, and would like to connect with the right Sunday School group for your child, speak to Children's Ministry Worker, Shannon Carmichael.

Many people serve as part of the leadership team for the Children's Ministry. If you have a talent you would like to share with our children please talk to Shannon Carmichael (250-360-0383 / shannon@stphilipvictoria.ca)

The Nursery

The Nursery is open every Sunday morning. During the 9:00 AM service a volunteer is available there to care for our little ones while parents join in worship. Parents are welcome to sit for a time with their child in the Nursery too. We have a roster of adults and teens who have

signed up to provide Nursery care on a rotating basis. There is always room for more helpers; please contact Sharon Richmond if you are interested.

“Safeguarding God's Children”

‘Safeguarding God’s Children’ is an in-depth training program for preventing and responding to child sexual abuse in everyday life and in Church ministry. The program uses videos, a workbook, brief lecture segments, and group discussions to highlight the issues involved and to identify strategies for keeping children safe while continuing to build a community of trust and love. The session is a Diocesan requirement for *everyone* who works or volunteers with children and youth.

Criminal Record Checks

Diocesan policy states that everyone working with children or vulnerable adults must provide a Criminal Record Check. All Sunday School Leaders are included in this requirement. Shannon Carmichael or Alice Jourmel can provide you with a letter from St. Philip Church, stating that you are a volunteer and therefore entitled to waive the fee normally charged. Once you have filled in the Criminal Record Check form, please take it to your municipal police station with two pieces of identification. When the check has been completed, pick up your form from the police station and bring it to the church office.

Youth Ministry

St. Philip has an amazing and active **community of youth** (ages 12ish to 18ish).

Our idea of youth ministry is not to be a ‘program’ – but to work together to create spaces and places where youth can grow in their faith in Christ, while also having fun and being a part of the wider community of this parish and of Christ’s church.

Sunday morning gatherings happen as part of the 9AM service. All questions and points-of-view are welcomed! Youth start upstairs for the praise time with the whole community and return for communion.

This is complimented by **community-building activities** that include regular Saturday evening fun nights (having cookie bake-offs, “make & eat” nights, filling shoeboxes for Victoria’s homeless teens, open art-making nights, hikes, gym nights, movie nights, volunteering at the Mustard Seed, games nights, etc).

If you’re interested in getting involved, please drop Caleb a line at caleb@stphilipvictoria.ca.

Junior Youth

Junior Youth Group or “JYG” is geared for children ages 9-12. They meet as a separate group on Sunday mornings.

Servers’ Guild

The Servers are men and women (minimum age 10 to adult) who assist clergy at the principal services. The duties consist of leading processions, receiving the collection from the Ushers, helping the celebrant prepare the offertory and the sacraments, and generally being useful in the sanctuary. The chief requirement is a willingness to serve faithfully in turn.

Music

With gratitude in your hearts, sing psalms, hymns & spiritual songs to God.
Colossians 3:17

Music is a vital and exciting part of our worship at St. Philip and new participants are always welcome!

9:00 am Praise Music

If you enjoy singing or playing a musical instrument, come along and join with us. A willingness to participate won't commit you every week, as many teams take turns to cover the schedule.

If you are able to lead Praise Music on any of those Sundays, please speak to Praise Music Coordinator, Dave Conway, or Alice Jourmel. Dave coordinates the roster – speak to him if you have any questions, suggestions or would like to offer yourself in any way in support of our praise music ministry at the 9:00 AM service. (Alice prepares the schedule.) Dave can also be reached by email at zdconway@shaw.ca.

Overhead Projection:

Each week the words to our praise songs are projected. **Susan Smith** coordinates this ministry.

11:15 Choir

Jill Ann Siemens is Organist and Director of the 11:15 Choir. Practices are each Thursday evening at 7:30 PM and new members are always welcome.

Visual Art

‘In the Eye of the Beholder’ – A ‘Rotating Gallery’ of Art in the Stairwell

Many artists contribute to our Stairwell Art Gallery. Speak to Jaqueline Van Voorst (vanvoorst.jacqueline@gmail.com) for more details or if you have art to share.

Entrance Way Wall Hanging

The wall hanging that greets everyone as they come in the main doors of the church was completed in July of 1998.

An initial collaboration of two parishioner/ artists, Brian Norman sketched the scene of Mt. Baker from Willows Beach. Fabric artist Susan Mark carried the vision and expertise that brought the project to completion. Part of the wonder and beauty of the piece is that, over the course of three years, Susan invited *all* parishioners to join in one of several 'work parties' and contribute their own stitch or two.



'the horse knows the way home'

A new piece of art work was installed at the church, September, 2013. The twenty-one foot mural has found its home, high up across the back wall of the church.

It started on our 'Patronal Day,' May 8, 2011. Jaqueline Van Voorst had the idea after Christopher discussed an old Chinese Wisdom tale saying: "Trust the horse the horse knows the way home." He said we could trust the quiet wisdom in our hearts, that inner knowing, would always lead us home. We are the horse. We are "Philip" – our name means "lover of horses."

We encouraged everyone to take a horse home. Using paint, collage, fabric, any medium at all, they were to colour the steed, make it their own, and then bring it back the following week. Jacqueline and Beth mounted the horses on three seven-foot mahogany panels.

The 'ghost' horses represent those who have gone before us ...the 'cloud of witnesses'. The horses are in the sky, between heaven and earth.

Purple is the colour of royalty . . . the royal priesthood. It is also the colour that symbolizes spirituality.

Our Windows

Our beautiful windows at St. Philip were created by Dr. Mary Filer, a pioneer in Canadian glass art. She a renowned nurse and teacher, a painter and sculptor, as well as an architectural glass designer.

In 1975, Parish Council commissioned Mary Filer to design a series of panels for the windows of the church's south wall.

The theme for these windows was taken from an event relating to the life of our namesake, the apostle Philip. In John's Gospel (14: 8-9), Philip poses a question to Jesus, saying, "Lord, show us the Father." In response to Philip, Christ declared: "He that hath seen me, hath seen the Father ... I am in the Father, and the Father is in me."

The design begins with the great Light of Revelation at the Last Supper. This burst of light embodies the idea of the Trinity symbolized in the three transparent shapes; the central cross is Christ in Glory; the left sphere is the Holy Spirit; the upper right square and circle is God the Father and the totality of heaven and earth.

On either side, the contrast of the primordial world and the urban world, in the landscape of Victoria, is suggested through placement of glass and the artist's use of colour.

As the panels extend to the left, toward the climax of the end windows, the great panorama of the Olympic Mountains, the Gulf Islands, the Sea, and the sweep of Sky, with the Sun and Moon, even the City – is revealed. The symbols on the far right, represent the dynamic, whirling life source – the creative energy of God the Father.

The City of God

The glass work in the south window of the Narthex was donated to this Church community by the artist. On All Saints Day, 1978, Mary Filer dedicated the window art, *"to the Glory of God, and in loving memory of her parents Grace and Earle Filer."*

In this construction, the artist uses the same symbol of the Holy Spirit depicted so effectively in the centre of the MacDougall Memorial Window. The circle in the square represents the unity of the temporal and spiritual world. In the "City of God" window, Mary has used the centre piece to represent an urban form – symbolizing the "Great Within" with entrances in its walls, its boundaries demarcated by the square border which separates the radiant center piece from the symbol of the Fields of God.

Light of God

The West Window in the Narthex depicts the "Light of God." In this work, the artist has used vertical and diagonal beams to focus on the "jewel-like" source of creative inspiration. Mary has produced a symbol of spiritual revelation and joy which radiates light from above and within. This window was a gift to St. Philip from Mrs. Joy Storkey in memory of her husband Bert.

Celestial Song

In 1986, ten years after the first panels were completed, members of St. Philip's Senior Choir commissioned the artist to do a second design, this time for the windows on the north side of the Church.

The Choir wanted to commemorate their enjoyment of sacred music and chose this as the artist's next theme. These window panels depict, figuratively, the abstract score of a Celestial

Song. The pattern of form and colour has no reference to a conventional musical score, but establishes a lineal measure of Heaven above and Earth below with a song line between the two. A photo of this window may be found on the cover of this booklet, courtesy of Toad Hollow Photography.

Accessibility

St. Philip is committed to creating a safe, healthy, environment, welcoming for everyone!

Hearing Aid System

St. Philip has had an induction loop assistive listening system (perimeter loop) installed for any who might benefit from one. This system enables a person with a hearing loss to enjoy hearing at all locations in the church sanctuary. People with hearing aids should ensure their audiologist has activated the T-coil inside their hear aids for maximum benefit from a loop system. If you do not have hearing aids with T-coils, either of the ushers on duty will be happy to provide you with a set of headphones and a “loop listener” device for use during the service. Attendees may also wish to bring their own headphones.

Deaf and hard of hearing

We have a member of the congregation that volunteers to interpret the service using Signed English sign language if requested. Songs are on overheads for easy reading. The Minister will provide written summary notes of the services for your convenience. Please bring forward your needs to the Minister or Wardens so that we may assist you in participating in our worship services.

Wheel chair access

The Church, the Lower Hall, and washroom facilities are all accessible by wheelchair. To access the lower hall from the church, or vice versa, there are exterior wheelchair ramps. If there is inclement weather, two large umbrellas are available for use outside the door in the narthex to the wheelchair ramp.

Guide Dogs – welcomed – and respected

A Guide dog’s skills are developed to enable them to provide a safe means of mobility for people. Please remember that a guide dog should never be distracted from their duty and should not offered food or other treats. A person’s safety depends on their dog’s alertness and concentration.

Scent Free

Please be mindful of others, join us in creating a safe healthy place for everyone – and leave the scents at home, thanks!

Parish Finances at St. Philip

We aim to be responsible with our resources and to launch out courageously where we believe God's Spirit is leading.

The primary source of income for St. Philip is the financial contributions of those people who consider themselves part of this community.

At St. Philip we never engage in fundraising or financial campaigns to raise resources for our day-to-day operations. We believe the church should be able to operate on the basis of freely-given offerings. People give in response to their awareness of God's grace and mercy in their lives.

Jesus seems to affirm the Biblical tradition of the tithe (ten per cent of our income) as a standard for giving. (Matthew 23:23, Luke 11:42) Nowhere does the New Testament mandate tithing. The tithe is a guideline. Our giving is between us and God.

Allocation of Funds

Presently the money on our offering plate is allocated in the following way:

1. Salaries and Staff Benefits

Our priest, Christopher Page is a full-time employee at St. Philip. Children's Ministry Worker, Shannon Carmichael; Youth Worker, Caleb Hosie; Office Administrator and Envelope Secretary, Alice Jourmel; Verger, Michael Ambery; and our Organist, Jill Ann Siemens, are all part-time employees. A small honorarium also goes to our Bookkeeper, Kathy Fyfe.

2. Basic Upkeep

Through our offerings we maintain the church building and property, including heat, light, water, taxes and the garden. We attempt to be responsible about our financial obligations and keep current with all of our accounts payable.

3. Assessment

Our assessment is a financial responsibility we take on as a member of a wider community within the Anglican Church. It includes support of the Bishop's ministry and the ministry and mission of the Anglican Church both nationally and around the world.

4. Missions & Programs

We give financial support to a number of missionary endeavors both locally and overseas. We are committed to increasing this portion of our expenditures with any excess funds that

Offering Options

Offering Envelopes

The church provides Offering Envelopes upon request – there is a form included in each week's bulletin. Please fill in the details and place in the Offering plate during worship. Requested envelopes will be available at the back of the church the following week. Alice Jourmel serves as our Envelope Secretary as part of her Office Administrator role. She issues envelopes, keeps track of our Offerings and provides tax receipts at the end of each year.

No need to fold: Offertory envelopes are purposefully made big enough to accept bills and most cheques unfolded. The new plastic bills are very difficult to pile once they've been folded. A pile of bills all going in a different direction is not easy to manage.

'CHIMP' & On-Line Donations

We gratefully welcome online offerings. There are three ways to give. Details are all on our website at www.stphilipvictoria.ca. Once you've opened our site, you will notice that along the top menu bar there is a button marked, "On-Line Donations." Clicking on that link will take you to a page with all the details about donating on-line. **CHIMP** is a secure, Canadian service which allows you to donate to us. Click the orange button to set up your one-time or recurring donation from your credit card. Chimp will immediately provide an email receipt for income tax purposes.

Direct Deposit

Rather than putting your Offering in the plate on Sunday morning, you may have it automatically debited from the bank. Coast Capital banking forms are available on our website and also in the pamphlet rack in the church stairwell. Specify the amount to be withdrawn monthly, or every two weeks. The amount can be changed at any time, simply by submitting a new form. Forms once completed, should be returned, with a void cheque to Envelope Secretary, Alice Jourmel.

Reimbursement for Expenses

If you have made a (pre-approved) purchase for the church, our Bookkeeper, Kathy Fyfe will issue a cheque to reimburse you. Find the bright yellow 'Refund Request Forms' in Kathy's mail slot, fill in the form and attach your receipt. Kathy will make up a cheque on her next bookkeeping day, which will be signed and ready for you the following Sunday.

Fair Trade Level Ground Coffee

St. Philip buys coffee from *Level Ground Trading Ltd.* We buy directly from the supplier at wholesale costs and pass those savings along to anyone who would like to order this fair trade coffee. Take a look at their website – www.levelground.com. The company offers many varieties and package sizes.

Alice Jourmel coordinates the coffee ordering through the church office. Please respond to the parish email inviting you to order coffee with the following details

beans or ground;
dark, medium or light roast;
decaffeinated or regular;
number of packets and which size (1 LB packets or 5 LB ecocubes)

(The church uses the Columbia Medium Roast.)

If you have questions or need further information, please let Alice know at office@stphilipvictoria.ca or 250.592.6823.

Missions

As a parish we enjoy strong ties with a number of specific Missions, locally and abroad.

The following projects are supported both financially and through our regular cycle of parish prayer. Look for updates on the Missions bulletin board in the stairwell: that's the place to find information fact sheets, current prayer requests, recent newsletters and contact details.

Canadian Foundation for the Children of Haiti

The *Canadian Foundation for the Children of Haiti* is a volunteer-based, non-profit society which was founded in 1992. An interdenominational Christian organization, the foundation serves Haitian children both in Haiti and Canada.

Judith Armstrong, a member of our 9 o'clock congregation, is a founding member and guiding light in the organization and our primary tie with this mission. *Hope Home* in Port Au Prince, Haiti, is home to 22 children, all with profound disabilities and complex needs.

Judith travels to Haiti twice annually. She goes in March, leading a health care team for an intensive 10 day work mission. She makes a second trip in November, making preparations for

the next spring team. Judith's groups ensure medical and educational equipment and supplies, professional support including nursing, physiotherapy, occupational therapy, and teaching are made available to the Home.

The funds are very important to ensure the running of the home, but much more significant is the message that it sends of God's love for children who, because of disabilities are not valued in Haiti. Judith says, "Many times I have been asked by the Haitian staff if the people who provide me with funds to make the trips, or the people who sponsor the children, understand that these children are disabled. And my answer is always "yes, these children are valued!" Email Judith Armstrong at jarmstrong@shaw.ca for more information.

The Contemplative Society

The Contemplative Society was founded in 1997 and membership has grown steadily each year as a deep and wide-spread interest has developed in the contemplative tradition.

This tradition is one that offers a very real opportunity for developing a 'consistent and balanced path of spiritual wisdom, rooted in prayer, silence and mindful work.'

Courses and retreats are offered regularly through the Society and St. Philip parishioners are encouraged to participate fully. The Contemplative Society maintains a calendar of these events at their web site, (www.contemplative.org) Also at that address is a regular newsletter from the Rev. Cynthia Bourgeault, PhD. A priest since 1979, Cynthia is a well-known conference speaker, retreat leader and author.

St. Philip leadership strongly supports the contemplative tradition and often works in partnership with *The Contemplative Society*. Our parish rep, Heather Page, has been a member of TCS since 1999, including filling the position of Administrator from 2001-2005, then Board Associate, and currently serves as President. Heather and Christopher Page are both certified instructors in the Contemplative tradition and regularly lead Workshops, Retreats and Quiet Days on Vancouver Island and the lower mainland.

StreetHope

St. Philip takes an active role in supporting the work of StreetHope, working with homeless people here in Victoria, *StreetHope* (formerly *the Victoria Christian Street Chaplaincy*) is providing a means to bring meaningful words and works of the Gospel to street level. We welcome your participation in this ministry through prayer, donations of food and financial support as well as actively volunteering on outreach.

Precious Jewels Ministry

Joké Bergink and Lorrie Anderson have been part of St. Philip's for many years – they were "commissioned" from this Parish in 1983 and through their years of ministry in the Philippines have maintained ties with this church.

Joké & Lorrie worked for many years with abandoned and malnourished children on the garbage dump at Smokey Mountain, outside Manila. In 1987 Lorrie and Joke set up a home called *Precious Jewels*.

The programs and services of PJM to HIV+ affected children and families has spanned a 20 year period, during which they have established a strong and harmonious working relationship with HIV+ patients as well as doctors in the AIDS ward and the HIV/AIDS Out Patient Department.

The ECCC was established in 2000 as a public-private partnership to address the needs of chronically ill children through a Health Promoting Hospitals approach. The center was jointly funded by the DOH and WHO, and officially opened in August 2001. This unique public-private partnership resulted in a number of substantial outcomes, including, the development of: A National Guideline on the Integrated Management of Pediatric HIV/AIDS; a program called "AngTulay", a Journey with Children in Grief" and an associated international program "Crossing Borders: Towards the Integrated Management of Children Living with HIV/AIDS" (developed in collaboration with UNICEF); and, within San Lazaro Hospital (SLH), enhanced integration of child wellness activities across programs and chronic disease wards. They have witnessed numerous "miracles" in their midst – family reconciliations, increasingly healthy children, marginalized women being trained in a livelihood project and providing well for their families, vulnerable youth being disciplined and trained as leaders, and adults and children being drawn to the heart of Jesus. They continue to proclaim God's love and faithfulness.

Young Life

Young Life is a Christian Mission, committed to "loving teenagers in their world, and encouraging them to know Jesus Christ." Victoria has four active Young Life Clubs that meet regularly around town. Kids are challenged to think about the big questions of life. Through these clubs, and in the context of the safe and caring guidance of YL leaders, at Malibu camps, on out trips and in one-on-one times, Victoria teenagers are hearing the Good News about the hope found in knowing Jesus Christ. Many St. Philip parishioners have strong ties with Young Life. Brenda Hosie serves as Parish contact.

Gonzales Preschool

From Monday through Thursday our basement is transformed into one of the most innovative and creative preschools in the city.

Gonzales Co-op Preschool is a long-established Oak Bay school, that has made its home at St. Philip since 2004.

Angela Paletta-Haslam is the wonderful and gifted teacher. Her commitment to encouraging learning through play creates an environment that supports and honors all aspects of growth and learning for the children. Her appreciation and respect for their individuality and

creativity is a gift that the children receive with openness and great affection. The four year olds attend on Monday and Wednesday mornings and Thursday afternoon, and the class of three year olds are busy here Tuesday and Thursday mornings.

Being a "Co-op" means parents help run the school and participate in their child's education.

www.gonzalespreschool.com



St. Philip, The Apostle

There are two important people in the New Testament named Philip.

Our namesake, the apostle Philip, was one of the twelve closest followers of Jesus during his earthly ministry.

Scriptural references to the apostle Philip include Matthew 10:1-4; Mark 3:13-19; Luke 6:12-16 and five passages of the Gospel of John: 1:43-46, 6:5-7; 14:8-11; 12:21; 20:19-23.

(The story of the second Philip, the evangelist, is told in the book of Acts.)

The apostle Philip gave up everything he had to go with Jesus. For those of us who worship in the church named after him, we are reminded of this same call.

One of the first things Philip did upon heeding the call of Jesus was to share that call with others: *"Philip found Nathanael and told him, 'We have found the one Moses wrote about in the Law, and about whom the prophets also wrote – Jesus of Nazareth, the son of Joseph ... come and see'"* (John 1:45,46). Philip reminds us that our call is not just to be followers, but also to be sharers.

Philip was a practical man. When asked by Jesus, "Where shall we buy bread for these people," Philip replied, *"Eight months' wages would not buy enough bread for each one to have a bite!"*

(John 6:5, 7). His practicality was at this point however, the enemy of his faith. So, Philip challenges us to ask ourselves if there are times in our lives when the things of this world hinder our trust and confidence in God's willingness and ability to provide for our needs.

Nothing certain is known of Philip after the resurrection of Christ. It is thought that he preached the gospel in Phrygia and died at Hieropolis in Syria.

Having the name Philip challenges us to fulfill God's role for us as people of faith. It is a constant reminder of our destiny as those who are to share the Good News of Jesus Christ with the world. May we meet this destiny with joy.

Parish History

A book of our history, "St. Philip, Oak Bay, a pictorial history of faith & fellowship" was completed in October 2013. There is a pdf copy on our website and a hard copy available to borrow from church office. Speak to Alice Jourmel if you would like to look at a copy.

St. Philip had its origin in the parish of St. Mary's, Oak Bay, during the 1950's. The Church was dedicated on January 19, 1955 and consecrated on St. Philip's Day, May 1st, 1976.

Clergy Serving St. Philip

Archdeacon Arthur Nunns	Rector of St. Mary's at the time of our founding	
The Rev. John Snowden	Rector	1955 - 1957
The Rev. Richard Mugford	Rector	1957 - 1960
Lt. Col. Padre Rusty Wilkes	Rector	1960 - 1967
The Rev. Jim Davenport	Assistant Priest	1965 - 1968
The Rev. Cyril Venables	Honorary Assistant	1968 - 1976
The Rev. John Vickers	Rector	1967 - 1974
The Rev. Will Dobson	Honorary Assistant	1971 - 1974
Canon Neil Robinson	Rector	1974 - 1993
Padre Ken Collison	Honorary Assistant	1976 - 1977
Rt. Rev. Gerald Burch	Honorary Assistant	1976 - 1977
Archdeacon Charles Wolff	Honorary Assistant	1977 - 1994
The Rev. Bill George	Assistant Priest	1981 - 1983
Barry Wyckham	Deacon	1984 - 1985
Canon Richard Dawson	Honorary Assistant	1981 - 1986
Canon Hugh Mortimer	Honorary Assistant	1976 - 1989
The Rev. Robert Warren	Curate	1985 - 1987
The Rev. Christopher Page	Associate Rector	1987 - 1993
The Rev. Christopher Page	Rector	1993 - Present
Rt. Rev. Reg. Hollis	Fill-in Priest	1999 - 2000
The Rev. Kevin McKee	Honorary Assistant	1997 - 2006
The Rev. Rodney May	Honorary Assistant	2000 - 2002

The Rev. Bob Baillie	Fill-in Priest	Sept - Nov 2008
The Rev. Harry Eerkes	Associate Priest	2005 - 2012
The Rev. Ernest Morrow	Assistant Priest	2011 - 2012
The Rev. Dr. David Rolfe	Honorary Assistant	2014 - Present

Principles of a Welcoming Church

From Christopher's Blog:

<https://inaspaciousplace.wordpress.com/2015/01/12/principles-of-a-welcoming-church/>

Welcome is not a program; it's a state of being.

Welcome is not just one more good idea to fill my church.

I will begin to be able to welcome you when I find that place of strength and security within myself where, apart from basic human civility, I neither need nor expect you to be different than you are.

I grow in my ability to welcome you to the degree that I am free of needing you to join my program or support my vision. I am grateful for whatever gifts you bring. But your value does not depend on your financial contribution, or the time, energy, or commitment you give to our community. All I desire for you is that you might become more fully the person God created you to be in the way that fits with the person you know yourself to be.

In order to be able to welcome you I need to experience in my deepest being that I myself am welcome.

Until I know that I am welcome right here, right now, just as I am, it will be difficult for me to open fully to you as you are.

I will be unlikely to experience myself as welcome if I depend upon you to welcome me. A true sense of welcome does not depend upon how you treat me or any external accomplishment or achievement. An abiding sense of welcome comes from knowing the value, beauty, and goodness of my life simply because I am created in the image of God.

Welcome always involves mess.

Any church that wants to be truly welcoming will be a "messy church."

Being part of a welcoming church means sharing space with people who may not agree with me, people with whom I may not always feel comfortable, or who I may at times find incomprehensible. In a welcoming church things will often not run as smoothly as I hope. There will be interruptions; people may not show up to do their jobs; I will feel let down. Our worship may not be as perfectly aesthetically pleasing as we might hope.

In a welcoming church, we do not get to choose who we welcome. To truly practice welcome, we need difference. Only a diverse community can be a workshop in giving and receiving unconditional welcome.

People in a welcoming church understand that church is a vehicle for opening human hearts.

We gather in worship in order that our hearts may soften and open to the power of love and life we call “God.” As our hearts open to the presence of love, our hearts will open to the people with whom we worship and ultimately to the whole of God’s world. Open hearts can create a welcoming environment.