

# Title Page



RENEWED HEARTS, RENEWED SPIRITS, RENEWED PEOPLE

May 2025

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# Sacrificial acts of faith and love



Photo by [Tom Rumble](#) on [Unsplash](#)

By Anna Greenwood-Lee

“No one has greater love than this, to lay down one’s life for one’s friends.” John 15:13

I wanted to let you know about some of the sacrificial acts of faith and love I am seeing in the diocese.

First of all, I commend the good people of St John’s, Duncan who are sacrificially and lovingly giving over most of their land so that 130 units of much-needed affordable housing can be built in their community. The diocese was approached about using our land for this build after another site in town fell through, and I am so impressed at how the community has responded to the call. Despite the inconveniences that a major multi-year build will bring on their congregation, St John’s has put the needs of the community above their own and has said yes to this life-giving project that is critically needed in their community. I am proud of how, through this project, we are living into our

baptismal promises to love our neighbors as ourselves and to respect the dignity of every human being.

As that project gets underway in Duncan we are also, at long last, beginning to move folks into the 85 new units of affordable housing at our Dawson Heights site in Saanich. Dawson Heights Ltd. is wholly owned by the diocese and, with these new units, now has a total of 183 units of affordable housing. This project has taken over 8 years from vision to completion and has only come to fruition because of the tireless work and determination of the volunteer board.

I would also commend to you the gracious and courageous folk of St Dunstan’s, who vacated their building and began worshipping with Two Saints Parish in January. That partnership is proving to be life-giving, and diocesan council has just accepted a conditional offer on the St Dunstan’s property. If this sale does go through, diocesan council will be entrusted with stewarding those funds in a way that contributes to the long-term ministry of the diocese as a whole. We will all be bound in gratitude to the good people of St Dunstan’s.

William Temple, who served as Archbishop of Canterbury from 1942-1944, famously said that the church is the one institution that exists primarily for those who are outside of it. The faithful, courageous and sacrificial decisions that the people of our diocese are able to make speaks to the depth of faith and witness in this place.

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# Signs of new life in the diocese



*Clear blue skies and a magnolia tree in bloom at St Mary's, Nanoose Bay. Photo © Linda Chad.*

*By Naomi Racz*

*In the midst of Lent, I reached out to all the churches in the diocese asking them to share with me any signs of new life that they were witnessing or bringing into being. These are the responses I received, in no particular order. I hope these signs of new life spark joy and a sense of connection across these islands and inlets. Naomi Racz, Editor*

## **St John the Divine and St Andrew's, Courtenay**



*Spring flowers at St Andrew's, the oldest church in the Comox Valley. Photo © Bev Worberts.*

Growth and change, in any aspect of our lives, though not pain free, can add a tremendous spark and impetus to any organization. As we begin our new church year following vestry, here at St John the Divine, Courtenay our new parish council is making

small but hopefully fruitful changes.

After listening to our parishioners, it became apparent that parishioners sincerely want to help with church activities, but do not want to take on larger leadership positions. So, one of our new focuses this year is "shared leadership." To that end, we have created a position called "co-chair of fundraising events." The co-chairs will ask the parishioners for their input on possible fundraising, plan fundraising events (while being mindful of not overtaxing the parish), find chairs (ideally co-chairs) for each event and ensure the co-chairs have the support they need to create the fundraising event easily and joyfully.

Shared leadership will hopefully increase parishioner involvement and sense of ownership, and help avoid burnout of the regular few, who take on the full load of this fundraising ministry. We have faith that we can do all things through Christ who strengthens us, and that faith is our soul's superpower. We faithfully pray that



our “shared leadership” incentives will spark new vitality in our parish.

### **St John’s Anglican-United, Port Alice**

Besides an enthusiastic and participatory worship life, St John’s, Port Alice is active in the community in a variety of ways. A new community outreach started in November 2024. Space is offered free of charge to help support the Loaves & Fishes Community Food Bank on a monthly basis.

The food bank’s North Island operations manager, Josh Morgan, writes: “Church members volunteer to help distribute the various foods to over 20 different households each month at the free food market. Rather than prepared hampers, visitors get to choose which foods they want from each category to make it more of a shopping experience from the foods available”.



*St John’s food bank volunteers. Pictured (l-r) are Irene Stewart and Doris Pepper, St John’s; Josh Morgan, North Island operations manager of Loaves and Fishes Community Food Bank; Amy Nold; Bob Gilbert, incumbent at St John’s; Gail Neely; and Joanie Diebel, parishioner at St Theresa’s RC church. Photo © Carol Nicholson.*

### **St Barnabas, Victoria**

We’re excited to



*Children playing in The Grove, a natural play area at St Barnabas.*

announce “The Grove,” a dedicated outdoor space behind the administrator’s office at St Barnabas, Victoria. This natural play area is the result of a growing collaboration between [Wild Child Playgroup](#) and St Barnabas, rooted in a shared vision of community care, inclusion and support for young families.

Wild Child is a Waldorf-inspired, child-led playgroup that nurtures connection with the natural world around us. Running rain or shine, it gives kids aged 0–7 the permission to get messy, creative, take risks and express joy!

As part of its ongoing mission to serve the neighbourhood, St Barnabas is offering this space as a way to deepen connections between children, caregivers and the wider community. Through The Grove, the church extends its embrace beyond Sunday services, creating room for joyful noise, muddy boots and the sacred work of play.

This program runs on Tuesday mornings.

### **St Columba, Port Hardy**





We would like to welcome our newly appointed part-time ministry team. Bob Gilbert (pictured right) is a recently retired United Church minister who lives in Port Alice. Sheila Cook (pictured left) is an Indigenous Anglican priest who grew up at St Columba and still resides in Port Hardy. We celebrate their joint leadership.

### Parish of Salt Spring Island



*Flower cross from the Easter service at All Saints-by-the-Sea. Photo © Chas Belknap.*

The Parish of Salt Spring Island would like to acknowledge their new incumbent, Juli Mallett, as a sign of new life in their parish. Juli was appointed incumbent effective March 1.

### Church of the Advent, Colwood

### *Enhancing food security*

Following a parish Advent 2030 visioning process at Church of the Advent, Colwood, facilitated by Bishop Logan, food security was identified as a serious issue in Colwood.

Church of the Advent is now taking steps to tackle this issue. As of April 25, Church of the Advent is hosting the West Shore Food Share food stand, as it could no longer be located at its previous location. The food stand provides free food and will be available every Friday, 12-1 p.m. in the church parking lot. Donations to the food share are welcome. The church is delighted to partner on such an important project.

Church of the Advent is also joining the Colwood Garden Society and is in the process of creating a community food garden on the church grounds.

### *Environmentally conscious teen honoured*

Taylor Gossman, [who was featured in the April/May 2025 issue of Faith Tides](#) for her work organizing an environmental expo at Church of the Advent, was presented with an award at the Citizens Environment Network's annual environmental



*Carol Brown (left), CENIC, presents Taylor Gossman (right), parishioner at Church of the Advent, Colwood, with*

stewardship  
awards. Taylor  
was also invited  
to help plant a tree in her honour in Herms William  
Park in Colwood.

her environmental stewardship award.  
Photo © Ingrid Andersen.

### St Andrew's, Sidney

St Andrew's, Sidney has become the first church in the diocese to install solar panels. Parish leaders approved the idea in October 2024 and then received approval from the diocese to proceed.

The church applied for a BC Hydro rebate, reducing the overall cost, which is projected to be recovered in ten years. Annual savings in hydro costs are expected to be around \$3,000.

The installation of the solar panels began in April, during Holy Week, and at the time of writing the installation is almost complete. The panels are being installed on the church hall roof as the pitch of the church's roof was deemed too steep by the contractors.

Kelly Duncan, incumbent at St Andrew's, Sidney, sees the solar panels as a way of "living out our baptismal promise 'to safeguard creation and respect, sustain and renew the life of the earth.'"



The new solar panels on the roof of the St Andrew's church hall.  
Photo © St Andrew's Anglican Church.

## Nominations for the office of primate announced



Pictured (l-r) are Bishop Riscylla Walsh-Shaw, Bishop David Lehmann, Archbishop Greg Kerr-Wilson and Archbishop Chris Harper. Photo © Lisa Barry.

By Naomi Racz

On April 2, 2025, the Order of Bishops met to discern the nominees for the election of the next primate of the Anglican Church of Canada. The next day, four nominees were publicly announced:

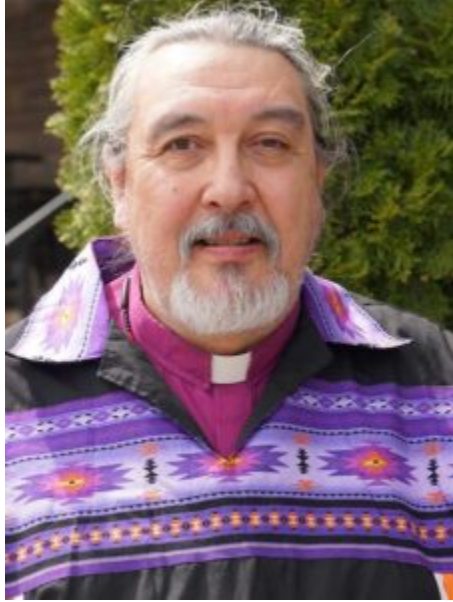
- The Most Reverend Christopher Harper
- The Right Reverend David Lehmann
- The Most Reverend Greg Kerr-Wilson
- The Right Reverend Riscylla Walsh-Shaw

Throughout April, information about the nominees



and their vision for the office of primate was published on the [General Synod 2025 website](#).

### **The Most Reverend Christopher Harper**



Archbishop Harper is currently our National Indigenous Archbishop and Presiding Elder of Sacred Circle.

Harper believes that at a time when many churches are facing financial difficulties, the Anglican church

must remain committed to the historic office of primate, rather than pushing for a congregational model of self-governance. The primate provides a sense of unity for the Canadian church, and advocates for its unique context within the wider Anglican Communion.

“Our primate needs to be prayerful, supportive, enabling and approachable, with an open heart, listening ear, willing to take counsel from all experts within their field,” states Harper in his profile on the General Synod 2025 website. “The primate should also be fully human, acknowledging in humility that they will never be perfect, thus leaning on the cross, prayerfully guided by the Holy Spirit and going boldly knowing that the prayers of the church and body of faith are with and upon our primate.”

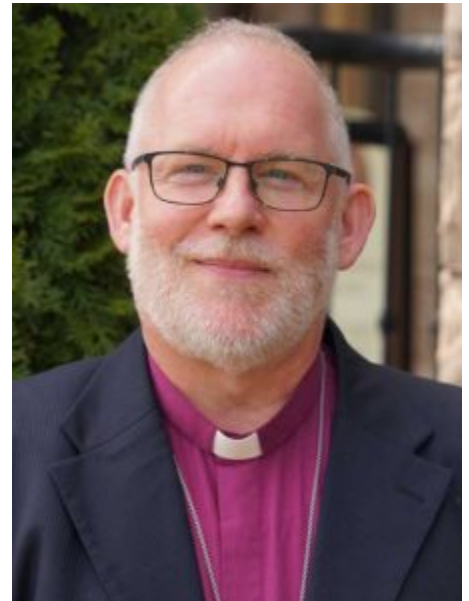
Harper sees change as both the biggest challenge and the most important opportunity facing the Anglican

Church of Canada today. While change inevitably brings with it apprehension and uncertainty, Harper sees change as an opportunity for renewal and healing.

“Healing happens when we acknowledge that we are hurting and that needful change has to happen so that we might go forward together in peace, faith and hope. Renewal and growth of the church comes from faithful and bold proclamation of the good news of Jesus Christ.”

### **The Right Reverend David Lehmann**

Bishop David Lehmann is the bishop of Caledonia and chair of the Council of the North. Lehmann sees the primate taking an expansive view, and that this allows the primate to “serve a vast church while taking care to connect the common bonds.”



Lehmann believes the primate’s role is to “hold up the mission and vision of the church and ensure that they are in alignment with what we are doing,” and to have hard conversations with compassion and conviction.

Two focuses for Lehmann would be completing [the Pathway’s process](#) and the continued growth of the Indigenous Church. Above all, Lehmann wants to see



joy in the church.

“Yes, these are days with many stressors and temptations,” writes Lehmann. “This should encourage us to rejoice always and show the world that what was old is being made new! God’s goodness cannot be denied, so I want to share that with all the world.”

Lehmann believes the biggest challenge facing the Anglican Church of Canada is “ourselves,” but that this is also the biggest opportunity. After all, writes Bishop David, addressing the reader: “You are committed to the life and mission of Christ’s church in Canada. You are awesome, and I thank God for you and all within Christ’s church. As the body of Christ, we need to celebrate the blessings we have and share them.”

#### **The Most Reverend Greg Kerr-Wilson**



Archbishop Kerr-Wilson is the bishop of the Diocese of Calgary and the metropolitan of the Ecclesiastical Province of Northern Lights.

Kerr-Wilson believes that the role and function

of primate needs to change. He wants to recover a model of primacy — which once existed in Canada and that still exists in many other provinces of the Anglican Communion — whereby the primate continues to be a diocesan bishop. Kerr-Wilson would aim to spend the next three years putting in place the

necessary changes so that at General Synod 2028 a new primate could be elected to take on this new model of the primacy.

“I believe this would re-ground and re-focus the work of General Synod in the day-to-day ministry of the church at large,” states Kerr-Wilson in his profile for the General Synod website.

In a context of declining membership, Kerr-Wilson sees the most important challenge facing the Anglican Church of Canada as being “relearning, developing and deepening our ability to make disciples of Jesus Christ.” For General Synod the biggest challenge is to make changes to the current structures and ways of engaging in ministry as resources continue to shrink. He believes changing the model of primate will help funnel resources into ministry on the ground.

Kerr-Wilson sees opportunities in the increased interest in faith and spirituality among young people and young families, the contributions of Indigenous communities to our understanding of faith and the increasing presence of immigrants in some of our churches.

## The Right Reverend Riscylla Walsh-Shaw

Bishop Walsh-Shaw is a suffragan bishop in the Diocese of Toronto. Walsh-Shaw acknowledges that there are many different perspectives within the Anglican Church of Canada regarding what the biggest challenge we face is and sees



this as an opportunity to work together within the context of competing concerns. The role of primate, then, is one of nurturing diversity into strength.

As primate, she would champion “Creating Pathways for Transformational Change.” She believes this work will create connections across differences, by fostering relationships and supporting mutual flourishing. She believes the Anglican Church of Canada needs to have hard conversations about its role within Canadian society and that it needs to see competing concerns as gifts that bring insights.

The next primate of the Anglican Church of Canada will be elected from among the nominees at General Synod on June 26, 2025.

# Archbishop John Stephens installed as metropolitan of the ecclesiastical province of BC & Yukon



*Pictured (l-r) are Bishop Lesley Wheeler-Dame, Diocese of Yukon; Bishop David Lehmann, Diocese of Caledonia; Archbishop John Stephens, metropolitan of the Ecclesiastical Province of BC and Yukon and bishop of New Westminster; Bishop Anna Greenwood-Lee; Archbishop Lynne McNaughton, Diocese of Kootenay. Photo © Brendon Neilson.*

*By Naomi Racz*

On April 15, 2025 at a Chrism Mass at Christ Church Cathedral in Vancouver, Archbishop John Stephens was installed as the metropolitan of the ecclesiastical province of British Columbia and Yukon.

The first reading during the service was Isaiah 49:1-7, the second of the four servant songs read during Lent. Archbishop Lynne McNaughton, the outgoing metropolitan and Bishop of Kootenay, gave the homily and spoke about the themes of service and God's calling to us all in the reading.

The reading begins, "Before I was born the Lord called me; from my mother's womb he has spoken my name." That call from God, said Archbishop Lynne, takes shape around our individual gifts. "There is joy in using our God-given talents, what we're good at, to serve a need in the world. That joy brings with it a feeling that God gathers up our created or our honed abilities and experience and what we love to do and uses it for God's plan for mending the world."

Archbishop Lynne spoke of the many gifts Archbishop John brings to the role of metropolitan. "He brings pastoral attention to people, presence, knowing how to listen in the midst of complex jurisdictions. He has the necessary sense of humour and perspective, imagination and courage."

Archbishop Lynne's sense of humour was also on display. While discussing Isaiah 49:6 (It's too light a thing that you should be my servant to restore Israel; I will give you as a light to the nations), Archbishop Lynne joked to Archbishop John that this was like God saying, "It is too light a thing that you should be bishop of New Westminster, I will make you archbishop of BC and Yukon."

Following the homily, Archbishop John was inducted and installed as archbishop and metropolitan of the Ecclesiastical Province of British Columbia and Yukon. During the installation, Andrew Halladay, the prolocutor of the ecclesiastical province and

incumbent at St Andrew's, Langley, presented Archbishop John with the metropolitan cross.



In his first duties as archbishop, John led the renewal of vows, which forms part of the Chrism Mass in the Anglican church. All baptized people present reaffirmed their commitment to Jesus, while all deacons, priests and bishops present also reaffirmed their commitment to their ministry.

Following the eucharist, Archbishop John performed the blessing of the holy oils. These oils are used for confirmations, baptisms, ordinations and anointing. The oil is olive oil made from olive trees cultivated on the West Bank, and the botanicals in the oil were gathered by members of Salal + Cedar, an emerging faith community in the Diocese of New Westminster that brings together Christians committed to climate justice. Clergy in attendance were able to take some of the oils for use in their own parishes.



# Wardens and treasurers from across the diocese gather



Photo © Anglican Diocese of BC.

By Naomi Racz

On March 22, 2025, wardens, treasurers and Synod staff gathered at St Paul's, Nanaimo for the diocese's annual Wardens and Treasurers Day. The day is an opportunity for wardens, treasurers and other leaders in our parishes to gather with one another, share ideas, ask questions and learn about resources for their ministries. As well as being an educational opportunity, the day is also a time of fellowship.

The day started with everyone gathered together for opening prayers and updates from the Synod office. Wardens and treasurers went their separate ways for presentations specific to their roles. After a morning break, there was a range of break-out sessions for

attendees to choose from. These sessions covered topics from insurance, payroll and leases to clergy transitions and change management. The aim was to provide perennially useful information, while also offering new sessions for those who have attended in the past.

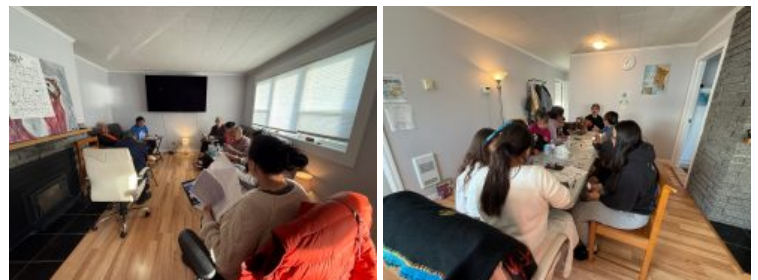
The day was a success, with over 100 wardens, treasurers and parish leaders attending — a record number. The catering, organized by St Paul's church warden Joy Adams Bauer, was noted by attendees as being particularly excellent this year.

Next year's Wardens and Treasurers Day will take place in Victoria in the spring. A Parish Administrator Day will take place later this year on June 5 at St Philip's, Cedar. More information about this event will be distributed soon.

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## Intergenerational Kwak'wala bingo

By Anna Greenwood-Lee



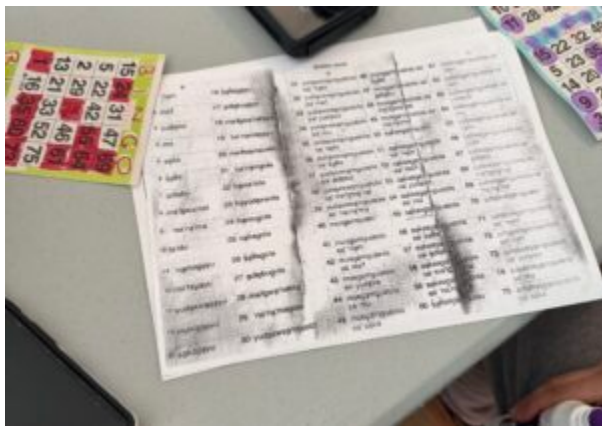
On Maundy Thursday about a dozen of us gathered at Maya'anl Elders Centre, 'Namgis Nation. We were a few metres from the site of the former St Michael's Residential School. We shared a salmon, washed feet

and remembered the last supper. We left in silence.

After the service I travelled down the road to the rectory of Christ Church, Alert Bay. The rectory is currently being used as a community gathering and outreach centre. There are countless programs being run out of that house, overlooking the water, right beside our historic church.

Five evenings a week there is a drop-in program for youth and elders. There is a shared meal and a program. On Thursday evening it was Kwak'wala bingo. I was greeted warmly and invited to join. Over 20 people were in the rectory, sitting in the living room and dining room. There were children under the table, elders in comfy chairs, and Molly, who runs the centre, calling the bingo numbers in Kwak'wala. The numbers are long!

Have a look at the picture below if you want to learn your Kwak'wala numbers. Eight is *ma'lgwa'nal*. Seventy-three is *adlabusgamgustola sa' yudawx*.



*Kwak'wala bingo. Photo © Anna Greenwood-Lee.*

children there competing for prizes, learning their Kwak'wala numbers. A young father explained to me that most people in the community could count to ten in Kwak'wala but that it was hard for them to keep

going after that. Bingo was changing all of that.

Eventually bingo was over. Prizes were shared, the meal was tidied up, everyone hugged one another and went home. I sat for a while and talked with an elder. She told me about how she was taken from her mother and left at St Michael's when she was only seven. She cried and cried. She realises now, a great grandmother herself, that her mother must also have cried and cried.

As we prepared to go out into the night, I heard how the elders appreciate having somewhere to go each evening. This is how their later years are supposed to be spent: surrounded by young people, speaking their language and being loved, listened to and cared for. And this is how the children are supposed to be raised: surrounded by their parents, grandparents and great-grandparents.

On Easter Sunday I was at the cathedral. Dean Jonathan preached about how resurrection often looks very ordinary. Mary Magdalene mistakes Jesus for a common gardener. As I listened, I realised I had seen resurrection on Maundy Thursday, at Kwak'wala bingo. We have a long way to go still but slowly and surely the communities and families that were torn apart by residential schools are being reknit. The languages that were banned in residential schools are being relearned. The spirits that were bruised are being healed.

It was a delight to see the many

# Remembering the radical Pope Francis



Pope Francis. Photo © AM113/Shutterstock.

By John J. Thatamanil

The sanitization and the sanctification will start soon. Pope Francis has just passed but innocuous bromides about his contributions will come fast and furious. So much hinges on how Francis is remembered or misremembered.

I am acutely attuned to the domestication of powerful voices because I am currently co-teaching a course on Gandhi and King with the distinguished American philosopher and recent presidential candidate, Cornel West. One of our core class readings is West's edited collection, *The Radical King*. West's collection demonstrates, by including crucial selections from King's work, early and late, how truly daring and, yes, radical King always was.

Yet, every January on Martin Luther King, Jr. Day, conservative politicians trot out a single quote from King's *I Have a Dream* speech to gin up an anemic and

colourblind King. It is the one snippet that many of us have memorized: "I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character." Armed with that one sentence, King is domesticated into a race blind and colourblind preacher.

Forgotten is King's commitment to democratic socialism. Forgotten is King's charge, as he fought to end the Vietnam War, that the US was, "the greatest purveyor of violence in the world today." Need we guess why we never hear that snippet from his *Beyond Vietnam* speech given at Riverside Church, a year to the very day of his assassination?

Why narrate these aspects of King's life and writing? Because it is all too easy to imagine the same domestication process happening to Pope Francis. Consider these words from Pope Francis, which begin a vital book on the pope, aptly entitled, *This Economy Kills: Pope Francis on Capitalism and Social Justice*:

"Today we also have to say 'thou shalt not' to an economy of exclusion and inequality. Such an economy kills. How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points? ... Some people continue to defend trickle-down theories which assume that economic growth, encouraged by a free market, will inevitably succeed in bringing about greater justice and inclusiveness in the world. This opinion, which has never been confirmed by the facts, expresses a crude and naïve trust in the goodness of those wielding economic power and in the sacralized workings of the prevailing economic system. Meanwhile, the excluded are still waiting."



Pope Francis explicitly calls our uncritical devotion to capitalism what it is, namely idolatry.

The question for us in this crucial moment concerns the work of memory: which Francis will we remember or worse reconstruct? Will it be the anti-capitalist Pope Francis? Or will we erase him as quickly as we dismissed King, the Black Christian socialist?

What about the first eco-pope in the history of the church whose care for creation was foreshadowed in the very name he chose? Consider his words in his world-transforming encyclical “Laudato ‘si” about “Sister Mother Earth,” St. Francis of Assisi’s way of addressing the planet:

“This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her. We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she ‘groans in travail’ (Rom 8:22). We have forgotten that we ourselves are dust of the earth (cf. Gen 2:7); our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters.”

Will we remember the pope who resolutely insisted on condemning the violence perpetrated by Israel on Gaza, the pope who called Gaza’s [Church of the Holy Family](#) daily even in the throes of illness? Or what about the pope who [condemned](#) northern Europe and the United States’s xenophobic treatment of migrants

from the Global South?

We need not romanticize or idealize Pope Francis. His shortcomings on the questions of gender, for example, are well-known. But now, in the immediate wake of his passing, now as the eulogies come pouring in, *now* is the time to be on high alert to the temptation to generate a diminished and well-meaning saint. We must remember instead the pope whose message of mercy and inclusion was never separated from his critique of prevailing economic and political structures. We need to remember the genuine article not an effete caricature of our own creation.

Let us give the pope himself the last word:

“When at the core of the [capitalist] system humanity is replaced by money, and when money becomes an idol, men and women are reduced to mere instruments of a social and economic system characterized — better yet dominated — by profound imbalances. Thus, we discard whatever does not serve this logic ....”

May we who seek to be a justice seeking church never forget *this* Pope Francis! The future of the very planet depends on this holy remembering.

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# Ruth Dantzer takes up chaplaincy at Shawnigan Lake School

*By Faith Tides*

Ruth Dantzer took up the role of chaplain at Shawnigan Lake School in August 2024. During a period of transition, Ruth continued her work at UVic's Multifaith Centre as a co-Anglican Spiritual Care Provider with Rebecca Yeo. Ruth also worked alongside retiring school chaplain Jim Holland for a period. In April, Ruth stepped aside from UVic entirely and will now be wholly focused on her role as chaplain

at Shawnigan Lake School. Ruth served in the role of chaplain at UVic for 8 years.

Below are some photos of Ruth in her new role as chaplain at Shawnigan Lake School. You can read [Ruth's first sermon at the school, on the theme of belonging, on their website.](#)

