



Faith Tides

RENEWED HEARTS, RENEWED SPIRITS, RENEWED PEOPLE

February 2024

This PDF is a simple printable document of Faith Tides online, which can be found at faithtides.ca. Questions or comments can be sent to the editor at faithtides@bc.anglican.ca.

The harvest is plentiful



Harvest. Image by Phil Dolby used under a CC BY 2.0 deed license.

By Anna Greenwood-Lee

“The harvest is plentiful, but the labourers are few”
(Matthew 9:37)

It has been such a joy to begin 2024 with the very happy news that many of our churches are growing. Everyone, from Lake Cowichan to the cathedral, is reporting full services on Christmas Eve, and many of our parishes are slowly but surely welcoming new members. It seems that COVID-19 is finally over and, slowly but surely, people are finding their way back to church. The harvest is plentiful.

But are the labourers few?

When I go through the list of the 46 parishes that make up our diocese, only 15 of them have the same clergy that they did three years ago (when I began as bishop). There have been many retirements, which has led to

many places to fill.

The good news is that over the past three years we have ordained two new vocational deacons and six new priests. We have also recruited 10 new clergy to the diocese from other dioceses.

At the same time, we also continue to have several parishes that are (I despise the term and would like to find another one) “vacant.” By my count, at least 10 of our parishes are looking for clergy at this time.

Parishes looking for clergy need to know that there is a shortage of clergy across Canada, the U.S. and the U.K. This is due, in part, to the retirement of all the baby boomers and to the fact that fewer folk are attending seminary and training to be priests.

Given the small pool of available candidates, simply posting an ad and waiting for applicants is not sufficient. Gone are the days when the bishop of BC would just consult the long list of clergy from across the country pining for a job in these islands and inlets. I am hopeful that those parishes that can offer full-time employment will eventually be able to find someone, but I must also say that finding part-time clergy is a near-impossible task.

We need to actively raise up, train and recruit people. As bishop, part of my role is forming relationships with people who might be interested in coming to this diocese.

If you read the *Comings and Goings* email that the diocese sends out each week, you’ll know that, despite the challenges, we have steadily been filling the many vacancies in this diocese.

Looking ahead, one of the issues I can see coming is

that the system is currently very reliant on several “retired” — or, more accurately, semi-retired — clergy who are serving in parishes part-time or as interims, or both. I am extremely grateful to Paul Schumacher, Jeannine Friesen, Deborah Rivet and Ian Powell, who have taken the interim ministry training. Their training and service in interim ministry is invaluable and we are going to need to continue to train people for this work.

Parishes are also noticing that there are fewer retired clergy to serve as honoraries and to help, especially for covering holidays and the like. We have partially addressed this issue with the very well-subscribed “Lay Leadership in Worship” course organized by Ingrid Anderson, which trains and licenses lay people to lead services of the Word.

Going forward, we are going to need to be flexible and creative. I am sure that God has provided everything we need to be a vibrant and healthy church, but I am also sure that the future is not going to look like the past. Searching for clergy and lay staff in 2024 will not look like it did 10 or 20 years ago.

The harvest is plentiful, and the way we recruit and deploy labourers is changing.

Decolonizing the archives



Archive by Carolina Pryszazhnyuk. Used under a CC BY-SA 2.0 Deed license.

By Jessica Ziakin Cook

This year the archives will begin a long-term project of decolonizing its finding aids. These keys to the collection can contain dated language. Combing through them to update them is a way for the diocese to make good on its intentions to practice reconciliation in all aspects of our work.

The project is an initiative of the diocesan archivist, Chance Dixon, and emerges from archival best practices around decolonization, access and inclusivity for multiple cultural groups. As Chance put it, “One of the reasons I enjoy working here is because a lot of work was done early on. The diocese has a longer history of reconciliation, and understands the importance of continuing that work in our programs and projects.”

The project will start with the public-facing resources,

such as our entries on the MemoryBC website. While doing this work, we will, in true archival spirit, track all changes made, the better to preserve the historical record while updating any problematic language that we find.

The diocesan archives are open by appointment for researchers every Monday from 8 a.m. to 4 p.m. Please reach out to Chance at 250-386-7781, Ext. 241 or archives@bc.anglican.ca for more information.

Thank you, Padre



By Logan McMenamie

In one of the parishes I served in this Diocese of Islands and Inlets, I was honoured to get to know Douglas Kendell. Dougie, as I called him, had served in World War I with the Black Watch. By World War II he had become chaplain to the Montreal-based Black Watch. Dougie said to me one day, “Logan, you will have many titles in your life but the one that will mean the most to you will be Padre.” This title is given from the heart by a ship’s company, an army unit, air squad

or the RCMP. The importance of having a padre attached to a unit can never be underestimated because it brings a whole new dimension to the group.

When living on Howe Street in Victoria, we had neighbours in a couple named Bert and Betty Cowan. Bert was a retired RCMP officer. He was a part of the retired group of RCMP veterans in Victoria. I was then the serving bishop of this diocese. He asked if I was interested in, or if I knew someone who might be interested in, becoming the chaplain to their unit. I suggested a young clergy of the diocese, who did an admirable job until he had to move out the area. The work then passed on to another diocesan clergy, Lon Towstego.



Lon Towstego, incumbent in the Parish of Central Saanich, wearing a stole presented to him by RCMP veterans. Image courtesy of Logan McMenamie.

On Dec. 7, 2023, I was honoured to be invited to a luncheon at the Royal Colwood Golf Club. It was the Christmas gathering of the retired RCMP officers and the International Police Association. I was invited by Lon Towstego and Gill Shoosmith, who both serve as chaplains to the organization. Gill is a retired RCMP officer and a serving deacon in this diocese. Lon is an active parish priest and an archdeacon in this diocese. At the event, Lon was being honoured with the gift of a stole. The stole is an amazing piece of art that includes RCMP badges, RCMP tartan and First Nations designs. Within the church, a stole symbolizes a number of things, but the one I particularly like is that of being yoked to Christ. The image is that of two oxen yoked together and sharing their load. We are not alone in ministry, for Christ is with us, enabling, encouraging and assisting in the bearing of burdens.

The symbol also applies to the group that the chaplain ministers with. They are also yoked together, bearing the loads and the burdens. It is obvious that is how the RCMP veterans see Lon's role with them. When gathered, we could watch Lon's quiet presence touching many and conveying care. This past year has been a difficult time for the group, with many losses of members, and situations that have needed pastoral care. Lon's ministry at these times impacted many. He walked with them, supporting, encouraging and consoling. Because of the importance of this work, they gave Lon the honour of "Veteran of the Year." He was given a trophy that depicted a mounted officer on horseback. Lon's name will be inscribed on a plaque, along with those who had been honoured before him.

As I sat at the luncheon and watched Lon ministering to this group of RCMP veterans, two things came to mind. The first was the importance of work for clergy outside the parish. We are not called to be

administrators or building superintendents. Our call, primarily, is the care of folk. It is a call to offer pastoral care. Yes, we do this within our parish settings, but when we are participating with a group outside of the congregation, and with those of various faiths or of no faith, we are about a very important piece of work. We are doing what I believe God has called us to do.

Second was how much these folk appreciated and honoured Lon's presence. I feel that sometimes in the church our ministry is taken for granted unless one experiences it first hand at times of illness, death or crisis. We do not become clergy for the accolades or praise, but it is good for the soul when we receive recognition outside of the organized church.

Dougie was correct. We can be called Deacon, Archdeacon or Bishop but the title of Padre is given from the heart by a very grateful people.

Let's talk faith and justice



Microphone by drestwn. Used under a CC BY 2.0 Deed license.

By Lyndon Sayers

How to use podcasting to have public conversations about theology

For over a year, Boston Laferté and I dreamed about producing a podcast featuring themes that are progressively Christian and justice focused. We launched *Let's Talk Faith & Justice* in the late summer of 2023, and we have now produced 19 episodes that are hosted on the CFUV campus radio platform at the University of Victoria (UVic). The podcast, together with Inclusive Christians, is part of our ministry at UVic — an ecumenical campus ministry of Anglican, Lutheran, United and Presbyterian leadership and students that sits under the umbrella of the Multifaith Centre.

The hardest part of any creative venture is committing to a regular production schedule. We record an episode most weeks, while taking breaks when the campus is closed. Jesse Thorn is an NPR podcast host I admire. He argues that consistency is key for the longevity of any creative project. In his online talk *Make Your Thing*, he explains that at the end of the day no one can make your thing except you. And your thing will never get made if you set impossibly high standards for launching it. Get started now and hone your craft as you go. Much like preaching or preparing a meal, it's about the consistency of showing up week after week. Nearly anyone can prepare one masterful sermon or one impressive dish, but having the discipline to continue each week requires a different kind of commitment.

As for the content of the podcast, it is in our bones as Lutherans and Anglicans to be having public conversations about theology. These can also include non-partisan conversations about the political realm. God is at work in the world, and we need to take time

to listen to the Holy Spirit percolating through our relationships with neighbours, colleagues, co-conspirators, students and new friends. Don't be fooled by the latest fashions in podcasting and tech, which make it seem like you need the best gear to make something. Most of us have enough tech already available in our smartphone, iPad or laptop to get started. At the end of the day, we're just having a conversation like we would at a café or pub, except we're inviting others to listen in. The tech helps capture a better-quality recording, making it more pleasant to listen to later. The church has always sought ways to share table talk more widely, whether at a conference or symposium, in written form or using a different form of preaching.



Pictured (left to right) are Lyndon Sayers, Boston Laferté, Ruby, Reba and Sage recording a live show on the limits and successes of queer-affirming Christian spaces. Image courtesy of Lyndon Sayers.

What kinds of things do we talk about on the podcast? Last year we were in conversation with ELCIC National Bishop Susan Johnson about her work advocating for Murdered and Missing Indigenous Women and Girls at the Brady Road landfill outside Winnipeg. Bishop

Johnson and Archbishop Linda Nicholls signed a joint letter, and they have been strong advocates for justice for Indigenous neighbours. We also talked with Haneen, a young Palestinian woman from Alberta. Haneen talked about her work advocating for justice on campus and beyond. We recorded our first live show, with panelists from Inclusive Christians, including Reba, a candidate for ministry in the diocese. Recently, we spoke with Izzy, coordinator for Greater Victoria Acting Together, which collaborates with churches and community partners advocating for local justice issues. In an upcoming episode, we chat with Jake, a local therapist and longtime harm reduction worker and advocate. These conversations give us an opportunity to speak directly about justice issues affecting neighbours near and far, while also reflecting upon them through a faith lens.

A bit about us

Boston is a full-time student in the Indigenous law program at UVic and a candidate for ministry in the Lutheran church. He is taking seminary classes part-time at Lutheran Theological Seminary in Saskatoon. Boston is also a member of Lutheran Church of the Cross, Victoria, and served as a young adult delegate at the joint gathering of Anglicans and Lutherans in Calgary in 2023.

I serve as co-pastor at Lutheran Church of the Cross, together with Lyle McKenzie. I also serve as a Lutheran spiritual care provider at the Multifaith Centre, together with Lyle, and our Anglican colleague Ruth Dantzer. Inclusive Christians has been doing amazing ministry in recent years thanks to this Anglican diocese supporting this much needed work.

Listen to an episode of the podcast online or on the

radio. You can find *Let's Talk Faith & Justice* at cfuv.uvic.ca and on most podcast apps, including Spotify. New episodes are available most Mondays. For those who prefer radio and are in the Greater Victoria area, episodes also air on CFUV (101.9 FM) on Thursdays at 11 a.m. PT. Follows us on Instagram [@letstalkfaithjustice](https://www.instagram.com/letstalkfaithjustice).

Behaving not believing



Photo by [James Coleman](#) on [Unsplash](#)

By *John J. Thatamanil*

When Christians encounter people from other traditions, they are often inclined to ask, in a spirit of curiosity, “What do you believe?” This might seem a perfectly reasonable question to pose. The only trouble is that many other traditions are practice centred, not belief centred.

The scholarly term for this priority for practice over belief is orthopraxy, as opposed to orthodoxy. This distinction, of course, is not absolute but a matter of

relative emphasis. Jewish and Hindu traditions, for example, are far more focused on practice over doctrine. One scholarly definition of the term *Hindu* is “people who break coconuts as offerings to the divine.” That definition goes further than any belief-centred formulation possibly could.

Some contemporary Christian scholars speak of the three Bs: believing, belonging and behaving.

Bracketing out “belonging” for a moment, what I am arguing here is that for many traditions, behaving is far more central than believing.

On balance, Christian communities are, however, far more centered on believing the right things. In fact, the differences between beliefs are what account for the fracturing of Christians into different denominations: beliefs about whether the spirit proceeds from the Father or the Father and the Son; beliefs about predestination and free will; beliefs about whether Christ is really present in the eucharist, or whether it is solely an act of remembrance.

Christian communities have, over time, even begun to imagine that we are saved by having the right beliefs rather than by God’s love.

The great Harvard comparative religionist and theologian Wilfred Cantwell Smith captured this error most strikingly when he wrote:

“The notion that a religion is a nice thing to have, even that it is useful, has arisen, as it could arise only, in a secular and desperate society. Such a notion is a kind of blasphemy, to those whose faith is sensitive. One has even reached a point today where some Christians can speak of believing in Christianity (instead of believing in God and in Christ); of preaching Christianity

(instead of preaching good news, salvation, redemption); of practicing Christianity (instead of practicing love). Some even talk of being saved by Christianity, instead of by the only thing that could possibly save us, the anguish and the love of God.... A Christian who takes God seriously must surely recognize that God does not give a fig for Christianity.”

What a statement — God does not give a fig for Christianity! Striking, but also obviously true. God loves the world and God’s creatures. God does not love religions, nor are Christians anywhere taught that they are saved by their beliefs or by their Christianity.

Thankfully, part of what it means to be Anglican is to be less interested in creeds and confessions than in the life of prayer and liturgy. We are what we pray, not what we believe, and even prayer is, as Saint Paul would remind us, something that the spirit does in us not something we do on our own steam. Liturgical language is “love language” and, hence, closer to poetry than to a rigidly organized system of correct beliefs.

Of course, what we pray has implications for what we believe. But the one to whom we pray is enshrouded in mystery. The infinite cannot be captured by *any* of our beliefs.

What should this mean for our common life together? I’d argue that it should mean at least one thing: Anglicans ought to be deeply hospitable to a variety of theological convictions, all of which are provisional and necessarily inadequate. Christianity, in any case, has never been monolithic and has been marked by the widest and wildest kinds of diversity.

Mind you, I am a theologian who loves discussing and

analyzing the relative adequacy of theological concepts. Testing and revising our convictions is hard and holy work, but I would never want to fall into believing that I have arrived at the right theology or that my Christian neighbor in faith who holds differing convictions is benighted or basic, whereas I have a more advanced set of convictions.

The children's song some of us were taught to sing in church camps has it right: "And they'll know we are Christians by our love" — not by our theology! The bottom line: the test of growth in Christian faith is whether, as a disciple of Jesus, I am growing in my capacity for love of neighbour and enemy alike, not in the purported sophistication of my theology. For without love, we are but noisy gongs and clanging cymbals.

Concepts of love

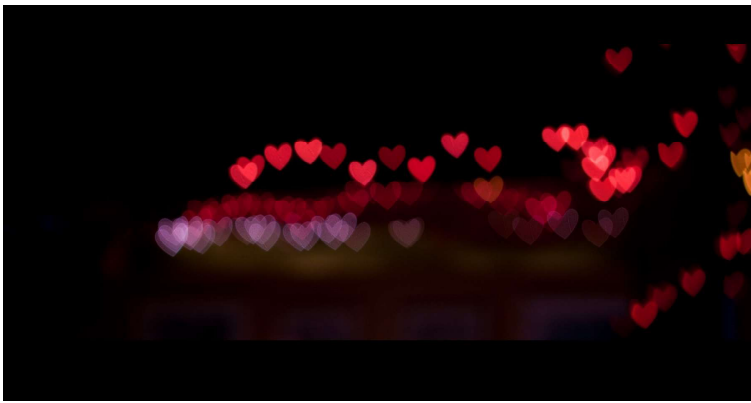


Image by Allen Ran. Used under a CC BY 2.0 Deed license.

By Cathy Carphin

Love is a wondrous thing. It expands our horizons and fills us with joy. It also encourages us to reach out to others, to give without expectation, to share our

God-given gifts and to care for the disadvantaged. I cannot begin to plumb the depths of love any better than Paul does in 1 Corinthians 13:4-7. Beautiful. It is no wonder that it is read at weddings (at least it was in the era in which I was married).

It seems an impossible list of virtues to live up to all the time. For me, these virtues focus on our intention. Of course, other people will have their own opinions about our behaviour, which may or may not line up with our motivation. This is because we filter life through our own experiences. And many things are done in the name of love which have more to do with human self-interest than selfless objectives.

Valentine's Day is dedicated to love. We love many people of course. February 14 is a day when we focus on that special someone who knows us better than anyone else; who shares our life, joys and sorrows; and who supports us through it all. Roses and chocolate-covered strawberries and lacy cards with sweet verses are the hallmarks of love on this day. A diamond ring, a special gift, a sumptuous meal or a short getaway are popular means of sharing our feelings for that special person.

Whether that love is fresh and new or mature and settled, we are blessed to experience it. With that in mind, some time ago I wrote this poem. The images are real.

*One day I saw a young couple standing on the street,
Face to face.
She, smiling up at him, hands on his upper arms;
He, looking adoringly down at her, arms surrounding hers.
Young love, fresh, electric, entrancing.*

*Then I saw an elderly couple out for a walk,
Arm in arm.*

*He, supporting her fragile frame;
She, guiding his steps to aid his failing sight.
Mature love, committed, steady, divine.*

*Later, a single one sits on a bench, alone,
Picture in hand.*

*Remembering walks with the dear one no longer here;
Thinking about their young love, growing love, mature
love.*

*A love that remains when only one is left to remember.
Bitter-Sweet.*

Hug the ones you love, dear ones, regularly.

That includes yourself. In case this idea is new to you, here is one way: put your left hand in the pit of your right arm (your arm crosses your heart). Put your right hand on your left upper arm. Squeeze. Close your eyes, smile and breathe from the belly, four counts in, eight counts out. Let your mind absorb the feeling; your body will believe you.

The love passages of 1 Corinthians guide our intentions in this life, inspired by the Holy Spirit, and show us how God loves us through Jesus. Whether you observe Valentine's Day with others, or are on your own, please do something loving for the sake of it.

The visit



Old working hands by Carmen Zuniga. Used under a CC BY-SA 2.0 Deed license.

By Herbert O'Driscoll

Supper time in the residence, the corridors relatively quiet. This is the hour between the coming and going of visitors. The staff are under less pressure; people's movements and voices are less tense. Along the wide and cheerfully lit corridors some people are sitting in chairs. Four very elderly folk eat slowly and deliberately, gazing out of a large window, thinking their own thoughts.

A little further away I see the couple I have come to visit. They too are elderly. She is sitting in a wheelchair, he on a chair in front of her. He has taken off his jacket because he has all the time in the world for this visit. It isn't an hour taken from more important things in his life. This is his life.

She is weak and he has come, as he regularly does, to share his evening meal with her. Lovingly and gently, he is helping her to eat. To avoid seeming to be feeding a child, he is quietly chatting to her in their native Chinese, letting her hear the familiar sound of their

many decades together. His actions embody that loving familiarity that pierces our dimmed senses when nothing else will.

Later, when I come back along the corridor, they are still there. By this time, he has produced a small jar of food he has brought her from home, and they are sharing it. They could be in their own home, so oblivious are they of others and so unselfconscious. Probably, in her own mind, she is indeed at home. However, I shall never know that.

But there is something I do know as I walk down the stairs of the hospital, reflecting on my two elderly parishioners. I know what Saint Paul said in a reflection he once did on the nature of love. The words are very simple, but they will last for ever: “[Love] bears all things... Love never ends.” (1 Corinthians 13:7-8)

Embrace Discovery

— an online pre-

Lenten retreat for men

By G. Wayne Short

Join us on **Feb. 7, 2024, from 9 a.m. to 12 p.m. and then 1 p.m. to 4 p.m. AST** for an enlightening online pre-Lenten retreat entitled “Embrace Discovery.” This

retreat will guide us to be more open with ourselves, others and God.

Our retreat will delve into the profound themes of vulnerability, self-awareness and self-care. Comprising three one-hour sections, we will engage in active listening, silent reflection and open sharing. Remember, “when we nurture our inner life, our inner life nurtures us.”

To enhance your experience, upon registration, you will receive a concise retreat guide that will help you maximize the benefits of this spiritual journey.

The Fee of \$20 is payable to sponsor [The Martha Spirituality Centre](#), PEI. Please register with Sr. Joan Campbell at drjoancsm@gmail.com

Guiding us on this path will be **G. Wayne Short**, a retired Anglican priest and meditation teacher with a doctorate degree in pastoral care and counselling. His professional career in pastoral ministry spanned seven parishes across Canada. Wayne brings a wealth of experience and wisdom to the table.

He currently resides in Sooke, BC with his wife Sheila.

For any queries or additional information, feel free to contact Wayne at mcast709@gmail.com.

Join us as we embark on this journey of self-discovery and spiritual growth.

The listening society

By Faith Tides



On March 1 and 2, renowned sociologist and political scientist Hartmut Rosa will keynote the G. Peter Kaye Lecture hosted by the Vancouver School of Theology. On March 1, Prof. Rosa will give a public lecture in person and online titled “Give us a hearing heart’. The Listening Society and Its Enemies.” On March 2, he will lead an in-person workshop titled “Democracy Needs Religion: On a Peculiar but Resonant Relationship.” The overarching title of the lecture and workshop is “The Listening Society: Religion, Music and Democracy in Resonance.”

Registration is free for the March 1 public lecture and tickets are available for in-person and online attendance. The March 2 workshop will only be offered in person and tickets cost \$10 (to cover lunch). Register on the [Vancouver School of Theology website](#).

The listening society

The predominant modern way of being and acting in the world can be termed a mode of deafness and muteness — and of aggression. It is based on a mode of dynamic stabilization, which structurally requires incessant growth, acceleration and innovation to reproduce the institutional status quo. In this way, modern sensibilities are geared towards control and availability — with the obvious problems of political, ecological and psychological disaster.

Against this, the workshop will seek to develop a different mode of being in the world, which can be called a resonant mode. Resonance takes its cue from music — its core elements are listening and responding. Resonance does not start with something we do, but with something we perceive, or allow to happen. Here, responsibility is literally turned into respons-a-bility. It implies a medio-passive (and medio-active) way of relating to the world. Such forms of medio-passivity and respons-a-bility are, of course, not just developed in theological theories but also enacted and embodied in religious rituals and practices.

Nevertheless, there can be no doubt that religious authorities and dogmas can easily play out the other way and become resonance killers of the worst sort. Thus, the challenge is to work out and define the dividing lines in this Janus face of religion.

About Hartmut Rosa

Hartmut Rosa is the professor of general and theoretical sociology at Freidrich-Schiller University in Jena and the director of the Max Weber Centre for Advanced Cultural and Social Studies at Erfurt University.

Prof. Rosa's research interests include resonance theory, normative and empirical foundations of critical social theory, political and philosophical communitarianism and civil society, and temporal sociology of social acceleration. His books have been translated into 15 languages and he has won a plethora of awards for his work, including the Tractatus Award for Philosophical Essays. His most recent book, *Late Modernity in Crisis: Why We Need a Theory of Society*, is a co-publication with Andreas Reckwitz.

About the G. Peter Kaye Lecture series

The G. Peter Kaye Lecture series was established in 1987 by the Vancouver Foundation in honour of its well-respected former board chairperson Gilbert Peter Kaye. Peter Kaye led the Vancouver Foundation as its first full-time executive director from 1959 to 1977, and following his retirement he was appointed chairman of the board of directors. During his tenure, the Vancouver Foundation became the largest charitable fund in Canada. Peter Kaye also served as VST's chancellor and chair of the board of governors until 1984.

For the past 37 years the G. Peter Kaye Lecture series has brought to campus "scholars of international reputation chosen for their ability to make a serious intellectual contribution to theological enquiry in a way that nourishes the spiritual life of the church and the wider community."

Naomi Racz returns as editor

By Faith Tides

This issue (February 2024) sees the return of Naomi Racz as the editor of *Faith Tides*. Naomi spent 2023 on maternity leave, having welcomed a baby girl into her family at the end of December 2022.

Faith Tides and the diocese would like to thank Roland Hui for stepping in as interim editor and for his work on this publication over the last year.

If you wish to reach Naomi, you can do so at faithtides@bc.anglican.ca.

Letter to the editor (February 2024)

By Faith Tides

Dear Editor,

I enjoyed reading your extensive article on the Anglo-Catholic dimension of our faith ([Pressing forward — High Church Anglicanism in print and practice](#), January 2024) Anglicanism forms a broad church, ranging from the evangelical to the catholic, and the latter gets little play in the affairs of the wider church these days.

One of the key elements of Anglo-Catholic worship is a deep appreciation of the liturgies contained in what is still the legal expression of our faith, the Book of Common Prayer. But apart from the odd said BCP service in some parishes, and choral evensong where sung, the main offices of the Book of Common Prayer have been effectively suppressed in recent years.

I think most Anglicans do appreciate some variety in our forms of worship; for example, our relationship

with the Lutherans has generated use of parts of their liturgies. But this does not quite explain why the language of Cranmer in the BCP has been abandoned. I can assure our bishops and clergy that among parishioners of a certain age, if not others, the BCP is still appreciated.

David Collins

Christ Church Cathedral, Victoria
