



## BISHOP'S CHARGE

Note:

The following pages contain Bishop Anna Greenwood-Lee's charge to the diocese as transcribed from a recording that will be shared with the diocese at the opening of Synod on May 29, 2021. As speech contains nuances and inflection that can sometimes become lost when the same words are put to the page, punctuation and contextual words have been added in square brackets throughout.



Convening Circular — 100<sup>th</sup> session of Synod



## BISHOP'S CHARGE

Today the church marks the day when Mary, the *theotokos*, the God-bearer, goes to visit her cousin, Elizabeth. Mary, of course, is pregnant much too soon, and Elizabeth, much too late—but both women are pregnant. Jesus, the son of God, and John the Baptist are both in utero. John, we know, was born six months ahead of Jesus, so when you imagine the scene from today's Gospel, you can imagine a very young, very slight Mary, whose pregnancy would have been not showing at all (or barely showing), and then, of course, an older Elizabeth who was in those last interminable weeks of pregnancy. A pregnancy that probably wasn't made any easier by her age.

How lovely that Elizabeth shares with Mary—shares with all of us—that when Mary arrives and greets her, that she feels the child leap in her womb.

Those of us who have been pregnant know it's both immensely comforting and sometimes a little bit uncomfortable to feel a child leap in your womb. Sometimes it's just good to know they're there and they're thriving, but sometimes it's uncomfortable when you feel a little foot pushing against a rib.

The joy and the anticipation in today's reading, in today's scene, is palpable. If you were to have kept reading, you would of course hear Mary sing *The Magnificat*: a song so beautiful and timeless, capturing the salvific nature of Christ. A song that is paraphrased in today's hymn, *The Canticle of the Turning*:

*My soul cries out with a joyful shout  
That the God of my heart is great  
And my spirit sings of the wondrous things  
That you bring to the ones who wait  
You fixed your sight on your servant's plight  
And my weakness you did not spurn  
So from east to west shall my name be blest  
Could the world be about to turn?  
  
Could the world be about to turn?*

Just as Mary asks this question all those years ago, we too, as the church of the islands and the inlets in 2021 must also ask, could the world be about to turn? In what ways is God birthing something new, something salvific, something that is, at once, both joyful and exciting and a bit uncomfortable—which might sometimes feel a bit like a kick in the ribs.

For we know that the proud aren't usually grateful for being scattered, nor do rulers much like being brought down from their thrones, nor the rich sent empty away. But: if the world is about to turn, if God's mercy is going to extend from generation to generation, if the hungry are going to be filled with good things, if the humble will be lifted up, then, some of this [discomfort] is going to happen.



We are, as a church and as a society in 2021, in liminal space. We were in liminal space even before COVID. The church and society are going through a shift the size and scope of which we have not seen since the Reformation. It's not going to be quick or painless but the church, *my friends*, is not dying—it's just changing. We know that what has been is not what will be, but we don't quite [know] what will be [or what] we'll look like.

It's like we're at the very beginning stages of a pregnancy. Possible side effects include nausea and tiredness. We might even be a bit irritable. But it's all good. God does God's very best work with people in liminal space. Liminality, I think, actually is a prerequisite for transformation. Something new is growing among us and within us. We sometimes mistakenly think of God as an old, old man. But as [German theologian and philosopher] Meister Eckart says, "God is actually the newest thing, the youngest thing. And God is always and everywhere being birthed among us."

This liminal time we're living in is being called "The Great Emergence."

Emergence is a phenomenon we see throughout creation. Emergence is defined as a pattern of change that occurs whenever a group interacts in conditions of upheaval, disturbance or dissonance. We know that a moment arises when disorder gives way to order—when something new emerges; when a higher order pattern, a decision, a structure, or a change of direction comes.

Emergence happens all around: it happens when Mary, having just had a few weeks to ponder in her heart the quite surprising news she got from Gabriel, [is] able to make sense of that and sing the Magnificat. It happens when you see the starlings at dusk who one moment look like chaos and the next make the most amazing patterns in the sky. And it happens, dare I say, even in our Anglican church when we open ourselves to the spirit, [and] when we sit with our discomfort long enough to move into discernment. It happens, if we are open to it, over and over again: Glory to God, whose power working in us can do infinitely more than we can ask or imagine, glory to God from generation to generation, in the church and in Christ Jesus.

That is emergence. That is the Spirit's work. That is the work of transformation and it is only ever birthed out of liminality.

We are the beginning of this decade which we are calling the Turbulent 2020s. A decade that began, if you can remember that far back, with Australia on fire and then swiftly moved into this global pandemic coupled with a long overdue racial reckoning.

Our call, as church in this decade, is to look for the ways in which God is at work in the world [and] in us—birthing something new. God has not given up on the world; God has not given up on the church; God has not given up on us. God just needs us—like Mary, like Elizabeth—to say yes to God's improbable and, I think sometimes, ill-timed plans.

One of the things I am going to invite you to pay attention to this decade, these next years, is race. This province of British Columbia is 150 years old this year, and the part of our history that we don't always acknowledge is that as soon as this province became a province, policies and laws were put in place to make sure that this was, as much as possible, a white province.

In 1871, when BC joined Confederation, it's estimated that white people made up about 1/5<sup>th</sup> of the population. There were about 10,000 whites of a total population of about 50,000 people, we think. And the majority of the people of this place were indigenous or of Chinese descent. This did not sit



well with the all-white legislature, so in 1872 they passed a law that Chinese and Indians could not vote. Over the years, there's a long history of immigration and voting laws and property laws being used to encourage whites and discourage non-whites from settling in this part of the world.

The Anglican church, of course, benefited from this and our history is interwoven with this history. All those white immigrants, myself included, brought their religion with them. Immigration patterns are now changing. We are realizing the ways—in our treatment of our indigenous [peoples] and our racialized [peoples] and our non-white [peoples]—we have not lived into our baptismal covenant to respect the dignity of every human being.

We have work to do. And the world is about to turn. God is at work in the world bringing the mighty down from their thrones and scattering the proud in their inmost thoughts—and as the privileged, this is going to make some of us feel uncomfortable. But it's time, my friends, it's time. The world is about to turn, and God is at work, and something yet more marvelous [and] more life-giving for all God's people is possible.

Finally, to close this morning, I must admit I'd never really paid attention to this part of the story, but right after Mary sings the *Magnificat*, there is this lovely little sentence in the scripture that explains that Mary stayed with Elizabeth for about three months and then returned home.

As I prepared for today, all of a sudden, a light bulb went off in my head: of course, Mary stayed to make sure that Elizabeth delivered John safely. Mary stayed to help with those first few wonderful, terrible months as a new parent with a new baby. Mary arrived a few weeks ahead of the birth and stays long enough to make herself useful. Mary knew that Elizabeth was going to need some help and support to get through this tremendous time of change.

And so, my friends, as we continue to journey through 2021; as we continue to journey through what will no doubt be the turbulent 2020s—a decade in which, I am quite sure, the world will keep turning—we need, like Mary and Elizabeth, to show up for one another, to care for one another, to know when the other needs us, and to be a comforting presence to one another.

Yes, God asked Elizabeth [and] Mary to bear these children, but God did not ask them to do this work alone. God gave them one another, just as God gives us one another: to show up for one another; to share the joys and the struggles of our life in God [and] our life as church; to sing with one another; to weep with one another; to work together to make sense of the world, and of how, by God's grace, it is about to turn. And so, good diocese of islands and the inlets, let's remember that no congregation, no Christian, no child of God, walks this road alone. We all need one another. We're going to have to work together to get through this liminal time. It's Glory to God whose power working in us, all of us, from generation to generation, in the church and in Christ Jesus. It's all of us together, but the glory is coming, and the world is about to turn.


  
 +Anna


## Appendix "A"

### Archdeacons

- ❖ Barry Foster appointed executive archdeacon of the diocese, effective January 21, 2019
- ❖ Lincoln McKoen resigned as archdeacon of Nimpkish, effective April 30, 2020
- ❖ Elizabeth Northcott appointed archdeacon of Nimpkish, effective March 15, 2021
- ❖ Penelope Kingham resigned as archdeacon of Haro, effective April 30, 2021
- ❖ Lon Towstego appointed archdeacon of Haro, effective May 19, 2021

### Canons

- ❖ Diane Hutchison appointed diocesan lay canon, effective April 3, 2019
- ❖ Craig Hiebert appointed to the Chapter of Christ Church Cathedral, effective June 27, 2019
- ❖ Elizabeth Northcott appointed to the Chapter of Christ Church Cathedral, effective June 27, 2019
- ❖ Ian Powell appointed diocesan canon, effective November 7, 2019
- ❖ Elizabeth Northcott released from the Chapter of Christ Church Cathedral, effective March 15, 2021

### Regional Deans

- ❖ Anthony Divinagracia resigned as regional dean of Nimpkish, effective February 5, 2019
- ❖ Elizabeth Northcott appointed as regional dean of Nimpkish, effective February 6, 2019
- ❖ Jim Holland resigned as regional dean of Cowichan/Malaspina, effective June 1, 2019
- ❖ David Chillman appointed regional dean of Cowichan/Malaspina, effective June 1, 2019
- ❖ Sandra Hounsell-Drover resigned as regional dean of Selkirk, effective August 2, 2020
- ❖ Elizabeth Northcott resigned as regional dean of Nimpkish, effective March 15, 2021

### Ordinations

- ❖ Matthew Humphrey ordained to the Sacred Order of Deacons, September 20, 2019
- ❖ SuSan Jensen ordained to the Sacred Order of Deacons, September 20, 2019
- ❖ Dyan Davison ordained to the Sacred Order of the Priesthood, November 1, 2019
- ❖ Ruth Dantzer ordained to the Sacred Order of the Priesthood, November 16, 2019
- ❖ Matthew Humphrey ordained to the Sacred Order of the Priesthood, September 20, 2020
- ❖ Gail Rodger ordained to the Sacred Order of the Priesthood, September 20, 2020

### Clergy Received into Communion

- ❖ Grant Croswell received into the Anglican Communion to exercise his vocation among the Sacred Order of the Priesthood, August 18, 2019



## Appointments and Resignations

### 2018 (Sept – Dec)

- ❖ Rob Hutchison appointed interim priest-in-charge at St Peter, Comox, effective October 7
- ❖ Jeremy Carr appointed incumbent at St Dunstan, Victoria, effective October 15
- ❖ Susan House resigned as senior priest associate at Christ Church Cathedral, effective December 31

### 2019

- ❖ Ross Bliss appointed vicar at Christ Church Cathedral, Victoria, effective January 1
- ❖ Anthony Divinagracia resigned as incumbent to St John the Divine, Courtenay, effective February 15
- ❖ Michael Deck appointed interim priest-in-charge at St John the Divine, Courtenay, effective March 15 to October 25
- ❖ William Hubbard appointed incumbent at Christ Church, Alert Bay, effective May 12
- ❖ Grant Croswell appointed priest associate to St John the Divine, Victoria, effective August 18
- ❖ Gordon Strain was released as priest associate at St Peter, Comox, effective August 31
- ❖ Sulin Milne appointed incumbent at St Peter, Comox, effective September 15
- ❖ Thomi Glover resigned as priest associate at St Margaret of Scotland (Galiano Island) and St Mary Magdalene (Mayne Island), effective September 30
- ❖ Matthew Humphrey appointed assistant curate at the Parish of Central Saanich, effective October 1
- ❖ Gail Rodger appointed incumbent at St Peter and St Paul, Esquimalt, effective October 1
- ❖ Dyan Davison appointed priest associate at St Mary the Virgin, Oak Bay, effective November 1
- ❖ Cindy Corrigan appointed assistant curate at St Philip, Cedar, effective November 17
- ❖ SuSan Jensen appointed deacon at Holy Trinity, North Saanich, effective December 1
- ❖ Jennifer Marlor resigned as incumbent at St Columba, Tofino, effective December 31

### 2020

- ❖ Sarah Tweedale appointed priest associate at St Margaret of Scotland, Galiano Island, effective January 1
- ❖ Juli Mallet appointed priest associate at St Andrew, Sidney, effective February 1
- ❖ Adela Torchia appointed interim priest-in-charge at Two Saints Ministry, Cordova Bay, effective February 2 (for the period of one year with option for a one-year renewal)
- ❖ On February 5, Brian Evans accepted an extension of his interim ministry at St John, Duncan, for the period of one year, now concluding on June 30, 2021
- ❖ Lincoln McKoen resigned as incumbent at St Peter, Campbell River, effective April 30, as he was elected the bishop of the Territory of the People
- ❖ Tanya Packer-McKoen (priest to the bishop) transferred her residency to the Territory of the People, effective April 15
- ❖ Eric Stephanson appointed priest-in-charge at St Christopher and St Aiden, Lake Cowichan, effective April 30
- ❖ Logan McMenamie resigned as the 13th bishop of the diocese of British Columbia, so that he may retire, effective April 30
- ❖ Ansley Tucker appointed diocesan administrator, following the retirement of Bishop Logan McMenamie, effective May 1



- ❖ On May 1, Cindy Corrigan accepted an extension to her appointment as deacon assistant at St Philip, Cedar, now concluding December 31, 2020
- ❖ Kevin Arndt appointed priest associate to St John the Divine, Victoria, effective June 1
- ❖ Stephanie Wood appointed as assistant curate to St John the Divine, Victoria, under the mentorship of Alastair Singh-McCollum, effective June 1
- ❖ Dimas Canjura resigned as incumbent at Holy Trinity, Sooke, so that he may retire, effective July 1
- ❖ Catherine Dafoe-Hall appointed interim priest-in-charge to St Peter, Campbell River, effective July 28
- ❖ Paul Schumacher appointed interim priest-in-charge to Church of the Advent, Colwood, effective August 1
- ❖ Sandra Hounsell-Drover resigned as incumbent of the Church of the Advent, Colwood, effective August 2
- ❖ Anna Greenwood-Lee elected the 14<sup>th</sup> bishop of the diocese of British Columbia via electoral synod on September 26
- ❖ Alastair Hunting resigned as incumbent of St Columba, Port Hardy, and St John, Port Alice, effective October 31
- ❖ Alastair Hunting appointed incumbent of St John the Divine, Courtenay, effective November 1
- ❖ Elaine Julian (United Church clergy) appointed by the United Church as interim priest-in-charge to St Columba, Port Hardy and St John, Port Alice, effective November 5
- ❖ Susan Hayward-Brown (priest of the diocese) transferred her residency to the diocese of Kootenay, effective November 15
- ❖ Heather Robinson appointed interim priest-in-charge at St Philip by-the-Sea, Lantzville, effective December 1, concluding April 1, 2021
- ❖ Aneeta Saroop resigned as incumbent at St Mary of the Incarnation, Metchosin, effective December 1
- ❖ Elizabeth Barnard (nee Welch) resigned as incumbent at St George the Martyr, Cadboro Bay effective December 31

#### 2021 (Jan to May)

- ❖ Jeannine Friesen appointed interim priest-in-charge at St George the Martyr, Cadboro Bay, effective January 1, concluding June 30, 2021
- ❖ Anna Greenwood-Lee consecrated and installed the 14<sup>th</sup> bishop of the diocese of British Columbia on January 30
- ❖ Ansley Tucker resigned as diocesan administrator, effective January 30
- ❖ Alan Naylor appointed interim priest-in-charge at St Mary, Nanoose Bay, effective January 31, concluding May 30
- ❖ Matthew Humphrey resigned as assistant curate to the Parish of Central Saanich, effective February 28
- ❖ Matthew Humphrey appointed clerical member of the Village Team Ministry, effective March 1
- ❖ Meagan Crosby-Shearer appointed clerical member of the Village Team Ministry, effective March 1
- ❖ Rob Crosby-Shearer appointed clerical member of the Village Team Ministry, effective March 1
- ❖ On April 1, Brian Evans accepted an extension of his interim ministry at St John, Duncan, for the period of one year, now concluding on June 30, 2022
- ❖ David Chillman was released as incumbent at St Philip by-the-Sea, Lantzville, effective April 15



- ❖ Heather Robinson accepted an extension to her appointment as interim priest-in-charge at St Philip by-the-Sea, Lantzville, concluding December 31, 2021
- ❖ Penelope Kingham resigned as incumbent of Holy Trinity, North Saanich, so that she may retire, effective April 30
- ❖ Margaret Misener resigned as deacon of the diocese so that she may retire, effective April 30
- ❖ Patrick Sibley resigned as deacon to St John the Divine, Victoria, effective April 30
- ❖ Ian Powell appointed interim priest-in-charge at Holy Trinity, North Saanich, effective May 1

## Partnerships

- ❖ Trinity Church, Port Alberni, joined with Trinity Lutheran Church, Port Alberni, to become a shared ministry in full communion, hereby referred to as Trinity Anglican + Lutheran Church, effective December 1, 2019

## Deconsecrations

- ❖ The Little Chapel of the Light, St. Peter and St. Paul, Esquimalt, May 29, 2019
- ❖ In consultation with the Sisters of St. John the Divine, the Victoria-based branch house, called St. John's House, was closed on March 30, 2020 and deconsecrated on May 9, 2020

## Miscellaneous

### 2018 (Sept to Dec)

- ❖ Constance Isherwood resigned as chancellor of the diocese, effective September 30
- ❖ Selinde Krayenhoff resigned as chaplain to Queen Margaret School, effective Oct 22
- ❖ Heather Robinson appointed as chaplain to Queen Margaret School, effective Oct 23
- ❖ Joy Adams Bauer appointed chair of Ministry Discernment Team
- ❖ Imelda Secker retired as executive assistant to the bishop, effective December 31

### 2019

- ❖ Barry Foster appointed as diocesan executive officer, effective January 15
- ❖ Tara Saracuse hired as executive assistant to the bishop, effective February 4
- ❖ Andrea McCoy hired as community engagement coordinator for diocesan Refugee Program, April 8
- ❖ Rebecca Siebert resigned as program coordinator for diocesan Refugee Program, April 19
- ❖ Alvaro Moreno hired as program coordinator for diocesan Refugee Program, May 26
- ❖ Peter Daniel resigned as asset manager to the diocese, effective June 30
- ❖ Diane Hutchison appointed to diocesan representative to the Anglican Foundation, effective June 27
- ❖ Heather Robinson resigned as chaplain to Queen Margaret School, effective December 8

### 2020

- ❖ Judy Trueman resigned as diocesan lay secretary, effective January 31
- ❖ Boyd Shaw resigned as diocesan coordinator for Education for Ministry, effective February 10
- ❖ John Browne appointed diocesan coordinator for Education for Ministry, effective February 10
- ❖ Jacquie Nevins resigned as diocesan archivist, so that she may retire, effective April 30
- ❖ Annalise Wall hired as interim diocesan archivist, effective June 22
- ❖ Gillian Astbury hired as diocesan accountant, effective October 7
- ❖ Kimme Russell hired as program coordinator (north island) for Refugee Sponsorship Program, under the supervision of Tony Davis, effective September 1



- ❖ Wayne Hatt died, thereby resigning as lay director to Cursillo BC, effective December 10
- ❖ Terry Mikkonen resigned as diocesan payroll administrator, so that she may retire, effective December 31

**2021 (Jan to May)**

- ❖ John Browne resigned as diocesan coordinator for Education for Ministry, effective February 9
- ❖ Susan Down resigned as editor of the *Diocesan Post*, effective March 30
- ❖ Naomi Racz hired as editor of the *Diocesan Post*, effective April 1
- ❖ Michealle Skwara hired as diocesan insurance and accounting assistant (temporary), effective February 1
- ❖ Elaine Bradshaw appointed lay director to Cursillo BC, effective March 27
- ❖ MJ Leewis-Kirk appointed spiritual advisor to Cursillo BC, effective March 27
- ❖ Zena McCreary took a one-year leave (maternity) from her position as diocesan insurance and accounting assistant, effective March 31

