

Faith in Action



The sponsorship group provides a warm welcome at Victoria International Airport

A Warm Welcome is Just the Beginning

By Ben Kennedy

“A complete stranger came up to us and pressed a \$20 bill into our hands,” said Bill Coombe, a member of the St. Philip refugee sponsorship group in Victoria. Such random acts of kindness have become a common experience for members of the sponsorship group.

“I was open to helping out, even in the smallest way, when along came an opportunity to attend a pre-sponsorship group meeting hosted by some friends who also wanted to do something,” said Bill. From that initial meeting the group grew, adding members

from both the church and the community who were looking for a way to help out. They have sponsored three families consecutively in the last three years, after learning that the first family they applied for did not pass the security screening.

Bill and his group have been helping Syrian families settle in Canada. While waiting to meet the families at Victoria International Airport for the first time, Bill was unsure what to expect. He said there was palpable excitement and anticipation after months of planning and back and forth emails with the sponsored families.

Once the sponsored family arrives, there are a multitude of tasks to be done to help them settle into life in Canada. These include simple things like stocking the cupboards with spices they are familiar with to more challenging tasks such as finding accommodation in Victoria’s overheating rental market and sourcing translators.

Dave and Zita, who chair the refugee support group, say that while the sponsorship process can be frustrating, they were given constant support and advice from the diocesan refugee coordinator. The group is preparing for another refugee

family to arrive. The family is currently waiting in Lebanon for its application to be approved. Bill says watching a family settle in and seeing the kids develop language confidence, make friends, start riding bikes and playing soccer is both remarkable and heartwarming.

As the war in Syria continues to force people to flee and seek refuge in countries such as Canada, the pressure on church and community sponsorship groups such as St. Philip’s increases. It is truly a community effort, and the St. Philip’s Refugee Fund has currently raised \$32,660 of their \$40,000 target to provide basic

support for the newly sponsored family. For Bill, seeing individual and family refugee lives change from feelings of despair and loss to safety, security and hope for the future makes his sponsorship experience one of the most rewarding in his life.

Ben Kennedy is a volunteer with the St. Philip’s, Oak Bay, Refugee Sponsorship group.

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SYNOD 2018

SEPT 28 - 30

SET A COURSE FOR OUR FUTURE

Transforming Futures



Photo: Diocesan Post

Bishop Logan Writes

Transforming Futures is the title of our financial campaign for the diocese and is the third part of our diocesan vision—Renewed Hearts, Renewed Spirits, Renewed People. In 2013 we sought God’s vision for us as we travelled into the future that God has planned for us. We have been living that vision and moving towards understanding it more fully within the life of our parishes.

Since the last Synod, parishes of the diocese have applied to the Vision Fund for financial support for their vision-based initiatives. To date, 54 projects representing \$361,400 have been made possible through this fund. It is so very encouraging

to see the vision being lived out in this way in our parishes.

As mentioned above, the third phase is a financial campaign. At present, the campaign is being shaped by the diocesan stewardship officer in consultation with diocesan leadership and selected parishes within the diocese. The case for support will share the funds at the local level and at the diocesan level. From the vision, the diocesan case will identify ministry and mission that will affect parishes, helping them build locally.

Unfortunately, when we speak of the diocese, many still understand that to be the synod office. The synod office is not the diocese—it is the staff who supports the work of the synod. All Anglicans on these islands and inlets are the diocese.

We have done a great deal of work building trust among our parishes and improving the relationship between the synod office and parishes. I am very grateful to the synod office staff for the leadership and support they offer to the parishes of our diocese.

One of the main issues facing us in the financial campaign is the language we use. We speak about a share for the parishes and a share for the diocese. The parishes’ understanding is that the diocesan share will be used in and for the synod office. That is not the case. We all need to understand that all of the money raised will be used in the parishes and regions of our diocese. It is important to understand that 100 per cent of the money raised will be used in the parishes of our diocese—60 per cent to be directed by the parish locally and 40 per cent directed by the parishes together with diocesan leadership.

Please continue to imagine that the status quo is not inevitable. Imagine that we can grow into vibrant, effective faith communities living out the Gospel in our communities and

Bishop’s Calendar

May

1	Archdeacons and Dean - Meeting
2	Walking Together at St. John the Divine, Victoria
4	VST Board Meeting
5	Community of Learning at St. Mary, NanOOSE Bay
8	Educational Trusts Board Meeting
12	St. George the Martyr - Induction of Elizabeth Welch
14-18	Clergy Conference

beyond. We have the will and ability to change the present and shape the future. We are stronger together, and together we will build a church for tomorrow on these islands and inlets.

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

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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 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 5

Gender Equality in Africa

PWRDF Corner



By Geoff Strong

The mission statement of the Primate’s World Relief & Development Fund reads “As an instrument of faith, PWRDF connects Anglicans in Canada to communities around the world in dynamic partnerships to advance development, to respond to emergencies, to assist refugees, and to act for positive change.” This column is usually confined to articles on development, emergencies, and refugees. This month we address ‘acting for positive change,’ specifically the topic of gender inequality, which is highly visible in most sub-tropical and Middle East countries through male domination. One way to address this is through improvements in education, especially for girls, but some African societies are moving towards gender equality in rather unexpected ways through development aid.

In an article in *The Guardian*, Sept. 22, 2013, Robert Newman claimed that “worldwide fertility per woman has fallen from 4.7 babies in 1970–75 to 2.6 in 2005–10.” This would suggest a decreasing global population, but his statistics are faulty since we cannot deny the reality of continued exponential growth of global population, estimated to have reached 7.6 billion as of December 2017. In fact, most countries of the tropics and sub-tropics, where over half the human race lives, have birth rates of 4–8 per woman, including Tanzania (5.1), Nigeria (5.6), Somalia (6.4), and Niger (7.6), while mid-latitude industrial countries are all under 2.0, including Canada (1.5), the U.S. (1.8), even China (1.6).

Birth rates declined in North America in the past 100 years as women gained gender equality. With more women entering the workforce, couples delayed starting a family, and had fewer children overall. While working in Tanzania for PWRDF during May 2017, I noted subtle ways that development aid was improving gender equality. For example, under the PWRDF Maternal Newborn and Child Health program, several medical clinics were set up where young mothers and girls are routinely provided with birth control information, allowing them more control over family planning. The clinics also helped to reduce child mortality by 50 per cent.

Moreover, the 5-year PWRDF food security project, which provided a female goat or cow to needy families, required both husband and wife to sign an agreement to provide the first-born kid or calf to another poor family, after which they could increase their own herd. In Nachingwea, one husband did not believe that they would receive a free cow until his wife brought one home and he was asked to sign alongside his wife’s signature. Thereafter, he insisted his wife continue to go to village meetings, to the extent of even taking over family laundry duties to enable her attendance, a chore unheard of for African men. In Mkumba, a teenage daughter assumed full responsibility for the family cow and calves; proceeds from milk allowed her to attend agricultural college. In most African societies, only boys get to attend secondary school, while girls are often pregnant by their early teens. There were several cases of single-parent women with several children developing their own farms after gaining separation from their husbands.

In Ruponda, Joyce Mtauka, who received PWRDF assistance, now manages her own farm, hiring village people to help with planting and harvesting, and is one of the most successful farmers in this village of over 6,000.

Statistics show that when women gain financial equality in society (through the workplace), they also gain equality at home, giving them a larger say in family decisions such as birth control and delaying the start of a family. This shows up in lower birth rates, and population rates slow down, as they have in North America. Gender equality is one way to help resolve the global population crisis during this century.

If you would like to learn more about PWRDF, visit 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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There is Something We Can Do

Poetry Corner by Joanna M. Weston

SACRAMENT OF BELONGING

wind blew
through bones
which rose
and walked

walked from
the tomb
to make bread
for my body

I received
bread and wine
for my soul
when His hands
touched mine

Joanna M. Weston has written and published poetry, middle readers and short stories for thirty years.



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Jerusalem Reflection

By Dawna Wall

In the heart of the old city of Jerusalem is the Church of the Holy Sepulcher. Stepping inside, one moves from bright sunshine to cool darkness. The pungent aromas of frankincense and myrrh mingle in the air and wrap around visitors as their eyes adjust to the light. Slowly, the stone—thought to have been the place where Jesus was prepared for his burial—comes into focus.

I watched a colourful procession of pilgrims carry what will one day be their burial cloths. In turn, each carefully unfurled a cloth infused with spices, and then stood quietly in the queue. As each one's turn came, they kneeled and spread the cloth, resting their forehead on the stone and offering prayers. As the various languages blended, I stood prayerfully to the side, watching and listening to this unfolding ritual. As brothers and sisters from far-flung corners of the earth engaged in a sacred dance, I experienced the interwoven nature of Good Friday, Easter and Pentecost.

I had not brought my burial cloth with me to Jerusalem and longed to enter into this ritual. But I had brought a favourite scarf which was draped around my shoulders. Summoning my courage, I stepped into the line and began silently praying. As my turn came, I moved forward, spread out my scarf and placed my forehead on the cold stone where so many generations of faithful seekers have placed theirs. Myrrh and frankincense encircled me as I prayed and gathered up my scarf, making space for the next pilgrim.

The next morning, we headed out early to the Old City to walk the Via Dolorosa (the way of suffering), believed to have been the path Jesus walked to the crucifixion. My scarf had new significance as I wrapped it around my shoulders for the day ahead. The spices were still aromatic, but quieter than they had been the day before. Our Pilgrimage leader gave each of us an opportunity to carry the cross that was part of our procession.

We were surrounded by the bustle and noise of a normal working day,

there was also a mysterious silence and slowness to our journey as we walked, stopped at each station, prayed, and shared in the carrying of the cross.

As we move through Holy Week, there is so much mingling of grief and hope. It is all at once noisy and silent, mysterious and familiar. The sights and sounds and smells of this season enfold us in the story and help us find our place within the narrative. We move with Christ from the table to the garden, to the cross and to the tomb. As we tell the story again, we know that we do so in the company of God's faithful people around the world and from generation to generation. We stand and kneel and pray among the cloud of witnesses who bear the cross with us.

The Rev. Canon Dr. Dawna Wall is rector of St. Michael and All Angels', Royal Oak, Regional Dean of Selkirk and a Cathedral Canon.



Photo by Judy Trueman

The author walking the Via Dolorosa

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Wind and Fire



Reflections

By Herbert O'Driscoll

*From Gregory, tutor in Jerusalem.
To his friend Aristos in Athens.*

Greetings good friend; I write to share some interesting news from Jerusalem. You recall my telling you that I secured a post with an affluent Jewish family who had decided they wished a Greek tutor for their son John Mark. The boy—really almost a young man—is an excellent student.

The parents are very fine—gracious, cultured, pious. The father is a successful merchant and has travelled extensively. The mistress of the house is a charming woman. I stay in a wing of their villa.

My news is that the life of this house has been turned upside down by events here in Jerusalem. A rabbi has been calling for changes in both personal and political life. A few weeks ago the authorities reacted. He was tried and executed. In spite of this, his influence is, if anything, growing. The concern in this house is that its mistress has become linked with the movement. The result is this family is in crisis.

It seems the rabbi had come south to assess his support in Jerusalem. I hear his friends watched helplessly as he clashed publicly with the authorities. Before the tragic ending, the risk to this family increased. The mistress of the house, against the expressed wishes of her husband, actually invited the rabbi to have a meal in their home with the

inner circle of his movement. Hours later he was taken, swiftly tried and then executed. Since then the house has become a centre for his followers.

The extraordinary thing, Aristos, is that over the last six weeks there is a growing conviction among the rabbi's followers that he is alive. Public opinion varies widely. Some react patronizingly. They say, "Given what these people have been through, it's understandable that some will be deluded."

However, something extraordinary happened two days ago. I was in my room writing. I knew a large gathering was taking place in the reception room on the upper floor. Suddenly I heard an outburst of voices, a kind of mingled singing and shouting, even the sound of what seemed like dancing. A few moments later they burst out of the room and rushed outside. Others in the area came to investigate. The leader of the community, a northerner named Peter, began to give an impassioned explanation for what was happening. He seemed to be attributing the massive burst of excitement to his friend Jesus who had died but who somehow—he claimed—was alive.

I had gone out on the roof to see what was happening only to find the master there before me. He was gazing down in disbelief. I followed his gaze to see his wife and their son Mark, my student, in the crowd, both of them seemingly intoxicated with whatever madness had come over everybody. The master said nothing. I could see tears in his eyes as he turned to go down the steps into the house.

Do I know what to make of all this, my friend? Frankly I don't. In this country religious movements sweep by with almost depressing frequency. Yet, one thing about that crowd I was looking at stays with me. I began to notice that somehow—in spite of language barriers—a message was getting across that something of immense

significance was taking place. Some sneered, but very few. I felt I had seen enough. I retreated to my room and my writing.

All of this was a few days ago, but I still have a nagging question. Did I witness something significant, or is this merely a passing enthusiasm that has already claimed one death and may well claim others?

I notice my student Mark is inattentive, as if his mind is elsewhere—certainly his mother's is. I fear greatly for this magnificent family, Aristos. I also suspect I will soon be leaving Jerusalem. Quite honestly it will be good to taste the comparative calm and quietness of Athens once again.

Health and prosperity to you from your old friend,

Gregory.

Herbert O'Driscoll is a retired priest, the author of a number of books, hymns and radio scripts as well as a conference leader in a number of provinces of the Anglican Communion.

DIOCESAN POST

WELCOMES LETTERS TO THE EDITOR

Faith in Formation

Poetry Corner

by Idris Rees Hughes

BARTIMAEUS

*And Jesus said to him, "What do you want me to do for you?"
And the blind man said to him,
"Master, let me receive my sight."
(Mark 10:52)*

*I often wonder when I scan your face
And peer deep down into
those sightless pools;
If I for just a day could take your place
And bravely don your
baggage and your tools.
Would I with courage clad
mark out my spot
Along that crowded road to Jericho;
Wondering if David's Son
would heed or not
My piteous pleas, and bid
my darkness go?
I too would gladly cast my cloak aside
And at His Call, my feet
I'd put to flight
Eager to reach, and touch,
and stand beside
The One who'll turn my
darkness into light.
With sight restored, on
trembling knees I'd plod,
And gaze in wonder at the face of God.*

Idris Rees Hughes is a parishioner at St. Peter's Anglican Church, Comox.

Letters to the Editor

Thanks to Robert Wild for his article in the March issue on Aboriginal Wisdom: Naming the Positive. This was an important theological understanding to draw our attention to, as did Matthew Fox with his book, "Original Blessing" which I read in 1983. It's long past time for the church to abandon the doctrine of original sin and, rather, embrace the notion of original sanctity or blessing which is much truer to the teachings of Jesus.

Faithfully yours, Dawn Wood, Saturna Island, BC

Young People Celebrate Our Faith

By Amber Santarelli

I am so grateful to have had the means and ability to go to British Columbia Yukon Anglican Youth Movement (BCYAYM) events. The annual winter retreat at Sorrento Centre, February 9-12, 2018 was a first-time experience for me.

It was great to see old friends and to make new ones this year. It made me so happy to see people who were my age when I first started going to events like this one. The ride up to Sorrento was awesome; catching up and talking with people, reading, singing songs, napping too—five hours of travelling is quite the time.

As I am a forgetful person, it's always a relief to know that the day is organized and planned—schedules are posted everywhere so you can go through the day smoothly, no matter how many times you forget where or what you're supposed to attend. In addition to workshops and presentations, the days included plenty of free time to spend with other participants, playing games or just

reflecting on what we were learning and experiencing.

Our keynote speaker, Clarence Li, reflected on Matthew 5:3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Li drew from personal experiences to reflect on this theme, each session building on the previous one. These led me to reflect on my own memories and related experiences. While we may see or believe people are poor or disadvantaged, Li showed us how our biases can keep us from seeing the strength of people we would otherwise dismiss.

Worship was something I looked forward to during the retreat. We had a wonderful group of singers who led us in warbling and worship. The music included a variety of traditional and contemporary songs. There is something unique and awesome about celebrating our faith together as younger folk. For me it brings a sense of happiness, pride and belonging.

The workshops led by the Diocese of New Westminster's youth leaders and council covered a wide range of topics

including: self-help, healing, prayer, sexuality, God in our lives, homelessness, and "Lord of the Rings." While I probably should have stuck with only going to one group for each session, I joined in on many snippets of riveting, absorbing and profound discussions. I love hearing people's diverse perspectives.

Snow was another weekend highlight for me. One day, when a workshop finished, I was given the task of returning bibles to a different building. Enthusiastic to try out my boots and snow pants, I eagerly went over what I thought was a little hill but turned out to be a pile of compacted snow. I very ungracefully fell face first into the snow, while doing everything I could (including keeping my hands held way over my head) to spare the bibles. I imagined this was how Moses would have held the tablets coming down the mountain (minus the fall).

The return trip included bumping into Bishop Logan McMenamie on the ferry, which gave us all an opportunity to chat with him. We ended our time together eating good old

ferry cafeteria food for dinner while having conversation and playing games.

An enormous thank you to the Diocese of New Westminster for running this amazing event, Sorrento Centre (Melissa Green) for hosting us, the spectacular kitchen staff for the delicious meals, the youth leaders and all those who supported us in getting there. It is such a gift to be in community with other Christian young people who all come with their own perspectives, personalities and experiences.

Amber Santarelli is a member of Trinity Anglican & Lutheran Church, Port Alberni.

Editor's Note: For more information on BCYAYM and upcoming events, visit bcyaym.com

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Sowing Seeds in the Community

By Selinde Krayenhoff

"If you were to die today, would you be content, who would miss you and what would your legacy be?"

It sounds like a question for people in their later years, but it was created by 17-year-olds in the eastern U.S. in a class titled "Search for Meaning." The 2½-month course was led by their school chaplain. I think the question these young people came up with will serve each of them, and the people they encounter, throughout the course of their lives.

The role of chaplaincy in a private school runs the gamut of offering chapel services, teaching class, offering pastoral care to students, staff, and parents, leading bible classes, to creating opportunities for students to serve in the community, to develop public speaking and leadership skills and more.

Our church keeps asking the question, "How do we get young people into the pews?" Maybe we need to formulate a better, more effective question. Perhaps, "How does church meet kids where they

are and support them in their life journey, specifically focusing on the spiritual component of their lives?"

Twice a month, I lead chapel services at a private school. Twice a month, I challenge over 200 high school girls and their teachers to reflect on ethical and spiritual ideas on themes provided by the students. Twice a month, I lead the students in a form of community prayer where they take time to consider each other's needs, successes and hopes. It's not a lot of time on campus but slowly, I am becoming known by students and faculty; even more slowly, I'm able to put some names to faces.

Am I being effective? After a year and a bit in my role as chaplain, I wondered, "Am I even making a difference? A contribution?" I considered calling it a day. I asked God to give me a sign and then kept my eyes and ears open. The next time I led chapel, as the girls filed out, I was there to greet them saying, "Enjoy the day," and "Good to see you," prepared as usual to hear only a few responses and to have eye contact with even

fewer students. This day, there was a noticeable response—I felt a connection with almost every student. I heard "Thank you," and "Have a good week," and "I liked what you said." Before half the students had left the building, I knew I had my answer. I've been able to relax into my role ever since.

In February of this year, I joined my husband, Jim Holland, also a school chaplain and full-time, in attending a School Chaplaincy Conference in Texas. The conference provided me with information, support and inspiration. More than 30 school chaplains from across North America gathered to learn from each other and from two keynote speakers. Topics included how to involve the outsider in community life. In the USA that includes self-proclaimed atheists who are mistrusted and despised there. Luckily our environment, especially on the west coast of Canada, is quite different. But the lessons are the same—how do we include all young people in community life so that no one feels isolated or excluded? How do we look out for the youth who don't seem to belong and have no

affiliations? A chaplain can be that one person a student might trust and confide in. A chaplain could be that one person to reach out to them.

Another central topic was the importance of vision, planning and goals in the work of evaluating our work as chaplains. Because chaplains no longer live in a homogeneous society, going on gut feelings while planning programs and services is no longer effective. We need to hear from all our constituents, involving them in creating a vision that works for everyone. Only then can we work towards goals that are solidly based on available resources.

Many young people we work with have little or no experience with religion, regardless of their tradition. Since many have parents who were not involved in a faith tradition, the whole concept of chapel time is unfamiliar and for many, uninteresting. So, when priests are assigned as chaplains to a school community, they will be the first contact many students have with a religious leader. To hope young people will attend church is a pipe dream.

The result of school chaplaincy work is difficult to evaluate because the seeds sown during these vulnerable and fertile years may not take root for many years. In a world of greed, violence, selfishness and fear, it's important to sow the seeds of love, forgiveness, service, compassion and trust so that the One who sows through us can, and will, nurture tender new shoots. One day we may open the door and welcome those who show up at our church wanting "something more" in their lives, seeking a place to explore life-serving questions, searching for support during a difficult time, or wanting a place to celebrate life's milestones.

Through the chaplains sent to minister to the young people in our communities, the church has the opportunity to leave a worthwhile legacy beyond the walls of our buildings.

Selinde Krayenhoff is the part-time incumbent at St. Mary Nanoose Bay and very part-time chaplain at Queen Margaret's School in Duncan.

LOOKING FOR MONTHLY INTERCESSIONS? DIOCESAN WEBSITE OR CHECK WITH PARISH

To Heal the Soul

By Robert Wild

"Create in me a clean heart O God, and put a new and right spirit within me." (Psalm 51:6)

Several years ago, I led a Sunday congregation through a shared discussion about the meaning of 'sin'. There was general recognition that we all struggle frequently with moral issues and feelings of guilt, but that nothing is gained by having a congregation say a prayer of confession each Sunday. Five persons (not including myself) were asked to write what they believed could replace the traditional prayer, to be submitted to our bishop with a request that we use it in our Sunday liturgy. Here is that prayer:

"Our God, we come as your people, grateful for the gift of life but aware we have fallen short of its promise. We name Jesus as Master and Teacher and

Friend, but his words do not find fulfillment in our lives. We desire the new life of your love and joy in us but find ourselves clinging to self-concern and restrained by fear. We need the inner renewal given by the Spirit. Strengthen us as we resist evil. Give us energy to persevere in what we believe to be right. So ground us in your Love that we rest in its comfort and act from its inspiration as we endeavour to follow in the Way of Jesus." Our bishop approved the prayer and we altered our Sunday liturgy.

We understood that our prayer was designed to give the congregation general encouragement for Christian living, but that it could speak only indirectly to personal, troubled consciences. That interior work needs to be done in private. We all take up daily life in the context of a sinful world.

We cannot avoid—somehow, somewhere, sometimes—becoming spiritually-wounded people. Walter Hilton, a wise counsellor of the 14th century, writes in *The Ladder of Perfection* that our formation and support in Christian faith is the collective responsibility of the believing community, but that individual "reformation in feeling" comes with personal, patient, and prolonged effort. "Unregenerate feelings must be burned out of the heart by the fire of desire, and new feelings of love and spiritual light must be infused by grace," he wrote. Liturgical prayer proclaims the Christian faith; its proper and necessary complement is found in personal prayer, including those of true contrition.

We do not earn gifts of the divine Loving and its healing work, but we can learn to receive them. Amazing Grace

is constant and unconditionally generous. Simone Weil wrote that gifts of the Holy One are ours simply "by attention and consent." The divine Loving 'yearns' for our personal and penitential response even before we recognize our need for it; and this constant divine Yearning is recognized and named in liturgical prayer. Unfortunately, however, the early Church gave prominence in its Eucharistic liturgy to the Greek expression, "Kyrie Eleison," "Lord have mercy." Is it not a grievous error

to suggest that we need to "beg for mercy" when the divine Loving is already and always ours? It is sad that so much superb music has been created to express a notion that is both unnecessary and misleading.

Robert Wild was ordained in 1953 and served in parishes, as diocesan administrator, and university chaplain in four dioceses. He retired to Salt Spring Island in 1989.

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Financial Support Makes Parish Ministry Possible

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. Minutes of Diocesan Council meetings can be found on the diocesan website bc.anglican.ca/diocesan-committees/diocesan-council

Financials

Diocesan Council approved a draw by St Luke, Cedar Hill for the full amount of its Rector’s Discretionary Fund (approx. \$13,000) from its Consolidated Trust Fund (CTF). Council also approved a parish grant to Emmaus & Abbey Church for \$5,000.

Diocesan Council received recommendations from Finance Committee to approve two applications to Anglican Foundation of Canada (AFC) including: \$5,000 St John the Baptist, Duncan, for fencing and \$10,000 St John the Divine, Victoria, for new doors and archway for the chapel. The motion to approve was passed. These applications will be forwarded to Anglican Foundation for consideration. The next deadline for grant applications to AFC is September 1. The diocesan deadline for applications is July 30. Diocesan Council also approved

five applications for a total of \$47, 500 in Vision Fund grants. The complete list of grants can be found on the diocesan website bc.anglican.ca/vision/vision-fund.

Other Actions

Approved: Appointment of Conrad Nyren to Christ Church Cathedral Buildings Ltd.

Stewardship and Financial Campaign

Brian Evans, stewardship officer, updated Diocesan Council on the work being done to prepare a case for support for a diocesan-wide financial campaign. A draft case for support will be presented to Council at its May 28 meeting. A five-year financial plan, including a fundraising campaign, will be presented to Synod September 28-30 for approval. Brian also updated Council on his activities, including adopting the national church’s stewardship program and making himself available to parishes across the diocese to introduce the program. To date Brian has visited three parishes to offer stewardship workshops.

Housing

The bishop has established a task team on diocesan housing societies to report to Diocesan Council on the following:

- Review the reporting and financial relationship between

Diocesan Council and all housing societies in the diocese.

- Examine the feasibility and necessity of a sub-committee of Diocesan Council to have oversight of the housing societies in the diocese.
- Help Diocesan Council understand and respond to the oversight if discovered that it is necessary.

Regional Gatherings

Catherine Pate, communications officer reported to Council on the four regional gatherings held across the diocese in February/ March. The feedback about these events was overwhelmingly positive. A complete report is available online at bc.anglican.ca/resources/synod.

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

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

- Rev. Phil Zimmerman as interim priest-in-charge at Christ Church, Alert Bay, effective March 23.
- Rev. John Firmston as interim priest-in-charge at Two Saints Ministry, effective April 16.
- Rev. Clara Plamondon as incumbent at St. Paul, Nanaimo, effective June 1.

Resignations

- Rev. Susan Hayward-Brown as incumbent at St. Mark, Qualicum Beach, effective March 23.
- Rev. Clara Plamondon as incumbent at St. John the Baptist, Duncan, effective May 31, in order that she might accept my appointment of her as incumbent at St. Paul, Nanaimo, (see above).

Diocesan Council Meetings 2018

Church of the Advent, Colwood
May 31 Thursday
Trinity Church, Port Alberni
Jun 28 Thursday
St. Philip, Cedar Sep 27 Thursday
SYNOD Sept. 28-30

St. Matthias, Victoria
Oct 27 Saturday
Christ Church Cathedral
Nov 22 Thursday
St. John the Divine, Victoria
Dec 20 Thursday

Vision Fund in Final Year of Operation

By Ian Alexander

At its meeting in late March, Diocesan Council ratified the recommendations of the Vision Fund jury to provide \$47,500.00 for five projects. As Bishop Logan notes elsewhere in this issue of the Post, this brings total Vision Fund spending to over \$360,000.00 on 54 projects since the fund began operating in 2016.

The most recent grants include \$20,000 to complete a three-year mentoring partnership, through which a young apprentice works intensively with an elder to learn the Nuuchah-nulth language as part of the Revitalization of Indigenous Languages program.

Other funds will be used to help launch a new student pilgrimage initiative by the Anglican and United Church chaplaincies at the University of Victoria, to continue assisting the Surrounded by Cedar program for aboriginal youth, to support redevelopment of the south lawn on the Cathedral precinct, and to sponsor the National Worship Conference taking place in the diocese this summer.

The purpose of the Vision Fund is to faithfully seed local, regional and diocesan-wide initiatives that give tangible expression to the directions of the diocesan vision, and strengthen us for God’s service here on these islands and inlets. The Fund was approved by Synod

in Fall 2015 and was designed as a three-year bridging mechanism pending a major diocesan fundraising campaign.

It is encouraging to receive reports from more and more Vision Fund recipients about how the money provided has made it possible for local parishes and other groups to realize their dreams and give life to various aspects of the diocesan vision, as it is lived out in so many different ways from one place to another.

There are still a number of parishes which have not submitted applications to the Vision Fund – especially in the Selkirk, Haro, and Cowichan-Malaspina regions. The

jury would love to hear from you and discuss how they can help you with your project.

In this last year of operation, the Vision Fund has up to \$175,000.00 to distribute (including the grants mentioned above). The jury is receiving and considering proposals on a continuous basis, but with both time and money running out, you’re encouraged to submit an expression of interest as soon as possible. The jury plans to meet and discuss applications received twice more before Synod (in May and July) and possibly once more later in the fall.

Information on how to apply has recently been updated, and

can be found at <http://www.bc.anglican.ca/vision/vision-fund>. If you need help or advice with your submission, drop a line to visionfund@bc.anglican.ca, or call the synod office at 250-386-7781 and ask to be put in touch with a member of the Vision Fund jury. We try to make the process as easy as possible and are always happy to work with you to help shape and present your ideas effectively and answer any questions we may have.

Ian Alexander is canon of the diocese, co-chair, Vision Fund jury, appointed member of Diocesan Council and a parishioner at Christ Church Cathedral.