



DIOCESAN POST

Celebrating the Diocese of British Columbia

A Section of the ANGLICAN JOURNAL

OCTOBER 2018

Housing Plan Approved

Diocese aims to ease affordable housing crunch

BY DIOCESAN POST STAFF

Finding enough affordable housing has become a critical issue in our area. That's why the Anglican Diocese of British Columbia is actively tackling this problem by using its physical assets for the common good.

Our latest success is the unanimous rezoning approval by Esquimalt Municipal Council after an August 27 public hearing on a project through St. Peter and St. Paul's Anglican Church. The project will provide 24 new affordable rental homes for seniors in addition to a new community centre. The diocese also has eight projects in the pipeline awaiting approvals with funding assistance from financial institutions and government-supported lending and grant providers.

This project is all part of a long-term capital plan that will help us fulfil our diocesan vision of sharing our existing assets more widely and creating community partnerships. This capital plan includes developing multi-use community spaces with church, affordable housing and children's education facilities all on the same property. We have several properties across our region that can accommodate such development.

"Today, independent societies, in partnership with the diocese, provide over 300 affordable housing units on Vancouver Island"

Today, independent societies in partnership with the diocese provide over 300 affordable housing units on Vancouver Island; these offer low monthly rentals and respectful, caring management to their residents. One such



An affordable housing project, recently approved on the site of St. Peter and St. Paul's Anglican Church in Esquimalt, will add a much-needed community space (Diocese graphic).

project currently under construction will add 84 units of seniors' affordable rental housing in Saanich. Another 85 affordable rental units are planned in Saanich.

We have benefitted greatly from our colonial past in many ways, one of which is the acquisition of some of these islands' most beautiful pieces of property. While we are actively seeking ways to reconcile with

the First Peoples how it was that we came to own these properties and to find ways to partner with them whenever possible, for the stewardship of those resources, we also believe we have an obligation to share these with everyone.

Our vision calls us to live out our faith with renewed hearts, renewed spirits and in all that we do to be renewed as people of faith on these islands and inlets.

We welcome the opportunity to partner with anyone who wants to help us fulfil our vision to improve the health and well-being of communities in which we find ourselves.

Our asset manager, Peter Daniel, can be reached by email at assetmgmt@bc.anglican.ca or visit our website at bc.anglican.ca/resources/asset-management for more information.

In God's Image

Blanche Gates honoured for her pioneering work

BY PHYLLIS THOMPSON

Early in her life in the church, Blanche Gates realized women were visible and active in various ministries, but they had no voice, no say in church matters. Obvious to her was that women needed to be active in those agencies where voices were heard, discussions happened, and decisions were made. Gatherings where women's perspective would be included. For Gates, this began with parish council, and she never looked back.

Now a 100-year-old parishioner at St. Paul's in Nanaimo, Gates is being honoured both nationally and regionally for her contributions. She recently received the prestigious Companion of the Worship Arts award. This month, she is to be invested as an officer in the new Order of the Diocese of B.C. When told she would be interviewed for the diocesan paper, her reply was, "But I only have one story." Her life as a volunteer in the Anglican Church is really a book with many chapters



Photo by Phyllis Thompson

Blanche Gates, 100, will be recognized this month by the diocese.

which have a *leit motif* running through them.

The *leit motif*? Gates's willingness to serve the church as needed; down-to-earth and practical, to give of herself whole-heartedly to whatever endeavour engages her time and talents. Most often she has served by being invited to do so, then just saying "Yes." Yet Gates admits, "I never pushed; things just happened, more things than I ever believed could have."

Attitudes towards women began to change in the 1970s

Continued on page 6

Heritage or Housing



Bishop Logan Writes

BY THE RIGHT REVEREND DR. LOGAN MCMENAMIE, BISHOP, DIOCESE OF BRITISH COLUMBIA

Dear Brothers and Sisters,

I had the privilege to be at a public hearing in August for the proposed housing complex and ministry centre for St. Peter and St. Paul, Esquimalt. During the meeting, a councillor commented that she would not want to have to decide between heritage and housing.

In this diocese we have nine housing providers operating affordable housing. They have sponsored this activity professionally for many years. Also, there are eight parishes that are looking at some form of housing project. I am pleased that we are engaged in looking at ways we can reach out and assist those in need of housing, especially affordable rental housing. We are working with B.C. Housing and

other agencies and lenders. It is encouraging to see the provincial government and federal agencies responding to this societal need.

In addition to a housing project, it may be that we also will have a modern, active ministry centre. This is a good plan; however, the reality is that buildings do not grow ministry and mission. Only programs do that. If the programs were not in place to grow ministry and mission before, will they be there in the new buildings?

Our buildings are shaped and formed by the communities that worship in them

Experience demonstrates that housing projects do not grow parishes. Having housing as part of the parish may be beneficial where it is part of a community focus. It can work when church, education, and active ministry programs combine people of all ages including parishioners, students, housing residents and the community in programs and activities that break down social barriers.

The meeting left me asking the question: why are we involved in trying to supply affordable and accessible housing? I believe we have a call to house the homeless; however, we are left with another question: how should we be doing that?

I was encouraged as I heard the council member identifying the role of the church as one which not only engages the community, but grows communities. We are involved in housing because it is a social need, and we are followers of Jesus Christ who sent us out to build healthy communities.

However, there are those who would have us choose heritage over housing. These folks would also want a say as to how our buildings are shaped and formed to do ministry and mission work. They will put pressure on local governments to have them involved in shaping our buildings and restricting the appropriate modifications that will enable us to be servants of Christ and stewards of the mysteries of God.

Yes, it is good to remember what has shaped us in the past and how we have come to be shaped. We honour our buildings because they are where the people of God meet. We can honour the past, but we need not be hindered because of an overemphasis on its earthly remnants. This is our culture –

Bishop's Calendar

October

- 4 Induction of Lincoln McKoen at St. Peter, Campbell River
- 5 - 8 Frank Nelson Memorial Potlatch
- 9 Regional Deans
- 11 Star of the Sea, Salt Spring Island
- 13 Induction of John Steele at St. John the Baptist, South Cowichan
- 16 Clergy Day
- 20 Investiture of the Order of the Diocese of British Columbia at Christ Church Cathedral
- 21 St. Peter, Campbell River (Parish Visit with Confirmation)
- 23 Archdeacons
- 27 Diocesan Council

our buildings are shaped and formed by the communities that worship in them.

Our buildings are not shaped by the past. They are shaped by the present and the future. They house the people of God as they minister in their generation. It is the people of God who are the sanctuary, meeting in buildings shaped by liturgy, mission, proclamation and service to the community as defined by society's needs.

The choice for us is not heritage over housing, but housing due to our heritage: a

living tradition not defined by our building, but by who we are in Christ. And housing is one of the gifts we can offer now in this time of need.

Yours in Christ,

The Right Reverend
Dr. Logan McMenamie
Bishop, Diocese of
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A Strong Faith

Geoff Strong's life blends science and religion

BY SUSAN DOWN

When you feel your hair start to stand on end – like the effect from rubbing a balloon on your head to make static electricity – it's a warning that lightning is about to strike,

says Geoff Strong. As a climate scientist who specialized in violent weather, he knew when it was time to put the camera away and leap back in the car while doing field work with the University of Alberta. The car is a safe place to be, he says, because it's a Faraday cage, the scientific term for a conductive metal shield. "It's loud," he said of the several occasions when lightning hit his car. "You can't hear much for a while afterward."

It could have been divine intervention that kept Strong from getting zapped, even though he says he was too busy to mutter a prayer during those dangerous forays. But he's as well-schooled in his Christian faith as he is in his field of science. For Strong, integrating the two beliefs came gradually. "Working out

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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
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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 8



Climate Change, Wildfires and Water Shortages



PWRDF Corner

BY GEOFF STRONG, PWRDF
DIOCESAN REPRESENTATIVE

Western Canada has experienced a record number of wildfires in the past decade, and the Primate's World Relief and Development Fund (PWRDF) has responded with immediate relief aid to the worst of these by working directly with each parish through its respective diocese. Parishes readily provided organizing space and volunteers necessary to get aid to people directly affected within a day or two.

The severity and high numbers of these wildfires can be attributed directly to climate-induced drought, which is increasing needs for relief and development aid throughout the world, most especially in the sub-tropics where over 90 per cent of aid money goes. The world's great deserts in the sub-tropics have been expanding with global warming, causing desertification of semi-arid agricultural regions such as the African Sahel, East and Southern Africa, and the Middle East. Impacts include severe prolonged droughts, dried up lakes, water holes and rivers, widespread famines, and intense competition for remaining arable land and water that often leads to armed conflict. Global warming is also responsible for an increase in killer heatwaves and wildfires in middle and northern latitudes, from California to the Northwest

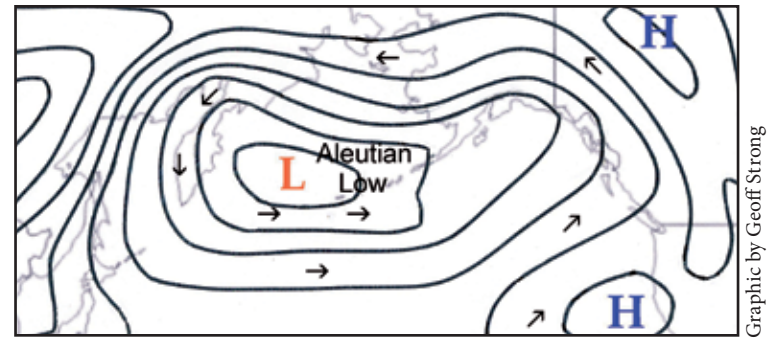
Territories and in Europe.

Locally, British Columbia has faced summer water shortages, notably in the Cowichan Valley. Why is this so? First, B.C.'s seasonal weather is dominated by two types of atmospheric pressure systems. During fall and winter, a pressure system (Fig. A) sits over the North Pacific Ocean (near the Aleutian Islands on average) and hence is known as the Aleutian Low. Its cyclonic circulation brings cold Arctic air southward, west of the Low where comparatively warmer Pacific waters add heat and moisture to it. It then sends storm after storm eastward towards the B.C. coast from late October through March, bringing rain to coastal areas and snow on higher ground and mountains.

The severity of these wildfires can be attributed directly to climate-induced drought

In recent years, the Aleutian Low receives additional energy input from global warming, such that the B.C. climate has been trending towards milder yet wetter winters.

During spring, a sub-tropical high-pressure system



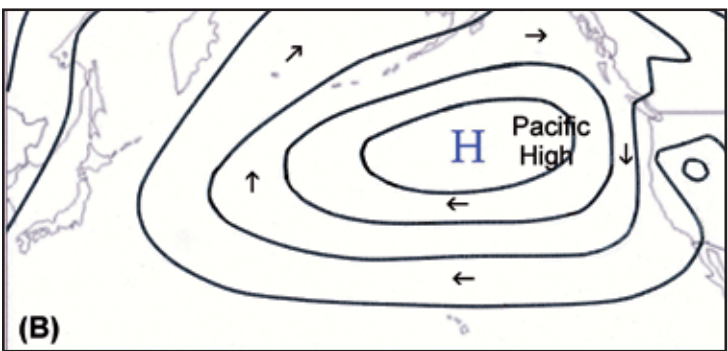
(A) The Aleutian Low dominates the North Pacific Ocean (arrows indicate wind directions).

(called the Pacific High) over the southern ocean (in A) expands northward as the northern hemisphere warms, sometimes pushing the Aleutian Low out altogether (Fig. B). This high-pressure system, part of a family of sub-tropical highs that maintain earth's great deserts, dominates B.C. weather during summer. It brings generally clear weather with little moisture or rainfall. Because of the increased intensity of the Pacific High with global warming, western North America has experienced warmer, drier summers over the past decade, fuelling frequent wildfires. Simultaneously, additional energy in the atmosphere from global warming can help generate severe thunderstorm systems inland over the continent, sometimes causing flooding events immediately adjacent to a region of severe drought.

The consequences are huge.

Global warming energizes and intensifies these seasonal pressure systems so that resulting environmental and social disasters worldwide place increasing demands for both emergency and development aid such as PWRDF provides. Over the sub-tropics, civil and border wars are often an additional consequence of desertification due to increased competition for remaining arable land and water, giving us the modern tragedy of climate refugees.

Strong is an atmospheric scientist, wearing a second hat as co-chair of the diocesan Creation Matters group. He is authorized to speak to your parish on both environmental issues and PWRDF and emphasizes how each of us can reduce global demands for aid by reducing our carbon footprints.



(B) The Aleutian Low is gradually supplanted by the North Pacific high-pressure system.

Continued from page 2

in the environment, I started realizing the interconnections within nature that science doesn't explain. It tended to reinforce my earlier Christian upbringing," he said.

Extra motivation for church attendance came as a student at Memorial University when he asked his future wife, Phyllis, for a date. She said she'd go

out Saturday night if he went to church with her family Sunday morning. "Quickest decision I ever made in my life," he said.

Strong now lives in Cowichan Bay, and he and his wife attend St. Peter's, Quamichan. Retired from Environment Canada and several universities where he taught sessional environmental courses, he volunteers for and chairs

several local environmental groups and is the diocesan representative for PWRDF. He continues to get requests for his popular Bible study called Questions of Environmental Stewardship Theology (QuEST) on environment and the compatibility of science and religion. He quotes Romans 12:2. "Do not be conformed to

this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect." In other words, he says, "Destroying the environment, or continuing to change the climate when we know better, is neither good nor acceptable nor perfect."

There is no longer any

excuse for continuing a harmful environmental practice, and we should not need messages from the Bible to instruct us, says Strong. "God granted us free will, but it is entirely up to us how we use that will. By the same token, God won't step in to save us from ourselves. It is entirely in our hands."

Primate's World Relief & Development Fund (PWRDF) Diocese of British Columbia Regional

Fall workshop

for parish representatives
or any interested Anglican

9:30am-3pm, Saturday, October 13 at St. Peter Quamichan, Duncan

Find out what PWRDF is doing in the world, how, where, and why. Features talks by Bishop McMenamie and a PWRDF staff member from Toronto.

Contact Geoff Strong at PWRDF@bc.anglican.ca for details.



Kingcome Reflections

BY BRENDON NEILSON

“Kingcome is where healing starts,” says a community member. “No one comes to Kingcome by accident, and everyone comes for a reason. No one leaves unchanged.”

We all need to heal. There was joy and sorrow present for Kingcome’s heritage weekend celebration. It was 80 years ago that the iconic church and totem were raised, their beloved soccer field was expanded to full size, and 80 years since the Indian agent gave the community permission to host a weekend for their friends and rival nations to compete through sport.

*No one goes by accident
and no one leaves
unchanged*

The people of Kingcome are doing their work of healing and rebuilding what was taken. While visiting, Bishop Logan and I had the opportunity to witness a ceremony held for survivors of residential schools. The community welcomed home elders who were taken as children, 43 years after St. Michael’s Indian Residential School in Alert Bay was closed (the Anglican Church ran the school from 1929 to 1975, and the building was demolished in 2015). Their grandchildren spoke on behalf of the parents and grandparents of those children who were taken. It was a moving display of love and sorrow.

It is easy to think that the healing needs to take place there, and it does; but if we are to avoid similar things happening again, then we (settlers) need to heal ourselves. The same policies, procedures, habits and ways of knowing that make life easy for me, make life harder for indigenous people, suffering high rates of poverty, incarceration, homelessness. Am I willing to give up some of my privilege to make things right?

As Canadians, we are living in a time where it is nearly impossible to ignore the injustice that was involved in

“settling” and “colonizing” the land that would become Canada. In this period after the Truth and Reconciliation Commission hearings, Canadians know some of truths of residential schools, and the genocidal tactics that were employed to assimilate and “enfranchise” the people of the land.

As members of the Anglican Church, formerly the Church of England in Canada, our past is directly linked with some of the most horrific details of this story. As a colonial tool of the British Empire, the church falsely conflated the building of a nation with the coming of the kingdom of God. The addiction to power, privilege, and wealth warped our vision to be unable to see God in the other. We were quick to condemn and slow to show grace. By our own inability to see God’s presence, families were split, villages were robbed of their children and children robbed of their traditions.

We have a long way to go. While we in the diocese did not directly operate the residential school in Alert Bay, we were supportive of its operation. The moral failing was one of omission: leaving undone what should have been done, not asking a question that should have been asked, assuming that those making decisions were acting in good faith and doing what was best. Have we acknowledged the wounds we bear from this heritage? Have we changed our ways of relating, and habits of existence that our ancestors displayed?

Healing starts in Kingcome. No one goes by accident, and no one leaves unchanged. I am deeply grateful for the opportunity and grace of the people of Musgamagw Dzawada’enuxw First Nation for allowing me to visit their community. I have a long healing journey to take, but I am thankful that it has begun.

Brendon Neilson has the inspiring title of vision animator, and he is working with vision implementation teams at the diocese leading up to Synod 2018.



St. George’s Church in Kingcome Inlet was consecrated in 1938.

Photo by Brendon Neilson

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Encountering Jung



Reflections

BY HERBERT O'DRISCOLL

Patrick Street, Cork 1945

The store was in what today we would call the city centre. It sold a wide variety of musical instruments and sheet music. I had gone in for nothing more ambitious than a humble harmonica. I knew the manager because he was also the organist in one of the city churches. I had been a boy chorister in his choir for a year or so when my family moved temporarily to that part of the city.

That afternoon Mr. Marchant showed me various models of harmonicas. My choice was severely constrained because of personal finances. It was my last year in boarding school.

Just as Mr. Marchant handed me my purchase, he beckoned

me to a bookcase. Taking out a book, he said, "I think you will like this," then added, "Maybe not now but some day." Without showing me the book, he wrapped it and handed it to me. As he saw me hesitate he shook his head and said, "No, don't worry about payment. It's a present."

As the double decker bus laboured up Summer Hill towards home, I opened the parcel to find a copy of Carl Jung's *Modern Man in Search of a Soul*. What I could not know was that this book would enrich my life and my thinking in ways I could not have begun to understand as I sat in that bus long ago.

There was another reason for my being mystified. The Ireland of the 1940s was very different from that of today. There was almost no awareness of the world of psychology. On the part of the churches, it was held in deep suspicion if not antagonism. Many years later I learned that at that time there were three practicing psychologists in the country. So you can understand why I looked at my gift with some mystification.

I tried hard to read it. I did not understand what I was

reading, but as I did try to read passages here and there, I felt I was being introduced to a new planet, a world I had not known existed. I also became aware that this new planet was hauntingly familiar and that somehow I had been here before.

I know now why I had that feeling. When I was nine, I had discovered another book, this time on my own. I found it at the top

What I could not know was that this book would enrich my life and my thinking

of the stairs in my grandfather's farmhouse as, holding my candle, I turned on to the small landing towards my bedroom. It had the most wonderful drawings by someone I had never heard of, William Blake.

About this same time, too, my school textbooks were not only rich with the Christian tradition that came to Ireland in the 5th century A.D. but also rich in the millennia-long Druidic tradition

that came to the island a thousand years before Christianity. As well, the plays of O'Casey, Yeats and Synge were being performed in the Abbey Theatre in Dublin as I, in my last year in boarding school, was fingering the pages of Jung's book.

This was a culture where a youth was richly formed in the humanities, in imagination, in story, in saga, in legend, in poetry, in long memory. All these things served to enrich immeasurably one's unconscious, and that of course was the first big thing I was to learn from Jung, that my conscious mind existed within a mysterious and much greater mind – or level of mind – called my unconscious.

So – I have told you of gifts given in youth that were really preparation for the gift of Jung's book. It wasn't that I was taught as a child in a way that would allow me to understand Jung's book. Instead the world I grew up in nurtured my unconscious and helped me in many ways to encounter Jung's mind experientially, even as I turned the pages of his book feeling at times totally mystified.

As years passed, Jung would give me the concepts now intimately associated with his work. I would learn of conscious and unconscious, of anima and animus, of persona and shadow, of archetype, of the idea of my life as a single day – the glory and energy of morning, the pride and achievement of high noon, the gathering quietness of afternoon, the gratitude, regrets and sometimes peacefulness of evening, the fears of night and the dark.

All of these are Carl Jung's gifts to me, for which I offer this inadequate expression of gratitude not only to the great man himself, but to Cecil Marchant, who gifted me with a book that began a life's journey.

Herbert O'Driscoll, retired priest, is an author (books, hymns, radio scripts) as well as a conference leader in several provinces of the Anglican Communion. A Canon of the National Cathedral in Washington, D.C., he is preparing two manuscripts for possible publication, and he contributes to the Post and other diocesan papers.

DIOCESAN POST WELCOMES LETTERS TO THE EDITOR



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SHE TOGETHER
OCTOBER 4

In God's Image

Continued from cover

(General Synod voted to allow women's ordination to the priesthood in 1975). First Gates was asked to join parish council, a rarity for a woman. She was asked to serve as rector's warden twice. As a result, she attended diocesan and provincial meetings, and both diocesan and general synods. She joined the local Anglican Church Women (ACW), later becoming its president, attending national annual meetings such as "In God's Image", in Winnipeg 1982, which was a watershed event for her. "There women won a voice," she said. "For example, 11 representatives from our diocese went; afterward, each of those

11 ended up in a position in the church. Three became priests."

As a western representative for the church, Gates went to a General Synod in the 1970s for the first time. It was here where she found her name on a list of people being considered for membership on the doctrine and worship committee. She admits, "I didn't put my name there. I never thought it would come to anything, so I didn't bother taking it off."

She served on that historic committee – the only woman with 20 men – where for nine years she worked on what became the 1985 Book of Alternative Services (BAS), with its changes in language from the Book of Common Prayer. "Jesus spoke in everyday language as he walked and talked," said Gates, who remains pleased with the BAS's more contemporary, understandable language where the texts "take in everyone and we pray together."

Gates is also a talented

fabric artist. In the last decade, she's created a chasuble and stole for the church and a large quilt commemorating the opening of St. Paul's new Centre for Ministry. She is working on another quilt now, and she continues to make small sewn items for sale at the parish's fundraisers. She admits, "I'm only sorry I can't do as much as I used to."

Today, Gates is aware of how far women have come. She is pleased that women's voices are being heard, more and more, for the sake of the church's well-being. "The door's been opened; it can't be shut," she said.

Phyllis Thompson is the Diocesan Post proofreader and a frequent contributor to the paper. She taught English at the University of Saskatchewan and is a member of St. Mary, Nanoose Bay.

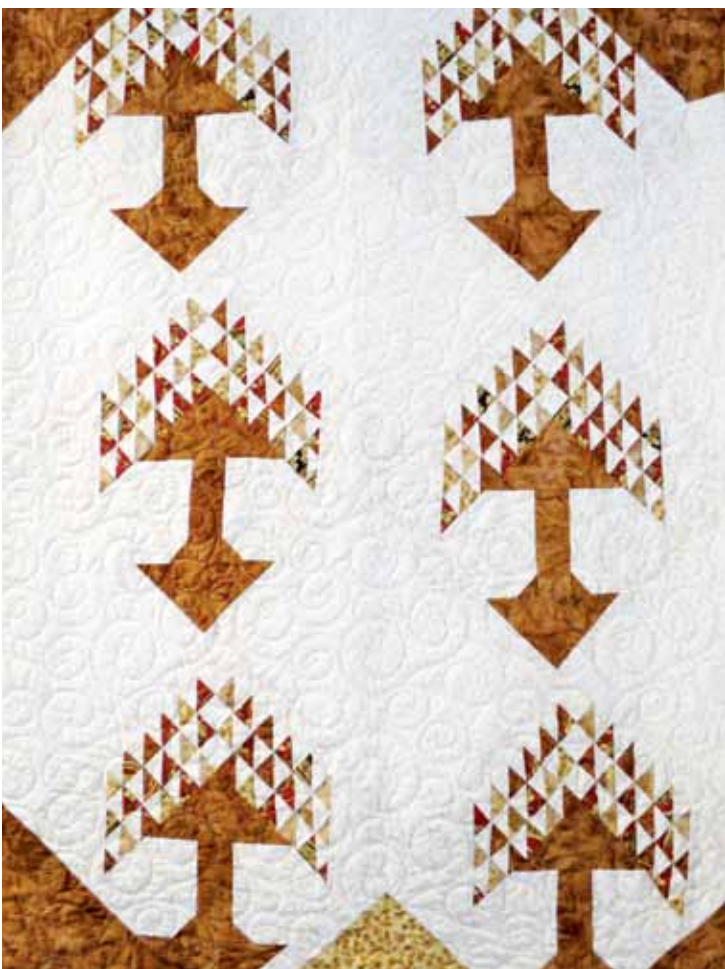


Photo by Phyllis Thompson

Trees of Paradise, Trees of Peace: Blanche Gates created a quilt for the new Centre for Ministry, at St. Paul's, Nanaimo.

Down the Rabbit Hole

BY ALASTAIR HUNTING

Surrounded by so much inspiration, history, and magic, my fellow students and I couldn't shake the feeling that attending theological summer school in the UK at Christ Church College, University of Oxford, was all a fantasy. After all, Lewis Carroll, the author of *Alice in Wonderland*, had been a student and a professor at Christ Church. Even more surreal was dining every night in the Great Hall at Christ Church, which doubled as Hogwarts Hall in the Harry Potter movies!



Photo by Alastair Hunting

Rev. Alastair Hunting enjoys some British sunshine during summer studies at the University of Oxford

Former students of Christ Church, founded in 1546 by King Henry VIII, include John and Charles Wesley, John Locke, King Edward VII and former Archbishop of Canterbury Rowan Williams. Christ Church is also home to Oxford's cathedral, which has its own world-famous choir.

I took two courses at the college: What Happens When We Pray and New Explorations in Natural Theology. Taught by The Rt. Rev. Dr. John Saxbee, the retired bishop of Lincoln, the first course covered aspects of prayer: how prayer lends itself to establishing vision and witness in shaping the faith of God's people, and how prayer impacts the relationship between God and those who are praying. We also explored how socio-economic, political and cultural factors impact how prayer is practiced and understood. On our last day, we were asked to share ways and forms in which we pray. It was so

powerful to listen to colleagues from diverse backgrounds and experience open up about how prayer has touched their hearts.

The influence of the sea on Christianity and religious thinking was explored in my second course, taught by The Rev. Dr. Edmund Newell, Principal of Cumberland Lodge, based in Windsor, UK. Throughout the Hebrew and Christian scriptures, the sea is presented as an ambivalent force representing chaos, human turbulence, and the majesty and wonder of God. Early on, the church's gospel spread via sea travel as intrepid Celtic monks and missionaries used the seas to explore new possibilities and horizons.

In the 21st century, the seas and the natural world are facing environmental crisis. Students in the course developed a theological response to the threats facing land and sea in our own areas. This allowed me to reflect on life and ministry on northern

Vancouver Island, where the beauty and majesty of the natural world is under siege. My work and thinking was rooted in the teachings of a Kwagiulth local elder and medicine woman, who has been helping to mentor me. She stresses that our precious earth is out of balance, due to human greed, ignorance and apathy. She urges the church to be an advocate and witness for our local waters, trees, plants and animals.

Overall, it was a time of deep personal, spiritual and academic reflection. I'm confident that it will continue to enrich and bless my ministry within the diocese. Thanks to everyone who prayed and supported me in exploring this once in a lifetime opportunity.

Rev. Alastair Hunting is minister at St. Columba's, Port Hardy and St. John, Port Alice. He was ordained to the priesthood in 2017.

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Canada Briefs

Diocese of Toronto provides \$250k for Indigenous centre

The diocese of Toronto is making a \$250,000 grant to the Anishnawbe Health Foundation, a charity that works to support the health of Indigenous people living in Toronto, to help build a new health and cultural centre.

The diocese's council voted May 24 to approve the funding. It will support the construction of a facility that will include healing gardens and outdoor therapeutic spaces, meeting and counselling space, a family, child and youth unit, plus space for providing new services for LGBTQ people and palliative care. Anishnawbe Health Toronto, an Indigenous

community health service, will own and operate the new centre.

It's planned that the four-storey building will serve as an "Indigenous hub" for Toronto, "space where the Indigenous community and the city can come together and recognize the strength and beauty of Indigenous culture," says Julie Cookson, executive director of the Anishnawbe Health Foundation.

The total cost of the project has been estimated at \$31 million. Of this, \$17 million is being provided by Ontario's Ministry of Health and Long Term Care; \$4 million from the sale of an Anishnawbe Health Toronto property and other government sources; and \$10 million from a fundraising campaign. The facility is expected to be completed by 2020.

About 70,000 Indigenous people live in Toronto—90% of them at or below Canada's

low-income line, according to a recent study.

—*The Anglican*

Hiltz regrets prominence of same-sex marriage debate over other issues

Archbishop Fred Hiltz, who will resign as primate of the Anglican Church of Canada in July 2019, says his biggest regret is that the church's debate over same-sex marriage has led it to neglect other issues.

"If I have one big, single regret, it is that in my time as primate we have spent so much time on human sexuality that we haven't given other important matters the kind of attention that is due," Hiltz said in an interview. "I'm always reminded of that when I go to an international gathering where the picture is big, and the world is huge and complex. Some of the stuff we think is so important, so crucial to the life of the church, to the unity of the

Faith in Foundation

church—all of a sudden you see them in a different perspective."

Hiltz was elected primate in 2007, at the same that General Synod declared that blessing rites for same-sex couples are not in conflict with core doctrine. In 2013, General Synod approved a resolution to bring the issue of same-sex marriage to a vote. A resolution to amend the marriage canon to allow for same-sex marriages passed its first reading at General Synod in 2016, and its second reading is slated for the synod's next meeting in July 2019. —Huron Church News

Edmonton seniors' residence hires Anglican chaplain

An Anglican chaplain has been hired to provide four-day-a-week spiritual support to residents of a faith-based Edmonton seniors' residence.

Since April 2018, the Rev. Joanne Webster has been serving as chaplain at Canterbury Court, a seniors' residence with links to local Anglican churches.

Both her position and the residence are funded by Canterbury Foundation, a charity formed in 1972 by members of two local Anglican parishes. Webster works one-on-one with residents, and collaborates with clergy from the two parishes to provide the residents with Anglican and non-denominational services, Bible study groups, communion and support in prayer. She is also planning a special worship service for residents in the home's dementia unit.

The Canterbury Foundation is planning to expand the residence, adding a hospice and enlarging its dementia wing. —*The Messenger*

Calling Writers

Novel writing sounded like a grand career choice to me as a teenager. But once I got more education and joined a newspaper, I realized it was hard to beat the drama of real life. So, for years, I've been able to ask questions for a living as a reporter, editor and columnist. Standing at the helm of the *Diocesan Post* promises to be very enlightening since Anglicans are asking questions, too. The big questions. On these pages, we can help communicate how people are handling those questions, whether they are about personal

quests or the major social issues. We can share the joy of things like music and fellowship as well.

By next month we should have a set of writers' guidelines posted online. In addition, I will be offering a short writing workshop in Victoria and beyond, if there is interest. In the meantime, if you have a news tip, a great photo, a suggestion on a person to profile, or a new column idea, get in touch and let's talk.

Susan Down

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Summer Meetings Focus on Synod



Fly on the Wall

BY CATHERINE PATE

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

This summer, Diocesan Council held two extra-ordinary meetings, one in July and one in August. The agendas of these meetings focused on the September 28-30 Synod. At its August 23 meeting, Diocesan Council received a presentation by Brendon Neilson, vision animator for the diocese, about the ongoing work of the six Vision Implementation Teams. The

bishop established these teams in 2017 and tasked them with rolling out the diocesan-wide adoption and implementation of the vision. Each team is assigned to one of the directions under the vision areas of focus of Faith in Action and Faith in Formation. The six teams are: Engaging God’s World, Reconciliation and Beyond, Emerging Communities, Youth and Family Life, Worship Resources, Lay Ministry and Leadership Formation. These teams regularly report to Diocesan Council on their activities and progress and were at Synod to present their work.

Transforming Futures

Based on feedback at regional gatherings across the diocese, Diocesan Council developed a Frequently Asked Questions (FAQ) handout that was included as part of the Transforming Futures package of materials presented to delegates to Synod. This resource

is available online at bc.anglican.ca/transformingfutures

Anglican Foundation Grants

Council approved a submission by St John Gualbert Anglican United Church in Port McNeill for the Anglican Foundation’s fall grant intake. The parish applied to receive partial funding to replace leaky windows in the church. A decision by the AF is not expected until the end of the year. The next diocesan submission deadline is March 1 for the April 1 intake.

Synod highlights will be posted online at bc.anglican.ca/resources/synod, emailed to subscribers to the diocesan e-news (contact cpate@bc.anglican.ca to be added to the list) as well as printed in the November issue of the *Diocesan Post*.

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

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

Resignations

The Rev. Bruce Bryant-Scott has resigned as a priest of this diocese and as interim priest-in-charge at St. Dunstan (Victoria) as of Sept. 23, 2018. He will take up ministry at St. Thomas, Kefalas, on the island of Crete.

Appointments

The Rev. Gyllian Davies has been appointed as incumbent at the Parish of Salt Spring, as of Sept. 17, 2018.

Diocesan Council Meetings 2018

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

The Way of Union: The Metaphysics of Early Christian and Sufi Wisdom

A RETREAT WITH
The Rev. Matthew Wright

OCTOBER 11-15, 2018
Beautiful Cowichan Lake

Explore the metaphysics undergirding both the Christian Wisdom tradition and Sufism as a step toward “entering the bridal chamber”, what Jesus calls the place of mystical union already present within our own hearts. Our Wisdom School learning will be enhanced by such texts as the Gospel of Thomas and Rumi.

For more information and to register, please visit contemplative.org.

Public event—October 15, 6:30 pm—UVic’s Interfaith Chapel—By donation

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EfM Returns to Victoria

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

Starts Tuesday nights in January, 2019 at St. Peter Lakehill, part of the Two Saints Ministry. The mentors are the Rev. Canon Dolly Beaumont (artanddolly@shaw.ca) and Ann Barry (annbarry@shaw.ca). Please contact either of the mentors or Boyd Shaw, (boydshaw@shaw.ca) diocesan coordinator for the EfM program for registration details. **Deadline for registration is December 15, 2018.**

EfM
EDUCATION FOR MINISTRY
CANADA

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bc.anglican.ca/diocesan-post