

## St Cecilia Fund to benefit young choristers

BY CHRIS THACKRAY

Future cathedral choristers enrolled in Christ Church Cathedral School will benefit from a new bursary fund established by Marilyn Gough and Dr. Barry Gough. The St Cecilia Fund, named for the patron saint of music, was seeded through a \$75,000 donation pledged over five years by the Goughs at the Victoria Foundation. The fund is a perpetual endowment providing tuition assistance to families in need who wish to enroll their children in the chorister program at the Cathedral School.

"We value the contribution of children and children's choirs to Christian worship and we value the discipline of music, and choral singing in particular," said Marilyn Gough, who noted that music is important not only for a child's creative and intellectual development, but also in the formation of faith and character.

"We wish to provide opportunity for any child, regardless of means, to participate in a choral program of excellence; specifically, the Christ Church Cathedral chorister program. Our intention is to assist families of choristers who would find it financially challenging to enroll their children in the school."

The Christ Church Cathedral chorister program was established in



Donald Hunt (far left), director of music at Christ Church Cathedral, with the Cathedral School choristers. Photo by Ansley Tucker.

2018 in partnership with the Cathedral School. Twenty-two boys and girls, grade four to grade eight are currently enrolled in this unique music education program. It is the only school-based cathedral chorister program of its kind in Canada. Children are admitted by audition and awarded a bursary toward the reduction of school fees. Choristers are given daily instruction in music theory, history, vocal technique and musicianship in addition to their regular school classes.

"I am incredibly grateful for this leadership gift," said the program's founder and Christ Church Cathedral's director of music, Donald Hunt. "The

Goughs' generosity is an affirmation of the good this program has already brought to the cathedral community, as well as a sign of hope that it might continue to spread the joy of music to those whose financial need is the greatest."

In 2022, the choristers will perform with the Victoria Symphony and embark on a choir tour to England and Scotland in the summer.

Additional contributions to the St Cecilia Fund for the benefit of the young choristers may be made directly through the Victoria Foundation by contacting Natasha Benn at [nbenn@victoriafoundation.bc.ca](mailto:nbenn@victoriafoundation.bc.ca). ■



## A place of love and safety

FROM THE BISHOP'S CHAIR

THE RIGHT REVEREND  
ANNA GREENWOOD-LEE

During the month of January, the lectionary worked its way through some of Paul's first letters to the church in Corinth. We heard Paul remind the church that "to each is given the manifestation of the Spirit for the common good" (12:7), and also, we are all "baptized into one body — Jews or Greeks, slaves or free — and we were all made to drink of one Spirit" (12:13). We also had the timeless passage from chapter 13 (4–8):

"Love is patient; love is kind; love is

not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends."

As lovely as these passages are, we must remember that they were written because the church in Corinth was in conflict. It was characterized by petty divisions and power play, by egos and infighting.

While organizations like to define themselves by their espoused values and mission statements, there are many who say that the culture of an organization is defined not by the aspirational values it espouses but by *the worst behaviour that it tolerates*. As we continue to wrestle with the horrors of residential schools, the truth of this statement is all too real.

Too often the church has perpetuated, tolerated and turned a blind eye to despicable behaviour. We have avoided facing — in ourselves and in others — the reality of sin. We have not wanted to admit to others and to ourselves the ways in which our beloved institution, which is supposed to incarnate love and unconditional acceptance, is broken and sinful.

*Continued on page 9*

## Bishop's Calendar

### February

- 2 Monthly Archdeacons Meeting (Zoom)
- 3 Provincial House of Bishops (Zoom)
- 6 Preaching at St Dunstan, Gordon Heath (in-person)
- 8 Educational Trusts Board Meeting (Zoom)
- Congregational Development Workshop with St Peter, Quamichan (Zoom)
- 10 Kitchen Table Liturgy (Zoom)
- 13 Preaching at St Mary, Mayne Island (in-person)
- 17 Finance Committee (Zoom)
- 20 Preaching at Holy Trinity, North Saanich (in-person)
- 24 Clergy Colloquia (Zoom)

### Diocesan Council – 2022

Apr. 28: Zoom  
Jun. 29: in-person  
Oct. 20: in-person  
Dec. 15: Zoom

Please check [www.bc.anglican.ca/bishop/schedule](http://www.bc.anglican.ca/bishop/schedule) for an up-to-date listing.

## Faith Tides

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### New Submission Deadlines

January issue (digital)  
December 10  
February issue (digital)  
January 20  
March issue (digital)  
February 20  
April issue (digital)  
March 20  
May issue (digital)  
April 20  
June issue (digital)  
May 20  
September issue (digital)  
August 20  
October issue (digital)  
September 20  
November issue (digital)  
October 20  
December issue (digital)  
November 20

**All material is subject to editing.**

### Subscription Changes

To be notified of the latest issue, subscribe to the diocese's newsletter at [www.bc.anglican.ca/](http://www.bc.anglican.ca/) subscribe.

### 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.

# Boutique brings blessings to the Comox Valley

BY NAOMI RACZ

When Sulin Milne joined St Peter, Comox as incumbent in 2019 she was keen to work together with their sister church, St John the Divine in Courtenay. On Monday, Jan. 10, Sulin was at St John to support the church on the opening day of Blessings Boutique 2, a companion to the Blessings Boutique opened by St Peter on its 100th anniversary in 2021. The Blessings Boutique is a thrift store offering used kitchen and houseware, bedding and clothes. And the blessing? Everything is free.

“The idea behind the Blessing’s Boutique was twofold,” says Marion Edmondson, deacon at St John, Courtenay. “First, reducing waste. When I was going through the donations, there was some stuff that had barely been used. We live in such a consumerist society. We also have around 300 homeless people in Courtenay and many more who are working poor.”

“It’s about connecting with our neighbours,” adds Alastair Hunting, incumbent at St John. “On Monday, when we opened, I let the bakery across the road know. A worker came over and found an item he needed, and he gave some soup to all the volunteers. We also had a woman come in whose feet were wet from the ice. We were able to provide her with some dry socks and get her feet warm. We also have a ‘blessings box’ outside the church, which the community keeps well stocked with food. I’m not sure what it is about alliteration, but it seems to work!”

Sulin is quick to point out that the Blessings Boutique is for everyone. “It’s for the community, not just for those ‘in need.’ It’s for everyone. Who are we to define what ‘in need’ means? Someone might come because they are in need of human connection. It’s for everyone; it’s to bless everyone.”

Sulin also sees the benefits of working together with their sister church. “Working together on the Blessings Boutique has been great. When we have stock that hasn’t moved, we can send it over to St John and vice versa. I think we should be working together; I think people expect that. We have the same logo for the Blessings Boutiques. It shows people we’re working together.”

The Blessings Boutique at St Peter, Comox is open 10 a.m. to 2 p.m. every Thursday, while Blessings Boutique 2 is open at St John the Divine, Courtenay 10 a.m. to 2 p.m. every Monday. ■

# Climate leaders talk spirituality, forests and fresh water

*John Albert Hall  
lecture series returns*

BY BRENDON NEILSON

The John Albert Hall lectures provide us as a diocese with the opportunity to find questions in common with our colleagues at the Centre for Studies in Religion and Society and hear from some of the leading experts in their fields in addressing these questions. Over the past few years this has led to enriching encounters with Diarmaid MacCulloch, Christopher Hedges, Miroslav Volf and Noam Chomsky to name a few. These conversations both challenged and enriched our own conversations

and questions related to our ongoing vocation as witnesses to the work of God in our midst.

Living on these islands and inlets puts us in nearly daily contact with waters and forests under pressure from forces that are at once both global and local, political and biological, spiritual and scientific. We feel these forces too.

It has become apparent that if we do not place these elements of the natural world in the foreground of our concerns, the impacts will be profound. Across the globe, forests are quickly becoming central to movements of resistance and ecological protection, as well as being central in reconnecting people to a sense of transcendence. Water is, of course, a feature in ritual and ceremony across religions and spiritual practices.

On March 3, the John Albert Hall lecture series will be hosting a conversation entitled “Watershed Moment: Spirituality, Forests, and Fresh Waters.” Prominent climate leader and activist Tzeporah Berman, international program director at

Stand.earth, will be joined in conversations with Christiana Zenner, associate professor of theology, science and ethics at Fordham University in New York City, who specializes in fresh water values and ethics; and Deondre Smiles, assistant professor of geography at the University of Victoria, whose expertise is in critical Indigenous geographies, human-environmental interaction, political ecology, and tribal cultural resource preservation and protection. Together they will explore the topic of water, forests, spirituality and the role of human community; a conversation we began in our diocese in 2019 when we as a diocese read *Watershed Discipleship* together.

Faithfulness involves deeply attending to the created world we inhabit. Indeed, in our baptismal covenant we commit (with God’s help) to “strive to safeguard the integrity of God’s creation and respect, sustain, and renew the life of the Earth.” Our hope is that through this conversation we would be able to lend ourselves to the task at hand. ■

# History of racism in province highlighted

## Seven-part “Intersections” workshop series begins this month

BY BRENDON NEILSON

Intersections brings people from all walks of life into dialogue with the 2021 resource, *Challenging Racist “British Columbia,”* (www.challengeracistbc.ca) and with each other. Our hope for this series is that together we encounter our collective past, locate ourselves as participants in the ongoing story of this place and explore how to respond faithfully to the truths we find together, so that we can participate with God in restoring creation and affirming the dignity of all people.

Each of the seven two-hour sessions responds to a particular part of the CRBC text. Each session is moderated by a trained

team of people from across the diocese. The sessions will cover the following topics:

- Session 1: Introduction
- Session 2: Land, language and treaties
- Session 3: Residential “school” system
- Session 4: Restrictive immigration
- Session 5: Japanese internment
- Session 6: Black experiences
- Session 7: Conclusion — where do we go from here?

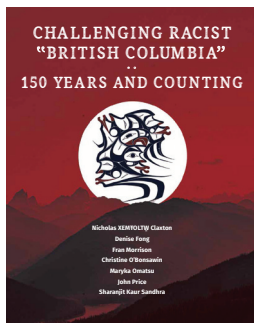
Sessions are interactive and woven through with prayers, music and videos. The intention is that participants would commit to attending all seven sessions and build meaningful relationships with one another, strengthening our common bonds as we continue our journey of truth telling, decolonization, repair and reconciliation.

We will be offering two concurrent series through Lent via Zoom: one on Tuesdays (11:30 a.m.–1:30 p.m.) and the other on Wednesday evenings (7–9 p.m.). The first sessions will run on Feb. 22 and 23. For more information please visit the diocesan website (bc.anglican.ca/events). We have limited each of these sessions to 30 participants but will be offering the series again later this year. If

you would like to sign up but it is full, please email synod@bc.anglican.ca with the subject line “Intersections” to have your name placed on the contact list for subsequent offerings.

I want to thank the working group who, with the help of Joan Beck from the Kaleidoscope Institute, shaped these sessions and the group of moderators trained to offer these workshops. Please pray for the moderators and participants of this first offering of this series.

We know that this initiative will not solve the ways white supremacy has been imbued in our social fabric, but we are confident that with God’s help we will deepen our understanding of what has taken place, so that we might see with new eyes what a renewed people with renewed hearts and renewed spirits might look like. ■





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## AFC hits new milestone, opens spring 2022 call for proposals

### AFC awards \$1 million in grants in 2021

The Anglican Foundation of Canada (AFC) awarded a total of \$1 million in grants to more than 150 applicants in 2021.

"There have been past years when AFC's combined disbursements of grants and loans have hit the million-dollar mark," says Scott Brubacher, AFC's executive director, "but this is the first time in the Foundation's 65-year history that we have reached that threshold on the strength of the grant program alone."

"This critical milestone could not have come at a more important time in the life of our Church," says Linda Nicholls, Primate of the Anglican Church of Canada and Chair of the AFC Board. "The global pandemic has taken a toll on churches and the people and communities they serve. Now, more than ever, we need our Foundation to strengthen and champion mission and ministry at the local level."

Both Archbishop Nicholls and Brubacher congratulated the people and parishes who helped AFC reach the \$1 million milestone. "Without people and parishes who have a vision for ministry during these challenging times — and

the creative and compassionate ways they can strengthen their communities — AFC would not have any projects to fund."

AFC, together with the diocesan representatives, identified the social isolation young people were facing during the pandemic as an important issue to try and mitigate. In response, AFC launched the *Say Yes! to Kids* Request for Proposals (RFP), which received an "astonishing response."

"It was like nothing we've ever seen," says Brubacher. "We knew there was a need, and there were some youth ministry leaders who felt ready to kickstart stalled programs or start new ones." There are five programs being funded through the *Say Yes! to Kids* Request for Proposals in the Diocese of Islands and Inlets (BC), including Comox Valley Youth, Christ Church Cathedral's Intercultural Day Camp, the pilgrimage program at the University of Victoria's Multifaith Centre and the Emmaus Community's spiritual direction for kids.

### AFC opens 2022 spring grant cycle

Brubacher is hopeful that the 2022 granting cycles will be just as impactful as 2021's. "The Anglican church has a strong heart for community ministry. Many of our churches want to help reconnect friends and neighbours, and support those who have been disproportionately impacted by the pandemic. They will need abundant resources to set the stage for pandemic recovery in communities from coast to coast to coast. AFC's job is to be there to support that."

"I want to encourage all Canadian Anglicans to take a closer look at AFC," says Brubacher, "and the April 1, 2022, grant application deadline presents the perfect opportunity for them to do that."

AFC remains best known for supporting church infrastructure projects. However, in recent years, AFC has also become a major partner in innovative ministry and spiritual formation projects, funding visionary programming that reflect an increasingly missional church. Sixty per cent of AFC's funding during the past decade supported the following areas: leadership and education, community ministries, Indigenous ministries, and sacred music and liturgical arts.

Brubacher is inspired by all the churches who are doing great work in uncertain times. "There are a lot of people finding courageous and creative ways to do good ministry, and for those who want to branch out, AFC is both a dependable and a hopeful partner. We believe in the vital importance of the Anglican church in our Canadian context, and we're here to invest in that!"

The deadline to apply for AFC's spring grant cycle is April 1, 2022. Visit [www.anglicanfoundation.org/apply](http://www.anglicanfoundation.org/apply) for more information or email [foundation@anglicanfoundation.org](mailto:foundation@anglicanfoundation.org). ■

*Read about some of the programs in the Diocese of Islands and Inlets that were funded by AFC grants in 2021: [www.faithtides.ca/projects-across-the-diocese-receive-afc-funding/](http://www.faithtides.ca/projects-across-the-diocese-receive-afc-funding/).*

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## Finding our place in a larger story

### Diocesan Theologian

BY JOHN THATAMANIL

I play the role of lead actor in the story of my life, and even my nearest and dearest are but supporting actors. This claim shouldn't surprise. I can't hear your thoughts as I do my own. I am inside my own life in a way that I can never be inside yours. However well I grow to know you, I don't know what it is like to be you. The view from inside my meat suit can never be the same as yours.

The great appeal of reading memoirs and novels rests in their power to liberate us from solipsism — the prison of our own limited standpoint. Presently, I am imagining what it might be like to be 14-year-old Lily Owens as she lives her precocious and tragic early life in *The Secret Life of Bees*. A well-constructed novel is a window into other worlds; it reminds me that there are other stories, many far grander than mine.

That is why it is so precious when others let us in by telling us their stories. I glimpse that my narrative is just one among many. I am the centre of my world but not of the world. The transition from dwelling exclusively inside my world and entering the shared world is the journey of maturity.

For adolescents arriving at self-awareness, their story is the world entire. But, as we grow, we come into a complicated

double awareness: I cannot escape my own skin; but maturity, communion and love require a capacity to enter, by empathy, into other worlds. These worlds include not just the experiences of other people but also the stories of my neighborhood, my ethnicity, my nation and even historical and evolutionary narratives. Ultimately, we aspire to find our place even in the great cosmic story of the universe's unfolding. Our personal stories do not fade into irrelevance, but we recognize our lives as portals into larger frames.

Consider Kenneth Burke's famous metaphor of "the unending conversation."

Imagine that you enter a parlor. You come late. When you arrive, others have long preceded you, and they are engaged in a heated discussion, a discussion too heated for them to pause and tell you exactly what it is about. In fact, the discussion had already begun long before any of them got there, so that no one present is qualified to retrace for you all the steps that have gone before. You listen for a while, until you decide that you have caught the tenor of the argument; then you put in your oar. Someone answers; you answer her; another comes to your defense; another supports what you have to say; another disagrees. The discussion, however, is interminable. The hour grows late, you must depart. And you do depart, with the discussion still vigorously in progress.

Burke has in mind no mere salon. His is the story of the ongoing conversation of culture itself — a conversation each of us enters very late indeed. And the only way to leave is the hard way — when we die.

What does any of this have to do with Christian life? Far be it from me to offer a fast and facile answer. But it does seem to me that to be Christian is to be part of the story of Jesus Christ and his invitation to create the beloved community. That's the story he bids us enter. When I say "yes" to him, I do so because I no longer want to be the star of my own claustrophobic Truman/Thatamanil Show. I want to be part of a conversation

with you, my community of dear ones, who share with me a longing to figure out what it means to live a Christomorphic life — a life shaped according to the pattern of Jesus Christ, but in this time and for this place.

That (hopefully) unending conversation has been going on for over two thousand years and it will go on long after we return to dust. But, with your help and our mutual love, we learn to inhabit the story of God's activity in the world through Christ in the power of the Spirit.

Of course, it is not the only story with the grandeur, beauty and purpose to fund and fuel a rich and tender life. I love other stories too — including, for example, the story of the Buddha. But, you, dear friends who are the church, I long to keep company and make meaning with and alongside you. And now, because of the church, my personal meat suit is not my only body. With you, I am part of the body of Christ in every time and place. I participate with you in what that corporate body yearns to be and to do — embrace, console, disturb, heal, love and be loved by a world that God has long loved and will love without end.

Now, that, my friends, is some story! Let's find out what it means to be part of that story together. ■



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## A costly discipleship

### Reflections

BY HERBERT O'DRISCOLL

*Convention Hall, Philadelphia, May 1984*

The Episcopal Diocese of Pennsylvania celebrated its bicentennial in 1984. About 10,000 people gathered in Convention Hall in Philadelphia. I recall it was a warm evening.

The mood, as you might expect, was festive. After all, it is no mean feat for an institution to have journeyed through two hundred years of a history that was at times stormy and divisive. Between 1784 and that evening of 1984, great tides of social change had swept through the church's life. All of this history was present as the hour for the celebration neared.

In a sense, my role was simple. This Choral Evensong would have two homilies, one near the opening of the service and one near the end. For the first homily, I was responsible. Apart from my being surprised at the invitation to speak on this occasion, there was something far more significant on my mind. The second homily was to be given by Archbishop Desmond Tutu.

I had met Desmond some years before he had become the world figure he now was. As Dean of Christ Church Cathedral in Vancouver, I had invited him to be our preacher while he was visiting the city to give some addresses. Some years later, I shared a speaking engagement with him at the World Council of Churches. Since that time, he had become nothing less than a world figure. He had taken a leading role in the struggle against apartheid in his

homeland, often at great personal risk to his own life. For his courage and commitment to that vast struggle, he had very recently been given the Nobel Peace Prize.

While meeting Desmond again at the bicentennial was just as pleasant as our former meeting in Vancouver, I was very aware that for this huge gathering, his was the significant voice of the evening. I had to trust that what I had prepared would be worthy of the occasion.

The evening has remained memorable for me, not only because I was given the privilege of sharing it with Desmond Tutu but for two particular moments in his presence. The first is typically Desmond and, for me, it echoes still in the laughter of that great crowd. When he stepped to the microphone to speak, the arena had become very warm. Desmond decided to do something totally unexpected. In a hushed and solemn tone, his very first words were, "My friends, I wish to tell you a story about a clergyman who was in bed one night with his wife."

To say that Desmond got the audience's attention is an understatement. That single statement was so utterly unexpected, coming from so eminent a figure on such a solemn occasion, it electrified the arena. You could also feel a ripple of discomfort. Was this visitor going to spoil this special evening? How could this levity possibly serve the occasion? With perfect timing Desmond then added, "She turned to him and said, 'Darling, I cannot get to sleep; preach me one of your sermons.'"

The place exploded with laughter. All was well. Everyone relaxed, and, most important of all, Desmond had this great crowd in the palm of his hand. It was masterly. He then proceeded to give a magnificent plea for the life of the church to be characterized by its commitment to justice of every kind in contemporary society.

Then came a second moment that I treasure. As the procession came down the steps from the specially built sanctuary area, Desmond and I were walking together. He turned to me and expressed warm appreciation of what I had said, then requested a certain quote that I had used. I said he was most welcome and I would give it to him in the robing room, but I was suddenly moved by the fact of being in his presence.

At that time there had been many news items in the media about his South African struggle. It was well known that Desmond had, on more than one occasion, risked his life to stop what had become known as the tire burnings, a style of execution where a tire filled with gasoline and set on fire was thrown over a victim's head and shoulders.

Suddenly I became acutely aware that I was beside a person who showed such courage in the name of Christ. I said, "Desmond, I speak in a world very different from the world you know. For the most part I receive appreciation. You sometimes speak at the risk of your life. For all of us, thank you, my friend. Thank you."

For a moment he put his hand on my shoulder and we came down together. ■

## Metropolitan issues pastoral letter to People of the Territory

Archbishop Lynne McNaughton, metropolitan of the ecclesiastical province of British Columbia and Yukon, has issued a pastoral letter on the recent confirmation of the bodies of children in unmarked graves at the site of the former St Joseph's residential school in Williams Lake, BC.

"We know that this announcement brings further trauma to Indigenous communities, especially survivors and intergenerational survivors of residential schools. We lament with them, and we pray for strength and courage for them, as they receive and process this.

"I also pray that we in the non-Indigenous community continue to feel outrage at the atrocities that were done against Indigenous peoples in Canadian church-run government institutions, and that our outrage fuels action. We renew our commitment to the 94 Calls to Action of the Truth and Reconciliation Commission, to address not just the wrongs of the past, but racism in our own hearts and in our social systems today."

Read the full letter on the diocesan website at [www.bc.anglican.ca/news](http://www.bc.anglican.ca/news).

# Latest Chapel Gallery exhibition explores Vietnamese life in Canada

BY NICKY RENDELL

The Chapel Gallery, located in the chapel of St Matthias, Victoria, is an outreach ministry that serves local artists and the local community. The Chapel Gallery presents art that inspires community engagement and prompts discussion of socially relevant issues. The gallery opened in the fall of 2018 and to date has had 25 shows, exhibiting the work of 50 artists. Additionally, we presented a community show highlighting children's art in a time of pandemic.

The gallery is thrilled to be showing Chrystal Phan's impressive and engaging body of work that looks at the Canadian-

Vietnamese immigrant experience through a humorous, intimate and engaging lens.

The show is titled "Once for a while" and features large scale oil paintings of everyday Vietnamese life in Canada. Chrystal has drawn from her memories and family stories to capture the humanity of her family's adjustment to their new life in Canada. The paintings express, with a tender sensibility, a universal story of the immigrant experience crossing cultural boundaries. Chrystal captures moments of humour and invites the viewer to join her family at their dinner table, sitting around a campfire and playing in the pool.

Chrystal, who lives in Victoria, is an emerging artist working in the style of western classical realism. She was trained in the studio of Victoria artist Nicole Sleeth, and has studied with Steven Assael at the New York Academy of Art. In 2020, Chrystal was the recipient of a Canada Council for the Arts grant and has created the body of work in "Once for a while" over the last year and a half. She hopes to show this important work in art galleries and museums across Canada.

Chrystal has also developed a school field trip program that involves a presentation of her work followed by discussion. She has invited several grade five and six classes to participate. To date, one school has visited with 18 enthusiastic and engaged students, who excitedly talked about what they observed in the paintings, and some shared their own family's immigrant experience.

In the past few years, COVID-19 has isolated and pushed us away from each other. Chrystal's welcoming work invites us to come together and experience a common humanity, to think about our own responses to our newcomer friends and to possibly share our own immigrant experiences.

"Once for a while" runs until Feb. 6 and the Chapel Gallery is open Fridays and Saturdays 12-4 p.m., and Sundays 12-3 p.m. For more information, visit the website at [www.stmatthiasvictoria.ca/events](http://www.stmatthiasvictoria.ca/events). ■

*Nicky Rendell is the Chapel Gallery curator.*



Oil on canvas paintings by Chrystal Phan entitled (clockwise from left) Heart-to-Heart, Pool Party, and Camping.

## Diocese parishioner behind Keurig fine

BY NAOMI RACZ

You may have seen reports in the media recently about the fine levied against Keurig Canada for misleading advertisements about the recyclability of its coffee pods. But you may not know that the law professor who was central to bringing this about is a parishioner in our diocese.

Calvin Sandborn is a professor in the faculty of law at the University of Victoria, legal director of the Environmental Law Centre and a parishioner at St Michael & All Angels, Royal Oak. Sandborn and his colleagues at the Environmental Law Centre submitted a report to Competition Bureau in 2019 regarding Keurig's misleading advertisement claims that its coffee pods can be easily and widely recycled in Canada — in fact, they are only recyclable in British Columbia and Quebec and must be cleaned and the foil top removed before entering the recycling system.

After reaching an agreement with the Competition Bureau, Keurig Canada must now pay a \$3 million penalty and donate \$800,000 to a Canadian charitable organisation focused on environmental causes. It must also pay \$85,000 to cover



Calvin Sandborn

the costs of the Bureau's investigation and, perhaps most significantly, Keurig Canada must publish notices online and in the media, as well as via its email list, about the inaccuracy of its recyclability claims.

"It undercuts their marketing," says Sandborn. "They published an annual report saying they had to convince people they were sustainable. This publicity is contrary to their marketing and advertising. I think this

is what's needed. If we allow deceptive greenwashing in advertisements to continue then consumers can't make good environmentally sustainable choices. Those kinds of choices could be a big driver of environmental change, but that can't happen if there's inaccurate information out there."

Just last week, the Competition Bureau released a news item warning Canadians to be on the lookout for greenwashing. The news release cites a global review, which showed that up to 40 per cent of green claims could be misleading consumers.

In 2018, Synod passed a motion on single-use plastics, which committed the diocese to ending the purchase of single-use plastics in parishes and the synod office by 2023. Sandborn believes this kind of action is important as part of a "wide approach."

"We [the Environmental Law Centre] played a role in the federal government's draft regulation banning single-use plastic. The draft regulations have been published for comment, so we'll submit to that."

On the question of whether his faith plays a role in his environmental law work, Sandborn says, "My Christian faith gives me the hope and optimism to keep working on the seemingly intractable environmental challenges we face. Without that faith and hope, I think I would be less effective." ■

## A place of love and safety

*Continued from page 2*

Paul's letters remind us that the church has never been a perfect institution. We have always been in need of self-reflection and repentance, of grace and forgiveness so that we may embody the love of Christ. We also need "guardrails" or a set of terms by which we hold ourselves accountable. In the Anglican church some of these guardrails are found in our canons and constitution, while

others are articulated in our policies and guiding documents.

For example, part of having a position of authority and responsibility in this diocese is participating in Safe Church training and agreeing to abide by our other policies and procedures around bullying, harassment and privacy. These documents are one tangible way by which we live our love for one another as the body of Christ.

This is the time of year when churches have annual meetings and elect new people to positions

of authority and trust; a time when we welcome wardens, treasurers and parish council members. Each of them, in taking on these roles, is expected to read and then live into these policies and procedures. I am grateful for all those who offer themselves in this way, as members of the one body. Thank you for joining me in our shared work of making our churches safe and loving places where all of God's children can live out their gifts and find a safe home in which to worship and serve. ■



## Diocesan council faces a rapidly evolving ministry context

### Leading Edge

BY CATHERINE PATE

*This regular column reports on the activities and decisions of the diocesan council, the “synod between synods” of our diocese. The council meets at least five times each year. Meeting minutes are available for download at [www.bc.anglican.ca/diocesancommittees/diocesan-council](http://www.bc.anglican.ca/diocesancommittees/diocesan-council).*

The diocesan council (DC) met for two hours via Zoom on Thursday, Jan. 27, and approved the 2022 budget. DC also reviewed a draft human resources policy manual from the HR manual task force, established by the bishop in 2021. Based on a recommendation from this task force, DC approved a change (effective 2023) to clergy vacation time, which will include five weeks of vacation after five years in ministry (from ordination) and six weeks after ten years. This effectively brings the diocesan vacation policy in line with other dioceses across Canada. The diocesan compensation committee will further develop the HR manual in the coming months and will make future recommendations regarding compensation.

In her opening remarks, Bishop Anna also shared with the council that in 2022 Gail Gauthier, finance officer for

the diocese and Barry Foster, executive officer, will both retire, leaving vacant two senior positions in the diocese. With several staff changes having already taken place in 2021, including a new bishop, this presents an opportunity to evaluate synod office operations for a post-pandemic church context. Over the coming months, the staff team and others in diocesan leadership will determine how to prioritize and organize the workload in anticipation of a rapidly evolving ministry context.

### Finances

Gail Gauthier reported that the process of winding up the parish-synod linked banking is progressing and should be completed by the end of March, simplifying parish banking procedures and making it possible for parishes and the synod to accept e-transfers.

The 2022 budget has a projected deficit of \$138,660 which will be funded from diocesan reserves. See more information about the 2022 budget in the pie charts and budget summary in this issue.

### Transforming Futures

At its November meeting, diocesan council approved suspending the fundraising portion of Transforming Futures, considering the shifting reality brought about by the pandemic. The synod received \$116,295 from Transforming Futures between 2019 and 2021, which was used towards vision implementation work. Walter Stewart will continue, along with the bishop, as co-chair of Transforming Futures. Stewart will work with Brendon Neilson, diocesan vision animator, to assist parishes in identifying how they are and will live out the diocesan vision in their context.

At its January meeting, DC passed a motion that all funds received by parishes for Transforming Futures from Jan. 1, 2022, be retained 100 per cent by the parish for the parish’s Transforming Futures case implementation and related projects. ■

### Budget

Forecasting continues to be a difficult task as the pandemic lingers on. In January, diocesan council passed a \$1.7M budget for 2022 with \$138,660 deficit. The deficit will be funded from diocesan reserves.

Parishes continue to have diminished rental revenue in the face of the pandemic and giving has also been impacted with loss of parishioners. Diocesan assessment revenue for 2022 (based on 2020 parish operations) will be approximately \$200,000 lower than the previous year. New for 2022, the national assessment expenditure has been aligned with the same percentages the diocese applies to parish assessments (16.5 per cent and 10 per cent on bequests).

No monies have been budgeted to Transforming Futures and, as effective Jan. 1, 2022, funds received by parishes will be retained 100 per cent by the parish for the parish’s Transforming Futures case implementation and related projects.

The diocesan commitment of \$60,000 for the refugee program is partially funded from an unspent 2021 allocation carried forward and a Victoria Foundation grant. We expect savings of \$20,000 from the wind up of the linked banking system. Cemetery management started in late 2021 and will have an expected cost of \$12,000. ■

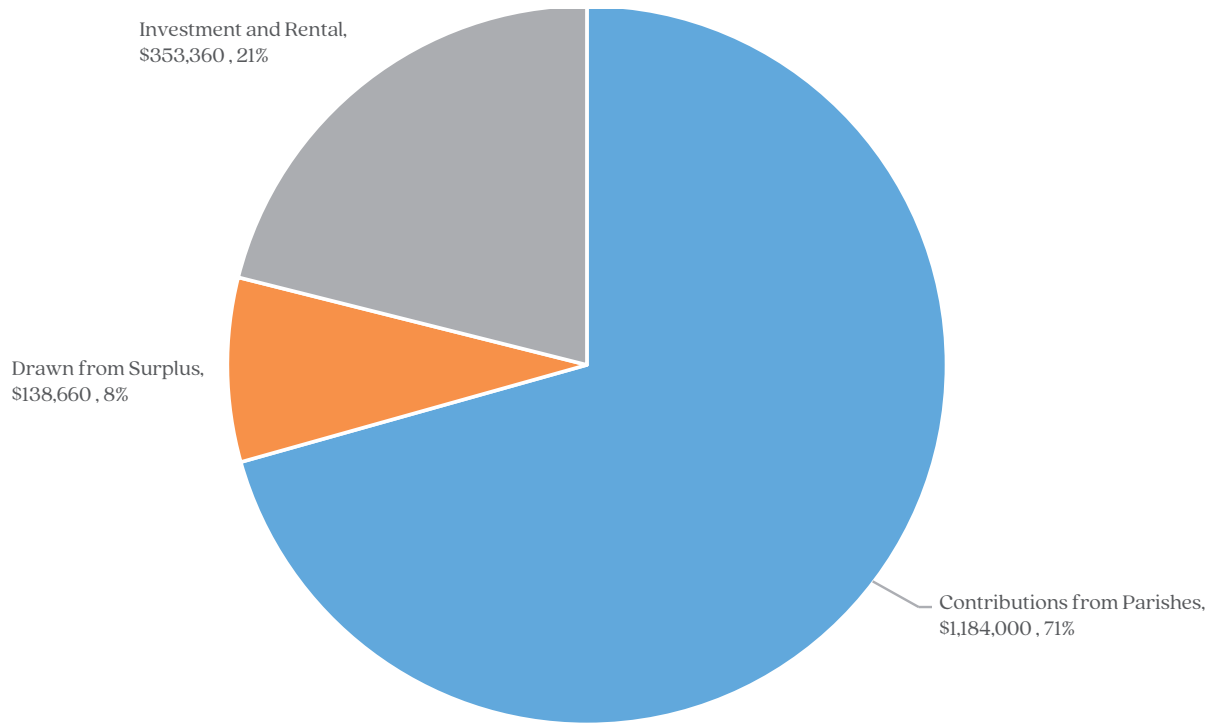
RENEWED **HEARTS**

RENEWED **SPIRITS**

RENEWED **PEOPLE**



## 2022 Budgeted Income



## 2022 Budgeted Expenses

