

Faith in Action

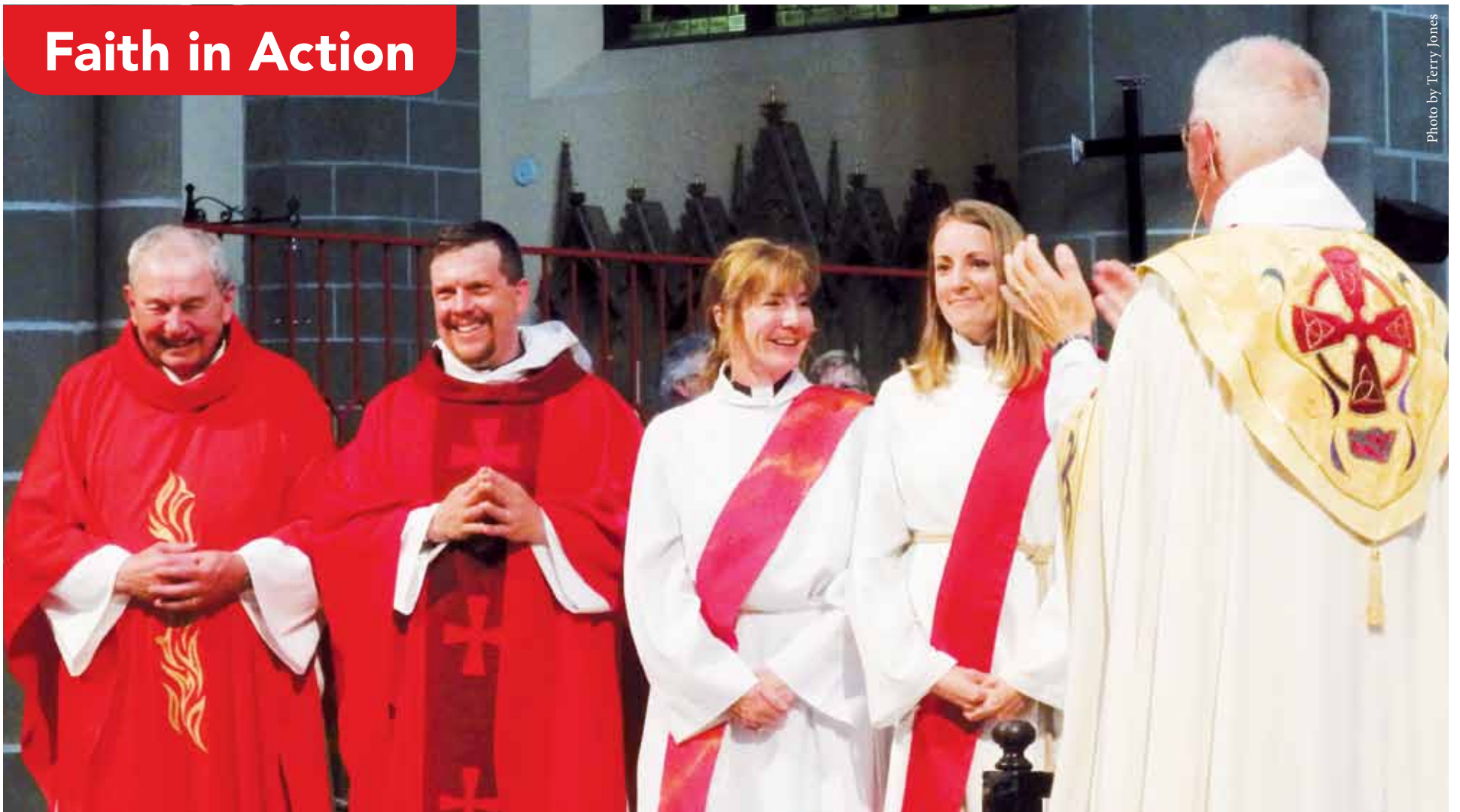


Photo by Terry Jones

Bishop Logan congratulates the newly ordained (L to R Paul Schumacher, Robert Crosby-Shearer, Dyan Davison and Ruth Dantzer)

Four Ordinands Drawn by the Holy Spirit

By Terry Jones

Clergy, family and friends crowded into Christ Church Cathedral on June 29 to witness the ordinations of Robert Crosby-Shearer and Paul Schumacher to the Sacred Order of Priest, and the ordinations of Ruth Dantzer and Dyan Davison to the Sacred Order of Deacon (transitional).

Bishop Logan welcomed everyone and acknowledged the service was taking place on the traditional territories of the Coast Salish peoples.

The sermon was given by Rev. Craig Hiebert, who preached on the readings: Ezek. 34:11-16, 2 Tim. 4:1-8 and John 21:15-19. He also cited the Book of Acts where Jesus sets the stage for what was to follow:

“you will receive power when the Holy Spirit comes upon you; and you will be my witnesses”

Hiebert continued by telling the ordinands, “Dyan, Ruth, Paul,

Rob: the Holy Spirit is drawing you into a world where God is already present and working to heal the wounds that divide. Bear witness to these things.” He continued by reminding them of St. Paul’s final words of advice to his young friend Timothy, *“Proclaim the message; be persistent . . .”* Hiebert gave further advice: to hold the tension and resist the urge to be dualists and choose one side over the other. He told the ordinands to be persistent and patient, or, as Jesus put it: *“Feed my sheep.”*

When it came time for the presentation, the presenters and candidates for Order of Priest stood before the bishop. After questions from the bishop and responses from the presenters and the candidates, the candidates made solemn declarations before signing the declaration in the sight of all present. The candidates for Order of Deacon were then presented and questioned by the bishop along with their

presenters before also signing the declaration. This was followed by the examination for all ordinands.

The consecration of the priests was followed by the consecration of the deacons, with all candidates kneeling at the altar rail, after which they rose one by one and stood before the bishop, where he lay his hands on the head of each candidate, along with the bishops and

priests who assisted. The new priests were vested and received gifts of a Bible, a chalice and paten. The new deacons were vested and given a Bible. At this point Bishop Logan presented the new priests and deacons to the congregation, who received them all with enthusiastic applause and loud, congratulatory cheers.

Eucharist followed the consecration of the priests

and deacons. Before the concluding hymn, Bishop Logan bestowed the Creator’s blessing on all in attendance.

After the service, a joyous reception took place in the Christ Church School gymnasium.

Terry Jones is editor of the Diocesan Post.



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Transforming Futures: Growing Vibrant and Effective Parish Communities



Photo: Diocesan Post

Bishop Logan Writes

As we move towards Synod later this month, it is important that, as a diocese, we fully understand the focus and importance for us of the financial initiative, *Transforming Futures*.

It was never my intention to allow my name to stand as Bishop to oversee the death of an institution. Neither was it my intention to lead the diocese in a direction to maintain the status-quo. I laid out for the diocese a three-point direction for renewal which would help us face the challenges of our generation.

The focus of our vision is *Renewed Hearts - Renewed People - Renewed*

Spirits. We focus on this because we believe, (as we prayed together as a diocese and listened to each other and God), we heard that to become a renewed people we should focus on the action of Reconciliation, Emerging Communities, Engaging God's World and that we should also raise up in our midst the formation of Lay Leadership, Worship Resources, and Youth and Family Life Ministry.

We have seen these areas identified and supported through the vision fund in the parishes of our diocese. I give thanks for the leadership of the vision fund team, but I also give thanks for those parishes of our diocese which, through this fund, have implemented the vision in their local context. The focus of the diocesan vision is to renew the parishes of our diocese. As we focus on the areas of the vision we believe that God, through the Spirit, will renew us and our communities on these islands and inlets.

I believe that we have a unique place in the Anglican Church in Canada. I believe that this vision that God has created is a contextual vision for us living on these islands and inlets. I also believe that living out this vision will be a witness to

the communities in which we live and to the greater faith community.

I have been asked what gets me up in the morning to come to work to save a dying institution. I do not get up in the morning to save a dying institution. I get up because I believe the Gospel of Jesus Christ has something transformative to say to people in our neighbourhoods, and ultimately because we, as disciples of Jesus Christ, are called to speak peace and justice to the world. As I travel around these islands and inlets I see the Gospel lived out in the communities I visit, and I see what the parishes of our diocese can and could do with more resources.

We are stronger together and together we can enable each other to foster growth and maturity. As we journey toward Synod 2018, let us continue to pray for each other and our diocese.

Walk gently with one another, walk gently on these islands and inlets, and walk gently with the Creator.

Huy tseep q'u!
Kleco, Kleco! Gilakas'la!

Bishop's Calendar

September

- 11 CCC Buildings Limited
- 14-16 Provincial Synod, Sorrento Centre
- 18 Archdeacons' Meeting
- 19-20 Dismantling Racism Workshop for Trainers
- 20 Finance Committee Meeting
- 28-30 Synod

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Published by the Anglican Diocese of British Columbia ten times a year from September to June as a section of the *Anglican Journal*.

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Address: 900 Vancouver Street, Victoria, BC V8V 3V7
Editorial E-mail: thepost@bc.anglican.ca **Online:** bc.anglican.ca/the-diocesan-post
The Post is printed and mailed by Webnews Printing Inc., North York, ON

Subscription Changes

Please advise your parish secretary or send your subscriptions, change of address or cancellation in writing to Diocesan Post c/o Anglican Journal, 80 Hayden Street, Toronto, ON, M4Y 3G2; or e-mail: circulation@national.anglican.ca. Changes can also be made online: anglicanjournal.com and click Subscription Centre.

Some costs associated with the production of the Anglican Journal and the Diocesan Post are offset by parish contributions to the diocese. In return, parishioners receive a copy of the Anglican Journal, including the Diocesan Post at no cost. Other subscriptions: \$20/10 issues or \$2/issue. The Anglican Journal and Diocesan Post do not share subscription lists with outside organizations or businesses.

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 25
- February issue - December 25
- March issue - January 25
- April issue - February 25
- May issue - March 25
- June issue - April 25
- September issue - July 25
- October issue - August 25
- November issue - September 25
- December issue - October 25

All material is subject to editing.

Volume 52, No 7

Celebrating Orange Shirt Day

By Terry Jones

Expect to see people wearing orange shirts throughout the diocese on September 30 for the 6th annual Orange Shirt Day. Wearing the shirt is a way to honour residential school survivors as well as the children who did not survive Canada's painful residential school system.

The idea for Orange Shirt Day originated at the St. Joseph Mission (SJM) Residential School Commemoration Project Reunion that took place near Williams Lake, B.C. in 2013. The project was initiated by Chief Fred Robbins (Alkali Lake) who was a former student at the school. One of the stories to emerge from this event was the first day of school of former student, Phyllis (Jack) Webstad. She told how her new, shiny orange shirt was taken away from her on the first day of residential school. It had been given to her by her grandmother. Six-year-old Phyllis had been stripped and relieved of all of her

possessions and never saw her new shirt again. Both Phyllis' mother and grandmother spent ten years each at The Mission themselves.

Orange Shirt Day started in the Cariboo where resolutions have been passed by First Nations, school district and local government. And the movement is spreading. September 30 was chosen because it is the time of year when First Nations children were taken from their families and sent to residential schools. Canada's residential school system began in the 1880s and the last school wasn't shut down until 1996. The system forced approximately 150,000 First Nations, Inuit and Metis children to attend church-run facilities that aimed to "take the Indian out of the child."

Eddy Charlie and Kristin Spray started Orange Shirt Day at Camosun College in 2014 where they were classmates in the Indigenous Studies program. Spray asked Charlie to help her

bring Orange Shirt Day to the College and to be the voice of sharing the story that nobody wanted to hear or be a part of. She felt it was an important movement that needed the voices of survivors of the residential schools. As a survivor of the residential school system, Charlie said it was a difficult decision for him to get involved, but says he has never regretted it, even though it caused him a lot of pain and brought up old anger and frustration. Charlie is born of the Quw utsun Nation (Cowichan Nation). He says that Orange Shirt Day brought the Camosun community together and spawned a greater movement in the larger community of Victoria.

Because of Charlie and Spray's efforts, Phyllis Webstad had a chance to share her story with the B.C. Legislature and had an audience with the Premier and his entire Cabinet last year. Charlie and Spray have been politically active to ensure that the impetus from Orange Shirt Day continues.

Last year they approached Murray Rankin, M.P., and asked him to present a private member's bill to have Canada officially recognize September 30 as Orange Shirt Day. They also approached Hon. Scott Fraser, Minister of Indigenous Relations and Reconciliation, Mid-Island-Pacific Rim, asking him to create a private member's bill for B.C.

Charlie says, "The legacy of residential school has caused so much pain and the destruction of whole families and communities. Children were traumatized when they were taken away from their homes, and their parents were traumatized when their children were removed from their homes and care. Language and culture were removed forcibly from the children. This trauma affected whole generations." He says, "People need to know that children were abused horrifically at these residential schools—physically, emotionally and, more importantly, they were sexually abused. Tiny children.

Children who were not yet aware of wrong and right. We were taught to believe that we were not worth anything."

Of Orange Shirt Day, he says, "the idea is that by speaking more about what harms we carried in ourselves, we can find ways to work to deal with the trauma that has caused destruction of our culture and family values." He says that Orange Shirt Day is, "my act of reconciliation for our people, and I hope it will inspire other survivors to allow their grieving to begin so healing will be an option for us all."

Orange Shirt Day is an opportunity for all of us to "listen with open ears to the stories of survivors and their families, and to remember those that didn't make it."

Terry Jones is editor of the Diocesan Post.



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Update: Anglican Journal Appeal

Last year, 357 donors in our Diocese contributed a total of \$21, 515 to the 2017 Anglican Journal Appeal. This meant that \$7,912 net revenue was returned to the *Diocesan Post*. Last year the Appeal crossed the \$10 million in donations since its inception in 1994. Thank you to all our generous donors and we look forward to your continued support.

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Remembering Bishop Barry Jenks

By Susan Down

Whether it was supporting international missions, encouraging women to take their places in the church, or gleefully singing with children, Bishop (ret) Barry Jenks is remembered for his compassion as well as his leadership.

Jenks died July 11, a few days after his 80th birthday. Ordained as a deacon in 1964 and a priest in 1965, he served in several parishes and spent several years in Guyana before becoming bishop of the Diocese of British Columbia in 1992. He retired in 2003.

To Jenks, being a Christian meant thinking globally as well as locally. Due to his influence, more people from this diocese went on short-term volunteer missions than from any other Canadian diocese. While he was rector at St George the Martyr, Cadboro Bay, Jenks and his wife, Barbara, visited a Christian retreat centre in Cuernavaca, Mexico. Appalled by the extreme poverty, they encouraged other groups from the diocese to help. Later, while serving on the General Synod World Mission Committee, Jenks answered the request from the Diocese of Guyana: for three years, he and Barbara lived in South America

while he worked as director of Christian education. He returned as part of an observer team in 1992 for Guyana's first free and fair elections in almost 30 years, part of a larger group sponsored by former U.S. President Jimmy Carter. Jenks also forged a relationship between the Diocese of B.C. and the Anglican Church in Myanmar.

At the July 19 funeral for Jenks, Rev. John Barton highlighted Jenks' work with First Nations, and his environmental and social justice concerns. Barton called him "a good friend, a servant of the servants of the Lord, and a man of courage and grace who

has blessed us all by his presence."

Canon Susanne House, vicar at Christ Church Cathedral, worked with Jenks when she was secretary to the Synod. She was impressed with his quiet presence and his progressive thinking. "When he became bishop, the ordained women of the diocese were still not allowed in the sanctuary," said House. "It was in his time that we could take our places. He made that happen."

"Jenks will be remembered as a people's bishop," said House. "He got such joy out of the ministry with people. That's why he was

such a great bishop. He was kind and gentle and generous of spirit, all the virtues you hope for in a person. He exemplified them."

Jenks leaves behind his wife, Barbara, his son, Timothy, and grandchildren. He was predeceased by his daughter, Susan.

Susan Down is the new editor of the Diocesan Post. She is also the communications officer for Christ Church Cathedral.

PWRDF Advocacy

PWRDF Corner



By Geoff Strong

One of the lesser-known activities of PWRDF involves advocacy work in many countries, often associated with the empowerment of women. Advocacy is usually carried out with international partners such as KAIROS (a joint ecumenical program administered by the United Church of Canada), ensuring that women can contribute to sustainable peace and justice in conflict and post-conflict zones across the globe. Some examples follow.

Last November, PWRDF supported two three-day basic HROC (Healing and Rebuilding Our Community) workshops at the grassroots level in Bor, South Sudan. Born out of the trauma of the Rwanda genocide, HROC's goal is to "promote peace

education to establish a future generation guided by non-violent and harmonious values." Naba Gurung, the Humanitarian Response Coordinator for PWRDF, reported positive feedback with requests to do more as the participants found the workshops relevant and valuable.

In December, PWRDF granted \$20,000 to its partner, KAIROS, which leads the Women of Courage, Peace and Security project empowering female victims of war, encouraging them to work together towards peace. They are active in the Philippines (through EcuVoice), the Congo (Héritiers de la Justice), in South Sudan, and with the West Bank Palestinian Conflict Resolution Center.

In April, PWRDF accompanied Indigenous midwives from Canada and Mexico to the UN where Cheryl-lee Bourgeois, an Indigenous midwife from the Métis nation in Canada,



(L-R): Lina Berrio from Kinal in Mexico, Monica McKay from Ryerson University, Cheryl-lee Bourgeois from the Métis nation in Canada, Patricia Yllescas from Kinal and Jose Zarate from PWRDF at the UN

addressed the 17th session of the UNPFII, and pleaded with member nations to tackle the oppression that Indigenous midwives face.

In July, PWRDF mounted a postcard campaign asking

Anglicans to sign postcards addressed to the Prime Minister, indicating that they care about Canada's role in ending global hunger and poverty, and that they support Canada contributing generously toward these goals. It was noted that the amount the Canadian government spends on aid—as a percentage of its national income—has been slowly declining, despite continuing massive needs. Millions of children die from malnutrition each year, and more than 800 million people go to bed hungry each night. Such situations can only get worse as the ravages of global warming continue to fuel desertification in the sub-tropics.

These are just a few projects where PWRDF advocates for human rights globally. Other PWRDF projects provide advocacy indirectly, e.g., by granting

funding with gender rights in mind. This sometimes involves simply requiring the signatures of both husband and wife who may be receiving food security aid such as a cow or goat. Each of the above measures are often a start towards obtaining equal-gender rights in countries that are traditionally male-dominated.

Support the official outreach arm of the Anglican Church with a donation to PWRDF through your parish. For more information on programs, go to www.pwrdf.org, or contact the PWRDF Diocesan Representative, Geoff Strong at geoff.strong@shaw.ca. Geoff is also available to give a presentation on PWRDF at your parish.

Geoff Strong is the PWRDF diocesan representative.

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June Stewardship Sessions

By Phyllis Thompson

“Stewardship is a core Christian practice rooted in Scripture.” This is the first sentence in the Anglican Church of Canada’s workbook, *Giving our Thanks & Praise: A Faithful Response to God’s Mission*—a resource that can be adapted by a diocese “as a guide to increasing generosity and giving in [its] congregations.” The stewardship program had its inception at the ACC’s Regional Stewardship Conference held in Saskatoon in September 2017. Brian Evans and Lon Towstego, two priests of the diocese, attended that meeting; participants took information back to their dioceses. A cross-country group was brought together to develop the program and resource book so it would be adaptable to individual dioceses.

Our diocese opted to use this resource as part of our diocesan-wide stewardship program to be launched in Fall 2018. As such, four sessions were held in June to introduce the program and resource material. Initially intended for rectors, parish wardens and treasurers, advance interest was such that the sessions were opened to everyone. Attending the final session, I learned our diocese had an enthusiastic and committed response, and the broadest nationally; overall attendance at those sessions drew 150 people.

The sessions were led by Susan Graham-Walker, stewardship

ministry associate from the General Synod of the Anglican Church of Canada, and Rev. Brian Evans, member of the diocesan stewardship team. Each session introduced participants to the program along with ways to build on a parish’s existing giving program. Defining stewardship within discipleship, Graham-Walker organized the presentation on three critical words—inspire, invite, and thank:

- how to inspire others by giving testimony, by sharing stories of how one individually or one’s parish responds to God’s mission and the ways the parish’s ministries are lived out.
- how to invite others to share their gifts so mission and ministry do not just thrive, but grow.
- how to thank others for their involvement, for everything they contribute toward mission and ministry. Graham-Walker cited numerous and diverse ways “thanks” can be proffered.

Finances were discussed, but both Graham-Walker and Evans gave examples of how donations, expenses, deficits, and budgets can be spoken of positively. They suggested ways to create a giving plan where its foundation is called “a narrative budget,” where stories are told. As to budgetary monies spent, stories can be voiced of the positive, tangible things the money has allowed the parish to do. In this regard, Graham-Walker noted that parishes should find and share positive stories in the church’s four central areas—worship, education about our faith, pastoral care, and



Photo by Phyllis Thompson

Co-leaders of the Stewardship workshops: Susan Graham-Walker, stewardship ministry associate from the Anglican Church of Canada’s head office, and Rev. Brian Evans, member of the diocesan stewardship team

outreach. This leads to a more holistic approach to stewardship and becomes transformational.

Also worthwhile is finding stories that relate a parish’s stewardship as it is “framed within the context of the Anglican Church’s Baptismal Covenant and five Marks of Mission.” These words in Bishop Logan’s letter in the *Giving our Thanks* workbook indicate how

“in this diocese, our practice of stewardship is central to bringing our diocesan vision to life . . . the vision of Faith in Action, Faith in Formation, and Faith in Foundation.” He made it clear that this “is how we contribute to what God is up to in and for the world.”

Graham-Walker’s closing comment on that last evening was sensible and down to earth: “Start

where you are, use what you have, and do what you can.”

Phyllis Thompson taught English at the University of Saskatchewan and is the proofreader for the Diocesan Post. She is also a frequent contributor—covering important events and meetings on the lower and mid-island. She is a member of St. Mary, Nanoose Bay.

NOTE: SUBMISSION DEADLINES ARE THE 25TH OF THE MONTH (TWO MONTHS IN ADVANCE OF EACH ISSUE). NEXT SUBMISSION DEADLINE IS SEPTEMBER 25TH (FOR THE NOVEMBER ISSUE).

EfM Returns to Victoria

Education for Ministry is a program of theological education by extension for lay people. There are four years of study, but participants commit for one year at a time, meeting in small groups with a trained mentor. EfM offers an opportunity to discover how to respond to the call of Christian service.

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The mentors are the Rev. Canon Dolly Beaumont (artanddolly@shaw.ca) and Ann Barry (annbarry@shaw.ca)

Please contact either of the mentors or Boyd Shaw, (boydshaw@shaw.ca) diocesan coordinator for the EfM program for registration details. **Deadline for registration is December 15, 2018.**



The Wedding



Reflections

By Herbert O'Driscoll

For more than a decade, Jean Vanier studied with the Dominicans in Paris. One day in 1963, he visited Val Fleuri, a community for mentally disabled young men, in the village of Trosly Breuil. Vanier was deeply moved by the visit. He made a life-changing decision to buy a small cottage in the village; soon he and two young men moved in to begin their lives together. The cottage was named L'Arche. Its lifestyle and vocation would be replicated in cities around the world.

By the 1980s there would be two such houses in Calgary. In one of them Jean and Bill, as psychiatric and social workers, lived with about half a dozen mentally disabled young men and women. As time went on, Jean and Bill discussed their possible marriage with me and we began to prepare for this. That marriage was to become one of the most moving experiences of my life and of the lives of many of Bill and Jean's friends.

That Saturday afternoon, with Bill and his best man, I robed to go into the church to welcome the congregation. From where I stood at the chancel steps, I sensed an unusual flurry of movement and a mingling of voices in the narthex. Eventually the procession formed and began to move down the aisle.

It was unlike any bridal procession I had ever known. I could see Jean and Bill bringing up the rear. In front of them were six young people, not walking in procession but milling about, showing signs

of intense excitement. They were dressed in various festive clothes, simple and inexpensive, in which they obviously delighted. The four young women held simple bunches of fresh cut flowers and waved these at the congregation as they passed. They and the two young men turned again and again to look at Bill and Jean as if to assure themselves that these two familiar and trusted figures were still near them.

There were moments when they would break into a kind of jig or dance. They made sounds of joyous laughter. They were expressing the kind of unadulterated joy most of us know only in childhood. As they neared me, I became even more aware of this unique moment. There were tears in my eyes and in the eyes of many in the congregation. Then, in a flash of intuition, I realized what I was seeing and hearing. I was being given a rare glimpse of what our Lord Jesus means when He speaks of the Kingdom of Heaven.

The liturgy began, set within the movements of the bridal

group, constant but never intrusive. This activity was less a restlessness than a kind of wonderful energy—a joy that communicated itself to everyone there. At every movement of the bride and groom, at the saying of vows and exchange of rings, these young adults would go very still and gaze avidly at the couple who lived among them and had welcomed them into this most wonderful of days. When Bill and Jean exchanged the ceremonial kiss, the group burst into joyous sounds that were taken up by the congregation.

As the liturgy ended, Jean and Bill gathered the group and showed them how to proceed down the aisle. Almost as if they knew the time for seriousness and decorum had ended, the young people moved eagerly from side to side of the aisle greeting as many as they could reach, until they stepped out into the afternoon sunlight.

Many years later I would be reading an anthology of W. H. Auden's poetry in which I would

discover a passage from his work, *For the Time Being—a Christmas Oratorio*.

He is the Way. Follow Him through the Land of Unlikeness. You will see rare beasts and have unique adventures.

He is the Truth. Seek Him in the Kingdom of Anxiety. You will come to a great city that has expected your return for years.

He is the Life. Love Him in the World of the Flesh and at your marriage all its occasions shall dance for Joy.

I realized I was being given an insight on that wedding day. I was being given language to understand and treasure it.

Herbert O'Driscoll, retired priest, is the author of books, hymns, and radio scripts.

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Faith in Foundation

The Church's Best Kept Secret: Anglican Foundation of Canada

By David Gilbert

Anglicans agreed to establish the Anglican Foundation of Canada (AFC) at General Synod in 1956. Its purpose is to support ministries where the need is greatest, by providing resources for diverse infrastructure projects, innovative ministry, and theological formation throughout the Canadian church. AFC has a board of directors consisting of elected and appointed lay, clergy and episcopal representatives from coast to coast chaired by the primate, with administrative support from an executive director. Since 1957 AFC has given out over \$34 million in grants and loans to parishes—\$819,246 in 2017 alone—and currently manages \$18 million in total assets of which \$10 million is designated as endowment.

In 1957 AFC received some substantial donations from individual Canadian Anglicans, and invited all parishes within the country to donate \$50 per year to build up funds for disbursement. In 2017, 14 of the parishes/congregations in our diocese and nine individuals contributed \$3,000 to AFC.

Church buildings are increasingly serving the needs of the community as hubs of activity and programming for people of all ages. Since 2007, in our diocese AFC has provided \$108,250 for 11 projects. The most recent in June 2018 -- \$5,000 toward the replacement of the chapel doors with glass and Indigenous art at St. John the Divine, Victoria. AFC also funds new and creative ministry programs and theological

formations. Since 2007, \$42,500 has supported four such projects in our diocese.

Since 1957, Canadian Anglicans have left a gift in their wills to AFC or established a designated trust fund to support theological education, ministry in the Canadian North, Canadian church music, liturgical arts, student exchanges and programs for youth and seniors. Legacy gifts have always been an important way for donors to ensure their memory lives on in ways that support the ministry of Canadian Anglicans for many years. Planned gifts have also been a way for donors to see the impact of their investment decisions during their lifetime. Since 2007, seven projects in our diocese have received \$42,250 from AFC Trust Funds, the most

recent in June 2018 toward the Revitalization of Indigenous Living Languages for Aboriginal Neighbours in Victoria.

AFC works in partnership with General Synod, but it does not receive funding through diocesan assessment. Go to anglicanfoundation.org to learn more about AFC or contact AFC diocesan representative, David Gilbert, at afc@bc.anglican.ca. David is also available to give a presentation on AFC at your parish.

David Gilbert is the AFC diocesan representative and a member of St. Mary the Virgin, Oak Bay, in Victoria.

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Synod 2018: Setting a Course for Our Future

By Catherine Pate

The 98th session of Synod will take place September 28-30 at the Songhees Wellness Centre in Esquimalt. The goals for Synod are:

1. All Synod delegates understand the diocesan vision, have seen examples of it being lived out in the diocese and will leave Synod with a sense of enthusiasm and optimism about how the vision is/will be lived out in their church communities.
2. Demonstrate widely-recognized, tangible signs that healing and reconciliation within the life of the diocese is happening and is an ongoing priority.
3. Demonstrate a strong, clear sense that, after the diocesan Year of Reconciliation, we are beginning

to establish new relationships, built on trust and mutual respect, with the First Peoples of these islands and inlets.

4. Delegates understand and approve a realistic five-year financial plan that includes a substantial fundraising component.
5. Create a space to worship, break bread, spend time together, and celebrate being a diocesan community.
6. Conduct the regular canonical business required of a Synod (appointments, elections, constitutional amendments, budget presentation).

All Synod delegates have been directed online to where the documents and supporting media are available for download

or, if they are unable to access them electronically, have had the materials downloaded on their behalf. It is hoped that all parish representatives will be meeting together this month with their clergy to review the resolutions, reports and the goals of Synod, so they are able to fully take part in the proceedings. Other resources and information about Synod are available on the diocesan website at bc.anglican.ca/resources/synod. Please pray for the delegates and on September 28-30 pray for Synod as it gathers to help set a course for our future as this diocese of islands and inlets. Highlights of Synod will be reported in the October issue of the *Diocesan Post*, sent out to parishes electronically, and posted on the diocesan website following Synod.

Here's what some Synod delegates are saying:

"I would like to see some sense of progress in the finances of the Diocese. As for outcomes, matters often take unexpected turns at Synod, so I'm not sure what to expect. I would hope that any results would be pleasing to our Lord."
- David Johnston, St. Michael & All Angels, Chemainus

"I want to encourage the changes that we see around us, (particularly in inclusiveness and gender equality), I would like to see more lay leadership, I think that the church has to do a better job of translation and correction of some long held ideological positions, and I think that communities need healthy, moral beacons. If membership of Synod can address any of these issues/ideas, then I think that it will be a worthwhile Synod."
- Julian Packer, St. Anne & St. Edmund, Parksville

Diocesan Council Approves Five-Year Plan for Ratification by Synod

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. Download monthly meeting minutes at bc.anglican.ca/about.

Transforming Futures

Diocesan Council reviewed the final “Transforming Futures” (name given to the fundraising initiative) Case for Support documents that will form the basis for the synod portion of the diocesan-wide fundraising efforts. As part of the roll-out of “Transforming Futures,” parishes will be supported in developing their own case for support documents.

In preparation for Synod, in June Esther Jang, senior consultant with Global Philanthropic, conducted a readiness assessment to determine how well prepared the diocese is to embark on a major fundraising effort. Jang met with senior synod staff and parishioners from ten parishes. After reviewing the feedback and applying fundraising best practices she provided a report to Diocesan Council recommending the following:

- Create fundraising resources for the diocese;
- Continue to work with parishes to identify the impact of the campaign for their parish;
- Hire a part-time stewardship officer whose role would include being the synod’s fundraising contact;
- Continue to strengthen a culture of philanthropy and grow fundraising.

Jang was on site to present her report and recommendations to Diocesan Council at its June 28 meeting held at St. Peter, Quamichan. Subsequently, a facilitated discussion was led by Bishop Logan.

Finance Committee

The five-year financial plan prepared by Finance Committee was reviewed by Diocesan Council. It reflects an anticipated deficit for the first two years (2019 and 2020) and a balanced budget by 2021. In addition to the fundraising initiative, “Transforming Futures,” the plan includes providing vision fund grants totalling \$100,000

for each of the five years. Indexing of expenses ranged from 0% to 3% and a reduction in synod office administrative costs of 15% by 2020.

Diocesan Council approved the five-year financial plan including “Transforming Futures” and the recommendations made by Global Philanthropic. This plan will be brought forward to Synod for ratification.

Giving our Thanks and Praise

In June, four workshops were held across the diocese to introduce the national stewardship program, *giving our thanks and praise* (see article p. 5). The diocese has adopted this program for use in parishes and will provide support for its implementation ongoing; *giving our thanks and praise* will be key to developing a culture of giving throughout the diocese.

Vision Fund Grants

Using story, photos and video, Ian Alexander and Julie Poskitt updated Diocesan Council about the activities of the diocesan Vision Fund Jury and the projects that have received vision funding totalling \$444,210 to date. This inspiring presentation, representing 50 projects across the diocese, demonstrated the breadth and depth to which the diocesan vision has been animated in the parishes. These stories will also be shared at Synod. A complete list of projects is available on the diocesan website bc.anglican.ca/vision/vision-fund.

Order of the Diocese of British Columbia

On October 20, a service of investiture will be held at Christ Church Cathedral at 10:30am. All are welcome. The bishop will invest 34 people as members of the Order—three honorary members, three officers and one honorary officer. Names of the nominees will be announced in the October issue of the *Diocesan Post*.

Canons Committee

The Canons Committee met on July 5 and has begun its work to prepare resolutions for Synod. The resolutions are part of the Convening Circular received by Synod delegates in advance of Synod.

Asset Management DAWSON HEIGHTS

Peter Daniel spoke in support of Finance Committee

recommendation to allow Dawson Heights, a housing corporation owned by the diocese, to form a new not-for-profit charitable society. With assistance from M’akola Development Services, Dawson Heights is planning to replace older cottages on one of its properties. BC Housing will only consider applications for funding from a society. Diocesan Council approved the request on condition that the constitution and bylaws of the society are approved by Council and that approval does not imply that the diocese will guarantee project debt at this time.

ST JOHN THE DIVINE VICTORIA

Peter Daniel recommended approval for demolition of a small vacant building at 930 Mason Street, part of the St. John the Divine site. Diocesan Council approved.

SOMENOS CEMETERY

Peter Daniel reported on research on property north of Duncan. Property fronting on Somenos Road is a cemetery with acreage behind the cemetery in the Agricultural Land Reserve. The property has been appraised and research on a lot line adjustment continues with the Regional District and the Land Commission.

BETHLEHEM INVESTMENT GROUP

Peter Daniel recommended approval for Bethlehem Centre to refinance a mortgage on lands it owns and leases to Friends of Bethlehem Retreat Centre Society in Nanaimo. The diocese is one of four owners of this property. Council agreed to the recommendation for refinancing.

ST. PETER AND ST. PAUL

Peter Daniel reported on Rogers Court Society rezoning application that has received first and second reading from the Town of Esquimalt. This new building project will provide a new ministry centre and seniors’ affordable rental housing at St. Peter and St. Paul, Esquimalt. Please see the plans and video on the Diocese of BC website.

The meeting with the Town of Esquimalt generated concerns from heritage interests on plans to connect the new building to the heritage designated church. The

There are several ways individuals 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.

Personnel Updates

Appointments

- David Gilbert as the diocesan representative to the Anglican Foundation of Canada, effective May 22.
- The Ven. Brian Evans as interim priest-in-charge, at St. John the Baptist, Duncan, effective June 1.
- Rev. Clara Plamondon as archdeacon of the Cowichan/Malaspina region, effective August 1.
- Rev. Dawna Wall as archdeacon of Selkirk, effective August 1, 2018.
- Rev. Lincoln McKoen as archdeacon of Nimpkish, effective August 1.
- Rev. Christine Muise as priest associate, half-time, St. Anne & Edmund, Parksville, effective September 1.
- Rev. Elizabeth Northcott as incumbent, at St. Mark, Qualicum Beach, effective September 24.
- Rev. Doug Friesen as interim priest-in-charge at St. Peter & St. Paul, Esquimalt, effective October 7.

Resignations

- Rev. David Fitzsimmons as deacon, Nimpkish Region, effective June 30.
- Mrs. C. Isherwood as our chancellor, effective September 30.
- Rev. Jim Lyster as incumbent at St. Peter, Comox, effective September 30.
- The Ven. Lon Towstego as archdeacon of Selkirk, effective September 30.
- Imelda Secker as Bishop Logan’s executive assistant, effective December 31.

Congratulations to the parishes of the diocese for having the courage and imagination to reach out in powerful, tangible ways to our communities, and to live with *renewed hearts, renewed spirits* and to be a part of *renewing us as a people* of faith on these islands and inlets. The vision is truly alive and at work through you.

Diocesan Council Meetings 2018

SYNOD Sept. 28-30
St. Matthias, Victoria
Oct 27 Saturday

Christ Church Cathedral
Nov 22 Thursday
St. John the Divine,
Victoria Dec 20 Thursday

Times Colonist carried an article following the meeting (July 18, 2018) and Bishop Logan wrote a subsequent letter to the editor, published July 26, 2018.

A third reading and public hearing in front of Town Council was to take place later in the

summer. More information will be reported in the October issue of the *Diocesan Post*.

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