

Faith in Action



Photo by Major James S. Matthews (1878-1970), Vancouver Archives

M.S. 'Columbia' hospital ship of Columbia Coast Mission

Remembering the Columbia Coast Mission

By Terry Jones

It's been over 113 years since the launch of the Columbia Coast Mission (CCM). It began in the summer of 1904, when Rev. John Antle resigned from his position as rector at Holy Trinity Church in Fairview, Vancouver, with the intention of starting the mission by setting up hospitals and hospital vessels along the northern British Columbia coast.

Antle was originally from Newfoundland where he learned about the struggles and conditions of people living in lonely coastal communities. He felt there were many people in the inlets and on the islands along the coast of British Columbia that required Christian ministry as well as medical treatment and supplies. The mission also delivered mail and was, in some cases, the only outside contact for people living in these remote outposts.

At that time, provincial health care, social assistance and worker's compensation were non-existent. John Antle and his predecessors provided vital services to loggers,

miners, homesteaders, First Nations communities and fishing villages along the coast from 1904 until 1969.

In June, 1904, Antle set out from Vancouver in an open sixteen-foot, homemade boat called the *Laverock*, accompanied by his nine-year-old son, Victor. Antle built the boat in his backyard at Eighth Avenue and Spruce Street in Vancouver. It had no cabin and only a strip of decking around the gunwale. Together, he and his son were embarking on an 800-kilometre return trip to Alert Bay.

On his return to Vancouver, Antle began fundraising for the first mission boat, the *Columbia*. She was built in Wallace Shipyards at Vancouver's False Creek and launched in 1905. The new boat was 60 feet long and could carry three crew, including a doctor. It also contained two hospital cots and two staterooms.

The team set out on the *Columbia* knowing that they had 80 camps to visit. Medical treatment was vital to people living in remote

locations. The CCM operated hospitals in both fixed and floating hospitals from 1905 to 1953. They recruited nurses and doctors to accompany them on their missions and eventually were able to build hospitals and clinics on donated land.

The CCM initially held services in any accessible building (and in some cases used its ships). Over the years, 15 churches were built along the mission's coastal route in response to the wishes of the governing dioceses. As the churches grew enough to become independent they came under the jurisdiction of the appropriate diocese.

Rev. Antle was appointed the CCM's first superintendent by the Diocese of British Columbia and the Diocese of New Westminster. The mission was incorporated in 1907 under the Benevolent Society Act. Its headquarters were located in Victoria, with the bishop of B.C. appointed as its president.

Over the years the number of boats grew. The CCM also operated a plane ministry from

1971 to 1981, with two Cessna 180s, flown by pilot-padres, Rev. John Mellis and Rev. Gerald Kaye.

After many years, as transportation, government and corporate services improved, it became clear that the work of the CCM was redundant. The float planes had replaced the fleet of boats. These planes carried out the work of the mission until 1981.

Many of the names of clergy who served on the CCM vessels would be as familiar to parishioners throughout the diocese as John Antle's. They include: Ivan Futter, John Mellis, Trefor Williams, Eric Powell and Joe Titus.

The operational life of the CCM ceased in 1981 with all capital assets transferred to a Columbia Coast Mission Trust. In 1982 the net income was divided equally between the Dioceses of British Columbia and New Westminster to further carry out the charitable work for which it was originally designated.

In 2009, a service was held at Christ Church Cathedral in

Victoria for the laying up of the Columbia Coast Mission flag. As Bishop Michael Ingham said at the evensong service, "We lay up here the last proud flag to fly on one of the many boats bearing its name. In doing so, we honour . . . the extraordinary dedication and energy of many Anglican Christians over the last century."

He went on to say, "This story is best honoured, not simply by our prayers and ceremonies, sincere and sacred as they are, but by our going forth and doing as the men and women of the mission did—seeking out the lost and needy in the name of Jesus Christ who rose to life that all might live."



The Journey with God Is Full of Surprises



Photo: Diocesan Post

Bishop Logan Writes

As people on a sacred journey what might we learn from others who have been on a similar journey to seek and find Jesus? The season of Epiphany is the story of three travellers who come from afar to find a child who has been born. Tradition tells us more about these stargazers than scripture does. We know they were from the east and journeyed together following a star. They believed that the child to be born was to be a king and that he was to be born in Judea. Not knowing that this birth was not good news for everyone, they went to the King, Herod, to seek direction. Unfortunately, this was a mistake resulting in the deaths of many innocent children.

The travellers are informed through the scribes' interpretation of scripture that the child was to be born in Bethlehem. They followed the star to Bethlehem and brought their gifts to the family. We are told nothing about their engagement with the child and his family. We are left to ask the questions: "What might have been said? What could have been said? What should have been said?" These are the questions we bring to the story, questions which will ultimately shape us on our sacred journey.

As we—as individuals, parish and diocese—journey into this new year, my/our hope is that we will encounter Jesus in a new way and be directed, shaped and renewed through that experience.

As these travellers were on this journey together, one of their main characteristics must have been trust—trust in one another and trust in God as they sought Jesus. As we travel, we are called to build trust with one another and in doing so we deepen our friendship. The Scriptures say nothing about friendship but we know that, as we journey, friendship grows out of the trust we share with others. This is my

hope for us—that as we travel on our sacred journey as a diocese, trust will grow and friendship will be real.

God uses three things to inform and direct the travellers towards their encounter with Jesus—a natural phenomenon (a star), the despot Herod, and Scripture. We are, therefore, called to be attentive to the many ways God will direct us.

How will we be directed in our search to encounter Jesus anew in this journey in the new year? Will we engage scripture with curiosity to hear what God is saying to us in our generation? Will we be attentive to the people we meet and experience, by accident or by error, that God will use to shape us anew? God will use people who will surprise us and use us in a new way to meet Jesus. Lastly, how will God come to us in creation and guide us on our journey?

On our journey of friendship and trust, we anticipate that God will form us into a renewed people with renewed hearts and spirits. We will experience this renewal through an openness to meet Jesus in new ways.

Bishop's Calendar

January

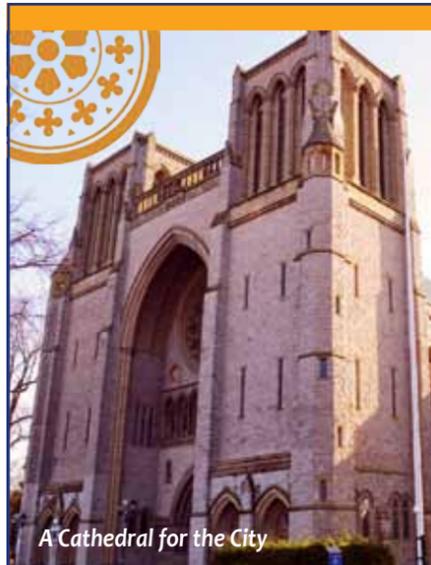
- 4 Archdeacons
- 11 Finance Committee
- 14 Shaughnessy Heights United Church in Vancouver
- 17 Provincial House of Bishops
- 18 Installation of Bishop-Elect, The Rev. David Lehmann, Diocese of Caledonia
- 20 Diocesan Council
- 25 Clergy Day

NOTE: SUBMISSION DEADLINES HAVE CHANGED TO THE 25TH OF THE MONTH (TWO MONTHS IN ADVANCE OF EACH ISSUE).

NEXT SUBMISSION DEADLINE IS DEC 25TH (FOR THE FEB ISSUE)

DIOCESAN POST WELCOMES LETTERS TO THE EDITOR

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Some costs associated with the production of the Anglican Journal and the Diocesan Post are offset by parish contributions to the diocese. In return, parishioners receive a copy of the Anglican Journal, including the Diocesan Post at no cost. Other subscriptions: \$20/10 issues or \$2/issue. The Anglican Journal and Diocesan Post do not share subscription lists with outside organizations or businesses.

Submissions

News, letters and other articles are welcome. Please limit articles to 500 words and letters to 200 words. Submissions must include name and contact information of the author.

Pictures must be a resolution of 300 DPI and in sharp focus. Clearly and accurately identify the name of all subjects as well as the person who took the picture.

New Submission Deadlines

January issue - November 25
February issue - December 25
March issue - January 25
April issue - February 25
May issue - March 25
June issue - April 25
September issue - July 25
October issue - August 25
November issue - September 25
December issue - October 25

All material is subject to editing.

Volume 52, No 1

The PWRDF 'World of Gifts' Program

PWRDF Corner



By Geoff Strong

He said to him the third time, Simon, son of Jonas, do you love Me? Peter was grieved because He said for the third time, Do you love Me? And he replied, Lord, You know all things, You know that I love You. Jesus said to him, 'Feed my sheep'. - John 21:17

In John's gospel above, Jesus was instructing Peter, and by inference, his other disciples and us, 'to look after his people' (Feed my sheep). That is also the primary mission of the Primate's World Relief and Development Fund (PWRDF), and we can directly assist through the 2017 PWRDF World of Gifts catalogue. The catalogue appeared as an insert inside your October, November and December Anglican Journals (also available on-line

at www.pwrdf.org). These gifts are still available for purchase until Easter. Please note items indicating matching funds from Global Affairs Canada (6:1) or from Canadian Foodgrains Bank (4:1): these still apply.

The actual cost of each item is indicated in the purple circles beside each gift in the catalogue. For example, the gift of a 'goat' for a family in Africa is shown as \$30, the true cost, but with matching funds you actually help provide seven families with a goat (total value \$210). On our trip to Tanzania in May, the village leaders in two villages assured us that families acquiring a goat in Masasi District realized immediate benefits, given that there is little employment available with virtually no industry, mining, or manufacturing in the area. Agriculture and animal husbandry are most important in the district; but the lack of rail, air, or road transportation

facilities hamper all attempts to get agricultural products to distant markets, so that marketing remains mostly local. With extremely little income, few rural people can afford to purchase even a goat. There is an added benefit to providing these farm animal gifts through PWRDF, since each family receiving chickens, ducks, or goats is required to provide the first offspring of the animals to another family, after which they can increase their own stock.

Several parishes in our diocese have group-purchased the gift of a drilled borehole well in Africa. A borehole well is a life-saving and life-changing benefit in many villages, where creeping desertification from global warming is eliminating many sources of surface water in Africa. Otherwise, women may walk 5-15 km daily to obtain water for family needs from frequently unsafe sources. With the matching grant from Global Affairs Canada, the cost (\$2,000) of one well provides wells for seven villages.

The World of Gifts is not limited to programs in Africa or Asia. PWRDF now supports the Anglican Church of Canada's Indigenous Ministries to help create community-based suicide prevention strategies among First Nations teenagers. The actual cost of this program in a First Nations community is \$125. Other programs include: hydrotherapy treatments provided by the Diocese of Jerusalem for children with disabilities in East Jerusalem and the West Bank (\$100); sanctuary and support to women and children of the Solomon Islands seeking refuge from domestic abuse (\$100);



Recipient of PWRDF-funded goat in Nanganga, Tanzania

Photo by PWRDF Canada

and providing training and empowerment for Guatemala women (\$50).

Please remember PWRDF's World of Gifts Program at Christmas and into 2018. Your donation can positively change the life of not just one person, but the lives of the person's entire family and the community around them.

Visit www.pwrdf.org for more information on PWRDF, or contact the PWRDF Diocesan Representative, Geoff Strong at geoff.strong@shaw.ca. Geoff is also available to give a presentation on PWRDF at your parish.

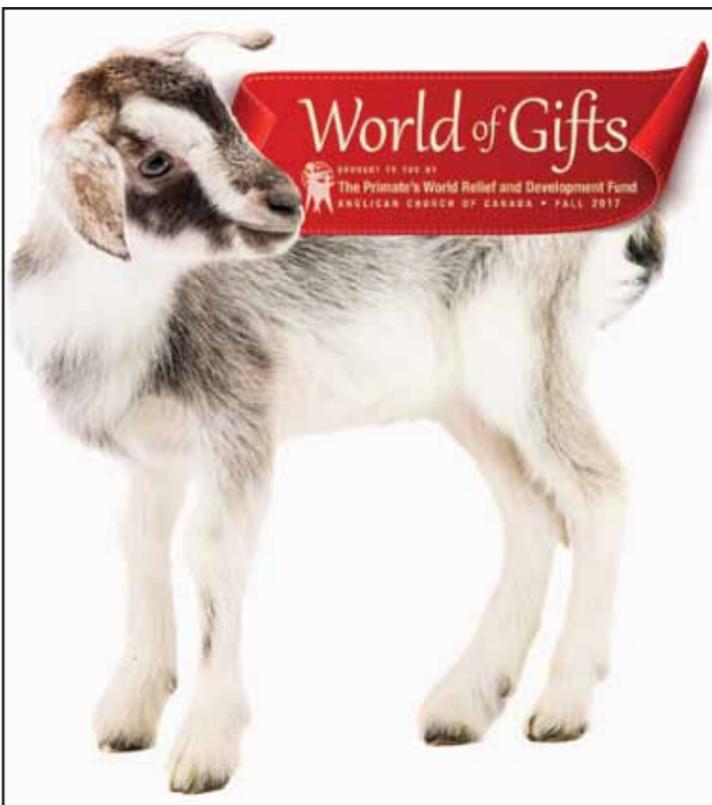


Photo by PWRDF Canada

The 'World of Gifts' program

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Concerts Raise Funds for Canadian Foodgrains Bank

By Phyllis Thompson

An article in the December 2017 *Diocesan Post* (Geoff Strong, p.3) mentions the link between the PWRDF and the Canadian Foodgrains Bank (CFGB). Strong's article prompts me to write about the CFGB's current noteworthy endeavour. Recently six concerts were held at various churches, five on Vancouver Island and one on Salt Spring; each was fundraiser for the Canadian Foodgrains Bank.

The CFGB is a partnership of 15 Christian churches and Canadian church-based agencies; the Anglican Church of Canada, through PWRDF, is one of these members. The goal and mission of the CFGB is to eliminate world hunger. The CFGB doesn't just deliver food aid, it provides education and skills-training for people in the countries it serves—35 in 2016-2017. Noteworthy—as Strong's article indicates—is that the PWRDF and the CFGB have joined forces with other churches and church-based agencies to provide relief to the Rohingya Muslim refugees fleeing Myanmar into Bangladesh. On October 16, World Food Day, the

CFGB announced that a portion of any acquired donations will go toward helping people suffering in this crisis.

And these concerts? They are the inspiration of composer-pianist Ron Klusmeier, resident of Vancouver Island, but well-known in Canada and internationally for his church hymnody. His compositions grace many of the national church hymnals of Canada, the Anglican *Common Praise* being one.

This concert series is called Common Vision. It features 16 hymns, all Klusmeier's creations, with texts written by the Rev. Walter Farquharson, retired United Church minister and former moderator of the United Church of Canada. Klusmeier created a set program package of the hymns and other material that can be sent to any church which volunteers to host a concert. The concert program includes the hymns—be they choir or audience sung, some narration about the hymn texts and a presentation about the CFGB and its work. Any church can sign up to host a concert, anyone can join the choir, and everything related to the event



Photo by Christina Bogucki

The last of the six concerts—held at Knox United Church, Parksville. Ron Klusmeier is at the piano; choir director, Lonnie Moddle conducts; the choir includes many from Knox's own choir and other local singers. Seen behind Klusmeier is percussionist, Jan Laurie

is done locally and voluntarily. It means 100% of the concert proceeds go to the CFGB. To date well over 100 churches across the country have signed up to host a Common Vision event. The dates for this concert sequence began in June 2017 and will run through April 2018. The donated total from the six concerts held recently in B.C. is \$19,985.

This year's series of concerts isn't the first, however; Klusmeier has been involved with the work of the CFGB for a number of years, and made two major trips to parts of Africa to see the work of the CFGB and collaborative agencies

in action. So, the first inspiration to create a fundraising concert program happened in 2016; it was titled *Spring into Song* and ran from March to May that year. That musical program featured 15 of Klusmeier's hymns, with texts by some renowned authors: Shirley Erena Murray, Ruth Duck, Brian Wren and Fred Kaan. During those months, 42 churches signed up as host venues for the *Spring into Song* concert; donations at those brought in \$82,000.

Ron Klusmeier will not be at the piano as these concerts occur all across the country, but his

music will; and his concern and enthusiasm for the work of the Canadian Foodgrains Bank is what originally inspired him to create a fundraising endeavour that can be put on anywhere, a program that's workable, enjoyable, and supportive of the ministry provided by the CFGB. The final noteworthy fact about these concerts is that—with the CFGB in partnership with Global Affairs Canada—the Canadian government matches all concert proceeds, 4:1.

Frozen Flower

By Angela Rush

It was a cold December afternoon. We were gathered together in a tiny greenhouse in the back yard of one of my dearest friends. A light dusting of snow covered the ground and we could see our breath as we spoke softly to one another. We were as frozen in our stance as the ground beneath our feet. We were gathered in the greenhouse to say goodbye to our sweet friend.

After suffering for nearly four years, our friend decided to have a physician-assisted passing. None of us knew about this until after she had gone. It was a strange feeling to know that her death didn't just happen—it was chosen. With the aid of a physician, she

was able to choose when to end her time.

I am grateful that she isn't suffering, but it stirred up emotions and questions. Should such an option exist for us? Having lost my own daughter and having had to watch her suffer so much, I sometimes wonder if the option had existed years ago, would my daughter have chosen this method also?

So, there I stood, flooded with emotions, about to sprinkle the ashes of my beloved friend around the greenhouse. I kept asking myself one question, "What is the right thing to do?"

I don't know.

This cherished friend of mine was more Christ-like than anyone I have ever met. I felt her husband's deep pain as he handed me a ladle of ashes and planted a few angel trumpet seeds. I was struck by a simple vision that I knew came from both heaven itself and the spirit of my friend.

In the corner of the tiny greenhouse, a single pink snap dragon blossomed from the frozen ground. Jesus does do the impossible and, in that moment, a flower was growing in the freezing cold. It was this tiny miracle that answered my questions. A feeling of rigidity left me the moment I saw that flower.

My friend's husband pointed out the flower with tears and said,

"She is with us in spirit as she lives with the Lord."

God is in control—the physician assisting is merely a tool. It was God who gave my friend the strength to journey home peacefully. He chose the time and moment she was able to make this very difficult decision. She would have sought out God in every aspect through this journey and likely turned to him more than ever before when making this decision.

Whether it is right or wrong is not for us to question. We are to continue to love and support each other through the grieving and to treat this type of passing as we would any other. Knowing my friend, I realize how difficult it

was for her to choose to leave her husband and family. Her passing was courageous. It was not wrong, nor was it an escape. I learned from the tiny flower—in all things seek God. Life does blossom again.

Angela Rush is advertising manager for the *Diocesan Post*.

A previous version of this article was published in the *Niagara Anglican*, April 2017, titled *A flower growing in the freezing cold answered my questions*



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The Gift of Life

By Robert Wild

John's Gospel gives us words of Jesus to the Pharisee Nicodemus: "that which is born of the flesh is flesh, and that which born of the Spirit is spirit." It is entirely normal for us to be aware of life in the flesh. But how usual is it for us to remember that we are also born of the Spirit?

For three years in my early 20s, I participated most Mondays with sixteen friends in a 6:15 am sung Eucharist. After breakfast together, we scattered to studies or jobs. Our liturgy was drawn in part from the English Missal which was then in use in Anglican monasteries. The liturgy called for a prayer/song before the reading of the

Gospel, called 'the Gradual'. And the text we often used for this was a medieval hymn to the Holy Spirit.

Come Thou, Holy Paraclete, bringing Light and Life complete, come in wondrous brilliancy; Mother of the poor draw near, Giver of all gifts, be here; come, the soul's true radiancy.

Come, of comforters the best, of the soul the sweetest guest, come in toil refreshingly; Thou in labour rest most sweet, thou art shadow from the heat, comfort in adversity.

Gracious Light, most pure and blest, shine within the inmost breast of thy faithful company; Where Thou art not, we have

nought; every holy deed and thought comes from thy divinity.

What is soiled make Thou pure, what is wounded work its cure, what is parched fructify; what is rigid, gently bend, what is frozen warmly tend, strengthen what goes erringly.

Fill thy faithful, who confide in thy power to guard and guide, with thy sevenfold mystery; here thy grace and virtue send, grant salvation in the end, and in heaven, felicity.

During those years I was a clerk in the payroll office of a large firm in Montreal. My oak desk had a pedestal with drawers on each side, and there was a large, shallow top drawer between

them. Into the front left-hand corner of this drawer I placed a typed copy of this prayer. Each time I pulled the drawer open I read the prayer silently, when this was possible. Within a few weeks I had memorized the prayer and was saying it quietly at different times and places. It continues to be a reminder to me of the gift of 'life' which Jesus offers to us, life which nourishes us as daily we make decisions large and small. This is the heart of what Christmas and Epiphany mean to me.

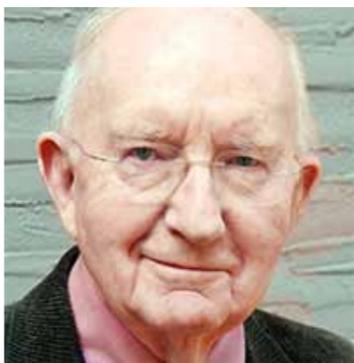
**This hymn is the 13th century Latin "Veni Sancte Spiritus"; the English version cited in this essay was translated by John Mason Neale and Stephen Langton and the hymn is in*

the English Hymnal, #155. A different translation appears in the Canadian Common Praise, #636.

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



Once Upon a Time and Always



Reflections

By Herbert O'Driscoll

Scripture reflection. Matthew Chap. 2: 13-23.

One of the Primate's Fund Christmas cards for 2017 shows a line of refugees. One of the archetypal images of the last few years has been of men, woman and children moving across borders—even across oceans—in a desperate search for a livable life, even for life itself.

It's easy to forget that the decent, faithful man we know as Joseph had to make the searing decision to trust his family to a dangerous journey if their newborn son was to survive the death squads

of Herod. Joseph had only to look east from Bethlehem to the Herodium, the great looming fortress of Herod, just four miles away. They had no choice. They had to become refugees.

We know a great deal about Herod. He was an immensely significant and powerful force far beyond the borders of his small country. Because he had married into one of the vast fortunes of the time, he had resources. He financially backed Mark Anthony in the struggle for the Empire after the assassination of Julius Caesar.

So, let's imagine something in that long-ago world. Let's imagine that somewhere on the northern Sinai border with Gaza there was an Egyptian custom post on the north/south highway known as the Way of the Sea. Suppose the local customs officer has just had a letter from headquarters in Alexandria about a couple with a child who had come through some weeks before. Suppose this customs officer, like many minor officials in a distant posting, feels that head office

has no idea of the realities out on the edge of empire. Suppose he sits down to write a letter. Might it have been like this . . .

Sinuhe...customs officer in Northern Sinai to Amen Ho Tep, Chief Commissioner of Immigration. Greetings.

Your Excellency, Many refugees move through this post. Most are on their way to Alexandria where, as you know, there is a large Jewish community. Most are fleeing what is a vicious regimen. It survives only because of some grim realities.

There is a large underclass that is becoming more and more impoverished, and a rich mercantile and landowning class that supports the regime of Herod. He survives by the presence of an occupying Roman force.

A series of megaprojects across the country, mainly defence installations, provides jobs in a purely artificial way. A well-paid Herodian para-police force has infiltrated the population

and stifles any signs of dissent. Because Herod is aging and ill, he is paranoid about the possibility of a claimant for power. He has already killed more than once even in his own family circle.

The family you write about was interviewed, as are all who arrive here at the border. They had fled their village just in time to escape a massacre of children. The father would not say how he had been warned. They had come south over the hills, then, to avoid possible pursuit, they skirted carefully along the edge of the desert.

When interviewed, it was obvious they had brought almost nothing with them. The woman was in her late teens or early twenties, the man about ten years older. Their child was just a few weeks old.

They had no documents and almost no money. They were fortunate that your new immigration policies had not yet reached us here to be implemented. Those changes, had we known about them, would have meant this family

would have been denied entry. In this case they were allowed to proceed.

They said that they were heading for Alexandria where they had extended family and so would get help in settling. The man hoped to get a job with his carpentry skills. They said that, like many in their situation, they would check out conditions at home from time to time by questioning later arrivals or risking the odd careful letter. When questioned about their length of stay in Egypt, they said that if conditions in their own country improved, or if the regime changed, they would probably try to return.

My overall impression was of decent honest people who will make good citizens if they decide to settle in Egypt.

With respect, Your Excellency, Sinuhe - Agent in Sinai.

SAVE THE DATE

SYNOD 2018 APRIL 20-22

SET A COURSE FOR OUR FUTURE

Building Update: Work is off to a Great Start!

By Terry Jones

Construction of Mount Douglas Seniors Housing Society's new 84-unit rental apartment building is underway at 1550 Arrow Road in Saanich. When completed, this much-needed new building will complement the existing 80-unit apartment building on this 4-acre property that has been serving independent seniors for over 40 years.

At completion, the project will provide 164 apartments in two buildings and be the largest affordable housing provider among the Anglican diocese's housing societies. As first reported in the April issue of *Diocesan Post*, approximately two-thirds of this new phase will be dedicated to one-bedroom suites—the remaining units will be bachelor suites. Qualification for housing is restricted by age and income.

Pre-development financing for the project has been provided by the society, CMHC and Vancity Credit Union. Vancity is also providing construction financing. The contractor for the project is Citta Construction. Project completion is scheduled for early 2019. More information is available on the Society website at www.mdshs.net



Photo by Citta Construction

Building site under construction

Diocesan Council Meetings 2018

St. Paul, Nanaimo **Jan 20 Saturday**
 St. Dunstan, Gordon Head **Feb 22 Thursday**
 St. John, S. Cowichan **Mar 24 Saturday**

SYNOD 2018 Apr 20-22

Church of the Advent, Colwood **May 31 Thursday**
 Trinity Church, Port Alberni **Jun 28 Thursday**
 St. Philip, Cedar **Sep 27 Thursday**
 St. Matthias, Victoria **Oct 27 Saturday**
 Christ Church Cathedral **Nov 22 Thursday**
 St. John the Divine, Victoria **Dec 20 Thursday**



Drawing by Number Ten Architecture

Architectural rendering of new housing project



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Poetry Corner

THREE POEMS FOR EPIPHANY by Joanna M. Weston

VOCATION

*called from worship
into action
we move beyond the limit
of our hands*

ONWARD LIGHT

*one small light
in stable dark
flows far and wide
to every heart*

INCOMPLETE

*I promised myself a
complete Christmas:
prayer-wrapping for each gift
and praise sparkling on the tree*

*but I read about Syria
counted food-bank listings
while AIDS is epidemic
in Africa*

*prayer folds over darkness
praise wraps canned foods
and a manger fills with tears*

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

A COMEDY BY NEIL SIMON
Directed by Zelda Dean

The Prisoner of Second Avenue

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Relationships and Storytelling Define Diocesan Council Work Plan

Fly on the Wall

By Catherine Pate

This regular column reports on the activities and decision of Diocesan Council—the “synod between synods” of our diocese.

Financing our Vision

A significant portion of the agenda for November’s Diocesan Council meeting was given over to a presentation and conversation about a diocesan-wide financial campaign. Council is preparing a motion that will be brought to Synod in April for ratification. Supporting materials and initiatives will be developed and shared at the upcoming regional gatherings in preparation for Synod.

Council also approved a motion to allow parishes invested in the consolidated trust fund to receive a 3% income distribution in 2018. This equates to \$0.4485 per unit.

A motion passed committing diocesan funding towards costs for 2018 through to 2021 to support the Diocesan Refugee Sponsorship Program.

Engaging God’s World

The diocesan vision team for Engaging God’s World presented project ideas that they will work with Diocesan Council to rollout diocesan-wide to illustrate how God is at work in the life of the diocese. Ideas included island-based pilgrimage walks modelled after the Camino,

parish mission exchanges, a special Sunday designated “Back to Jesus Sunday” and a story exchange. At the time of writing, more work was to be done by this team; information will be provided in future issues and on the diocesan website bc.anglican.ca.

Strengthening Relationships

A member of Diocesan Council shared that in her parish, every parish council meeting agenda includes a discussion about ways the parish is part of the diocese and the role of the synod office in the life of the parish. Is this happening in your parish? If not, consider asking your leadership team to make it part of your parish’s communication plan.

Lay Ministry and Leadership Formation

In March 2017, the diocesan vision team for Lay Ministry and Leadership Formation distributed a survey to all Anglicans of the diocese through parish communications channels. The purpose of the survey was to gather information about the kinds of ministry happening in parishes. The results of these

surveys were presented for consideration; a plan for next steps will be developed in the coming months. The executive summary of the survey results is available online at bc.anglican.ca/resources/faith-in-formation.

Council of General Synod Highlights

The executive body of General Synod is the Council of General Synod (CoGS). The Rev. Clara Plamondon (St John the Baptist, Duncan) is a member of CoGS and reports regularly to Diocesan Council about the activities and actions of CoGS. The following is a summary of her report to the November Diocesan Council meeting:

At our November CoGS gathering we heard about the Road to Warm Springs: National Consultation on Anglican Indigenous Self-Determination. The Road to Warm Springs was the theme of the conference, based on the gospel story of the road to Emmaus. Indigenous and non-Indigenous representatives gathered together to imagine a truly self-determining Anglican Indigenous church within our Anglican Church. A report from ACIP (Anglican Council of Indigenous People) was presented. It was encouraging and exciting to see the growing vision of what they hope to achieve as we prepare for General Synod 2019. At every gathering, we continue to work on more effective decision-making models such as consensus-building.

We recently experienced an Appreciative Inquiry process for learning, listening and building relationships. It is hoped that these models and decision-making processes will be encouraged throughout the church. CoGS has encouraged ecclesiastical provinces and dioceses to continue the work of considering the implications of

the proposed motion regarding the Marriage Canon that will be brought back for second reading in 2019. If you wish to receive updates on what’s happening across the Anglican Church of Canada and General Synod visit anglican.ca.

Catherine Pate is the diocesan communications officer.

There are several ways someone may find themselves serving on Diocesan Council. Each region of the diocese elects a clergy and a lay representative. Additional members are elected from the floor of Synod. Others may be appointed, either by the bishop or by Council itself. There is provision for one or more youth representatives (aged 16 to 25 according to the Canons). Diocesan officers are ex officio members, while synod office staff attend with voice, but no vote.

Personnel Updates

Appointments
 Aneeta Saroop, incumbent at St Mary of the Incarnation, Metchosin, Dec 11, 2017.
 Karen Hollis, incumbent at St Martin of Tours and Gabriola United Church, Jan 1, 2018.
 Lincoln McKoen, incumbent at St Peter, Campbell River, Mar 4, 2018.

Resignations
 Lincoln McKoen as incumbent at Christ Church, Alert Bay, Ft Rupert, and St George, Kingcome Inlet, Mar 3, 2018.

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