

# DIOCESAN EPOST

Celebrating the Diocese of British Columbia

A Section of the ANGLICAN JOURNAL

NOVEMBER 2020

## Virtual farewell to Bishop Logan

BY SUSAN DOWN

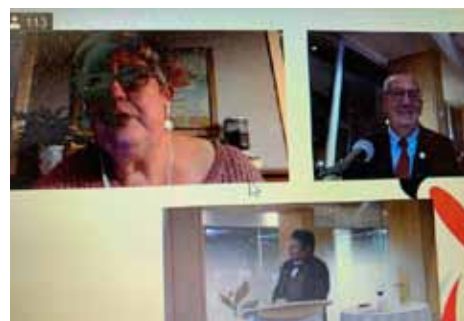
After Bishop Logan McMenamie retired in May, the anticipated bash to honour his career had to give way to a livestreamed presentation Oct. 23.

Although parishioners were unable to be there in person, the fondness and gratitude came through clearly during the event. Videoed from the Inn at Laurel Point, where Bishop Logan and his family attended a special dinner, the broadcast was led by master of ceremonies Alastair Singh-McCollum, rector at St. John the Divine, who kept the event moving like a fast-paced variety show.

After an opening welcome from Father Martin Brokenleg, Logan's daughter, Meghan, spoke, saying "In 1982 we lent our dad to you, and today you are giving him back to us." On behalf of her large family, she thanked the parishes he served for "letting us crowd into your pews." She joked that she and her siblings were "born Canadian but raised Scottish." She likened the new phase of retirement to the circles and spirals of a Celtic cross, and that making an ending is making a beginning.

Other speakers (remotely) included retired Christ Church Cathedral vicar Sue House and Alex Nelson from Kingcome Inlet, a respected athlete and leader who walked with Bishop Logan on his Sacred Journey.

The event was leavened with plenty of prerecorded comedy such as quips by the staff members who stated with straight faces that the best part of working with Logan was his border collie, Morag. Andrew Twiddy, incumbent at St. Anne and St. Edmund, Parksville, sang a reworked Scottish folk song and strummed his guitar. The finale even included a puppet duo, reminiscent of Bishop Logan's own use of puppets in his ministries, singing a rendition of the Beatles' *When I'm 64*. Cathedral dean and diocesan administrator, Ansley Tucker, played a secret agent character, complete with dark sunglasses, head scarf and important briefcase. Video clips showed her furtively leaving the deanery on a *Mission Impossible* scenario. She finally appeared in person at the podium to present the briefcase contents – the bishop's purse – to Logan, adding that "You have been Our bishop, not just The bishop. You've made us proud to belong to this diocese." And the last words went to Bishop Logan, who called his career "an amazing journey," and said one of his joys was being in the local congregations. His final comments echoed his beliefs that our differences and diversity are an opportunity to grow as individuals. ■



*Bishop Logan's livestreamed retirement party had plenty of warmth and humour, featuring comments by retired vicar, Sue House, MC duties by Alastair Singh-McCollum, Andrew Twiddy on guitar, a puppet show and a cloak-and-dagger turn by Ansley Tucker, dean and diocesan administrator. Photos by Susan Down*

BY TARA SARACUSE



## Bishop's consecration to be livestreamed

The Reverend Anna Greenwood-Lee, who was elected the 14th bishop of the Diocese of British Columbia on September 26, will be consecrated bishop on January 30, 2021, at 11:00 a.m. As is traditional, the service will take place at Christ Church Cathedral

in Victoria and will lead Bishop-elect Anna through the two-step process of first being consecrated to the order of bishop and then being seated in the cathedra.

Don't mistake "cathedra" for a typo! We mean "the bishop's seat." Bishop-elect Anna will reach it by first banging her

*Continued on page 10*

# November: month of the dead



**BY THE VERY REVEREND  
M. ANSLEY TUCKER, DIOCESAN  
ADMINISTRATOR**

The first time in my life that I knew myself willing to die (and even to suffer) for another was when my younger sister was succumbing to cancer. I would have done anything to trade places, to be the one, to give her a longer lease on the life she loved and lived.

November is sometimes referred to by Christians as “the month of the dead.” We begin, of course, on November 1 with All Saints Day, when we celebrate that great cloud of witnesses who have gone before us, set an example, and are now present to us as “the communion of saints.” The very next day, All Souls, we take a step back, and remind ourselves that their place in the nearer

presence of God has come at the cost of their death, and of our bereavement.

Further, by whatever quirk of historical circumstance, November is also the month in which nations the world over pause to remember and give thanks for their war dead – and, please God, to confess their complicity in a social order which, despite having been coached from the age of two, has still not yet learned to “use its words” to avoid violence.

So quite apart from the all-important question whether death should ever be the price of peace, November invites us to consider whether, and in what circumstances, death is a price we’re willing to pay. In other words, there are two issues. First, is it ever necessary or right to take a life? And second, is it ever necessary or right to give one’s life?

In this season of remembrance, the second of these questions is highlighted for us. What or whom would I be willing to die for, and why? My sister, apparently. But that was easy: we were flesh and blood, and I loved her. St Paul touches on this when he marvels at the self-giving of Jesus. “Rarely,” he says, “will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners, Christ died for us.” It begs the question, “What did Jesus see in us that was worth preserving? What values were so important

that not even death was too high a price for their protection?”

We are now speaking of sacrifice, and more to the point, of self-sacrifice. Sacrifice isn’t a very popular concept these days. It requires us to judge our own happiness and possibly even our own wellbeing less important than some other cause or value or person in the grand scheme of things. And more to the point, it requires us to relinquish our claim on that happiness or wellbeing. This runs contrary to every cultural message we have imbibed about self-worth, self-assertion and looking out for number one. And yet, at the heart of our gospel is Christ’s own self-offering, a powerful witness to the values and truths he was unwilling to renounce just to save his own skin.

So once again, our “month of the dead” invites us to place our consideration of death alongside Christ’s own example. November invites us to consider not only the faithful departed, but our own death – and our own practice-deaths, too (all those small dyings we experience daily) – and finally, to imagine for what or for whom we might be willing to sacrifice everything. ■

*The Very Reverend M. Ansley Tucker is the administrator of the diocese, and the dean of Columbia.*

## Diocesan Post

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**All material is subject to editing.**

### Subscription Changes

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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.

*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.*

**Volume 54, No 9**



Selinde Krayenhoff, incumbent at St. Mary, Nanoose Bay, presides at the October 4 dedication ceremony to officially open the St. Francis Pet Memorial Garden, a woodland burial site where people can have their pets' ashes interred. Photo by Onnig Cavoukian

## Advent and COVID *by Adela Torchia*

Advent and Covid resemble  
Two syllables with V in the middle

Both times of expectant waiting  
One welcome and one  
on nerves grating

If only Christmas were here  
And Covid no longer a fear

With friends we will not be meeting  
Except over Zoom to be greeting

The first Christmas a new world  
was birthing  
A fresh dawn of compassion unfurling

Two thousand and twenty years later  
The need has never been greater

As the darkness draws us inward  
May our hearts and minds  
move forward

Into a future truer to God's plan  
One in which all creatures can stand

As equals in God's eyes and thriving  
Compassion Incarnate smiling

Advent V for Peace Victorious  
Covid V for violence vanquished

*The Rev. Dr. Adela Torchia is the  
priest-in-charge at the Two Saints  
ministry in Victoria (St. Peter, Lakehill;  
and St. David-by-the-Sea).*

## Topical Tuesdays

*Here's a new COVID-19 column about changing strategies for meeting as communities. Let us know what your church is doing.*

BY ROSS BLISS

At Christ Church Cathedral, we still gather for our regular Zoom coffee hour on Sundays and on other occasions that are primarily social. There are also programs and events that are intentionally topical, with guest speakers and facilitated discussions. But we wondered if there would be value in offering a regular meeting that was somewhere in between: not primarily social, but also not a program as such. We conceived Topical Tuesdays as just that – an opportunity to meet and talk about something in particular on topics that could evolve and shift as we went along. We intended these conversations to be both engaging and constructive, and our hope was that some sense of direction

would emerge that we could eventually begin acting on, recognizing that a good deal of conversation and wondering may need to happen first.

Our first Topical Tuesday was mid-July, and we initially intended to try six sessions. Anywhere from six to about a dozen people usually participate. It kept getting more interesting, so we kept going and are presently trying an earlier time of 4:30 p.m. rather than evening. What has emerged as an undergirding theme could be summed up in the question “What should the church be doing now?” Or more pointedly, “How are we to be the church – now?” All of this discussion is naturally framed by our present context of being in the early days of a pandemic that has already impacted almost everything we do, a local and global disruption that will likely shape the future in ways we cannot anticipate.

Not surprisingly, some perennial themes concerning the church are recurring: engaging more meaningfully with youth, living into our commitment to inclusion and diversity, and reviving our purpose and meaning for our society. We have also recognized the urgency of existential threats like climate change, poverty, economic disparity, and a host of prejudices and fears that are increasingly dividing societies and even nations.

These may be huge and even unassailable topics, but they are also active concerns that impact our lives and have the most potential for meaningful engagement and dialogue with the world around us.

While we still believe the church has something vital to offer, we also recognize that we are largely sidelined from wider and pressing conversations concerned with human flourishing. You could say that the disruption of the pandemic has led us to assess our situation and to confront some of our own endemic issues that contribute to this isolation from engagement. These are clearly bigger issues than what any one group can encompass let alone resolve, but we are increasingly compelled by these conversations, and by the possibility of where these discussions could lead.

So if this intrigues you, these conversations are open to anyone with interest. There is no formal agenda, and we only ask that you don't impose one! Topical Tuesdays will continue as long as there is interest; please do consider joining us sometime.

See the cathedral website for current information and links. ■

*Ross Bliss is the vicar at Christ Church Cathedral, Victoria.*

## Computer skills training opportunity

Considering all the moving parts, our electoral synod in September was a marvel. I had the opportunity to be in the “engine room” and was struck by how many people, and how much equipment it took to pull this off and make it feel as seamless as it did.

The pre-synod instruction sessions did reveal that people still struggle with some skills and terminology. Hyperlinks – the heart of online functionality – are easy and intuitive to use, but this same apparent ease has led to many of us leaping over a set of very basic computer skills and terminology

a good 25 years into the internet age. Examples include basics like what windows, URLs, or search engines are and how to use them, or what a file is and how to create, store, retrieve and share one.

I've previously offered such training in libraries and would invite anyone who might be interested in computer basics training to let me know, and if there is sufficient interest some sessions could be offered. You can reach me at vicar@christchurchcathedral.bc.ca.

*Ross Bliss*

RENEWED **HEARTS**

RENEWED **SPIRITS**

RENEWED **PEOPLE**



# Waiting for God only knows

BY MALCOLM READ

The Anglican Church was living through challenging times before the onset of COVID-19. Now a period of lockdown and critical health caution has brought many of the regular rhythms of church life to a halt. I found myself thrown from an active life, connecting with members of our church community through discussion groups, walking groups, bazaars and arts events. I was working with others such as veterans' groups and homeless shelters, too. Now I am in a position in which it is difficult to know what to think or which way to move.

We talk of emerging into a new normal. We can only hazard a guess about what a new normal might look like. Are we hoping to go back to where we were in December 2019? This time of waiting, a concept frequently referenced in scriptures and a natural phenomenon in any transformation, also allows us time to consider and reflect on ourselves and the church that is and how both may be in need of change. The challenges forced on us at this time may bring despair, but our way forward is through persistence and faith in God.

Here are some questions to consider during our virtual church lives, questions that could be catalysts for thinking and action during and after the pandemic.

## Rethinking the colonial legacy

Colonial characteristics, with the attendant Eurocentric influences and hierarchical chains of command, are largely unexamined by the church. This can make attempts at reconciliation with indigenous communities more difficult. COVID-19 has elevated questions within society and the church by illuminating

in our society notions of inequality and systemic racism. Are we guilty of systemic racism? What does equality look like in the church? I find it difficult and incongruent for us to join in these civic conversations about bias, injustice and hegemony if we have not looked inwards and examined our own positions and ways of operating.

## Church buildings

In many instances, churches were built to a theology and understanding of mission that does not match current thinking. Perhaps we can focus thoughts on how we can use our buildings and other physical resources to help people to be immersed in what it means to love God and our neighbours as ourselves. Is there a way for our buildings to be open as much as possible, and to be a resource for the whole community, rather than the exclusive use of those who attend for formal worship? Affordable and adequate spaces for community support groups or creative arts groups are increasingly difficult to find. As a part of this rethinking, possibly the buildings can become self-sustaining, with running costs not borne only by those who attend services on Sunday. It seems incongruous to me that the church can wring its hands about poverty, homelessness, loneliness and other social issues in society but fails to fully utilize its greatest resources – buildings, land and professional personnel – to directly contribute to assisting with resolutions to these issues.

## Church leadership

The present model of clergy as the operators of the church presents an institutional model that inhibits the church's ability to respond to current needs. How do we establish dialogue between and among clergy and laity? Perhaps it is time to shift the power and ownership structures of the church so that lay people can fulfil their ministries and free clergy to be catalysts of religious authority. It seems to me that we perpetuate a system of governance in

our church that emerged over centuries and at some time provided a system that worked. However, it is foolish to assume that structures and patterns that served the 20th century well are adequate for the 21st century.

Religious pluralism has challenged our role as a mainline church. Perhaps now is a good time to look at how we can get to know, understand and work together with our other faith communities under the Christianity banner or other alternatives that we sometimes regard as "competition." COVID-19 has forced the church to reconsider notions of community. On-line services, discussions and events could be joined by others of different practices, faiths or no particular faith. We have a plethora of Christian denominations (certainly in large urban areas), including overlapping Anglican parishes, that may increase their effectiveness by finding ways to share their creativity, resources, expertise and points of view.

I hope that COVID-19 is the period of waiting that leads to the emergence of a church that spends less time locking God into "holy sanctuaries" and maintaining comfort and tradition and more time blurring boundaries. This can be a time when the old order of things may need to die. Transformation is an emergent process not a revolution. It often starts in small ways and provides models (The story of Jesus presents us with just such a model). Perhaps this time of forced reflection will bring forward creative and radical thoughts so that we can move closer to living as communities of disciples with each of us fulfilling our apostolic roles.

We cannot afford to continue offerings with a "take it or leave it" attitude. The church has an opportunity to take more proactive and creative positions and to consider enacting the mission of God in areas that include the environment, freedom from oppression and the valuing of all life – physically and spiritually. ■

*Malcolm Read is a parishioner and animator of community life at Christ Church Cathedral, Victoria.*

# Remembrance Illuminated returns

BY JOHN AZAR

With its long history of association with the military community of Greater Victoria, Christ Church Cathedral is an ideal setting for Remembrance Illuminated. The Cathedral is the official kirk of The Canadian Scottish Regiment (Princess Mary's) whose retired colours (regimental flags) hang on the left aisle of the nave.

This will be the second year for this respectful and dignified event which drew wide acclaim last year from parishioners, veteran's organizations and the community. This year's slide show will feature war art from the Second World War as 2020 marks the 80th anniversary of Canadian forces arrival in England to join a war that lasted for five more years. Male and female artists were engaged to portray events in all theatres of the war including army, navy and air force operations, and the many ways civilians supported the war in manufacturing, providing essential services and support at home and abroad.

Remembrance Illuminated is about remembering, honouring and learning; it does not glorify conflict. While we are averse

to war and pray for peace, we recognize there are times when our governments send our men and women to assist others in times of emergency, civil strife and conflict. The projection of larger-than-life images on the south tower of the Cathedral is intended to help us remember the sacrifice made by men and women during wartime, peacekeeping and other missions. We also recognize the sacrifices made by families and loved ones of those who have served and continue to serve.

Organizers wondered whether Remembrance Illuminated should be held during a possible second wave of COVID-19. The feeling was that the event would allow the public an opportunity to remember and honour while practicing social distancing in an outdoor setting. Also, learning about the hardships and suffering of this past event will help make us aware of the strength and determination we can muster to deal with the many challenges we and our communities face in dealing with the impacts of COVID-19.

*John Azar is one of the organizers of Remembrance Illuminated. He is also past chair of the Western Front Association and runs the museum at the Bay Street Armoury in Victoria.*

**Date:** November 9, 10 and 11

**Time:** Between 7-9pm each evening

**Where:** South lawn of Christ Church Cathedral (at Quadra St. and Burdett Ave).

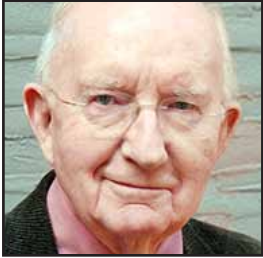


*Illuminating the Past: this year's Remembrance Illuminated slide show, projected on the bell tower of Christ Church Cathedral, will feature war art from the Second World War as 2020 marks the 80th anniversary of Canadian forces arrival in England. Photo by John Azar*

This November, Threshold Housing Society is **Shining a Light on Youth Homelessness**. Threshold Housing provides safe housing, support services, and community to at-risk youth. You can contribute and help end youth homelessness by donating today. Visit [thresholdhousing.ca/donate](https://thresholdhousing.ca/donate) and help provide a brighter future!

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HOUSING SOCIETY

# Playing for high stakes



## Reflections

BY HERBERT O'DRISCOLL

He was powerful, cruel, and vindictive. He built some of the most massive military installations in the Roman Empire of his time. He married into one of the most enormous private fortunes of the Middle East. Even his mistakes tended to be larger than life.

Herod the Great was an Idumean from the Arabian Desert southeast of Jerusalem. His becoming king in Israel was entirely due to a cold calculation made at a high level in Rome that this ruthless Arab would be strong enough to rule a notoriously volatile province of the Eastern empire.

Those whom Herod ruled hated him and his family, even though some things he did benefitted them. Even by modern standards of city planning, Herod created in Jerusalem something quite extraordinary. Six modern city blocks long, 120 feet high at its south-eastern tower, joined to aqueducts bringing water from the surrounding hills, the Temple complex stood blazing white under the desert sun.

The great Court of the Gentiles welcomed the cosmopolitan crowds that packed Jerusalem on the Jewish feast days. Beyond

this, there was an area called the Court of the Jews. At the heart of this complex stood the actual Temple, a relatively small building but one of supreme significance. Here was the Holy of Holies, into which only the High Priest entered, and even then only on the highest feast days of the Jewish calendar.

Within the outer walls of the complex was an area where rabbis were allowed to bring groups of their followers for teaching. Some years in the future, one such rabbi from Galilee, Jesus of Nazareth, would use this area for teaching, at times facing vicious and threatening verbal attacks.

The way in which public figures respond to a crisis reveals much about them. Such a moment shows us the resilience of Herod.

In the year 44 BCE, Herod was at the height of his power. In March of that year, Julius Caesar, then emperor in Rome, was assassinated in the Roman Senate. Immediately, the power struggle for the Empire began between Octavian, nephew of the murdered emperor, and Mark Antony, an army general and statesman. Into this power struggle, Herod suddenly found himself inextricably drawn.

To finance his campaign for the Empire, Antony had borrowed heavily from Herod. At the battle of Actium, Antony was defeated by Octavian and eventually, with his paramour Cleopatra, committed suicide. Herod was now left totally exposed. He would have to face an all-powerful Octavian, already beginning to deal mercilessly with Antony's allies.

It is at this point that Herod showed his mettle. He decided to meet the threat head on. He knew when Octavian would reach Cyprus as he came west with the imperial army. Commandeering one of his own naval vessels, Herod sailed to meet the now emperor.

Herod dressed in his royal robes. In earlier years, Octavian had presented him with a gold

crown. With canny thoughtfulness, Herod held this crown by his side rather than wearing it.

Octavian, seated at the end of a long hall and flanked by a contingent of his Imperial Guard, forced Herod to approach and to kneel. Herod, knowing that this encounter could mean at best his kingdom and at worst his life, had carefully crafted a single brilliant sentence as his opening statement. Framed as a humble request, it risked no familiarity from past friendship.

*"One thing I ask of you, Caesar, that you consider not whose friend I was, but what kind of a friend I am capable of being."* Both men knew what Herod's request meant. Octavian would need vast sums of money for his continuing campaign. Herod had enormous resources.

For a long moment there was silence. Octavian then stood, bade Herod to stand, and signalled to him to don the crown he was holding.

Herod had gambled everything and won. Three weeks later, having sailed with Octavian to the port of Antioch in Syria, Herod and Octavian rode south towards Jerusalem at the head of a regiment of the Imperial Guard, Herod very publically restored to his throne.

It has been famously said that absolute power corrupts absolutely. Such was true of Herod in his final years. By then both syphilitic and paranoid, he had already murdered members of his own family. When distinguished Persian visitors mentioned rumours that a newly born child in the nearby village of Bethlehem was destined to be king, it was entirely characteristic of Herod to send a detachment with orders to kill every male child under two years.

He was too late, of course, and the rest is history. Four years later Herod was dead. ■

*Herb O'Driscoll is a retired priest, and prolific author and hymn writer.*

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## Caring for the community



**My Journey**  
BY STEPHANIE WOOD

### *My Journey is a regular Q&A profile of a clergy member in the diocese*

I was born in Duncan and grew up in Cobble Hill. As a teenager, I had the privilege of owning and keeping horses on my parents' farmland. I spent several years competing on the circuit, sometimes winning, but always having fun. Horseback riding remains a deep passion.

My family members are not active churchgoers. Most of them would likely classify themselves as "spiritual but not

religious" people. However, my folks believed we ought to have a bit of religion in our lives, so for five years we attended the United Church, and at 12 I was baptized in the Pentecostal Church. Later I occasionally dipped my toe in the Catholic tradition until I found a home with the Anglicans in my late 30s.

From a young age, I knew I wanted a career in the medical field. I studied at Malaspina University College (now VIU) to become a licensed practical nurse. I enjoyed a 21-year career in nursing with Vancouver Island Health Authority where I served the surgical needs of orthopedic patients, as well as the medical needs of Victoria's long-term care residents.

The very first emotion I felt when I perceived a calling to the priesthood was joy and humility, followed by fear. Then I wanted to argue with God. "You've dialed the wrong number, God!" I could not understand why God was, as far as I could estimate, asking me to consider a vocation I felt so ill-equipped and unworthy to fulfill. I had a conversation with my priest regarding where I believed God may be calling me. She was very supportive and calming and encouraged me to continue to pray. With the help and support of church friends, the formal church discernment team and the spiritual guidance from my priest and

spiritual director, I felt compelled to say "yes" and continue the journey.

Since I did not have an undergraduate degree, and I was aiming to embark on a master's degree, I brushed up on my academic skills with a combination of university courses and the four-year Education for Ministry course offered by the Anglican Church. I completed a variety of religious, philosophy and Indigenous studies courses, as well as EFM, by the summer of 2015. Then I moved to Vancouver to study fulltime for the master of divinity degree at Vancouver School of Theology. Following graduation, I entered a clinical pastoral education residency for Providence Health Care in Vancouver. My ideal posting is a bi-vocational combination of church ministry and hospital chaplaincy.

Today, as I prayerfully await ordination, I am continuing my studies toward becoming a spiritual care practitioner and serving the community of St. John the Divine in Victoria as their new assistant curate. I am currently nesting into a new home with a small community of women that consist of my best friend and her Mum. It is truly a gift to be back on this beautiful Island that I have called home all my life, and to be close again to my folks, my Nana, and my good friends who have supported me every step along this journey. ■



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Led by associate fellow, Michael Hadley, the walking group from the University of Victoria's Centre for Studies in Religion and Society visited Christ Church Cathedral's labyrinth in October. It was a CSRS international research project, "The Spiritual Roots of Restorative Justice," and an idea from Sister Judi Morin, of the Sisters of St Ann, that resulted in the construction of the labyrinth 20 years ago by inmates of William Head Prison, together with parishioners of Christ Church Cathedral. Photo by Adela Torchia

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# On the consent agenda



## Diocesan Council Notes BY PAUL SCHUMACHER

With the onset of the COVID-19 pandemic, diocesan council had to adapt to a new way of going about the work of being the synod between regular diocesan synods. Like most other groups, we needed to find a way to continue to meet as a council, while adhering to the directives and protocols established by the provincial and national health authorities. Diocesan council (DC) moved to meetings on one of the secure meeting platforms available on our computers, tablets and cellphones.

Since March 2020, the DC has met monthly to conduct the business and policy development for the diocese. Our meeting pattern has changed from all-day gatherings held at various parish locations

around the diocese before COVID, to much shorter two-hour virtual meetings which are well organized, well attended by council members, and provide us with opportunities to discuss issues and recommendations before council.

At its most recent meeting on October 22, council approved the items contained in what we have come to call the “consent agenda.” That includes items such as minutes from our last meeting, finance committee minutes for the current month, minutes and recommendations from other standing committees of the diocese, the diocesan property advisor’s monthly report, and any recommendations which have been put forward for approval. Members of council may request that items contained as part the consent agenda be removed for further discussion before being considered for approval. The use of the consent agenda has made the work of DC more efficient while preserving the integrity of our responsibility to provide due diligence.

With the results of our recent episcopal election still fresh in our minds, DC reviewed the process which the diocese employed to conduct this election completely electronically. Ansley Tucker, dean and diocesan administrator, described the election as being “a signature success for our diocese.” Barry Foster, executive archdeacon of the diocese, led

a review of the process. The members of council were provided with a list of items of concerns to be addressed and recorded for future reference next time we consider the election of a diocesan bishop.

The dean provided an outline of the proposed schedule for the consecration and installation of Bishop-elect Anna Greenwood-Lee. The members of council also discussed easing her transition into the position: what she needs to know about the diocese, what matters are priorities and how the DC can help her launch her episcopacy successfully. Diocesan council looks forward to supporting her as she assumes the role of bishop of the Anglican Diocese of British Columbia.

Brendon Neilson and Walter Stewart presented a brief report about the Transforming Futures initiative. It is time for the diocese to resume working with the parishes as they develop and implement their case studies and projects. Transforming Futures is the current major initiative under vision implementation for the diocese. This is a fluid, moving process which has been adapting to the conditions we have faced as we move forward.

Diocesan council will next meet on November 26, 2020 as a virtual gathering. ■

*Paul Schumacher is the clerical secretary for the diocesan council and interim priest-in-charge at the Church of the Advent.*

## Bishop’s consecration to be livestreamed

*Continued from cover*

newly acquired crozier (hooked staff) on the doors of the cathedral. Then, should she be admitted, she will be escorted by the dean to the cathedra behind the altar, where she officially takes her seat in the cathedral. While the service is traditional in its liturgy, during these pandemic days, some aspects of the event will be

different. For one, the service will have a strict 50-person limit on participants and guests, all by invitation only. All five of the provincial bishops will be in attendance. One of the five will be John Stephens, representing the Diocese of New Westminster, who will have been consecrated only a week before the event (Stephens won’t be officially installed as bishop until after Bishop Melissa Skelton’s retirement in February). In fact, Bishop-elect Anna is scheduled to preach at his consecration in advance of her own.

The second adjustment to the norm will be that the whole service will be filmed and livestreamed via the internet. Just like the electoral synod, links to livestream feeds on the diocesan website, Vimeo, YouTube, and Facebook Live will be distributed the week before so that nobody will miss out. Mark your calendars and set aside some time on January 30, 2021 at 11:00 a.m. to bear witness to this very special and historic event.

*Tara Saracuse is the executive assistant to the bishop.*

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