

## Faith in Action



Gillian Hoyer, Murray Harris and Patrick Sibley participate in Victoria Pride Parade. Photo: Patrick Sibley

## Pride Church Events Highlight Reconciliation and Healing

By Patrick Sibley

This past July, Victoria and our diocese celebrated what it means to be an inclusive, loving community. Those of us involved in planning “Pride Church” (special church-sponsored events run congruently with the Victoria Pride celebrations) were keenly aware of how significant Pride was this year for us as Anglicans because General Synod was meeting during Victoria Pride week. There, members would be voting on an amendment to the marriage canon which would make it possible for same-sex couples

to be married in the Anglican Church of Canada. With that in mind, the events the Pride Church committee organized focused on the struggle, history and most of all the spirit and prayer surrounding the LGBTQ2 community.

On Monday, July 4 we gathered at St. John the Divine where I shared the highs and lows of what it was like to grow up as a gay man in an often closed and hostile world and how, through adversity, I managed to hear the call to ordained ministry and married life with a person of the same gender, and how that

was celebrated by my Christian community.

The next day, we gathered at Christ Church Cathedral for a beautiful Eucharist which began with prayers of remembrance and hope, as members of the LGBTQ2 community lit rainbow candles.

During the week, youth of the diocese helped create decorations for the Pride Church float, carefully selecting messages and symbols that reflected inspiring scripture passages and prayers of hope for love, understanding and inclusion.

The parade was the highlight of the week; the colours, the people, the love and support were everywhere. Led by St. John the Divine, members of four other parishes including Christ Church Cathedral, St. Luke, Cedar Hill, and the Two Saints Ministry of St. David by the Sea and St Peter, Lakehill joined in marching as one faithful community.

We concluded the day and week with a special Evensong at St. John the Divine which began with a moment of silence for the victims of the Orlando nightclub shooting and all victims of

hate. We prayed in hope for the future; that a spirit of love and inclusion would continue to flourish in our church and in the world. And in all our efforts, we still believe love always wins.

*Patrick Sibley moved to the diocese in 2012 and he and his husband Barry joined Christ Church Cathedral. This past May, Patrick was ordained a vocational deacon and one week later Bishop Logan McMenamie blessed the couple's marriage. He is currently deacon at St. John the Divine, Victoria.*

## Syrian Family Settles Into Life in Victoria



Refugee sponsorship program coordinator Rebecca Siebert takes a moment to get a picture with Lama Harmoush, a recent newcomer from Syria. Harmoush's family (not featured in this article) has been sponsored by St. Mathias Anglican Church. Photo: Bruce Bryant-Scott.

By Rebecca Siebert

We are excited to report that the family one of our diocesan sponsorship groups is sponsoring is settling in very

well and have made new friends outside of our group.

It has been an interesting and challenging time for all of us. In particular, we are developing

new skills in communicating through language barriers, often using single word responses, soliciting the help of translators and using basic hand gestures.

The newcomer family consists of mother, father and four children ages eight, six, three and one-and-a-half years. They are from Syria and speak Arabic, but are diligently working to learn English. Mother and father attend English classes three days a week and the two older children attended school prior to the summer break. They are enrolled in summer camps to

give them further exposure to other children and learn new skills.

Since their arrival in late January, we have learned much about their customs and they in turn have been learning about life here in Canada.

Our sponsorship group, in collaboration with St. Michael and All Angel's Anglican Church, has formed a visitation group and each person takes turns visiting the mother and older daughter for conversation over tea in order to help them

practice English and to get to know each other.

Our group, together with the family, have had several potluck dinners at various homes, including the home of the family, and once in Beacon Hill Park.

The father recently obtained his BC driver's licence, so the family does not need to rely so much on volunteers to drive them. Over the spring/summer sponsorship group members took turns accompanying the children from their home to school and

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back on bicycles.

With the assistance of the sponsoring group, the father has obtained part-time employment with a gardening company. The owner of the gardening company understands how important learning English is for the family and so has

scheduled the father's shifts around English-language lessons. We were fortunate to find an employer that is so supportive of newcomers.

To follow the One Family story visit [facebook.com/OneFamilyVI](https://facebook.com/OneFamilyVI)

*Rebecca Siebert is the diocesan refugee sponsorship program coordinator, south island. When not liaising with volunteer groups and government and community organizations Rebecca is exploring her new home of Vancouver Island. [rsiebert@bc.anglican.ca](mailto:rsiebert@bc.anglican.ca).*

## RESOURCES

CBC coverage of the family of eight who arrived in Qualicum Beach.

[cbc.ca/news/canada/british-columbia/burmese-refugee-family-qualicum-beach-1.3680265](http://cbc.ca/news/canada/british-columbia/burmese-refugee-family-qualicum-beach-1.3680265)

A great article that shares how smaller communities can be beneficial sponsoring environments.

[theglobeandmail.com/news/national/welcome-to-the-country/article30820904/](http://theglobeandmail.com/news/national/welcome-to-the-country/article30820904/)

## REFUGEE SPONSORSHIP PROGRAM UPDATE

- 20 families (92 people) have arrived and are experiencing their first settlement year (five fathers out of eight families in Victoria already have part-time jobs as they study English).
- 33 families (124 people including 60 children) have the paperwork completed and are waiting to pass screening and be given flights to come to Vancouver Island.

- Twelve families (48 people) are waiting for us to find them sponsorship groups to help them bring their relatives to Victoria. We have started a wait list and are planning an event to draw new volunteers to help sponsor them. Please contact me if you know of anybody.
- 825 volunteers are working with these families to safely arrive and settle successfully in Canada.
- Over \$1,106,000 has been raised (between September 2015 and July 2016), through the Anglican Diocese of British Columbia, to support families to come to Vancouver Island.

# New Wineskins for New Wine



Photo: Diocesan Post

## Bishop Logan Writes

*The following is an excerpt from the sermon Bishop McMenamie preached at the June 30 Camp Columbia Farewell event. The children's focus has been omitted for brevity.*

Good morning. My name is Logan and I am the bishop of the Diocese of British Columbia. We are a diocese of islands and inlets from Long Beach to Oceanside, from Victoria's inner harbour to Kingcome Inlet.

We gather on the traditional

territories of the Coast Salish, Nuu-chah-nulth and the Kwakwaka'wakw peoples. Here on the traditional territories of the Penelakut, we honour their welcome and hospitality. We are committed to a journey of truth-telling, healing and reconciliation with the First Peoples and recommit ourselves today to that important work.

Huy tseep q'u! Kleco, Kleco! Gilakas'la! In the traditional language of my grandmother's family, fáilte, céad míle fáilte.

I come here today to lead you in this service with a humble heart and a good heart. I honour the strong emotions which are present today. We have come here to recognize something that for a long, long time shaped and formed us as individuals, as parishes and as a diocese and now is no longer. We are experiencing all the emotions that form part of a grieving process: there is deep sadness, deep pain, blame, anger and there is numbness. I honour all of these today; they are present in you and in me. The work we

are doing today is part of a much bigger picture for us as a diocese. It is part of the healing process for us. It is part of what our diocesan vision calls *Reconciliation and Beyond*. It became apparent to me, as I listened during our last synod, that there is a need for us as a diocese to continue a sacred journey of healing and reconciliation. Today, we are on a sacred journey and this event forms part of rebuilding the trust needed in our diocese to enable us to continue in ministry and mission together.

I selected today's date for this gathering for the following reasons: it is in the middle of the summer and it's a long weekend, a traditional time when Camp Columbia was at its height in so many ways. Like many of you, I would have liked this event to be on Thetis Island, but unfortunately that was not possible for a number of reasons. This location was the spot where we said goodbye to the campers and the spot where we welcomed them back after camp was over, and so seemed a really

appropriate place for us to meet today. The date chosen for this farewell had no connection with the sale date of the property. The offer to purchase came in long after this date had been selected.

The property has now been sold. I know who purchased the property; at the purchaser's request their identity will remain confidential. They are good people who have good intentions. I understand that the property will not be developed. Rest assured that this sale is a positive outcome for all of us.

Two things for us to consider as we move ahead in the life of this diocese: firstly, blame; we want to blame someone or something for the demise of Camp Columbia. I have heard blame being directed at Bishop Cowan, Diocesan Council, Finance Committee, Synod staff, Camp Columbia boards and staff. The list goes on. Camp Columbia no longer exists. Any blame lies with the Diocese of British Columbia, namely you and me—we are the Diocese of British Columbia. We

are all to blame. When we said we would have loved to be there, we were busy with other things; when we said we would love to give time or finances, there were other priorities in our lives. For me these sentiments echo a Gospel—'I have bought a field and I need to go see it. Please excuse me.' Another said, 'I have bought five yoke of oxen and I am going to try them out. Please excuse me.' Still another said, 'I have married a wife, so I cannot come.' I am to blame and you are to blame for we were all busy with other things.

Today, I honour those who worked so very hard at and for the camp—the ones who gave so freely of their time, talents and treasures for the benefit of the camp and its ministry in this diocese.

Secondly, I wish to remind you of something I said at Synod and will repeat here: There is no group out there called the Diocese of British Columbia. There is no group in Toronto or Ottawa we can point to for blame. Each of

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### Submissions

News, letters and other articles are welcome. Please limit articles to 500 words and letters to 200 words. Submissions must include name and contact information of the author. Pictures must be a resolution of 300 DPI and in sharp focus. Clearly and accurately identify the name of all subjects as well as the person who took the picture.

### New Submission Deadlines

January issue - November 28  
February issue - December 28  
March issue - January 28  
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December issue - October 28

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us is the Diocese. Also, more importantly, when we buy into conspiracy theories—that they are doing this or they are doing that or they do not understand—we miss what God is doing. God is doing a new thing. I realize that in our pain and grief it is difficult to accept or even believe that this is a part of something that God might be doing.

As we gather here in this Eucharist, let us be attentive to one another. Let us care for one another. Let us leave behind the blame and the anger and put them into God's hands. Let us be attentive to the presence of the divine, the presence of the Creator, the presence of the risen Jesus, and the new thing that will happen with us and through us today.

**New Wine and Skins**

As some of you are aware I like movies; I like musicals. Today, one scene from a musical came to my mind.

It is the very last scene in the musical "Camelot." Arthur and Tom are standing together and these words are said:

ARTHUR:  
*Each evening, from December to December,  
 Before you drift to sleep upon your cot,  
 Think back on all the tales that you remember  
 Of Camelot.  
 Ask ev'ry person if he's heard the story,  
 And tell it strong and clear if he has not,  
 That once there was a fleeting wisp of glory  
 Called Camelot.  
 Camelot! Camelot!  
 Now say it out with pride and joy!*  
 TOM:  
*Camelot! Camelot!*  
 ARTHUR:  
*Yes, Camelot, my boy!*

*Where once it never rained till after sundown,  
 By eight a.m. the morning fog had flown...  
 Don't let it be forgot  
 That once there was a spot  
 For one brief shining moment that was known  
 As Camelot.*

You get where I am going...

*Each evening, from December to December,  
 Before you drift to sleep upon your cot,  
 Think back on all the tales that you remember  
 Of Camp Columbia.  
 Ask ev'ry person if he's heard the story,  
 And tell it strong and clear if he has not,  
 That once there was a fleeting wisp of glory  
 Called Camp Columbia.  
 Camp Columbia! Camp Columbia!  
 Now say it out with pride and joy!*

It's not a coincidence that we stand here today, for God has called us to be the Diocese of British Columbia for just such a time as this.

The journey from the past into God's future is a mystery. We must learn to trust God and one another as we travel this journey together. We have this moment. We have this time, and we have one another. Today we face the death of another one of our resources. Parishes in our diocese have faced that in the past in the disestablishment of their buildings. Recently we heard that St. John the Evangelist, Ladysmith decided to disestablish. These are not easy times to be the church.

These are not easy times to be Anglican. But, we will not move forward to where God wants us to be if we demonize one another. We will not move forward if

we are constantly looking for scapegoats. We will not move forward if we look for conspiracy theories and blame some group out there called *The Diocese*. We will only move forward when we are being attentive to one another. No, we don't all agree, but that is what it means to be Christians; that is what it means to be Anglican. We live together in unity with diversity. God help us if we were all like me! We are a diverse group of people following a living God as disciples of Jesus.

Camp Columbia shaped you and me, it shaped our parishes and, in its time it shaped our diocese. It was where we heard new music. It was where new liturgies were experienced and we took all this new music and these new experiences back into our parishes and the diocese as a whole. In its day the camp was new wine for us. God is producing in and through us (and sometimes in spite of us) a new wine for our generation and that new wine needs new wine skins to hold it.

We will only move forward when we become attentive to what God is doing in our midst. Isaiah tells us this endless truth, "God is doing a new thing." The church of the 50s served God in its generation. The church of the 70s, 80s, and 90s all did the same. We now stand in the 21st century and we are called to serve God in our generation because in our generation God is doing a new thing.

Jesus tells his disciples that new things are happening and he uses the image of a garment and wine skins. He says, "It is time to get a new garment." Hymn #600 in *Common Praise* uses these words:

*For changing hues and textures,  
 New patterns, still you search,  
 To weave your seamless garment,  
 The fabric of your church;*

*Our tattered faith you cherish,  
 Reclaim from wear and moth;  
 We praise your name, who twine us,  
 The Weaver and the Cloth.*

God is weaving a new garment for the church. The old garment has served us well and now we need to let it go.

God is also producing in and through us a new wine and the old wineskins cannot hold it and neither should they. Wine for our generation needs new skins. The old skins are not appropriate anymore. We loved those old skins. We used them at our wedding ceremonies, we used them at our baptisms, we used them at our funerals. They hold so much memory for us.

*The church that offers healing  
 Discerns its wounds and loss;  
 The church that faces dying  
 Shares life beyond the cross;  
 To people torn and broken  
 Your mercy is revealed;  
 We praise your name, who love us,  
 The Healer and the Healed.*

When I first became bishop I said we should not be afraid to face death. We follow a master who defeated the power of death. Death has no hold over us. Jesus stood at the grave of his friend and said, "Come out." Jesus stands before us today and says, "The tomb is not for you. I am not going to be satisfied with you going into a self-made tomb or one made by others." He says to those around him, "Unbind him..."

Today is not the end of Camp Columbia, for camp will live on in us. Today we celebrate new wine being poured out in our diocese and we need new wineskins to hold that wine. Today God has called each of us and as we celebrate what we have known and experienced on Thetis Island so God is saying to us today, "You will be the wineskins that will hold this new wine. You will take this wine into every part of the diocese and through you I will do a new thing."

## Bishop's Calendar

September

9-11 Territory of the People (formerly APCI) Conference

13 Educational Trusts Board

16 - 17 Provincial Synod

18 St. Paul, Nanaimo - Visitation

20 Archdeacons

22-27 National House of Bishops

October

1-2 Shared Ministry Conference  
 Emmaus Covenanting at the Abbey

18 Archdeacons

20 Finance Committee

27 Diocesan Council

28-29 Diocesan Conference

**CHRIST CHURCH CATHEDRAL**  
 "The City's Cathedral"

**CHILDREN'S INTERACTIVE DAY**

**WHO ARE WE? WHO ARE THEY?**  
 WITH CELEBRATED CHILDREN'S BOOK AUTHOR  
**DAVID J. SMITH**

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For Info: Contact  
 Peter Goddard 250-658-5634  
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 Email - englishres@shaw.ca

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 Leader of Music: Diane Bell

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 Brenda Dhaene (250-748-7183) birish@shaw.ca  
 OR Pat Coward-Walker patcoward@me.com

Registration deadline Oct 12, 2016  
 Cost \$165 to share & \$200 for single room (\$50 cancellation fee)



# Airing the Clean Laundry

## PWRDF Corner

By Simon Chambers

*The original version of this story is taken from the PWRDF website (pwrdf.org), July 11, 2016 and is reprinted here with permission by PWRDF.*



Selina and Novatus with their cow. Photo: Richard Librock

Novatus Hamim of Tanzania has developed an unexpected new skill in the last few years. It's one he probably never thought he'd have, but thanks to PWRDF's program — funded in conjunction with Global Affairs Canada with the Diocese of Masasi in Tanzania, Novatus has had the opportunity to expand his horizons.

Novatus and his wife, Selina Hassan, were among the poorest residents of their village in the Nachingwea District of Tanzania.

Their community recognized their need, and put their names forward to receive a cow to help them support their family. Novatus was skeptical. "Have you ever seen someone give a cow for free? Are you dreaming?" he asked Selina when she wanted to go to the meeting to learn more about the offer. But

Selina insisted, and off she went. Novatus never joined her at the meetings. Selina later enlisted the support of her neighbours to help her build a cow shed, and planted grass so that she would have fodder for the cow. Novatus was angry that she spent so much time on this mythical cow.

But then one day a big truck came into the village. Staff from the Diocese of Masasi began to herd cattle down the ramp. One by one, they called the names of villagers, chosen by their community based on their need, to receive

the cows. Selina was called forward, and took possession of her own cow. Novatus was thrilled with this new addition to their farm. He then encouraged Selina to attend the meetings more often. One day, Selina said she couldn't go. When Novatus asked why, she said that she had too much laundry to do. "You go to the meeting," he said. "I will do the laundry." So Selina went to the meeting. While there she met Zaida Bastos, PWRDF's Program Director. Selina told her that her husband was doing the laundry at home so she could be there. This was noteworthy, so Zaida asked if she could visit, because in the culture of Nachingwea, it was unheard of for a man to do laundry. That was women's work. But here was Novatus, doing laundry so that his wife could continue to participate in the meetings.

Zaida commented later that "Sometimes aid is designed to address one issue, but have additional impact; in this case, helping to break down gender inequities." Andrea Casey of PWRDF adds that by providing economic opportunities for women, PWRDF helps open up



Selina and Novatus with his new motorcycle. Photo: Zaida Bastos

space for women to negotiate their own position within their families and communities. This story is proof of that. And Novatus' laundry skills? How did he do? "Not bad," said Zaida with a laugh.

Earlier this year, PWRDF's (recently retired) Executive Director, Adele Finney visited Novatus and Selina in Tanzania. She saw a new motorcycle that Selina had bought for Novatus with her earnings from selling the milk from her cow. Now Novatus can drive their goods farther to

sell them, increasing the income for the family. Adele also heard about how the children are now in school, getting an education and dreaming for their own future.

For more information on PWRDF, the official outreach arm of the Anglican Church of Canada, visit the website [pwrdf.org](http://pwrdf.org), or if you would like a presentation in your parish, contact the PWRDF representative, Geoff Strong at [geoff.strong@shaw.ca](mailto:geoff.strong@shaw.ca) or 250-710-8011.



Selina shows off Novatus' clean laundry. Photo: Zaida Bastos

## CALLING ALL YOUTH ACROSS BC FROM GRADE 8 TO 25 YEARS!

The British Columbia and Yukon Anglican Youth Movement (BCYAYM) will be having their annual Fall Conference in Victoria at St. George the Martyr in Cadboro Bay. This year's theme is "Being a Christian in Today's World". Different leaders from the community will be leading theme sessions over the course of the weekend. The weekend will be full of fun, friendship and faith! The event will be from Friday October 7th – Monday October 10th (Thanksgiving long weekend). Transportation will be available from many places across the province and is included in the registration fee. Registration before the early bird deadline – September 18th – is \$150, and after that it is \$180. The cost includes accommodation, transportation, meals, theme sessions, activities, and much more! Bursaries are available through BCYAYM before September 25th.

If you have any questions about the weekend, want more information or want to download the registration form check out our website at [www.bcyaym.com](http://www.bcyaym.com) or contact one of our registrars at [bcyaym@gmail.com](mailto:bcyaym@gmail.com).



BC YUKON ANGLICAN YOUTH MOVEMENT



# The Ecological Imperative to Think Theologically

By Justin Cheng

From April 29 to May 1 I attended the Eco-theology 101 workshop led by Brother Robert L'Esperance at Emery House, a retreat centre owned and operated by the Society of St John the Evangelist in Westbury, Massachusetts.

Br. Robert explained that ecology was more than just the study of individual plant or animal species. Ecology is about interrelationship and interconnection—not only the relationship between plants and animals, but our connection as humans to the planet and every living creature. One thing that

Br. Robert pressed upon us was to understand that every human attribute, from our reasoning capacities to our desires, to cultural expressions and our religious traditions, are part of creation. In this observation Br. Robert was challenging the distinction between human sciences and natural sciences, with its underlying assumption that humans are set apart from creation.

Reflecting on this learning, I remembered reading somewhere that the Roman Catholic church, while accepting the theory of evolution, insists that somewhere along human development, God

supernaturally implanted a soul into the human creature, thus separating human beings from other animals. This separation of the human from creation which informs our traditional Christian theology, contributes to the ecological crisis we now face. Addressing this crisis demands that we reconnect our humanity with the whole of creation.

Part of the learning involved more than listening to Br. Robert's lecture. He encouraged us to spend our afternoons contemplating the beauty of the outside by walking the trails in the nearby state park or simply sitting still

outdoors. We not only learned about interrelationship intellectually, we also learned of our connection to creation experientially.

Br. Robert did not mention the term "gratitude," but I believe that our ability to reconnect to creation requires a theology of gratitude. If all that we are comes from creation the response to that gift must be one of thanksgiving. Our thanksgiving and gratitude will, in turn, lead to an ethic of care and safekeeping.

The retreat provoked me to thinking deeper about our relationship with creation. I

am left wondering how we can balance a radical ecological sensitivity with living in a modern, technological and globalized society.

Perhaps our vocation as green Christians—as eco-theologians—is to help others be aware of their own profound connection to creation.

*The Rev. Justin Cheng is currently assistant-curate of St Paul's Anglican Church in Nanaimo. He was ordained priest last year and is passionate about applying the riches of our Anglican tradition to contemporary issues of social concern and personal growth.*

## ANGLICAN JOURNAL APPEAL: BRINGING THE CHURCH TOGETHER

For decades, *The Diocesan Post* and the *Anglican Journal* have partnered to bring stories that matter to us as a diocese and as the Anglican Church of Canada. Together, we have given voice to Anglicans from coast to coast to coast, and shared thoughtful coverage of religious and secular news that informs, inspires and enriches our Christian lives and prepares us for the mission God is calling us to.

### IT'S YOUR PAPER

We can't share the Good News without you. Even a \$10 contribution can help give voice to the stories that matter most to Anglicans here on these islands and across the country. The total response from our diocese in 2015 was \$23,262.50. After expenses of \$5,433.94 *The Diocesan Post* receives 50% of the remaining funds totaling \$8,914 as its share of the appeal. These funds go directly back into making it possible to continue to produce the paper.

**THANK YOU FOR HELPING SHARE THE ANGLICAN STORY!**

### THREE WAYS TO DONATE:

- Complete and return the enclosed postage-paid donation card.
- Call 416.924.9199 ext. 259 to make your contribution by phone.
- Visit [canadahelps.org](http://canadahelps.org) and search for "The General Synod of the Anglican Church of Canada" and select which fund you wish to direct your donation.



## A Place of Ones' Own



### Reflections

By Herbert O'Driscoll

*There was once a TV program that used to begin with a mysterious voice saying "The city has a thousand stories." Fact is, so has a congregation. Here is one of them...*

I shall always remember a certain conversation one morning in springtime. I remember thinking that morning how very wonderful our humanity can sometimes be as we live out the challenges and struggles of our lives.

She does not need a name although

it is very familiar to me as is her remembered face. At the time of this conversation she was elderly and was becoming increasingly feeble. As with many in elderly years she needed less and less sleep and so she would frequently go for a walk at five o'clock in the morning in the streets of the west end. A friend who saw her on such a morning said that she looked as if a puff of wind might blow her away.

There were signs of things beginning to happen. She was beginning to become a little confused. Not always of course—only now and then, as she would assure you. She would forget where a friend lived. She would drop off for naps in public places. She had a small apartment a few floors up in her building, from which she had a view of the distant inlet.

Friends had begun to say to her that perhaps it might be time to move to where she would be with other people and have pleasant companionship. Quietly, always

given with a smile and with appreciation for friendly concern, her answer remained a definite no. Many friends tried. Finally, as rector of the parish, it was suggested I might try to convince her.

The arrangement was that we might have a morning cup of coffee in her apartment. When I arrived she took a long time to answer the apartment phone. Eventually there was a quiet voice expressing welcome and the sound of the door buzzer inviting me to enter.

There was a small table neatly laid for two by the window. The china was delicate and light to the touch. For some reason I recall the small milk jug was Beleck. The room was spotless. We chatted about this and that, the weather, the cathedral which had been dear to her for many years, a friend who was ill. Slowly we steered towards the subject I had come to broach.

She listened. There was not the

slightest sense that she in any way resented my coming to voice concern for her. Yes, she realized she was a little slower. Yes, sometimes she did indeed forget things, but, as she assured me with a chuckle, never things that were really important. Yes, she had wonderful friends. But she felt she could and would carry on as things were. She was quiet, gentle, pleasant, but quite adamant, and yes, very grateful for my visit. She looked forward to being in her pew on Sunday.

She carried on for some months. Friends kept a close eye. Then there came the news that there had been a fall. This time there was no choice about being taken to the nearby hospital. In that same hospital, quietly and gently she did her dying, very much at peace, in the company of a few friends who had come to care deeply for her.

I will always remember our morning together at that little table. I have already said that she does

not need a name, but then all this is many years ago and, as it happens, hers was a very beautiful name. Her name was Gertrude. I was aware of an immense courage and dignity about her, vulnerable and fragile though she may have been.

All of us live out the human story in our own way, hoping that we will be able to live it gracefully to the end of the story. I have always felt that Gertrude managed to do that. Thinking of her now across many years, seeing her again at the small impeccably arranged table with its embroidered linen cloth, I recall the lovely lines of the Irish poet Padraic Colum...

*Like a white candle in a holy place, so is the beauty of an aged face.*

*Rene Descartes famously said "I think therefore I am." Somewhat less famously "I write therefore I am." The Rev. Canon Herbert O'Driscoll.*



# Workshop Introduces Anglicans to Five Forms of Prayer



By Phyllis Thompson

On a beautiful Saturday in May, when bikes, walking trails and gardens beckoned, twenty-eight people took themselves to a prayer day held at St. John the Baptist Anglican Church in Duncan.

The Rev. Heather Cutten, who serves as deacon at St. Michael & All Angels in Chemainus, spearheaded the event. She recently became this diocese's representative for the national Anglican Fellowship of Prayer,

and this was the first workshop under her leadership.

Workshop presenters shared five forms of prayer including: Centering Prayer, Lectio Divina, Taizé, Benedictine Liturgy of the Hours, and the Anglican Rosary. Each session was offered in the morning and repeated in the afternoon, so participants could experience at least two of the five forms of prayer. The day ended with a beautiful service of Vespers for the Ascension of the Lord.

Many thanks to the event organizers and presenters for providing a thought-provoking and spiritually nourishing day. Hospitality was generously provided by volunteers from the parish and they deserve a particular note of thanks.

*Phyllis Thompson is a freelance writer. She and husband Claud retired to Nanaimo from Saskatoon. They are parishioners of St. Mary's Anglican Church, Nanoose Bay.*

Workshop participants pray the Vespers. Photo: Phyllis Thompson

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# Education For Ministry Graduates Four

By Phyllis Thompson

Thursday, May 12, St. Edmund's Church—Parksville, was filled with smiling faces and enthusiastic applause as four Oceanside area people graduated after completing the diocese's four-year Education for Ministry program. The graduation occurred as part of a Eucharist at which Bishop Logan McMenamie officiated and preached.

At these events, and to show their support, the pastors of the graduates typically accompany them. This was so for Bob Olmsted, with The Reverend Andrew Twiddy present, from Sts. Anne and Edmund in Parksville. The Denman Island United Church pastor of both Ellen Palmgren and Rudy Friesen was unavailable, but they were accompanied by The Reverend Elizabeth Fussell, a retired deacon of the diocese who encouraged these two individuals to begin the program. Fussell also was instrumental in getting the EfM program up and running on the island about a decade ago, and for some years shared the coordination with Annette Cowan. The rector of graduate Ernie Schwab from St. Philip-by-the-Sea, Lantzville, was



Left to right: Ernie Schwab, Ellen Palmgren, Rudy Friesen, and Bob Olmsted. With local EfM coordinator Lynne Downes looking on, the four graduates—with their certificates and the gift bags from Nanaimo's St. Paul's parish—received enthusiastic applause from all present. Photo: Phyllis Thompson.

unavailable; in his absence, The Reverend Susan Hayward-Brown accompanied Schwab. She had been the interim priest at St. Philip's when Schwab began his EfM courses.

During the liturgy, the bishop presented the graduates with their certificates, and Yvonne Oliver from St. Paul's parish,

Nanaimo, presented each graduate with a prayer shawl from that parish. Boyd Shaw (EfM coordinator for the diocese), congratulated each graduate; he also brought congratulatory greetings to them from The Reverend Dr. Catherine Hall, director of the EfM Canada.

Education for Ministry is an ecumenical year-long program in theology: offered in numerous dioceses in Canada

In his sermon, Bishop McMenamie noted how valuable EfM is because "the church today needs theologically-trained lay people to work with the church's structure and

clergy." He concluded by saying that the work of the new EfM graduates has begun as they pass on what they have learned.

The Eucharist over, the celebration continued with a luncheon to honour the graduates.



# Is Education For Ministry Right For You?



Do you feel like your understanding of the Bible hasn't matured since you left Sunday School?



When we are exhorted to "Go in peace to love and serve the Lord," do you wonder just how exactly you might do that?



Do you wonder how relevant the Christian faith is in such a complex and confusing world?



Ever been frustrated in how to integrate your faith in your everyday life?



Do you wish you had someone you could think out loud with about matters of faith?



Are you afraid to pursue questions about your Christian faith for fear that questioning would only lead you to a place of no faith at all?



Have you ever wished you could talk about these things in a place where no question is disregarded as silly or irrelevant, and every opinion and viewpoint is respectfully considered?

If you answered "yes" to any of these questions, EfM Education for Ministry, (or "Exploring Faith Matters") might be the place for you.

EfM is a program of theological study in which (over four years) students study the Hebrew Bible, the New Testament, church history, ethics and interfaith issues.

If you think you would benefit from being part of such a group, or would like to more about the program, contact Boyd Shaw EfM coordinator for the diocese of British Columbia [efm@bc.anglican.ca](mailto:efm@bc.anglican.ca).

## What students say:



# Vision Fund Seeds Three New Ministries in Diocese

By Ian Alexander

In 2015, Synod established what is now known as the Vision Fund. It is to be used to faithfully seed local, regional and diocesan-wide initiatives that give tangible expression to the objectives and priorities of the diocesan vision, and thus strengthen us for God's service here on these islands and inlets today and into the future.

There is a total of \$125,000 available in each of three years (2016-2018), as well as separate funds of \$50,000 a year each to support programs specifically directed at youth programs and First Nations relationship-building.

Existing entities such as parishes are eligible for matching grants covering 50% of project costs, up to a maximum of \$10,000 in any one year. New initiatives may be eligible for full funding.

This past April, a first "Call for Expressions of Interest" was issued. Fifteen submissions were received from across the diocese, representing a wide variety of ministries and innovative new projects.

In June, Diocesan Council approved the first three financial grants through the new Vision Fund:

- \$5,000 to Holy Trinity Sooke, to assist with training of lay

worship leaders and starting a new partner relationship with the T'Sou-ke Nation.

- \$5,000 to the Cowichan Regional Anglican Youth Connection, to help fund program costs, including an honorarium for the group's leader.
- \$900 to St. Peter & St. Paul Esquimalt, as partial funding for the first three months of a new monthly community lunch program for low-income seniors.

In July, the Vision Fund jury met and recommended funding of five more projects, totaling just over \$34,000. These

recommendations will soon be taken to finance committee and council for approval and will subsequently be announced.

The members of the Vision Fund jury are: Canon Ian Alexander, Mr. Victor Flett Jr., Ms. Joan Hoffman, Rev. Gillian Hoyer, Mr. Stephen Martin, Rev. Clara Plamondon, and Ms. Julie Poskitt.

A second call for applications is being issued this fall in order to release further funds before the end of 2016, as well as additional potential commitments for 2017. Parishes, other diocesan organizations and emerging ministries are encouraged to put their thinking caps on now and

be ready to submit inspiring and compelling proposals.

For more information on the Diocesan Vision Fund, including criteria and procedures, consult [bc.anglican.ca](http://bc.anglican.ca) or contact Stephen Martin, diocesan executive officer at [smartin@bc.anglican.ca](mailto:smartin@bc.anglican.ca)

## Are you in a shared ministry or considering moving into a shared ministry?



**REGISTER TODAY**

Shared Ministry Conference

**September 30 to October 2, 2016**  
**St Andrew's Anglican Church**  
**Sidney BC**

There is lots to consider when moving into a shared ministry arrangement. The process can feel daunting and even when the decision is made to go ahead, there is lots to learn and pitfalls to be avoided.

Come and learn how others have been successful, share your own success stories, and work with colleagues who understand what you are experiencing to find solutions to the challenges you face in shared ministry relationships.

You Will Learn About: • Sacramental Life • Institutional Equivalencies • Cross-Denominational Search Processes

heme: Na'tsa'maht - A Coast Salish phrase meaning "Unity" or "Working together as one."

To receive a registration package email [smartin@bc.anglican.ca](mailto:smartin@bc.anglican.ca)



# Diocesan Vision Calls For Action

By Catherine Pate

Much like the ancient texts that make up our scriptures, our diocesan vision of *Renewed Hearts, Renewed Spirits, Renewed People* has been through a process of distilling, reinterpreting and clarifying since it was first gifted to us by God in 2014. We as a diocese are now ready to fully embrace this vision and to interpret for ourselves, as parishes and individuals, how we will make manifest what God is calling us to.

Now it's time to ask ourselves, what would we look like, what would be different in our diocese if we truly experienced a collected renewal of our hearts, spirits and ourselves as people on these islands and inlets? And then, it's time to start to make that vision a reality.

The vision outlines three key areas of focus for our work together:

## Faith in Formation

*The areas of our life together where we are fed and enabled as disciples of Christ for his service.*

- **Youth & Family Ministry**  
Make a demonstrable and real commitment to identifying and meeting the needs of younger people within the Anglican church.
- **Worship Resources**  
Provide more diverse opportunities and resources for worship, and for personal and family spiritual practice.
- **Lay Ministry & Leadership Formation**  
Celebrate and lift up the ministry of all the baptized; where all are engaged in the mission of the church.

Better equip and enable both lay and ordained leaders, so they may exercise their gifts for the benefit of all.

## Faith in Action

*The areas of our shared work where we bring the healing hands of the church out into a hurting world and celebrate what God is already up to in our communities.*

- **Engaging God's World**  
Take concrete action to advance economic and social justice, the fair and equitable distribution of resources, and responsible custodianship of the environment.
- **Emerging Ministries**  
Encourage and support emerging new forms of spiritual community, to plant the church more widely in the world.
- **Reconciliation & Beyond**  
Recommit ourselves to an ongoing shared journey with First Nations and people of all nations and cultures, especially those who feel hurt or abandoned by the church.

## Faith in Foundation

*The ongoing work of the diocese; our work we are currently doing that we need to continually be nurturing and enhancing.*

- **Asset Management**  
Use existing assets more effectively, by sharing them more widely and creating new community partnerships.
- **Financial Resources**  
Embark on a major diocesan-wide fund-raising campaign, to sustain local and shared initiatives for the long term.
- **Effective Communication**  
Communicate more effectively as Anglicans on these islands and inlets, both among ourselves and with the wider world.
- **Current Ministries**  
Share and support ways of revitalizing and transforming our existing spiritual communities and inviting others to join us.

- **Shared and Remote Ministries**  
Devote particular attention to the special needs of remote parishes and ecumenical shared ministries.

Like the body of Christ, we are not all expected to be able to live into each of the directions set out in the vision. We all have unique gifts and experiences to share and no one parish or individual can do it all. That's why we are being called to discern which directions God is calling us to spend our time, talent and resources on in the places we live and worship.

So, what is God calling you to do? Take the vision back to your home and to your parish and talk together about what you are currently doing that will help further our shared mission and what you could be doing that you aren't yet doing. It's time! God is waiting out there for us.

For more information on the diocesan vision visit our website at [bc.anglican.ca](http://bc.anglican.ca).

# Summer of Ordinations Adds Twelve Clergy to Diocese

## Personnel Notes

**Tanya Packer-McKoen**, incumbent - St. John Gaulbert, Port McNeill (June 23)

**Alastair Hunting**, deacon-in-charge - St. Columba, Port Hardy (June 23)

**Rob Crosby-Shearer**, deacon - Emmaus (July 26), and appointed advisor to the bishop on emerging ministries.

**Meagan Crosby-Shearer**, priest - Emmaus (July 26)

**Ian Powell**, interim priest - St. George the Martyr (August 15)

**Christopher Sampson**, assistant curate - St. Peter Comox (September 1)

**Will Ferry**, resigned incumbency - St Columba, Tofino (October 31)



May 29, Christ Church Cathedral, Victoria. Clergy community gathers to pray for the ordinands. From L-R along communion rail: Gillian Hoyer, Matthew Brown, Selinde Krayenhoff, Craig Hiebert, Marg Misener, Bill Poppy, Patrick Sibley. Photo: Callaway Stephanson-Pate



June 22, St John the Divine, Courtenay. Bishop Logan McMenamie celebrates Holy Communion assisted by newly-ordained deacon, Alastair Hunting and newly-ordained priest, Tanya Packer-McKoen. The Rev. James Holland (not shown), interim rector, Church of the Advent, Colewood offered the homily. Photo: Phyllis Thompson



July 24, Christ Church Cathedral, Victoria. Rob Crosby-Shearer and Christopher Sampson ordained transitional deacons. Meagan Crosby-Shearer ordained priest. Photo: Meagan Crosby-Shearer



# Diocese of BC at General Synod 2016

The following are excerpts from the blog of our diocesan members of General Synod 2016. The blog can be found at [dioceseofbcats2016.wordpress.com/](http://dioceseofbcats2016.wordpress.com/)

## July 12

Barb Henshall—  
During the week the halls were lined with 50 General Synod displays. Amazing displays from the many branches within the Anglican church that support people in Canada and beyond. Of course I have my suitcases full of resources, and I will be ordering the [Christian Foundations: A Grounding for a Life of Faith] course from Wycliffe [College] for our parish!

The Rev. Dr. Willard Metzler, of the Mennonite Church of Canada, gave an inspirational talk about our common interests/concerns and how we are now in partnership and dialogue with the Mennonites for the next six years. Rev. Metzler frequently stated, "God is with us!" I look forward to this partnership!

With great sadness I noticed the absence of most of the Indigenous and Inuit delegates from the closing service. During the neighbourhood groupings I had the privilege to sit with and listen to brothers and sisters from the northern regions and Arctic—the largest geographical areas [of our church]—as they expressed their great concerns for what they will tell their children if the marriage canon was to be passed...In these cultures the Elders are highly respected as teachers of wisdom to their children. It seemed they were the only ones to mention this aspect and have great concerns for their children and future generations as they face many social problems and suicide issues and felt that this canon would not be beneficial for their children.

## July 11

Bruce Bryant-Scott—  
The vote on the amendment to the marriage canon was a recorded vote, and it was published this afternoon and distributed to members. Those responsible for tallying the votes did a recount, and several people noted that their votes were not recorded. After further multiple recounts by the assessors it was

determined that the 2/3rds vote did pass in the House of Clergy after all.

The votes were done electronically. Each vote was registered and coded through a clicker according to diocese and order. One person, ironically The Ven. Michael Thompson, the General Secretary of the General Synod, was coded as laity. When transferred into the clergy, the vote received the required 2/3rds. Two clergy said that their votes were not recorded, and they would have voted in the affirmative. Thus, either way, the vote passed.

So, the revised version of A051 Amendment to Canon XXI (On Marriage in the Church) did pass. I would say that this is good news, but the procedural problems have meant that everybody in General Synod over the past 24 hours has experienced victory and defeat, and we are tired. God works in mysterious ways—or at least the clickers do.

## July 10

Bruce Bryant-Scott—  
Sunday was given over to the leadership of the Indigenous members of General Synod. A stirring Eucharist was led by our Indigenous brothers and sisters in the morning, and we were blessed. In the afternoon we had several presentations—one about the Primate's Commission on the Doctrine of Discovery, and a couple having to do with Indigenous self-governance within the Anglican Church of Canada. The Primate's Council of Elders and Youth was commissioned. We also heard from Tina Keeper, politician and former member of Parliament, and a proud member of Norway House First Nation. The day concluded with a Gospel Jamboree!

## July 9

Ian Alexander—  
One of the great things about coming to General Synod is getting a view of the wider church—nationally and internationally.

This afternoon, in addition to the presentation about partnerships between the Council of the North and various parishes across the country, we heard from the secretary general of



National Indigenous Bishop Mark McDonald leads group in Gospel Jamboree. Photo: Bruce Bryant-Scott

the Anglican Communion, and also received a presentation about the work of the Anglican Consultative Council, which has a whole series of networks on various topics. The Canadian church is very involved with many of them. Who knew? I certainly didn't. You can find out more at [anglicancommunion.org](http://anglicancommunion.org)

Later in the afternoon, we had a wonderfully passionate presentation from one of our own, the Rev. Canon Dr. Richard LeSueur, outgoing rector of St. George's, Cadboro Bay, about the work of the Jerusalem Partnership, our collaboration with the Diocese of Jerusalem.

If you have a few minutes, do take a look at this video, produced by Anglican Video, which is the feature video for this General Synod. It is quite inspiring, and encourages us to put our own local parish work in a wider context of the church national and international.

You will find it at [youtube.com/watch?time\\_continue=1&v=4zDp5r6WWts](http://youtube.com/watch?time_continue=1&v=4zDp5r6WWts)

## July 8

Bruce Bryant-Scott—  
We gathered in "neighbourhood" groups, consisting of some twenty-five people and a facilitator. We shared our hopes and fears. Some looked forward to passing the amendment [to the marriage canon]. Others were opposed, and some were conflicted. Some participants wondered whether they could stay in the Anglican church if the decision was not one they could live with. We acknowledged that whatever the decision, people would

be unhappy and some would indeed leave. We used a lot of "I" language, speaking from our experience.

After lunch we heard a presentation on the Council of the North—a collection of stories from Yukon, Central Interior of BC, Algoma, Athabasca, and so forth.

## July 7

Bruce Bryant-Scott—  
...The primate then gave his address (can be found online at [anglicanjournal.com](http://anglicanjournal.com)) after which his counterpart in the Evangelical Lutheran Church in Canada, National Bishop Susan Johnson, brought greetings and told us what our brothers and sisters there were up to. After lunch we heard from the presiding bishop of the Episcopal Church (i.e. the Anglican Church in the USA). Michael Curry is a dynamic, inspiring preacher and in the midst of grief in the USA and beyond over the deaths of five police officers in Dallas and the repeated killings of African-American men in Louisiana and Minnesota he reminded us that all of them were children of God. He reminded us that on Palm Sunday, as Jesus came into Jerusalem preaching the Way of God—a way of humble service, of love of God and neighbour—Pontius Pilate was also entering on the other side of the city proclaiming the way of Caesar—a way of power, oppression, and supremacy. We must choose the way of Christ! I could have listened to him all afternoon.

The afternoon had a couple of elections. Ms. Cynthia

Haines-Turner was elected prolocutor and The Ven. Lynne McNaughten was elected deputy prolocutor. These two officials sit at the head table with the primate and may be asked by him to chair Synod. If there is a primatial election the prolocutor chairs the election by the Houses of Clergy and Laity (nominations would come from the House of Bishops). Both of these people are also ex-officio to the Council of General Synod (which meets regularly through the three years between General Synods) and all the committees of the General Synod.

We finished with a presentation by the Episcopal Church in Cuba, reviewing and celebrating the past 56 years of relations between the church in Cuba and Canada which will now be lessening because of the increasing ease of relations between the USA and Cuba.

This evening we had an excellent presentation by the Commission on the Marriage Canon followed by discussions in table groups. The discussions were honest and respectful. In my table group there were quite literally both tears of grief and laughter of joy. As General Synod approaches a decision about whether to amend the Marriage Canon to allow for the marriage of same-sex couples we are working hard at being respectful, hearing differences, and staying close to the gospel.

To read the full report of the Commission on the Marriage Canon and related documents visit the diocesan website [bc.anglican.ca/marriage-canon](http://bc.anglican.ca/marriage-canon).



# Ladysmith Celebrates St John's Family-Style

By Kirsten Evenden

On June 5, people from far and wide gathered together to say goodbye and express their gratitude for the years of ministry and fellowship at St. John's Ladysmith, which was officially decommissioned on June 30 (see story in the October issue of The Post and online at [bc.anglican.ca/the-blog](http://bc.anglican.ca/the-blog)). Bishop Logan McMenamie led the service and said, that the day was really a wake for the church—a time of gathering as community to share memories and gratitude for the life lived within the

church over the years.

But how can you appropriately acknowledge 115 years of ministry in a community? Well if you are the parishioners of St. John in Ladysmith you hold a celebration and stories, laughter, love and plenty of great food.

### A History Shared

St John's had a humble beginning with Rev. C Cooper (rural dean) leading the parish in a schoolhouse in 1901. In November 1918, with the Spanish Influenza taking hold within

the community the church was closed. During this time, people were encouraged to continue with morning and Evening Prayer at home until the doors reopened in January 1919.

The personal stories from parishioners past and present were remarkable. One parishioner shared stories told to her by her father, the first rector's warden circa 1901. Others told stories about men's retreats, 38 years of annual plant sales, quilting groups and Christmas bazzars, mishaps while boating and the incredible way God has provided over the years. Fond memories were shared through stories about the young Anglican social group and the "Naughty" Monday night group. Tributes were given to those saints who have gone before us; people whose lives and ministry in Ladysmith touched so many and will continue to live on in our stories.

The church became family over the years to many people looking for a place to belong. Generations



Community shares a meal and fond memories. Photo: Kirsten Evenden

were married at St John's, raised families, had babies baptized, grew old and held funeral services there. Praise, worship, study and fellowship have always been an important part of parish life.

The years of ministry within the community of Ladysmith have

formed a rich tapestry, with each event and moment depicting the spirit of the people of St. John's. And as we say farewell to our beloved parish we can truly say we laughed, we loved and we are family.



Bishop Logan addresses congregation calling the day a wake for the parish. Photo: Kirsten Evenden

## SAVE THE DATE

## DIOCESAN PRAYER CONFERENCE

OCTOBER 29, 2016  
NANAIMO, BC

## DIOCESAN COUNCIL MEETINGS

September 24 – St Anne & St Edmund, Parksville

October 27 – Church of the Advent, Colewood

November 24 – St Dunstan, Victoria

December 15 – St George the Martyr, Cadboro Bay



## WEB EXCLUSIVES

To access full stories on some of the recent ordinations and inductions exclusive to the web go to [bc.anglican.ca/-the-blog](http://bc.anglican.ca/-the-blog).

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The Emmaus Community invites you to participate in a 9-month journey of discernment starting this October.

Together we will explore the marks of the Neo-Monastic movement, experience the rhythm of the Emmaus Community and share our lives & stories.

An Information Session will be held on **Monday September 12<sup>th</sup> @ 7:30pm.**

For more information or to RSVP contact us at [info@emmauscommunity.ca](mailto:info@emmauscommunity.ca) or 250 208-7296

We look forward to walking with you as we encounter Christ on the road!

[www.emmauscommunity.ca](http://www.emmauscommunity.ca)

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**Saturday, September 24, 2016**  
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Cost: FREE. Donations gratefully received.

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**COMING UP AT THE CATHEDRAL**

**BLESSING OF THE BACKPACKS**  
Sunday, September 11,  
during the 9.15 a.m. service

**BENEDICTINE SPIRITUAL PRACTICE**  
Thursday, September 15, 7.00 - 9.00 p.m.  
in the Chapter Room.

**NORTH AMERICAN GUILD OF CHANGE RINGERS ANNUAL CONFERENCE**  
Beginning Thursday, September 15

**"IN CONVERSATION" POTLUCK SUPPER**  
Friday, September 16, 6.00 p.m.  
in the Chapter Room

**HANDEL AND HIS RIVALS: Opera Arias from 18th Century London (Early Music Society)**  
Saturday, September 17, 8.00 p.m.

**WELCOME BACK PARTY**  
Launch of the new Sunday School year  
Sunday, September 18 after the 9.15 a.m. service.

**BLESSING OF THE ANIMALS**  
Sunday, October 2, during the 9.15 a.m. service

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[www.christchurchcathedral.bc.ca](http://www.christchurchcathedral.bc.ca)

# Diocesan Council Develops Vision Work Plan

## Fly on the Wall

By Ian Alexander & Judy Trueman

*This regular column reports on the activities and decisions of Diocesan Council, the "synod between synods" of our diocese.*

The first two meetings of the new Diocesan Council following the recent synod were held on May 28 at Holy Trinity, Sooke and June 25 at St. John the Baptist, Duncan. Council makes a real effort to visit and learn more about parishes in all parts of the diocese.

These meetings are a welcome opportunity for returning and new members of Council to get to know one another better. A full membership list for this next term can be found at [bc.anglican.ca/ministries/diocesan-council](http://bc.anglican.ca/ministries/diocesan-council).

At the May meeting, new members were also elected and appointed to the Finance

Committee, and to the Educational Trusts Board.

Diocesan Council is "the synod between synods," although its decisions must be ratified by Synod. The current council will be in place until the next synod, which will take place April 20-22, 2018.

The May meeting included an evaluation of the last synod, drawing on feedback provided by synod delegates and at the recent clergy conference, supplemented by council's own input. There was general agreement that while many things worked well, more time was needed, both for preparation before the meeting, and discussion at it. We will seek ways to do this better next time. Council also reviewed the motions passed or tabled at Synod, and considered what to do next with them.

The June meeting shifted its

attention to the future, and began developing a work plan for the next two years. The bishop has indicated that he is looking to Diocesan Council to address several priorities, including:

- Continuing to clarify and implement the diocesan vision across the diocese, and better understand what it means in concrete terms at the local level.
- Continuing the process of healing and trust-building within the diocese.
- Finding ways to foster communication and collaboration at the regional level.
- Identifying potential next steps to address our long-term financial challenges.

Three teams have been created, consisting of both Diocesan

Council members and other representatives from across the diocese to keep us moving forward in three broad directions: Vision, Trust and Fulfillment.

A wide variety of other business was also done at these meetings, all of which is documented in the minutes, which you can read online at [bc.anglican.ca/ministries/diocesan-council](http://bc.anglican.ca/ministries/diocesan-council). The forward-looking focus of the council was expressed in the text of the Bible study at the June meeting, "No one who puts a hand to the plough and looks back is fit for the kingdom of God" (Luke 9.62).

*Judy Trueman is diocesan lay secretary and a parishioner at St. George, Cadboro Bay.*

*Ian Alexander is a canon of the Cathedral, appointment member of Diocesan Council and a parishioner of Christ Church Cathedral.*

There are several ways someone may find themselves serving on Diocesan Council. Each region of the diocese elects a clergy and a lay representative.

Additional members are elected from the floor of Synod. Others may be appointed, either by the bishop or by Council itself. There is provision for one or more youth representatives (aged 16 to 25, according to the canons). Diocesan officers are ex officio members, while synod office staff attend with voice but no vote.

# A Church Celebration Brings Anglicans Together From Across the World

By Tricia Stock

On June 26, 2016 St John the Baptist Anglican Church in Duncan celebrated its 110th anniversary. We were pleased that Bishop Logan McMenemy was able to join us for the festivities. But Bishop Logan was not the only wider church representative that was with us that day.

Prior to the event I, as warden

of the parish, emailed every Anglican church I could find and asked them to pray for us.

I started with all of Canada and as the prayer letters started coming in it reminded me of a song from my youth with the line "from the Arctic Circle to the great lake waters, from Bona Vista to Vancouver Island, this land is made for you and me." Well, I got responses from the

Arctic Circle and all over Canada. I expanded my communications to the USA and then all over the world. With each email I felt truly blessed to be able to communicate with so many of our Anglican brothers and sisters all over the world.

As each heartfelt prayer came in tears filled my eyes—so many wonderful messages and prayers—from Poland, Russia,

Australia, Turkey, England, Scotland, Malaysia, Myanmar and all over the world. We did not receive responses from all of the emails I wrote, but I trust they received our message of greeting and love from Canada.

At the picnic that followed the worship service, I had the privilege to read a number of these prayers aloud. There were too many to read them all, but

as a congregation we have been blessed by each and every one. The complete book of prayers is on display at our parish.

Since our celebration I have become Facebook friends and pen pals with Fr Jacob in Malaysia. I could not have asked or imagined how simply reaching out a hand in greeting would bear so much fruit. Something to celebrate indeed.



# Research And Vision Drive Church Property Repurposing Plan

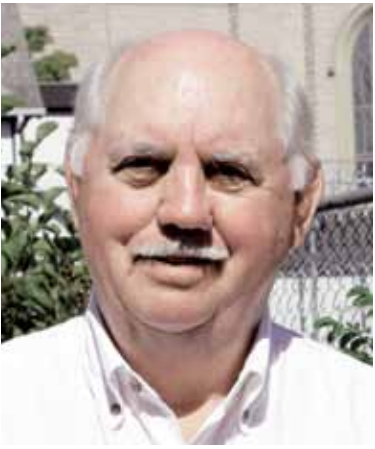


Photo: Diocesan Post

By Peter Daniel

As the diocesan asset manager, I am excited to be working with a skilled group on the Asset Management Advisory Team to develop a capital plan to support our diocesan vision. The plan includes socially innovative ideas to repurpose existing church properties to better serve the communities in which we find ourselves.

Through prayer and the power of the Holy Spirit our diocese has been given a new vision which outlines new opportunities to share the Gospel of Jesus Christ in a hurting world. God is calling us to find new ways to go out in the world and partner with others to address the myriad social issues facing our communities such as refugee settlement, homelessness, reconciliation and the full inclusion of all peoples into the family of faith, family supports, and the restoration of the environment. Further, in his charge to Synod this spring, Bishop Logan specifically identified affordable housing as a imperative for our common mission.

We cannot wait at the door for people to come to us. Nor can we justify using our real estate assets just a few hours each week while the needs in our communities for safe, affordable places to live, learn and play are so great. The question is, what role will we play?

## The Need For Community Spaces

Our diocese has some church

property that can accommodate new multi-use facilities that will bring together people of all ages into regular contact with one another and reduce social isolation, which is known to be a key health indicator, particularly for seniors. We also anecdotally know that when school age children are active in church, they are more likely to find strong communities of support, which can make all the difference in their growth and development. This is why bringing different population groups together with church communities is a model our diocesan leadership is enthusiastically embracing.

## The Research

In 2015, the asset management advisory committee commissioned a research study which examined existing models where church, housing, education and activity centres with strong community interaction co-exist and thrive.

Through Royal Roads University School of Environment and Sustainability, Professor Dr. Ann Dale, former Canada Council Chair on Sustainability and Community, directed this research. The study was completed earlier this year.

## Key Findings

- Declining church attendance is universal.
- There are few examples where church, activity centre, housing and education are all located on the same property.
- Development where this is occurring requires high financial commitments that have only been found when the private sector has become involved and provided professional management, direction and funding.
- Religiously-sponsored projects faced increased political challenges when seeking property approvals.

- Some of the land uses studied are complementary and there are excellent examples of successful models.
- There is no general approach that can be justified from the research findings.
- Child daycare is positive and may be financially beneficial.
- The assumption that the church will be viable over the long term by not relying on congregation generosity, and instead drawing on other revenue streams i.e. housing, education, daycares is not yet proven.

The research is dependable in outlining an overall approach. It is not definitive enough to assure church sustainability and does not support a generalized approach. However, if case by case success can be demonstrated in a rigorous and realistic business plan, sustainability can be proven through the execution of successful projects.

The Asset Management Team first presented the "Community Buildings" outline to Diocesan Council at its meeting in Campbell River in 2015. More recently, we presented a report to Diocesan Council in the spring of this year when it met in Comox. Now that the research is in hand, we have outlined these plans to some of the housing societies as key stakeholders and housing providers.

## The Way Forward

Each of our church communities is different. Some churches are in bedroom communities, some are in urban locations, while still others are rural. In each case there is a different community focus with unique needs and challenges.

Further, because there is no generalized approach supported by the research, rigorous consultation and planning will be critical for a successful community buildings model to be developed.

Although most of our properties do not have the land necessary to accommodate new buildings, where there is sufficient land, there may be opportunities for some of these creative new uses that will help fulfill the vision God has given to us.

## Use The Strength Of Our Societies

Throughout the diocese there are ten housing providers: two are life-lease housing communities, seven are societies and one is a wholly-owned housing corporation. Societies and the corporation own their own property and are governed by boards with members appointed by parish churches, and in some cases by the synod of the diocese.

The diocese has one very successful education society operating as Christ Church Cathedral School (K-8; 195 students on Christ Church Cathedral precinct; 43 pre-schoolers off site). The school recently opened its off-site preschool at St. Matthias parish in suburban Victoria. Students from both campuses attend services at Christ Church Cathedral (CCC) and the CCC parishioners have embraced the school as part of its mission. The school is a substantial revenue source for the Cathedral and St. Matthias. The current plan is to merge some housing providers in to a strong capital base for the redevelopment of existing affordable housing projects and potentially for investment in "Community Buildings."

## Funding

Where does the money come from for all of this? It is apparent in the research that financing community buildings for education, housing and activity centres is a significant barrier. The diocese owns all parish property and has no debt. By subdividing and selling zoned parcels of selected diocesan land to a merged housing provider, mortgage financing would be available for housing and

potentially for education centres. Careful planning will anticipate financing models that support current church infrastructure through efficient management and long-term rental and property management contracts.

The asset management capital plan will identify property that is owned by the diocese as well as property to be considered for planting new churches. Funding for the purchase and development of land may come from the diocese, housing societies and the corporation. Where mortgage debt is required, security must be separate parcels of property that do not imperil church buildings. Provincial and federal grant funding is also available for affordable housing. These sources offer very low rate construction and long-term financing to spur construction in this much-needed housing sector.

## Support For The Long-Term

This is not a short-term plan. The roll out of the capital plan is anticipated to extend for 25 to 40 years.

Several parishes are very interested in new affordable housing initiatives and together we are considering some exciting opportunities. The report provided to Synod by Waller and Associates earlier this spring touched on the potential for significant "internal funding" from the diocese. This funding may come from sale of subdivided zoned parcels of diocesan land to a merged housing provider to make way for new community buildings at various locations.

The Asset Management Advisory Team met recently and approved the direction proposed in the capital plan including new affordable housing projects. It has confirmed its support to the bishop in a written submission in June 2016 and is looking forward to helping to make our diocesan vision of *Renewed Hearts, Renewed Spirits and Renewed People* a reality.

## COME AND JOIN US AT THE OFFICIAL OPENING OF:

## ST. PAUL'S NANAIMO CENTRE FOR MINISTRY

Two years ago, St Paul's Anglican Church in Nanaimo decided that in order to continue in its current location in the heart of the city, it would be essential to refurbish or replace the building. Through a process of study, discernment, prayer and reflection the parish:

- Refurbished the roof, upgrading it for earthquake preparedness.
- Developed a "Vision for Ministry" to determine the long-term needs of the community.
- Raised \$2.3 million to support the development of a new ministry centre.

We are now completing construction and look forward to a cornerstone-laying ceremony and we want you to come and celebrate with us.

**Sunday, September 18, 2016 and 2pm.**

We hope to see you there!

For more information contact the parish at 250-753-2523.