



DIOCESAN POST

Celebrating the Diocese of British Columbia

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JUNE 2019

Preparing for Change at General Synod

Three important issues to resolve this summer

BY CLARA PLAMONDON

There will be three significant issues to discern at General Synod 2019 beginning on July 10 in Vancouver: the next steps of a self-determining Anglican Indigenous Church within the Anglican Church of Canada, the second reading of the proposed changes to the marriage canon, and the election of the next Primate of our church. Each of these issues will impact the church.

Anglican Indigenous peoples have been working towards the dream of a truly self-governing model of church that is reflective of Indigenous Anglicans across this land. Important steps have already begun with the addition of the National Indigenous Bishop, the creation of Sacred Circle (a similar model to General Synod) and the ongoing work of the Anglican

Council of Indigenous Peoples. The hope is to approve changes to the governance structures of our church to allow space for a self-determining Anglican Indigenous Church. The specifics and details of what this will look like, what the relationships will be between Anglican Indigenous Peoples and dioceses is still unfolding. There have been conversations about how this will be implemented. This is a pivotal opportunity for meaningful reconciliation by creating space for the unique experiences, traditions and practices of Anglican Indigenous Peoples.

The proposed changes to the marriage canon will be on everyone's minds. It has been a long and challenging conversation. An amendment will be put forward that reflects the unique position of Indigenous Peoples in our church who are actively pursuing a self-determining model allowing them to deal with topics such as marriage in their own time and way outside of the current proposed changes to the canon. It will also include a proposed



Artist Patricia June Vickers poses beside her dance screen, part of her exhibit called *My Soul Is Escaped*, the show was at Christ Church Cathedral in May.

Faith in Action

statement to acknowledge the broad range of understanding of marriage to make room for all perspectives. The hope is that we find a way forward that makes room for everyone at the table and that we will commit ourselves to walking together. Our own diocese has tried to maintain this understanding in our own journey together and will continue to do so regardless of the outcome.

The third significant issue is the election of our next Primate who is a symbol of unity in our church. The Primate has a unique role that is not one of authority, but of service as a spiritual leader. The Primate represents our church within the Anglican Communion and engages in ecumenical and inter-faith relationships. Five candidates' names have been brought forward by the House of

Bishops. As we discern the skills needed for this role, it will be important to consider the kind of skills that support the changes our church is experiencing, while maintaining a sense of unity.

The Venerable Clara E. Plamondon is the incumbent at St. Paul, Nanaimo, archdeacon for the Cowichan-Malaspina region, and a member of council of General Synod. ■

His Hand is on My Shoulder

Ian Powell honoured

BY SUSAN DOWN

Hotel management and the ministry may seem like very different vocations, but Ian Powell sees many commonalities in his dual career path. The foundation of both is hospitality, said Powell,

who is general manager of the Inn at Laurel Point as well as Christ Church Cathedral's priest to the city.

Powell was named B.C. Hotelier of the Year by the BC Hotel Association in April, for his outstanding contribution during a 40-year career in the industry. In June, he marks the 10th anniversary of his ordination as a priest. In 2018, he coordinated the new award program and ceremony for the Order of the Diocese of B.C.

After training in hotel management at University College Birmingham, British-

born Powell came to Canada and joined Fairmont Hotels, working his way up to the top job at hotels in cities including Victoria, Calgary and Vancouver.

His career took a turn when he was transferred to Fairmont's Bermuda hotel. Powell started attending the church nearest his home. He had been active in the church since he was a boat boy for his father, a thurifer. As an adult, he had acted as the head server, aka the MC, and loved managing the choreography. But at his Bermudian church, most of the congregation had left. The minister asked for his

help and got him a lay license. His staff's initial cynicism about another expat GM arriving to run the hotel changed once they heard that he preached. Not only did they start attending his church, but they had a new respect for him.

His call to the ministry was loud and clear while he was setting up in the sanctuary on All Saints Sunday. He was alone as the minister had gone out for breakfast between services. He wasn't concentrating on his tasks, instead thinking about his future with Fairmont, then a target for



Continued on page 7 Ian Powell

Photo by Carol Koebelman

A Season of Discipleship



Bishop Logan Writes

BY THE RIGHT REVEREND
DR. LOGAN MCMENAMIE

“Our maturity will be judged by how well we are able to agree to disagree and yet continue to love one another, to care for one another, to cherish one another and seek the greater good of the other.”
-Archbishop Desmond Tutu

Discipleship is a call and response. It is a call to live in a particular way and to be shaped by a lifestyle. Jesus calls us to live in relationship to kingdom values. Central to these values are the beatitudes. The beatitudes shape and form us as we seek to live as disciples and make the world a fairer and more just place.

I have said that our renewed relationship with first nations

will make us a better people and a better church. I believe this to be true because we have engaged with one another on a journey of reconciliation. I believe reconciliation to be central to the Gospel that we believe. In our engagement of reconciliation, we have learned how to deal with conflict or dispute and the need to bring honesty to these experiences. It has been, I believe, this journey of reconciliation that has brought back into the centre who we are and a renewed sense of who we must become.

It is in the shaping of disciples that we form the conduct and character that is necessary in those who are called to follow Jesus Christ. There is always conflict or dispute—we live with that reality. Our call is to make sure this does not become disruptive to our common life or destructive to our relationships. Up front is a disposition, a way of life, that enables us to live with difference. Before we see conflict becoming dispute, we are called to live in a particular way that will prevent this conflict becoming hurtful.

It is a matter of seeing every opportunity, no matter how difficult or challenging, as engaging in God’s ministry of reconciliation. It is the ability to live with diverse points of view. We do not deny what we believe to be true. It is not being passive about our beliefs; it is not using those beliefs to hurt or dehumanize others. We are not all called to believe the same, for that is not unity. Uniformity of belief was not the plan of Jesus, but became the work of the church through empire.

Below are some principles to develop before conflict rises and we are faced with dispute:

- See others as children of God.
- Understand that God will be found in the space between.
- Understand we see through a glass dimly.
- Be open to learn from those who believe differently.
- Be gentle in language and spirit.
- You do not have to agree with others, nor they with you, to live in peace.
- Sometimes it is important to be quiet.
- Sometimes it is important to speak.

Bishop’s Calendar

June (as of April 30, 2019)

1-10	On Course: “Indigenous Knowledge: Land as Life,”—VIU, Nanaimo
2	Parish visit—St. Mark, Qualicum
8	Nimpkish regional gathering—St. Mark, Qualicum
8	Cowichan Malaspina regional gathering—St. Philip, Cedar
10-12	Speaker at Retreats Canada West Conference—Bethlehem Centre, Nanaimo
15-17	Community of the Cross of Nails workshops—Christ Church Cathedral & School, Victoria
20	Finance Committee meeting—synod office
20	Haro/Selkirk/Tolmie regional gathering—St. Michael & All Angels, Victoria
22	General Synod delegate preparation meeting—synod office
23	Parish visit and confirmations—St. Philip, Cedar
25	New Clergy orientation day—synod office

- Choose wisely the time to speak or be quiet.
- Trust the Spirit’s presence and guidance.
- Understand you will be changed by these conversations.

As we live at being disciples of Jesus, the call for us is to put our belief into action. We cannot just believe a creed and

not have that affect our lifestyle and behaviour.

*May the warmth of complexity shine in your face.
May the winds of good change blow at your back.
May your feet find the roads to authenticity.
May the web of change begin!*

-John Paul Lederach ■

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Diocesan Post

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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.

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The Church and Climate Change



PWRDF Corner

BY GEOFF STRONG, PWRDF DIOCESAN REPRESENTATIVE

On Earth Day 2019, the Canadian Council of Churches, made up of Christian leaders from across Canada, issued an urgent call to climate action. Their collective message is clear: the global climate crisis has reached a critical stage and requires an urgent moral and spiritual response. Assuming the Anglican Church of Canada was part of this call, why is this not being heard at the diocesan and parish levels? It is true that

some parish priests address this issue regularly, but that is on their own cognizance. It is time every diocese makes this issue a central focal point.

Climate scientists have been warning for decades that global warming is the greatest threat facing humankind today. A recent article in the *Proceedings of the National Academy of Sciences* warns that “self-reinforcing feedbacks could push the Earth System towards a planetary threshold that, if crossed, could prevent stabilization of the climate.”

International aid organizations, including our own PWRDF, are frustrated by increasing demands for emergency relief aid from countries in Africa. Money that might have been earmarked for development work in these countries, gets burned up by emergency relief. We

are shocked, as we should be, when we hear of 50 people or more being killed by terrorist violence. But when the World Health Organization reported that thousands were dying from nutritional deficiencies due to extreme prolonged drought conditions, our sensitivities don’t seem to be aroused the same. But these droughts are caused mainly by desertification, due to global warming; the root cause of this is almost entirely from carbon emissions from the mid-latitude industrial countries. Isn’t it time for western governments to accept some of this responsibility?

In some ways, the church’s neglect is understandable, for our politicians have demonstrated an immoral lack of regard for real action on climate change, continuing to talk the talk but with no action against the threat. Our

Canadian prime minister purchases an obsolete pipeline with money that could have seen far better use on social justice issues; prominent politicians such as the new Alberta premier, Jason Kenney, pooh-pooh the importance of global warming, focusing almost totally on economic issues and international trade.

Meanwhile, while Arctic regions melt, sub-tropical continental regions such as the Africa Sahel, the Middle East, and Australia are burning up from persistent long-lasting droughts spawned by desertification, the expansion of Earth’s great deserts caused by increased heat in the atmosphere and oceans. At the same time, coastal regions of the sub-tropics are periodically being hammered by severe tropical storms.

In the last eight months,

a young Swedish youth, 16-year-old Greta Thunberg, has captured the attention of people all over the world with her appeal for action on the climate crisis. Greta has been nominated for this year’s Nobel Peace Prize. How apt, since there are so few adult candidates willing to take up this call!

Given that this crisis has become as much a moral and ethical issue as it is scientific and political one, it is time for our Anglican Church to adopt this cause and declare it openly for what it is, a rapidly developing and dire worldwide emergency, and demand government action.

To learn more about PWRDF work, visit the web site at www.pwrdf.org, or ask your incumbent priest to invite the Diocesan Representative, Geoff Strong at geoff.strong@shaw.ca to give a presentation or sermon on PWRDF at your parish. ■

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Green Party Leader Elizabeth May and John Kidder embrace on the steps of Christ Church Cathedral following their April 22 wedding.

Photo by Susan Down

To Have and To Hold

Three voices on marriage

With its balmy weather and lush greenery, June is a favourite month for weddings. This particular June is notable for something else. It marks 50 years since homosexuality was decriminalized in Canada

(June 27, 1969) in a landmark amendment to the criminal code. This month's edition of the *Diocesan Post* is also the last before the General Synod is held in July, when delegates will vote on amending the Anglican Church of Canada's marriage canon. It is a divisive issue with some asking why it has taken us so long, especially

since Canada legalized same-sex marriage in 2005; while others hold fast to a more traditional view.

On these pages, Patrick Sibley, deacon at St. John the Divine, Victoria; and Elizabeth Welch (incumbent at St. George, Cadboro Bay) present their thoughts. The third piece is from Kate

Newman, Christ Church Cathedral's coordinator of the children, youth and families ministry. She married John Thatamanil in New York City in June 2018, and they invited a Hindu theologian to speak at their Christian ceremony. Part of the text is reprinted here. -Susan Down, *Diocesan Post* editor

Being a Queer Wife and Fierce Mother

BY ELIZABETH WELCH

Every Saturday, my wife, Danelle, reads my sermon and every Sunday she helps me vest before worship. She is my partner in all things and I could not fully live into either my vocation as a priest or my vocation as a parent without her by my side. I did not grow up dreaming of being a mother, yet unexpectedly becoming the parent of a teenager was a heaven-sent gift. Every day my prayers of thanksgiving begin thus, "Thank you for my wife and daughter; thank you for our family."

We had the "most churchy" wedding, said one of our friends. We fought long and hard to get here. I've been spat on, told to "burn in hell," called "an abomination," and informed that I am "unchristian and disgrace to the Church." The daily micro-aggressions that occur within and outside the world of the Anglican Church include being glared at when I hold my wife's hand, being asked "what went wrong" that made me the way I am, and having to

explain *ad infinitum* that we are "actually" married and that we are a "real" family.

All these experiences make it painful to watch how much the conversation about marriage has become focused on "safety for traditionalists." I can only interpret that the safety of my family is irrelevant. In truth, I would like to stop talking about marriage, but I can't because I am a mother. A mother who would go to the moon and back for her child.

Most days being an ordained priest brings me deep and abiding joy, and I am so blessed to be at St. George. But some days I really wish God would let me leave this vocation and lead me to somewhere where I can do good for the world without feeling like I have to protect my child from this institution to which I've made a life-long vow.

I am resigned to our fate. Even if the resolution passes the second reading, those with the power to do so have decided that the Anglican Church of Canada is called to continue to institutionally endorse that



Photo by Elizabeth Welch

Life partners: Elizabeth Welch (left), incumbent at St. George, Cadboro Bay; and her wife, Danelle Barnard, hope the theological ambiguity on same-sex marriage can be resolved at General Synod.

it is acceptable to practice and preach that God only approves of marriages between "a man" and "a woman." Given the incredibly high suicide rates among those youth who do not have accepting homes and communities, I will pray that the LGBTQ2+ children who grow up in these churches will not succumb to despair before finding the support they need to heal from the trauma of all

the harmful homophobia that is embedded therein.

If the proposed "Amendment to the Amendment" passes, I ask our Synod delegates to please bring a resolution that requires every church to state explicitly and clearly whether it is affirming of LGBTQ2+ people, including making available to them the sacrament of marriage. Theological ambiguity is dangerous for us – not just

uncomfortable, but dangerous. Please put as much effort into ensuring our safety as has been put into ensuring the comfort of "traditionalists."

American activist Glennon Doyle writes that "fear is just love holding its breath." I hope everyone at Synod takes a lot of deep breaths.

The Rev. Elizabeth Welch is incumbent at St. George, Cadboro Bay. ■

Spring Women's Retreat

BY HEATHER CUTTEN

"Knitted into the Mystery" was the theme for the spring diocesan women's retreat, held in April. As faith detectives, we explored how a deep understanding of the Trinity helps us to live wholehearted lives. Facilitators Dawna Wall and Annalise Wall talked about some of the women mystics, including Hildegard, Mectilde and Teresa of Avila

as well as women of the Bible including Ruth and Naomi, Mary and Martha, and others. As the season of discipleship began in our diocese, we looked at how our understanding of the Trinities within the Trinities helps shape our personal rule of life and the daily ways we seek to live with and serve Christ.

The murder mystery supper on Saturday night was based on the case of the missing nun "Sr. Agnes."

A few detectives showed up, such as Vera, Miss Marple and Hercule Poirot, all of whom tried to solve the mystery along with the 40 people at the retreat. It turned out Sr. Agnes had been in hiding and working as a pastry chef; the clothing found in a back pack by a group of hikers was to deter anyone finding her. This part of the evening was produced by Dawna and Annalise. Well done!

Spirituality for the weekend was led by Elizabeth Welch (St. George) including evening and morning prayer, Compline and Holy Eucharist on Sunday morning. Thanks to Elizabeth, who kindly put together a worship booklet for the weekend. There was lots of singing and laughter throughout the weekend as friendships were formed and rediscovered. It was a time

of relaxation and discovery.

Our next retreat is October 18–20, and the theme is "God's Story in You." The facilitator will be Bishop Logan McMenamie and the spiritual leader will be Jennifer Marlor (St. Columba, Tofino).

The Rev. Heather Cutten is deacon at two Duncan parishes: St. John the Baptist; and St. Peter, Quamichan. ■

DIOCESAN POST WELCOMES LETTERS TO THE EDITOR

Come as You Are

Striving for an all-inclusive church

BY SUSAN DOWN

As a young adult in Alberta, Patrick Sibley was invited to his parish rectory for what he thought was a meeting. It turned out that the meeting was focused on him. “They were basically going to try to pray the gay out of me. That was a scary and bizarre experience.”

Despite that event, the church has been a refuge, an important part of Sibley’s life as a baptized Anglican who was brought up in the Catholic Church. Growing up in northern BC, Sibley says, “I was convinced I was the only gay kid who ever walked the face of the earth.” After years of working as a music and liturgy director in Ontario, he is now deacon at St. John the Divine, Victoria.

When Sibley married his current partner, the Ontario Catholic parish he had worked at for 19 years fired him. “When the word marriage came into it, I was summarily turfed,” he said. Two women had complained and said, “If you don’t fire him, we’re going to the bishop.”

I’m not a debatable topic. I’m a human being.

He joined another Catholic parish in Toronto, but the previous rejection had an impact on his marriage. “My husband, Barry, felt so responsible for me losing my job that he never came near my second church,” said Sibley, who left church altogether vowing to never go again. They moved to Victoria and, soon after, noticed a Pride Week Eucharist was happening as they walked by Christ Church

Cathedral. Sibley thought they could go and mock it. “I was mad at God and church, and I thought it was all hypocrisy,” he said. In the back row, they sat near a man in a suit and tie who gave Sibley his card after they finished talking. It was Bishop Logan, then dean of Christ Church Cathedral. Four months later Patrick was back for All Saints Day, and again met the dean. That was 2012, and ordination seemed unimaginable then. But fast-forward to 2016: Sibley was ordained to the diaconate and invited to join St. John the Divine, Victoria.

People are fighting for the church to be relevant in the modern age; members of the millennial generation say same-sex marriage is a non-issue, he argues. Rather than having a debate over theology, Sibley asks that the church be inclusive. “We are trying to make everybody happy and



Patrick Sibley and his husband, Barry Lucier.

that’s not moving forward,” he said. “That’s maintaining the status quo. What you are allowing those people to say is there is something wrong with you and you are not equal in the eyes of God. I’m not a debatable topic. I’m a human being.”

There are signs of change. In several dioceses in Ontario, as well as our own, bishops allow same-sex couples to be married even though the amendment hasn’t passed at the national level. And when Sibley helped

update the Proud Anglicans website (proudanglicans.ca) that lists churches friendly to the LGBTQ2 community, he was encouraged by the growing number of inclusive parishes. He said, “How can it be wrong, when you are a fully inclusive, open and affirming and welcoming church that says it doesn’t matter who you are?”

The Rev. Patrick Sibley is deacon at St. John the Divine, Victoria. ■

Joining Together as Lifelong Friends

A wedding sermon and response

BY KATE NEWMAN AND ANANTANAND RAMBACHAN

When Kate Newman, coordinator of the children, youth and families ministry at Christ Church Cathedral, married theological scholar John Thatamanil in June 2018, they asked friend Anantanand Rambachan to give a sermon. Rambachan is a Hindu Indo-Trinidadian American religion professor at St. Olaf College, in Minnesota. The marriage sermon and Kate’s response has been published in the *Journal of Ecumenical Studies*, produced by the University of Pennsylvania Press. This is a short excerpt:

Anantanand Rambachan: I share with you your understanding of marriage as a relationship with sacred and transcendent meaning. It is a

commitment of love made to each other in the light of divine presence. In the Hindu marriage ceremony, this divine presence is represented by the light of a fire. Before this fire, a couple takes seven steps together, referred to, in Sanskrit, as saptapadi. Before each step, they express a specific commitment for their journey together:

Let us take the first step to become each other’s nourishment.

Let us take the second step to become each other’s strength.

Let us take the third step to become each other’s wealth.

Let us take the fourth step to become each other’s joy.

Let us take the fifth step to become each other’s family.

Let us take the sixth step to become each other’s delight in every season.

Let us take the seventh step to become each other’s lifelong friend.

Kate Newman: While I sat, across the continent from my Canadian home in an Episcopal church on my wedding day, with my chosen one beside me, I was engaged in a ritual that invited us to comprehend love in its divine depth. I was becoming married, engaging in sacrament, participating in divine love, hunting transformation.

In order to help us appreciate the meaning of this ritual, we had called on our Hindu brother and invited him to give the wedding sermon in our church, St. Mark’s-in-the-Bowery, the oldest site of continuous worship in Manhattan. Anantanand Rambachan, a Hindu theologian speaking in a Christian ceremony, stood amid vapours of frankincense in the 91-degree [Fahrenheit] heat of downtown Manhattan and spoke of the possibility of our “collective flourishing.”

The inclusion of a Hindu theologian who offers his tradition’s wisdom to a



Photo by Maura Sinneberg

Kate Newman and John Thatamanil on their wedding day in 2018.

Christian couple enfleshes a possibility that we cannot help but hear in Rambachan’s words. In a world wherein religious communities are inextricably wedded to each other, what if we dared to hear Rambachan’s call to husband and wife as extending also to the mutual care, love, support, and friendship that religious communities are called to grant to each other? Together,

communities of interreligious friends can support each other’s flourishing. We can be living organisms that help one another to grow or develop in healthy and vigorous ways. Just as Rambachan has done for us by offering a sermon, we can offer one another divinely inspired words and so open the door to the new interreligious community of communities that we are becoming together. ■

WEB EXCLUSIVES

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Bringing Transforming Futures to Fruition

BY WALTER STEWART

I write this article on the Octave Day of Easter, an interesting day to think about Transforming Futures as we celebrate the transforming power of God to bring new life to us. As we move through the Great Fifty days, we must allow our Alleluias to inform our thinking about how, yet again, we will be about the work of following Jesus in our time and in our place.

Since Advent we have been looking inward to the very foundations of our faith: preparation, incarnation, presentation, deep reflection, loud hosannas, betrayal, cruel pain, deep sorrow, boundless joy. All this inner work was designed to transform us, to enable us to more fully follow Christ. This inward grace of transformed hearts and minds must have an exterior counterpart – our ministry in the world. At Pentecost, we are commissioned individually and as a church to be about God’s service, to be agents of God’s transformation. As Anglicans in this diocese of islands and inlets, our post-Pentecost work in 2019, and for the next several years, is to bring Transforming Futures to fruition. The people of this diocese gathered in Synod last September, unanimously voted

to adopt Transforming Futures. We said this was a way we could move forward together to bring light and service to our world locally, regionally, nationally and internationally.

Many will be tempted to see Transforming Futures as a fund-raising campaign. And it is. We seek to raise \$7 million over three to five years. But Transforming Futures is about so much more than money. At its core, Transforming Futures is about prayerful discernment for individuals, parishes and all of us together in the diocese about how we become renewed people in heart and spirit to serve God in the world as we enter the middle years of the 21st century.

Each parish is asked to review the Diocesan Mission and the Diocesan Transforming Futures Case, then prayerfully and communally ask these questions. What are we called to do? What is our mission? How can we be transformed people to transform our world? The answers to these questions must be clear, practical, pointing to action. The answers will tell us what we do Monday morning and for many Monday mornings to come. The answers become each parish’s case and the reason for which each of us is asked to make a financial commitment and a commitment of time and talent.

Trinity Anglican + Lutheran, Port Alberni has developed its case; congregants are well on their way to meeting their financial target. Many other parishes have started their work of discernment of what might be better described as prayerful imagining. How can we manifest the love of God in this place and in this time? Each parish is asked to raise an additional 115 per cent of its annual giving over a three-to-five year period to fund the realization of the imagined vision of parish members. Sixty percent of funds raised remain in the parish; 40 percent will fund ministry projects and visions across the regions of our diocese. For example, one parish has said: we care about reconciliation, but there are no resident First Nations groups in our community. We are happy to contribute to the central fund that can support work by parishes which do have an opportunity to lead to reconciliation.

Bishop Logan, co-chair Transforming Futures; Walter Stewart, volunteer lay co-chair; and Brendan Nielson, vision animator, are committed to being available to parishes to assist as the Transforming Futures work progresses.

We have a magnificent and



Walter Stewart

transforming challenge which we can meet together.

Walter Stewart was recently appointed by the bishop to be volunteer co-chair of Transforming Futures. With his husband, Ronald Dyck, Stewart retired to Salt Spring Island where he is the people’s warden of the Anglican Parish of Salt Spring and a member of Diocesan Council as the lay representative for Haro. Stewart is the current president of Art Spring and a coordinator for the Star of the Sea Centre for Spiritual Living and Practice. ■

Street Hope Getting in touch

If you were inspired by the work of the volunteers at Street Hope after reading the feature in our April edition, here are some ways to contact the group that operates out of an RV twice a week in downtown Victoria. They are currently looking for volunteers to assist with administration and food coordination. For further information please contact Rob Hosie at victoria@streethope.org or visit the website at www.thresholdministries.ca/on-the-street/street-hope-victoria

Renew in June

The Anglican Journal has only processed 557 subscription confirmations for our diocese, and we are Currently distributing 3,400 copies. Please confirm your subscription at www.anglicanjournal.com or by calling the toll-free number: 1-866-333-0959 before the end of June to continue receiving your paper.

Nominations at General Synod

Are you interested in offering your skills for the ministry of the General Synod through its Coordinating and Standing Committees? Please read further to see how that may happen.

One of the triennial acts of the meeting of General Synod is to elect members to the various Standing and Coordinating Committees which oversee the work and planning of the many and varied ministries of the General Synod. A Nominating Committee, appointed by the Council of General Synod, toils away night and day at General Synod, receiving nominations from across the church, and preparing recommendations for the Synod to receive.

It is so important for these Standing and Coordinating Committees to represent the length and breadth of our church from coast to coast to coast. For the most part, those elected by General Synod **need not be members of General Synod**, so nominations are sought far and wide.

Indeed, the more diverse the membership, the better the work, often! I was lucky enough to be a member of different Standing Committees (as they used to be called) or Coordinating Committees (as they are now called) over the years, and I always found those experiences to be rich and rewarding, - challenging me, and putting to use my good senses and my creativity, such as they are.

So, we invite you to nominate yourself and/or nominate others. Nomination forms along with descriptions of the work of the committees and some of the skills/abilities that would be helpful for committee members, will be available online at gs2019.anglican.ca or from your own diocesan synod office. Peter Wall, Deputy Prolocutor Chair, General Synod Planning Committee

The committees that will be elected at General Synod are:

Standing Committees:

Pensions and Financial Management (note: the Pensions Committee is the only committee elected by General Synod solely from among the members of General Synod)

Coordinating Committees:

Communications
Faith, Worship and Ministry Partners in Mission
Public Witness for Social and Ecological Justice
Resources for Mission

When forwarding a name to General Synod for election, the Nominating Committee will consider the following:

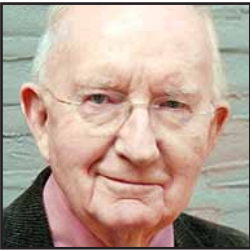
- Geographical representation and reflecting the diverse groups and individuals within the church and society.
- Expertise, experience and interest in the areas related to the particular focus of the committee. Knowledge of and commitment to the General Synod of the Anglican Church of Canada.

- Ability to work collaboratively and consultatively.
- Committed to full participation in the work of the committees, including being prepared to commit to the meetings of the committees, either face-to-face, by telephone or by video-conference (some committees meet quite frequently by phone or video-conference) and to work on sub-committees or task groups as needed.
- Possess gifts in listening and discernment. ■

Appointment

Bishop Logan announces the appointment and commissioning of Diane Hutchinson to the dignity of a diocesan lay canon. Diane is a member of St. Mark, Qualicum Beach. She has recently stepped down after serving as president of the Anglican Church Women for five years.

How it All Began



Reflections

BY HERBERT O'DRISCOLL

A reflection on Luke 24: 44-53

If you could ask anyone who knew Him how it all happened, I think they would give you an answer something like this. Wherever or however they met Him, He captivated them. While they would for the rest of their lives try to understand what they had experienced with Him, they knew one thing – they had been changed.

Finally they were driven to the conclusion that this person somehow embodied the ultimate qualities that up to now they had always believed

to belong to God alone. They experienced these qualities lived out among them with the same sensibilities and vulnerabilities of their own humanity, yet from time to time suffused with a beauty and glory utterly beyond their comprehension.

They would never forget the days of the betrayal and destruction of everything they had hoped for and held dear. Devastated by the brutal and hideous death, the community they had begun to form threatened to disintegrate.

Then something of immense and irrefutable significance took place. When we read what they have written of this, we find ourselves addressed in simple terms that carry their own integrity. They tell us that when some of them went to the tomb where His obviously dead body was laid, the body was not there. They tell us that some of them who had no expectation of ever seeing Him again, least of all of touching Him, found themselves doing these very things.

In this way they began what

we might call the second stage or level of their relationship with Him. It was mysteriously different. He was still the friend and leader they had known before the horror. But they also are quite clear that He was more, much more. They don't try to explain this. They realize that while He seemed linked, as we all are, to matter, time and space, He seemed to be using these in a way our humanity cannot know. He seemed to be no longer prisoner of time and place, as we all are. To use their deceptively simple words we know so well, Jesus their friend had become the Risen Christ.

But this too had to end: since that long ago community was, as we are, comprised of ordinary human beings, the ending came in a way they could perceive. It is not a moment that can be explained and analyzed and in that sense understood. That is a 21st-century longing to understand, to analyze, to explain. The writer Luke, who had spoken to many of them who knew him before he wrote

his Gospel, says simply, "*He withdrew from them.*"

Before that encounter ended, some essential realities were made clear to them. They learned that all they had come to love and to expect from Him would now have to be sought and found among themselves. They had been touched and healed by His hands. Later He had invited them to touch His pierced hands of transformed flesh. However, from now on it would be their own hands, uplifted in praise or extended in His service, which would become the channels of His grace and healing. From that moment they began to realize – albeit at first gropingly and dimly – that together they would be the means by which the divine will would be embodied through time and history.

There would have been so much they could not possibly understand that day, least of all the cryptic command He gave them just moments before withdrawing from them. "*Stay here in the city,*" He said. "*Until you have been clothed with power.*"

Did they come to this easily? Of course not. Two millennia later, you and I still grapple with this wonder. In some ways we become blinded to it by over-familiarity, yet in another way we never succeed in fully accepting it.

This is the wondrous thing, that by way of unbroken bridges of water, bread, wine, story and the Spirit, that original community of very ordinary men, women and children, has become us! We have come from them and from all the generations of faith between them and us.

Hard to believe? Yes very, and the reason we find it so difficult to accept is that we cannot believe that we could possibly be worthy of His trust in us. Yet, as with that small group who witnessed the glory we call Ascension, and later felt the wind and fire of Pentecost, great and good things can happen if we commit ourselves to Him and to His work in the world.

—Herbert O'Driscoll
Easter 2019 ■

His Hand is on My Shoulder

Continued from cover

hedge fund investors. "A voice as clear as day told me to just shut up and get on with what I was supposed to be doing. It freaked me right out. Of course, it was within me, but it felt external," he said.

Back in Victoria for Christmas, he took the next step, consulting the bishop, who said the church needed more clergy who continued to work in the secular world. He accepted a job offer from the Inn at Laurel Point and took courses at the Vancouver School of Theology concurrently.

In his dual role, Powell had to make some policy decisions

right away. How should he dress? "I decided that I'm not trying to flaunt it but I'm not hiding it. If I needed to wear a collar, I would wear it all day. I was getting tired of the way we tend to live – putting different parts of our lives into boxes. I'm not a series of boxes: a work box, a family box, a faith box."

For example, on Thursdays, he handles the early morning service, so he wears the collar to work. There have been times when front desk staffers have asked him to mediate with a difficult guest. The sight of the collar calms everyone down, he said.

Regardless of which collar he is wearing, his infectious laugh is easy to recognize. His work mantra is "firm, fair and fun." After all, says this ebullient man, "I was ordained and not canonized." ■

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Everyone Welcome

**Blossom: Kundalini Yoga Retreat**
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with Jana Ziman / Guru Bhai Kaur

**Taize - Come Sing & Pray**
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**NOTE: SUBMISSION DEADLINES ARE THE 25TH OF THE MONTH
(TWO MONTHS IN ADVANCE OF EACH ISSUE) NEXT SUBMISSION
DEADLINE IS JULY 25TH (FOR THE SEPT ISSUE).**

Moving Forward on all Fronts

Fly on the Wall

COMPLIED BY PAUL SCHUMACHER AND SUSAN DOWN

This regular column reports on the activities and decisions of Diocesan Council, the “synod between synods” of our diocese. Download monthly meeting minutes at www.bc.anglican.ca/diocesan-committees/diocesan-council.

At the April meeting of Diocesan Council at Holy Trinity, Sooke, the bishop spoke about the upcoming General Synod (July 2019) and how he perceived our relationships in the Anglican Communion in Canada (ACC) will change following the gathering in Vancouver. He discussed two major issues and our response in the diocese: the marriage canon and the Indigenous church. General Synod will hear from the Anglican Council of Indigenous Peoples, as it plans and shapes a self-determining Indigenous Anglican church. He said it is important to hear and respond to Indigenous voices within our diocese. Locally, the bishop will be forming an Indigenous council to help the diocese move toward a self-determining Indigenous church.

Secondly, amendments to the marriage canon will be placed before the General Synod for approval. He has requested continued prayers of all Anglicans, and for the members of General Synod who are being asked to vote on this Canon. Said the bishop, “Regardless of what happens at General Synod, we have no intention of varying from our diocesan support of same-sex marriage.”

The bishop also spoke about diocesan youth ministry.

Christ Church Cathedral Education Society and St. Dunstan’s Parish

Diocesan Council approved the funding for capital improvements at St. Dunstan Annex (Saanich), at a project cost of \$155,000 without paying. In addition, the parish debt of \$95,000 is to be included, for a total of \$250,000. The rental from the lease between the Diocese of BC and CCCES will retire the debt in 20 years.

Bethlehem Investors Group Ltd (BIG)

Council received the 2018 financial statements and 2019 budget for BIG and voted to support BIG donating up to \$12,000 to the Bethlehem Society capital campaign. The Anglican Diocese of BC is one of the members of BIG.

Canons Committee

The council approved three amendments proposed by the canons committee dealing with the role of the diocesan executive officer, capital funding and cemetery management.

Executive Officer Job Description

The following items related to the executive officer’s position were removed from the Canon because they are contained in the Position Description. The Canon does not require the same level of detail as the Position Description: assisting in the recruitment and deployment of clergy; working with the director of deacons; chairing the Synod planning committee; providing support for human resources

policy; working with the canon pastor for the sexual misconduct policy; supervising the work of the diocesan finance officer, diocesan youth ministries coordinator, the manager of Camp Columbia, the editor of the Diocesan Post, the congregational development facilitator, and other diocesan staff.

Capital Projects

Any capital project with a construction cost in excess of \$250,000 must be managed by an independent owner’s representative who must not be a paid professional consultant such as an architect, construction manager or parish manager, but will be either the asset manager or an independent professional advisor approved by the asset manager (developer or project manager, for example).

For capital projects less than \$250,000, appointing an independent owner’s representative is at the discretion of the diocesan council, and that person shall be paid under contract with project funds.

Cemetery

An amendment increased the number of parishioners on a cemetery committee to not more than four (from two).

Asset Management

Peter Daniel spoke about his recent attendance at the National Housing Conference (April 2019). The project at the Parish of St. Peter and St. Paul is moving ahead with the removal of the existing parish hall scheduled in May 2019.

Task teams

The executive officer, Barry

Foster, introduced the work of the three task teams: governance, Thetis Island group and the naming task team.

Governance task team

At its first meeting, the Governance Task Team had a wide-ranging conversation. Canon Ian Alexander and The Rev Dr. Eric Partridge developed a proposal that will help Diocesan Council work on governance issues. This will include the roles and responsibilities of DC members among other things.

Thetis Island group was created to make recommendations regarding the Camp Columbia heritage and the proceeds sale from the property. The money generated by the sale of the Camp Columbia property could be used in a variety of ways honoring the work of the camp’s mission to form disciples and share the gospel.

Naming Task Team

Lon Towstego (Parish of Central Saanich) noted that naming of regions must be culturally sensitive, recognizing land acknowledgements and reconciliation issues. The team is recommending that regions be named after such things as bodies of water, natural structures, mountains, spiritual references and not nations. He said this is the time for us to get it right, language is important, and we need to seek the advice of the First Nations. The bishop pointed out that we need to live well together as peoples.

Consent Agenda

Barry Foster, the executive officer, encouraged the use of a consent agenda model to streamline

the agenda by dealing with routine or non-contentious agenda items more expeditiously. Any item which raises question in the mind of any DC member will result in that item being removed from the consent agenda and being placed on the meeting agenda for further discussion and resolution. The council will have a three-month trial of the consent agenda format for its proceedings, beginning with the May 2019 meeting.

Transforming Futures-Update

Walter Stewart, co-chair of Transforming Futures, told council that Port Alberni has raised 75% of its goal. Meetings are planned in three regions – Nimpkish, Cowichan and the Greater Victoria area.

The Diocesan Council role in case development for Transforming Futures in parishes was discussed by Barry Foster. He asked if it would be useful for DC to review TF cases for the parishes as a way of increasing engagement by DC. The bishop would like to bring the vision implementation team together again, to meet with Brendon Neilson and develop new vision initiatives arising out of the TF program.

Refugee coordinator

Coordinator Rebecca Siebert has left the position. Andrea McCoy will move into the role as administrator of volunteers, education and training. For the immediate future, Tony Davis will handle the role of liaison with governmental bodies. A permanent replacement will be named before June 2019. ■



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