

Faith in Action



The Rev. Canon Kevin Arndt welcomes Sheik Ismail Nur, the Imam at Masjid al-Iman.

Photo: Gillian Hoyer

A Visit from the Imam

By Gillian Hoyer

On Sunday, January 29, St. John the Divine, Victoria, welcomed Sheik Ismail Nur, the Imam at Masjid al-Iman (the Victoria mosque) to speak to the congregation about his faith, his community, and anything else that might help us become better neighbours. Unbeknownst to any of those gathered, that evening the Muslim community at prayer in the Quebec City mosque would be broken up by gunfire that left six dead and many others injured. In the challenging days and months ahead, the relationships we have built and continue to build with our Muslim brothers and sisters will be vital in breaking down the stereotypes and intolerance that lead to violence.

Imam Nur's time at St John's was invaluable. He was open about his community's struggles and concerns. During question time after the service, he joked with the congregation, saying that he was "humbled by your service and your prayers . . . I also noticed that it was very long. Our service is 30 minutes long; if I had it any longer, I would get a lot of complaints!"

Imam Nur welcomed all questions and answered them openly. Questions ranged in topic from where he was from and what his education entailed, to the role of women in the mosque and at home, from his favourite teaching of Islam to the origins of ISIS. He stressed that Islam is a religion of peace, but that when people—even Muslims—take the Holy Scriptures out of context, we begin to have problems.

His main message was one Christians would find familiar, and is one worth repeating in our era of "fake news." Imam Nur asked us to not judge a religion by its adherents, noting that we are all human and imperfect and don't always do the best job at living out or representing our faith. He said that if we want to know more about Islam, do not look at ISIS which only represents less than two per cent of Muslims. Instead, look to Islamic scholars or ask Muslim neighbours to talk about the backbones of their faith.

It was a timely reminder to all those gathered that if we are to work for peace and community, we must take the time to get to know our neighbours and build relationships within our communities.

A Prayer for Peace

Compassionate God and Father of all,
we are horrified at violence
in so many parts of the world.
It seems that none are safe, and
some are terrified.
Hold back the hands that kill and maim;
turn around the hearts that hate.
Grant instead your strong Spirit of Peace -
peace that passes our understanding
but changes lives,
through Jesus Christ our Lord.
Amen
(The Church of England)

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A Year of Reconciliation



Photo: Diocesan Post

Bishop Logan Writes

We continue the journey on various levels of reconciliation—First Peoples, parishes, communities, neighbourhoods and self. As part of the process, I am exploring other communities that are working on reconciliation.

Corrymeela Community

By the time you read this, I will have returned from my travels to the Corrymeela Community in Northern Ireland. I met with

the leadership at the beginning of February to see what we can learn from their work and how it might affect our journey of reconciliation. More information about their work can be found on the Corrymeela website: <http://www.corrymeela.org>. Look for news of my meeting in Northern Ireland in an upcoming issue.

Community of the Cross of Nails

We are also making arrangements to bring Canterbury Cathedral's Community of the Cross of Nails to the Diocese. Again, I encourage you to visit the website: www.crossofnails-na.org and watch for more news about their work in this column later in the year.

Moving the Vision Forward through the Doorway of Reconciliation

A gathering held on January 21 at St. Peter, Lakehill, was the first step in moving the Vision forward. It looked at

entering the Vision through the doorway of Reconciliation and Beyond. We had an excellent presentation on conflict, dispute and reconciliation by Keith Bell, Kirsten Horncastle-McMenamie and Emily Waterman. The day was facilitated by Paul Borthistle. Leaders identified goals in each of the other five areas of the Vision—God's world (the Rev. Eric Partridge), emerging communities (the Rev. Rob Crosby-Shearer), youth (Kate Newman), lay ministry and leadership (the Rev. Canon Philip Wadham), and liturgy (the Rev. Patrick Sibley). I am thankful for their support and involvement as we move forward.

The opportunities for us as a diocese are great for this upcoming year. The practice of prayer and study continues to be central to who we are as clergy and laity; that will be a very important component of this Year of Reconciliation. A rhythm of prayer and study was central to the Sacred Journey last

Bishop's Calendar

March

5	St. Peter, Campbell River - Visitation
9	Induction - Eric Partridge, St. Andrew, Sidney
11	Induction - Brenda Nestegaard Paul, Trinity Anglican Lutheran Church
12	St. Peter, Comox - Visitation with Confirmation
13-15	ACPO meetings
16	Finance Committee and VST Board Meeting
19-22	St. George and Kingcome Inlet - Visitation
24 - 26	Diocesan Council Residential Meeting - Alert Bay
26-Apr 1	Continuation of Sacred Journey

year. We are planning to continue the journey this year in Port McNeill, Port Hardy, Port Alberni and Sooke. More information on the upcoming journey can be found at www.reentersacredjourney.ca.

A big part of my hope for this Year of Reconciliation is to equip the clergy and laity in

our parishes so they can identify areas of potential conflict and turn them into places of creativity and imagination. It is when we can identify and equip ourselves to turn conflict into something positive that we will see growth and transformation.

Diocesan Women's Spring Retreat

Camp Pringle

APRIL 21-23, 2017

Theme: Every Day A Sacred Journey

Facilitator: The Rt. Rev. Dr. Logan McMenamie

Spiritual Director: The Rev. Canon Nancy Ford

Leader of Music: Diane Bell

Shared accommodation only

Contact: Brenda Dhaene (250-748-7183) birish@shaw.ca

Download registration form online at bc.anglican.ca/content/diocesan-womens-spring-retreat

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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
 April issue - February 28
 May issue - March 28
 June issue - April 28
 September issue - July 28
 October issue - August 28
 November issue - September 28
 December issue - October 28

All material is subject to editing.

Volume 51, No 3

Honouring Connie

By Terry Jones

On Sunday, January 8, the Rt. Rev. Dr. Logan McMenamie presided at Holy Trinity, Sooke, and surprised everyone by making a special presentation to commission a parish member as an honorary lay canon. No one was more surprised than the recipient, Dr. Constance Isherwood, Q.C., when Bishop Logan read the following commission:

“... to my friend and co-worker in the service of Jesus Christ . . . Recognizing your faithfulness in the work of the Gospel, and acting under the authority given me as Bishop of this Diocese, I appoint and commission you to the dignity of Honorary Lay Canon of the Diocese of British Columbia.”

Dr. Isherwood has received many accolades from both the Diocese and secular society in recognition of her outstanding contributions. In 2016, Mrs. Isherwood was the recipient of the Law Society Award—an award that is based on integrity, professional achievement, service and law reform. Previous

awards include the Queen’s Council designation in 1998, the University of Victoria’s Lifetime Achievement Legacy Award in 2006, the University of British Columbia’s 2016 Alumni Lifetime Achievement Award as well as an honorary Doctor of Laws degree from UBC that same year.

Dr. Isherwood is one of six women who graduated from UBC’s law school in 1951. At age 97, she is the oldest practicing lawyer in British Columbia. She is also active in many community organizations including the Victoria Symphony, the Sooke Philharmonic, the Art Gallery of Greater Victoria and the Canadian Scottish Regiment.

Connie, as she is known at Holy Trinity, is a valued member of the parish. She works tirelessly for the church and is a vital part of the service on Sunday mornings—whether reading or leading the prayers of the people. The Diocese of British Columbia is very fortunate to include Constance Isherwood as one of its parishioners. She has served as Chancellor of the Diocese for




Photo: Christine Langerak

Constance Isherwood holds commission from Bishop Logan at Holy Trinity, Sooke.

the past 30 years. That means she is an Ex-Officio member on almost all diocesan committees. She is chairwoman of the Canons Committee which handles questions regarding the canons or regulations of the Articles of

the Constitution. She has acted as legal advisor for the diocese on controversial issues such as the ordination of women, gay marriage and residential schools. Connie says, “It is a great honour to receive this from the Diocese

in the hands of the Bishop in recognition of many years of association and hard work with the Church.” Congratulations Connie!



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PWRDF Partnerships and April Workshops

PWRDF Corner

By Geoff Strong



PWRDF Partnerships

The question sometimes arises, “How does PWRDF deliver emergency or development aid where and when it is needed?” The truth is that PWRDF rarely provides that aid directly; rather, it has trusted partners to carry out the work ‘on the ground’. This sometimes brings a look or comment of disappointment, so some explanation is in order.

I should start by saying that PWRDF is a (relatively) small aid agency, but which has a powerful and effective thrust. The power comes from its partnerships—organizations like the ACT Alliance, Canadian Foodgrains Bank, Anglican dioceses in some 28 countries, ecumenical and secular partners, and often includes local leaders and people in the communities where aid

is directed. Note that local governments are not included in those partnerships, although PWRDF does work closely with our own Canadian government.

Aware of the savings in overhead expenses, one might then ask, “What is the benefit in these partnerships?” Let us start with the ACT (Action by Churches Together International) Alliance. ACT is a coalition of 143 churches and faith-based organizations in over 100 countries. Since most of its members are churches, they have ready access to offices and other facilities in these countries in times of disaster; plus, they have valuable local knowledge. They also include many volunteers, much like the volunteers in our own church families. When a disaster strikes anywhere in the world, they are there virtually immediately. These member churches—of which the Canadian Anglican Church through PWRDF is one—donate time, money, and talents to the united effort. This

means that PWRDF does not have to spend your donations to mount an effort to get to a disaster area immediately, since ACT is already on the spot. PWRDF donations to any disaster relief are wholly dedicated to that effort—no administrative overhead is deducted from those donations.

This works at home in Canada as well. For example, when the wildfires struck Fort McMurray in May 2016, PWRDF sent an initial \$15,000 for relief, later raising almost \$100,000 more once the situation was assessed. Initial funds were sent out to the Anglican Diocese of Athabasca on the same day the disaster was announced. They were then dispersed to several Anglican parishes in the affected areas, where, like all Anglican parishes, they assembled many volunteers with their own vehicles and resources, and immediately started delivering aid where it was most needed—to people who were forced to flee and to firefighters and other service

people helping during the disaster. During such disasters, other relief agencies first have to organize professional people and volunteers, send teams into the area, find accommodations and offices, rent vehicles, and incur a whole host of other expenses with which PWRDF is not encumbered. This underscores the importance of our own official outreach to Canada and the world, our PWRDF.

Another little-known fact about PWRDF is that many of the 23 full-time staff in Toronto offices are originally from developing countries where PWRDF provides aid. They understand the cultures, languages, economics, politics and other facts about these countries that are invaluable when disaster hits. More information on this can be found at www.pwrdf.org.

parish representatives (or any interested Anglicans) during April: one in the Victoria area on or about April 20, the second up-island, possibly in Campbell River or Nanaimo on April 27. The agenda is still being drafted, but will include shared experiences on the difficulties parish reps face. We will also have an interesting guest speaker. We need two parishes in those areas willing to host our workshop.

For more information on these workshops, or if you are interested in volunteering some time towards PWRDF work, or if you simply wish to have a presentation on PWRDF in your parish, please contact the PWRDF diocesan representative, Geoff Strong at at.geoff.strong@shaw.ca or call 250-710-8011.

Upcoming Workshops

The plan this year is to hold two PWRDF workshops for



Fort McMurray residents evacuating along Highway 63.

Photo: Darren RD for Huifpost Alberta

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Christianity and Unitive Wisdom

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DIOCESAN POST

WELCOMES

LETTERS TO

THE EDITOR

Bless This House

By Gillian Hoyer

As many of us were chalking our doors and praying for our homes and churches in the days around Epiphany, another important house blessing was occurring in the diocese. On January 4, Bishop Logan McMenamie presided at the blessing of Threshold House, the fourth and newest home opened in Victoria by the Threshold Housing Society (see November 2016 issue of The Diocesan Post for more about the Grand Opening).

A ministry of the Diocese of British Columbia, the first of Threshold Housing Society's homes was opened 25 years ago. Through the faithful giving of Anglicans to "Anglicans in Mission" (and later to the "Anglican Appeal"), our diocese was able to hire Church Army chaplain, Rick Sandberg. Together, Rick Sandberg and a group of concerned Anglican parishioners in the Greater Victoria region provided the inspiration for establishing Threshold Housing Society.

Because of this strong relationship with the Diocese of British Columbia, each of Threshold's houses has been blessed by the bishop. Bishop Barry Jenks remembers blessing

Threshold's first house, Mitchell House for young men, when it opened in 1992. He was also there for the opening and blessing of Threshold's second house, Holly House for young women, which opened in 1997. Bishop Logan blessed the third house, Forrest House, upon its opening in 2014.

Threshold Housing Society staff, board members, and friends, as well as local Anglican, United, and Lutheran clergy and civic officials, gathered to bless and pray over the house. Bishop Logan, with the assistance of the Rev. Michelle Slater, minister at Oak Bay United Church, and the Rev. Gillian Hoyer led the prayers throughout the house, praying in turn for each of the common living spaces and bedrooms. As incense was wafted through the house, prayers were made for laughter, comfort, friendship and privacy to fill the house; for cupboards to be full, and for peace to be granted to all who would ever live in Threshold House.

Threshold House, along with all of Threshold Housing's homes, is at capacity. The Society continues to strive to provide transitional housing for as many "at-risk" youth as possible and has become known throughout



Photo: Diocesan Office

The Rev. Gillian Hoyer, Bishop Logan and Rev. Michelle Slater, (Oak Bay United Church), in the living room of Threshold House.

the region for providing a safe and stable home for at-risk youth while they gain education, work experience and build life skills. Threshold Housing Society remains the only organization in the region serving marginalized youth in this way.

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Judy Seeley
Elizabeth Tanner
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Jessie Taylor-Dodd
Isabel Tipton
Mary Wolfe

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"When You Pray, Say..."

Our Father in heaven...

A Weekend Seminar on the Lord's Prayer
 with Bishop Bill Hockin

<ul style="list-style-type: none"> • <i>Meeting a Gracious God</i> • <i>Fixing a Broken World</i> 	Friday, March 31	7-9pm St Stephen's Church Hall
<ul style="list-style-type: none"> • <i>Satisfying the Hungry Heart</i> • <i>Healing a Wounded Family</i> 	Saturday, April 1	10am-1pm St Stephen's Church Hall (Includes lunch)
<ul style="list-style-type: none"> • <i>Facing Our Worst Fears</i> 	Sunday, April 2	Worship and sermon by Bishop Bill St Mary's 9am St Stephen's 11am

No charge. Bring your Bible and a friend!
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 Driving directions: ParishCS.ca

Anglican Parish of Central Saanich
 St. Mary's Church St. Stephen's Church

The Guardian



Reflections

By Herbert O'Driscoll

Scripture for reflection:
Matthew 1:18-25

I notice the church's lectionary has renamed a figure that Jesus would have looked to as a parent. He is called Joseph: Guardian of Jesus, and we give thanks for his life on March 19th.

I feel the best way to meet him is to try to grasp what it might

have meant for him to wrestle with a life-shattering experience. I imagine him trying to come to terms with what the woman he loved had just told him. I think it likely that the hour was late at night, perhaps even near dawn, a time when we often wrestle with troubled thought, and when we sometimes dream...

In desperation he tried to think clearly. There were only two things of which he could be certain. The woman to whom he was publicly betrothed was by her own word pregnant. And he knew he was not the father of the unborn child.

Certain courses of action were open to him. One was to divorce as quickly and quietly as possible. He had no wish to bring shame on anyone, least of all the girl for whom he had great affection and whose family he deeply respected. Again and again he searched for some other course of

action that might help. Exhausted and miserable, he slipped into a troubled, restless sleep.

Years later, whenever he thought about that night—and he would remember it for the rest of his life—he could never be sure whether the encounter was a dream, or a mysterious reality beyond normal experience. The figure that addressed him was majestic, yet neither fearsome nor threatening. He had felt cared for and valued. No words would ever be sufficient to describe the encounter.

He knew immediately that the figure was an angel. Since childhood, he had been told of such visitations, but it was disturbing and astounding to be the recipient of such an encounter.

The voice was rich beyond description, gentle and reassuring. The first word was his own name,

spoken in a way that utterly affirmed and respected him. "Joseph, son of David, do not be afraid." Only in that moment did he recall that Mary, speaking of her own encounter, had likewise been assured that there was no need to fear. The voice continued. "Do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She shall bear a son."

He didn't understand what was being said to him, but it didn't matter. He felt a sense of utter trust. Things would be as this voice said they would be—no less, no more. So securely was he held within the visitor's aura that he took a moment to realize that the voice had taken on a commanding tone. "You are to name him Jesus," he was told. The tone was quiet, but brooked no question.

The angelic aura began to dim until it was gone. As it faded,

the first rays of the morning sun splashed across the walls of the simple workshop in which he'd slept. Suddenly he knew why the messenger had come. Now he knew the reason for the immense gift of this visit. Tears welled up in Joseph as he felt acceptance and gratitude flood over him.

He realized the one thing he had been withholding—his acceptance of the child that lay in Mary's womb. That acceptance, freely given, was the one thing needed to make this boy not only Mary's son, but his too. His life was now for only one purpose—to bring up the boy, to treasure him and to love him for whatever years lay ahead. From now on, he thought, there would have to be a home, however simple, a home for his wife and for the boy. Who knows, he might yet make a good carpenter of Jesus. Tears welled again, but this time they were tears of joy.

FAITH & FELLOWSHIP DAY

You are cordially invited to a day of Faith & Fellowship hosted by the Diocesan ACW, Mothers Union and the women of St. Michael & All Angels.

Saturday, March 25
at St. Michael & All Angels Royal Oak
10am-2pm

March 25 is the Annunciation of Mary and is celebrated by Mothers' Union round the world with a Ladies Day Service. It is helpful if a parish contact is named in leaflets and one person send numbers to b52coleman@shaw.ca or 1-250-748-9830 for catering purposes.

You are welcome to come as you are able.

10 am: Parish & Diocesan sharing
11 am: Ladies Day Eucharist free will offering
Noon: Light lunch by donation
1 pm: Presentation of Sacred Places/Spaces, Gloria Hockley
2 pm: Homeward bound



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Calls to Prayer

By Dawna Wall

On many an early morning in Victoria, the blue of the ocean gently blends with the blue of the mountains and sky. These colours layer the landscape of the islands and inlets that form the Diocese of British Columbia. It is frequently veiled in mist, the foghorn signaling navigational challenges for those moving through the water. In the years since we moved to B.C., the foghorn has become a call to prayer for me. I am called to pray for those who are travelling, those who are wondering when they

will be able to see clearly, those who welcome the opportunity for momentary obscurity and all of us in between those realities.

Many of my favourite memories of our family travels to Istanbul and Greece this past summer are rooted in calls to prayer. In the early morning hours, as the first hints of light brightened the horizon, the sound of the Adhan from the nearby Blue Mosque floated in through our windows and into our dreams. We were staying between the Blue Mosque and the Hagia Sophia, and the layering of the calls to prayer

from nearby mosques created an ethereal sound. The Adhan is sung five times a day, and is broadcast across the cities reminding people to pray. Neighbouring mosques stagger their calls to prayer creating harmonic overtones of reminders that God is good and to worship God is good and to pray is good. The early morning call to prayer adds the line that “prayer is better than sleep.”

While staying on the Greek island of Corfu, we loved hearing the bells ring and call people to prayer. At one point we could

feel the reverberation of the bells on the cobblestones outside our apartment. The bells led us to a Greek Orthodox service where we understood only a few words now and then, but where the sense of holiness and prayerfulness wrapped itself around us, like the incense wafting through the air.

Christians have traditionally been called to prayer by the bell. The Jewish call to prayer is the ram’s horn. In Europe, church bells are still rung throughout the day to keep the communal time. When I returned home, with the sound of the bells and

the Adhan lingering in my thoughts, I contemplated the calls to prayer that are a part of my daily life. Sirens are a call to prayer for those who are in need and those who are rescuing them. Laughter can be a call to a prayer of thanksgiving to ease tension; tears can be a call to prayer for grief and release. What calls to prayer do you hear as you move through your daily routines? What are the day-to-day calls to prayer that communicate God’s presence to you?

EfM: Education for Ministry

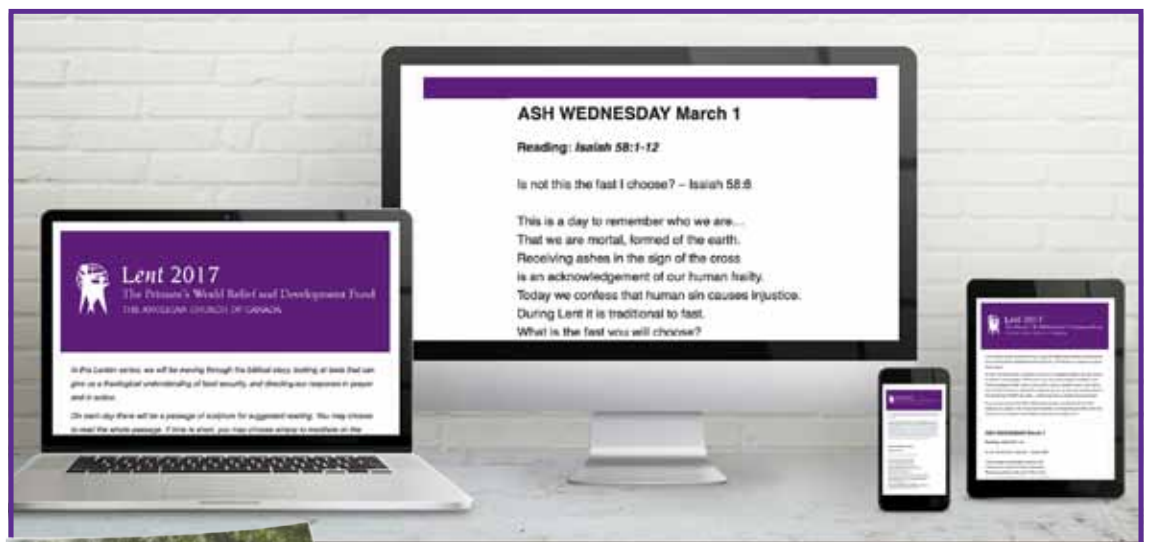
We are well into the 2016-2017 year and our two groups, Duncan and Parksville, are doing well and looking forward to the graduation of year four.

It’s now time for those wishing to join EfM, as well as the present attendees to think of enrolling for the next training year. Applications must be received prior to July.

In April of this year there is a mentor training class scheduled in Nanaimo. EfM graduates or anyone with two or more years in the program are eligible to attend. We do need mentors

for Victoria and Duncan—two mentors per group would be ideal. There are no mentors in the Victoria area and only one in Duncan. Without mentors there can be no EfM training.

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



NEW THIS YEAR! Receive PWRDF’s Lent Resource as a daily email!

Sign up at www.pwrdf.org/seasonal and each day you’ll get an email that includes a reading, prayer or meditation specially chosen by the Reverend Susan Spicer. Dig deeper into the issues of food security and food sovereignty and read more on-the-ground stories from PWRDF.



The Primate’s World Relief and Development Fund
THE ANGLICAN CHURCH OF CANADA

Not Alone

By Joanna M. Weston

*no well-beaten track
through this empty land*

*no imprints of feet
or bent bramble*

*no way to tell
who came this way*

*only the smell of ashes
the taste of dust*

*and a still small voice
leading onward*

MUSIC FOR GOOD FRIDAY

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We are on the Move

Fly on the Wall

By Catherine Pate

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

Bishop's Remarks

On January 21 a group of over thirty leaders from across the diocese met to develop some action steps in moving the diocesan vision forward. (See *Bishop Logan Writes* column for more information).

The bishop has ordered the discontinuation of the use of collect #4, page 41 of the Book of Common Prayer (BCP) in the diocese.

Appointments

Brenda Nestegaard Paul, incumbent, Trinity Anglican Lutheran Church, Dec 1

Constance Isherwood, honorary lay canon, Jan 8

Craig Hiebert, interim regional dean, Tolmie, Jan 9

Philip Wadham, interim priest-in-charge, St. Mary of the Incarnation, Jan 23

Philip Zimmerman, interim priest-in-charge, St. Peter (Campbell River), Feb 1

Mary-Jane Lewis-Kirk, incumbent, St. Peter (Quamichan), May 28

Resignations

Dimas Canjura, incumbent, St. Mary of the Incarnation, Jan 13

Heather Robinson, incumbent, St. John the Baptist, South Cowichan, Jan 21

Finance Update

- Approved the offer to purchase on the vacant Gold River rectory.

- Approved the offer to purchase on the former site of St John the Evangelist Ladysmith from a local charity and non-profit association, the Ladysmith Resources Centre (LRCA). The site is potentially to be used for accessible housing for seniors and vulnerable people. (More information to follow in the April issue, Diocesan Post).

- Approved the 2017 deficit budget of \$244,050 for the operating fund

Council broke into groups to brainstorm options to increase the revenue side of the budget, which included looking for outside grant sources, partnerships with other organizations and stewardship campaigns combined with planned giving initiatives.

Communications Update

- At time of publication the new diocesan website should be live (God willing).

- Information sessions were held in early February offering parishes support in developing new websites.

- The communications officer has visited all but a small handful of parishes across the diocese, worshipping with the congregations and formally introducing herself in the context of worship. Parishes are asked to contact her to request future visits cpate@bc.anglican.ca

- Parish-specific vision planning packages were distributed to parishes in February. The goal is to encourage parishes to review the diocesan vision, consider its connection to what God is already up to in their context and what God is calling them to in 2017/18.

Catherine Pate is the diocesan communications officer, responsible for supporting and animating effective communications in all expressions of the diocese.

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 current membership list can be found at bc.anglican.ca/ministries/diocesan-council.

Diocese to Hire Development Officer



By Stephen Martin

In September 2015, Synod approved the diocesan vision and new ways for us as a diocese to think about and live into our shared future. Additionally, we committed to developing a plan to shape and secure a sustainable future for the Anglican church on these islands and inlets. This plan includes a short-term implementation phase committing \$1.5 million from 2016-2018 to support vision-related initiatives that will provide concrete, tangible expressions of the vision, while a long-term strategy is developed.

The Vision

We believe that God is calling us to be a renewed church as follows:

Faith in Action

- Engage God's world by advancing economic and social justice, the fair and equitable distribution of resources and responsible custodianship of the environment.
- Encourage emerging forms of spiritual community to plant the church more widely in the world.
- Recommit itself to an ongoing journey towards reconciliation and beyond with First Nations and people of all nations and cultures, especially those who feel hurt or abandoned by the church.

Faith in Formation

- Make a demonstrable commitment to identifying and meeting the needs of youth and family life within the diocese.
- Provide diverse opportunities and worship resources for communal, personal and familial spiritual practice.
- Celebrate the ministry of all the baptized, investing in lay ministry and leadership formation.

Faith in Foundation

- Manage assets responsibly by sharing them widely and creating partnerships.
- Communicate effectively both internally and with the wider world.
- Revitalize and transform current ministries and actively invite others to join.
- Devote particular attention to the needs of remote parishes and ecumenical shared ministries.

Funding Our Future

The initial investment we committed to in 2015 included establishing two diocesan staff positions: a communications officer and a mission and ministry officer to support vision implementation at the parish, regional and diocesan levels. Additionally, funds have been made available to annually support parish-based vision initiatives (\$86,000 was dispersed in 2016).

Throughout the vision fulfillment process, it has been clear that existing funds will not be enough to support the vision after the initial three-year implementation phase. If

we are to live into the vision God has set before us as Anglicans on these islands and inlets, it is critical that we raise significant funds to support our efforts beyond 2018. With the hiring of a communications officer in 2016, we have begun to invest in improving communication within the diocese and sharing the good news about how God is at work through us as Anglicans at this time and in this place.

We are now ready to put significant effort into securing the financial future necessary to support our vision. To that end, at its December 2016 meeting, Diocesan Council approved moving ahead with hiring a diocesan development officer (formerly mission and ministry officer). Having a dedicated expert with a demonstrated track-record has proven elsewhere to be a cost-effective approach to church financial stewardship. This position will enable us to focus our diocesan-wide mission and ministry efforts on the financial health of our parish and diocesan structures. The development officer will provide stewardship/fundraising services to parish leadership, establish long-term diocesan funding priorities,

advise on philanthropic trends, develop and implement a sound development plan, and recommend actions and solutions to all levels of the church. We expect this position to begin this spring.

Other diocesan leadership will continue to work with parishes to nurture new ways of being church through the directions set out in our diocesan vision. We will continually review our efforts against our vision to ensure we are making all decisions based on the expectation that they will further our mission and enliven our vision.

In this Year of Reconciliation, I am asking all Anglicans of our diocese to personally commit to our shared vision. Set a goal for yourself to engage in one or more of the areas of focus: Faith in Action, Faith in Formation, Faith in Foundation, prioritize your financial support for your parish, and play an active role in ensuring the vision becomes a reality in your community.

Stephen Martin is the executive officer for the diocese and works as part of the bishop's office at the synod office.