

# CONNEXION

The Quarterly Newsletter of the Anglican Parish of Central Saanich

Number 41



## St. Mary Church

1973 Cultra Avenue,  
Saanichton, BC V8M 1L7



## St. Stephen Church

7921 St. Stephen Road,  
Saanichton, BC V8M 2C3



## December 2021

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*Due to the current Covid19 pandemic emergency regular services may be impacted.  
Check your email or the Parish website for updates*

### Worship Services

#### Sundays

- Book of Common Prayer Eucharist each Sunday at 7:45 am, alternating each week between St Stephen and St Mary
- 9:00 am Holy Eucharist

#### Wednesdays

- 10:00 am Holy Eucharist  
(Check electronic sources for resumption details and upcoming Bible Study options)

Office: 250-652-1611 Hall: 250-652-7942  
Email: [stmarys.saanichton@shaw.ca](mailto:stmarys.saanichton@shaw.ca)  
Web: [www.ParishCS.ca](http://www.ParishCS.ca)

### Worship Services

#### Sundays

- 11:15 am Holy Eucharist

Office: 250-652-4311  
Email: [St.Stephens.Church@outlook.com](mailto:St.Stephens.Church@outlook.com)  
Web: [www.ParishCS.ca](http://www.ParishCS.ca)

**Incumbent:** Ven. Dr. Lon Towstego

**Honourary Assistant:** Rt. Rev. Dr. Logan McMenamie

**Retired Clergy:** The Ven. Bob Baillie,  
The Rev. Dr. Brett Cane, The Rev. Canon Lorry Harrison

**Deacon:** Rev. Gil Shoosmith

**Theological Student Intern:** Leslie Flynn



[www.ParishCS.ca](http://www.ParishCS.ca)

Anglican Parish of Central Saanich  
St. Mary Church      St. Stephen Church

# Dates to Note

Our website, [www.ParishCS.ca](http://www.ParishCS.ca), is the best place to keep in touch with what is going on

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**A**t the time of distribution of this issue of ConneXion in-person church services are continuing with the limitations required by the Diocese. Please check the church website and other electronic sources for updates over the next three months. The following are the events which are planned at this time:

- **Sunday Book of Common Prayer Eucharist services** at 7:45 am alternating between St. Mary and St. Stephen. December 5 and 19 at St. Mary; December 12 at St. Stephen. Check the website for services in January and February of 2022.
- **Sunday services** at St. Mary at 9:00 am. (On-Line viewing available later on Sunday).
- **Sunday services** at St. Stephen at 11:15 am. (In the Church not the hall).
- **Wednesday Eucharist services** at St. Mary at 10:00 am. (No services Dec. 22 and 29, resuming January 5, 2022)
- **December 4th:** Saanichton Village Association Photos with Santa at St. Mary 9:00 – 11:00 am.
- **December 23rd:** 'A Child's Christmas in Wales' at St. Mary at 7:30 pm.
- **Christmas Season Services:** again, please keep checking our website for up-to-date information.
- **TBA:** Re-release of the Special Christmas Video.
- **Friday December 24th:** Christmas Eve Service at St. Stephen at 4:00 pm.  
Christmas Eve Service at St. Mary at 8:00 pm.
- **Saturday December 25th:** Combined Christmas Day Eucharist Service at St. Mary at 10:00 am.
- **Sunday December 26th:** Combined Service at St. Stephen at 10:00 am.
- **February 27th, 2022:** Parish Annual General Meeting (Time and format to be announced).
- Plans are still being finalized for bible study offerings over the next three months (Check electronic sources for updated information on these).



# From the Pastor's Pen

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The Ven. Dr. Lon Towstego



## *Why your local church matters and is relevant in 2021-22*

*“Those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary; they will walk and not be faint.” Isaiah 40:31*

**I**s your parish and parish family important, vital, and life-giving in your life? In what specific ways does it impact us in these later stages of living with COVID-19?

If we begin with our relationship with God and our role as disciples of Christ, we see and experience answers. We are people of radical hospitality and are finding this challenging in these times. We seek alternative ways to share the love of Christ with each other and people in our community.

By gathering for worship, we are having our own spiritual batteries charged, we are receiving from God and from the people we gather with. We are each called to be much more than “consumerist Christians.” We too are gifted when we share our faith, reach out to others directly through personal contact or through other creative ways that we may find. Perhaps today it is making a phone call to someone who has been on your mind.

Whether we worship in person at 10:00 a.m. Wednesdays, are early risers and gather at 7:45 a.m., attend 9:00 a.m. at St. Mary or 11:15 a.m. at St. Stephen or we partake in on-line, outside the walls of the church worship, we are to maintain the community that we have come to love. Christ is the glue that holds the body together.

You will have noticed our parish deacon, **the Rev. Gil Shoesmith** becoming more involved in parish life again. His wife Cheryl joins us as well. Thank-you Gil and Cheryl. It is a joy to have you with us. You may ask what a deacon is. Gil is serving in a retired capacity yet the essence of what the diaconate means is outlined below.

- It is a special ministry of servanthood, directly under the authority of the Bishop. Deacons may work in parishes alongside priests, but they are accountable as “servants” or agents of the Bishop who support the Bishop in overseeing the Church’s mission and service in the world.
- It is a ministry of service to all people, particularly the poor, the weak, the sick, and the lonely. The special charge of the Diaconate is to exemplify service and to attend to people in our communities who are the most vulnerable.

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“*The Glory of God  
whose Love and  
Power working in  
and through us will  
convert, change, and  
challenge us in ways  
that we have not  
begun to imagine.*”

- It is a ministry of interpretation to the church of the needs, concerns, and hopes of the world. The Diaconate is a way of reminding the faithful of others beyond the gathered Church who not only need care, but also have hope, gifts, and talents to offer.

(Thanks to the Rev. Dr. Brett Cane for the above three points.)

I see our parish as having a particular role as a “teaching parish.” Leslie Flynn is absorbing from all of you, from the structured program of Vancouver School of Theology and from me as her mentor for the program. We all agree that she is a wonderful person to have in our family for a time and that she is and will be an amazing asset to the larger church in days to come.

As we keep each other and matters of the world in prayer what is the way forward? I see the church as needing to be the church at its best. We, the church will be shaped by and need to respond to grief, loss, trauma, and dislocation. The Glory of God whose Love and Power working in and through us will convert, change, and challenge us in ways that we have not begun to imagine.

We will soon be in Christmas 2021 which like last year will look different. I ask you to be patient and to engage in ways that are helpful and constructive. Please encourage and give thanks to God for our musicians, clergy, altar guild members, Parish Leadership Team, flower guild members, administration staff and all who keep our services, our grounds, and buildings viable. **I thank all who volunteer in any way with our parish.**

Have a blessed Advent and Christmas season. Thank-you for supporting your church financially and with your time and talents at this crucial time in our history.

*Lon+*

# Cane's Corner: Anglicanism: "Why the Bible?" (Part 1)

By the Rev. Dr. Brett Cane

For those of us familiar with worship using the Book of Common Prayer (BCP), the Second Sunday in Advent might be known to us as "Bible Sunday." This is because of the collect for that day:

*Eternal God, who caused all holy scriptures to be written for our learning, grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Saviour Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.*<sup>1</sup>

We also might have heard at Bishop Anna's consecration and Matt Humphrey's priesting this affirmation which is required of all clergy:

*I solemnly declare that I do believe the holy scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation.*<sup>2</sup>

Why does Anglicanism put such emphasis on the Bible?

In the past few issues of *ConneXion*, I have shared some of the material from the "Anglican Studies" course I teach to those training for ordained ministry in Ethiopia. In my first two articles, "*The Distinctives of Anglicanism*", I spoke about Anglicanism's approach to authority and its breadth and balance. I followed that up with two articles about the fact that Anglicanism is liturgical and then two where I described how that is expressed through the Church Year. I now need to go on to how the readings of the Bible (the list is called a "lectionary") we have every Sunday are organized and linked to the Church Year but before I do, I need to pick up on one of the points I made in "*The Distinctives of Anglicanism*." This point is that the primary authority for Anglicans is the Bible. Why is this so? In this and the next article I will try to answer this question.

The belief in the authority of the Bible is not uniquely Anglican, but why do we hold the Bible as the ultimate authority for what we believe and how we act?

**Because Christianity is a revealed religion:**

First, Christianity, along with Judaism and some other religions, claims to be a religion of revelation. That is, we say that there is an infinite God who is outside of time and history whom we finite beings can not reach by ourselves, but who has reached down to us. It is, indeed, a logical position, that in there is a creator God, he is so vast, our impressions of him would be so partial and imperfect, that we would need him to reveal himself to us in order to be on safe ground in our thinking about and approach to him.

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<sup>1</sup> This is the contemporary language version from the BAS (Book of Alternative Services). It is now the collect set for the Sunday between the 6th and 12th of November.

<sup>2</sup> BAS, pgs. 635, 645, 654; it is also found in the BCP, pgs. 663, 651, 641, for bishops, priests and deacons respectively. We will look at these affirmations and admonitions dealing with the importance of the Scriptures in Anglican tradition more closely in part 2 of this article.

“Why does Anglicanism put such emphasis on the Bible?”

How would such a God reveal himself to his creatures? It would certainly have to be at our level because our very problem in discovering him is that we can not reach his level of existence. Now, we communicate with ourselves through actions and words. Now, I can do an action, but it often needs a word to explain its meaning and importance. This is exactly what the Bible claims about God - that he has acted in history and that Scripture is the correct record and interpretation of those acts and how we should respond to them. For example, take the Exodus - if we didn't have the Bible, the record of history and geography would show that some Semite slaves were freed from bondage in Egypt due to some cataclysms in nature playing a part in their deliverance. The Bible tells us that it was God who was behind these events, showing his deep love and care for his people. He wanted them to be freed from bondage and gave them a Law to enable them to live in spiritual and moral freedom. The actions described are interpreted and lead to the formation of the nation of Israel. The Bible claims to be God's word to us, correctly interpreting God's actions, and their relevance to us.

### Because of the Old Testament's view of itself:

This is exactly the claim of the Old Testament in all three of its sections:

- In the Torah, the writer claims: "The Lord said", e.g. Ex. 34:1, 10, 27
- In the prophetic books, the prophets claim: "the word of the Lord came to me...", e.g. Jer. 1:2, 4, 9; 2 Sam. 23:2. Their affirmations are backed up by the fact that the words of their prophecy came true.
- In the wisdom books the importance of God's word/law is upheld: e.g. Psalm 19 (1-2, 7-8) compares the revelation of God in nature and in the Scriptures; Psalm 119 - in virtually every one of its 176 verses, the supreme importance of the law or word of God is extolled.



Now it is fine for the Old Testament to claim these things and for some of it to be confirmed through prophecies coming true, but it is a big jump to say that this is the authoritative revelation we are to use. To take this position we need to go to Jesus.

### Because Jesus' views are normative:

Why do we need to go to Jesus to get our position on Scripture? If he is our Lord, then his views are normative for us.<sup>3</sup> It sounds very simple, but it is logical. If Jesus is who he said he was, and we have discovered that to be true and have received it into our hearts, then we will be able to trust what he says about revelation and its place in our lives. What was Jesus' attitude to Scripture (and by that we mean, of course, the Old Testament)?

### His thought and mission were saturated with Scripture:

From his many sayings and references to Scripture, we can see that his whole thought and interpretation of his mission was saturated with it:

- He used Biblical images to refer to himself:
  - He is the "Son of Man", Jn 1:51, the representative term used by Elijah and Daniel (cf. Dan. 7:13)

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<sup>3</sup> I am grateful to John Stott, for his insightful booklet, *The Authority of the Bible*. (Downers Grove, Il: InterVarsity Press, 1974) for many of these thoughts.

- He was greater than Solomon, Matt. 6:29
  - Jonah's experience would be similar to his own resurrection, Matt. 12:39-41
  - He was the Suffering Servant of Isaiah who would take away the sin of the world (Isaiah 53), Mark 8:31
  - He saw himself as the fulfilment of the OT:
    - In John 5:39, he says, "You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me."
    - In Matt. 5:17-18, he claims, "I have come to fulfil them (the Law and the Prophets). For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished."
    - In Luke 4:18ff, he reads from Isaiah 61, "The Spirit of the Lord is upon me..." He ends by saying, "Today this Scripture is fulfilled in your hearing."
- Jesus used the Scriptures in formulating his own thinking and his mission.

### He used it in temptation and disputes:

Jesus used Scripture when he was challenged with temptation or in disputes, e.g.:

- With Satan in the wilderness, he said that "One does not live by bread alone but by every word that comes from the mouth of God" – not only using Scripture (Deut. 8:3) in his debate but also making a statement about Scripture; Matt. 4:4, 7, etc.,
- In his dispute with the religious leaders about the resurrection in Mark 12:24, he says, "Are you not in error because you do not know the Scriptures or the power of God?"

For Jesus, the Scriptures were normative in conduct and doctrine.

### His views of Scripture itself:

Finally, we see Jesus comments on Scripture revealed his view of them as being from God:

- As we have seen, Jesus says the Scriptures are directly from God and his provision for life (Matt. 4:4)
  - An author's words are cited as God's words: Moses' words are called God's words - Matt. 19:4-5 (cf. Gen 2:24); as are David's: "How is it then that David, speaking by the Spirit, calls him 'Lord'?" Matt. 22:43 (cf. Ps. 110:1 and also 2 Sam. 23:2)
  - Scripture is so much the word of God that it can not be broken (John 10:35). What God says must hold true and must come true.

For Jesus the Old Testament Scriptures were the authoritative words of God and so can be no less to us.

In our next article, we shall look at the authority of the New Testament and then at the authority of the Bible in Anglicanism.



# Exterior Painting of St. Stephen

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**S**t. Stephen Church applied to the Anglican Foundation of Canada last spring for a grant of \$10,000 to go towards the painting of the church and in May we received a grant of \$7,500. They had received many requests and also donations had been down, possibly due to COVID. We were thankful for what we received.

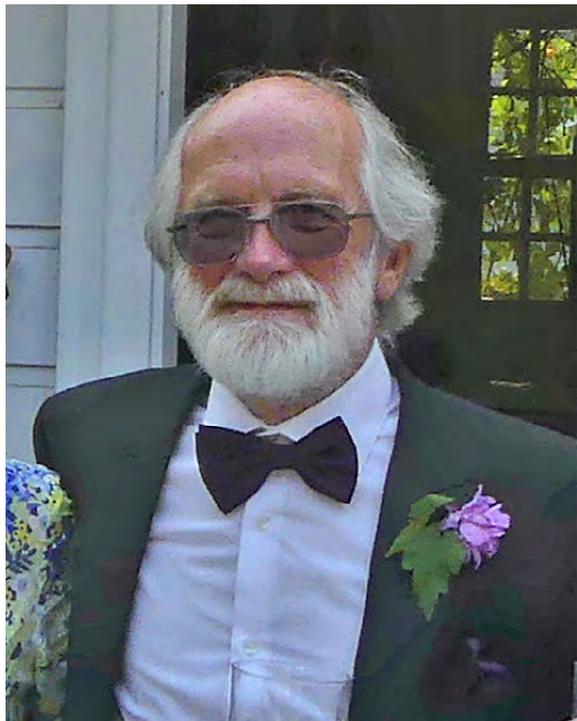
The estimated cost was \$20,085. This amount included a cushion in case something came up. The painting was scheduled for the end of August but was delayed and finally completed in mid-October. We found the company, Envision Painting, to be very particular and careful. The staff were friendly and very good at keeping us informed as to how the work was proceeding. The final cost to the church was \$10,266, which included a 10% (\$1,880) deduction due to Bob Quicke finding a vendor coupon and the company agreed to accept it. New lights at the front have been installed and the church looks great as you can see in the picture.

We have been entrusted with a Heritage building, surrounded by much history, and we are committed to keeping it in good repair. The roof was cleaned last spring. We have become aware that there are a few things which need to be taken care of and next spring will look into these. We have a Church restoration fund thankfully, which is for these types of repairs, and we always are thankful for donations to enable us to continue good upkeep.

*Warden, Lynda Clifford*

# Parishioner Profile: John Beresford

by Sandra Scarth



John is the quiet, behind the scenes parishioner who designs and produces the Connexion newsletter with a minimum of fuss and bother. He describes himself as a private person who prefers to help out where needed “in the background.” He did not start out to be a graphic designer, but as a child always loved drawing. Other interests include travel (more on that later!), history, reading and restoring old cars.

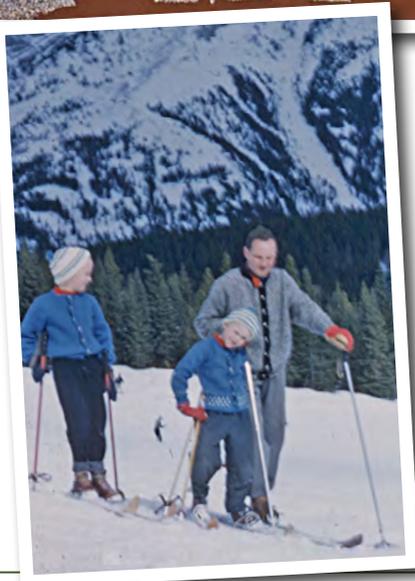
John’s father was a banker who joined the air force during the Second World War and was told that if he survived, he would have a job waiting at the bank. On his return he married John’s mother and resumed work at an Ottawa branch of the bank. John was born in Ottawa. As was the practice of banks at that time, senior people were moved around every few years, so the family moved to Montreal, Vancouver (where John’s younger brother Chris was born), Penticton and Calgary where John started school. A later move landed them in Toronto. John’s mother was a stay at home mom when John and Chris were young, but sold Avon products and when the boys were older, did clerical work.

John’s parents were “staunch Anglicans,” involved in many aspects of the church. John and Chris attended as children and later became servers in the Don Mills St Andrews church.

His parents expected John to go to University and “get letters after his name.” And John, being a dutiful son did just that, obtaining a mechanical engineering degree from the University of Toronto. His first job was working on mechanical design for a copper mine in the BC interior. He lived in the mining camp for 18 months and discovered this was “just not my thing!”

He moved to Victoria in 1977 and met Deirdre through the Juan de Fuca Arts and Craft Guild, where they were founding members. They shared a strong interest in art and particularly pen and ink drawing. Deirdre had gone to Art School in the UK, planning to teach art. Marriage and children intervened, though she did sell some fabric designs to Harrods, before emigrating to Canada. When her marriage ended, she and John moved to Calgary, thinking that they would stay for a year or two and then return to the coast. That sojourn was to last about 15 years!

John feels fortunate that he became involved in the very early days of what was then called ‘desktop publishing’, when the Macintosh computer appeared in 1984. At the time he was working for the Alberta Gas Trunk Line company, (later known as NOVA Corporation), a very progressive company in Alberta.



John, Chris and their Dad, during the Calgary years. Photos taken around Banff

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## Parishioner Profile *continued*

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The firm was quick to embrace ‘personal computers’, to replace their mainframe equipment and the Corporate Communications Department was chosen to introduce the idea of networked desktop computers. John was responsible for administering a network linking writers, graphic designers and others in the department.

It was a heady, exciting time. He remembers going to an early MacWorld conference (in San Francisco) where new technologies were being developed, seemingly overnight. It was very challenging to keep up with the rapidly changing technology which revolutionized the graphics and printing industry. Lots of overtime hours were involved!

When Deirdre was diagnosed in her late 30’s with rheumatoid arthritis and the symptoms advanced rapidly, they made the decision to move back to Victoria so that she could be closer to her two children from her first marriage.

Back in Victoria, John was surprised to find that only a few organizations had embraced the computer revolution. And Victoria seemed to be a “closed shop”, where you had to know someone to get a foot in the door. He began doing contract work for a few graphic design companies and then for BC Transit, in a small department of about five people. After a year he was hired on a full time basis and was responsible, on a smaller scale than in Calgary, for system administration and upgrading hardware and software for the marketing department of BC Transit.

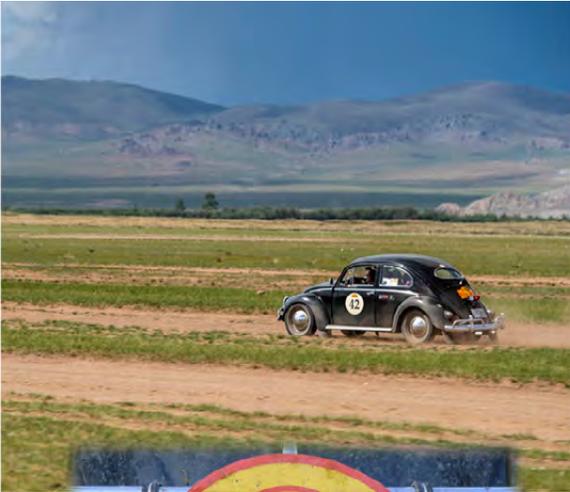
John had not been involved in the church for some time. When John and Deirdre relocated to Victoria they ended up in View Royal, across the street from All Saints Anglican Church where Michael Averyt (who subsequently served at St. Mary’s) was the rector. John began attending and found it very meaningful. When the 8:00am BCP service was discontinued there he began to attend St. Lukes. In 2000, a move to Central Saanich meant looking for a new church and the early service at St. Stephen’s brought him into that Parish. When the amalgamation of St. Stephen’s and St. Mary’s occurred, John began to attend the 8:00am service at St. Mary’s, where he has remained. He has served a couple of terms on Parish Council and is on the St. Mary’s Operations Committee, as well as helping Carl Schwazer with grounds-keeping at St. Mary’s.

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Playing with motorized vehicles has always kept John busy

## Parishioner Profile *continued*



**Above:** Along the way in Peking to Paris Motor Challenge

**Below:** John's Dad, near the end of the Chilkoot Trail



John took early retirement in 2007 so he could be more helpful to Deirdre as her health continued to decline. But after the financial crisis of 2008, and the future looking uncertain, he went back to BC Transit on a contract basis where he had more control over how much work he took on.

When Deirdre died, suddenly and unexpectedly in 2016, it left John at a loss regarding the next steps in his life. That is when the idea of entering the 2019 Peking to Paris car rally became a goal. John and his brother Chris applied to enter, realizing that with over 400 entries for the some 100 places, they would be lucky to be accepted. In March 2017 the organizers informed the brothers, with John's 1956 VW Beetle, that they had been chosen! The following two years went by in a blur, preparing the car and themselves for the adventure. (An account of the rally can be found in *ConneXion* 33, December 2019, <https://www.parishcs.ca/about/newsletter>)

In August 2018, a friend asked John if he could bring a family friend visiting from California to see the VW as it was being made ready for the rally. That was Suzie who came to view the car and meet John. Suzie returned to California but over the following months emails, phone calls and short visits led to Suzie meeting John at the conclusion of the rally in Paris in July, 2019. The two married in August 2021, with Lon conducting the service at the couple's new home.

The rally was a transformational event for John, not only making new friends with their fellow competitors, but also meeting countless others as they travelled through so many countries and across several continents. And of course meeting Suzie! It has made him long to travel again, when COVID has passed. While John feels he has seen enough of Russia, hopefully travel to Eastern and Western Europe can once again occur.

This was not the only transformational travel John has undertaken. He recounted how he and his father hiked the Chilkoot Trail in 1980 when his father was in his seventies. This is the trail originally used by the Tlingit for trade and later traversed by prospectors and packers during the Klondike Gold Rush. John and his father took four days to travel the 33 miles from Dyea, Alaska, up the steep, rocky trail, over the pass at 1,067 meters and down the other side to Lake Bennett, B.C. (Not recommended for novice hikers; it was quite hot to begin with, then rain and finally snow when going over the pass itself). John

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## Parishioner Profile *continued*

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developed a closer relationship with his father during the trip that made the whole adventure very memorable.

As I was leaving, John took me on a tour of their new property. It is a long, fenced acreage near Bear Hill and has a horse barn and other outbuildings that house Suzie's two horses, an elderly one living out his days peacefully, and the other a beautiful younger horse trained to do dressage. Also included in their menagerie are three miniature horses, an elderly dog and an equally elderly cat. I asked John if he enjoyed horseback riding and he laughed, saying he had tried it once years ago and it had not gone well! He has no plans to ride again, but is happy to feed the animals their hay and muck out the barns to support Suzie. Future plans include building a dressage arena. And finishing the restoration of an Austin-Healey that has been promised to Suzie!

John looks equally at home behind his computer and in his rubber boots out in the yard. He had no idea his life would be so dramatically changed, and in such a wonderful way.

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## Recipe Page: Pineapple Bread

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Recipe submitted by Alison Stewart

### *Ingredients*

- 1 cup flour    • 1 cup whole wheat flour
- 1/4 cup sugar    • 1 cup raisins
- 1 teaspoon baking soda    • 1 egg
- 1 teaspoon vanilla    • 2 tablespoons oil
- 1/2 teaspoon salt    • 1 x 14 oz can crushed pineapple

### *Instructions*

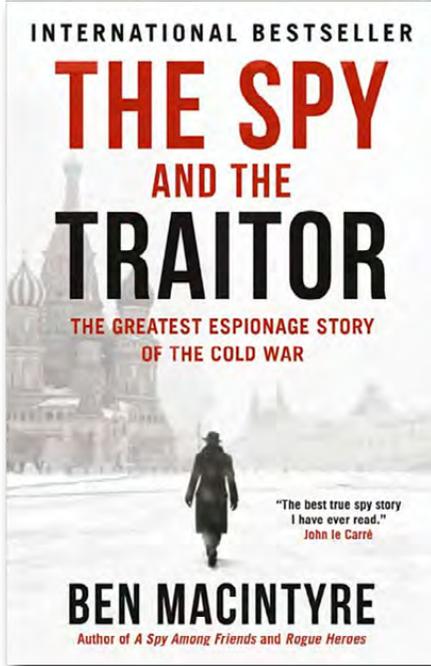
- Beat egg, sugar, vanilla and oil
- Add pineapple. Sift dry ingredients. Add to liquids. Mix till moistened
- Pour into greased, papered 8" x 5" loaf pan
- Bake at 350F for 1 hour 10 minutes
- Let it cool before slicing
- Enjoy!



# Book Review: *The Spy and the Traitor*, By Ben Macintyre

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Review by David Stewart



In 1985 Oleg Gordievsky was appointed rezident (i.e. chief) KGB officer at the Soviet embassy in London, England. He was among the most senior individuals within the KGB apparatus, and had been promoted after nearly two decades within the Danish and British embassies. He was also a long-standing spy for the British MI6. In this very detailed espionage story Ben Macintyre reveals, through over 100 interviews, Oleg's recruitment and training with the KGB, his disillusionment with Soviet leadership and subsequent recruitment by MI6, and his eventual betrayal by Aldrich Ames – a mole within the CIA. Oleg exposed many KGB moles, but his greatest success was providing a real insight into the Soviet psychology directly to Margaret Thatcher and Ronald Reagan regarding nuclear preparedness and the possibility of such an attack. The book ends with an amazing escape by car across the Russian border into Finland, and then to England, after his cover was blown.

Ben Macintyre, a British columnist and Associate Editor on *The Times*, and author of eleven mostly “spy” books, has written an engaging and highly recommended read.

## Note From the Editor

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by Ken Pedlow

As we close out 2021 and look ahead to the prospects for 2022 it continues to be gratifying to be able to find quality content for each issue of ConneXion. As we seek to keep you informed about happenings within the parish, we also hope to provide you with opportunities to learn new things and be exposed to new ideas. I am very pleased with the wealth of talent found in this parish and the willingness of so many individuals to put their time and effort into creating content for this publication.

My thanks go out to each and every one of the contributors over the past year, many of whom have been doing this for a long time, yet continue to find new and interesting material for all our readers. The commitment shown to this parish communications medium by all involved in its content creation, production and distribution is much appreciated by me and I hope by all of you.

I look forward to continuing to work with this team and any others in the Parish who wish to contribute in future to this activity. If you have any suggestions or contributions for future issues, please contact me.

I wish all of you the best of the Advent and Christmas season and look forward to 2022 and what opportunities and challenges it offers. Hopefully the end of this COVID 19 pandemic will see us return to a more normal situation if undoubtedly a different normal than we had before.

Thank you and blessings to each and every one of you.

**Ken**

250-656-6302, [ken.pedlow@shaw.ca](mailto:ken.pedlow@shaw.ca)

# Underscore: The Rationale Behind Liturgical Music

by Bob Quicke

## Liturgy

**T**he word liturgy comes from a Greek term meaning “public work or work done on behalf of the people.” Liturgy always referred to an organized community. A work, then, done by an individual or a group was a liturgy on behalf of the larger community. All the worshipers are expected to participate actively in each liturgy, for this is holy “work,” not entertainment or a spectator event.

As a regular member in attendance, you will recognize that every time we gather for our Sunday worship, there are frequently parts of the service in which music occurs. But have you ever wondered why music plays such an integral role in the liturgy?

The placement of these hymns, anthems and songs is far from random. Each selection, and its placement, has significance because each one is there to carry an important message. Often, rather than being stated in the obvious, the message is understated and, at times, so much so that people may fail to realize why the message is significant. Let’s examine a typical Communion Liturgy:



<b>Prelude</b>	Welcome,
<b>Opening Song</b>	Preparation, Scriptures,
<b>Gradual</b>	Gospel, Sermon,
<b>Anthem</b>	Creed, Corporate Prayers, Confession, Peace,
<b>Offering</b>	Consecration, Communion, Gratitude,
<b>Sending</b>	Dismissal,
<b>Postlude</b>	

From reading some of our previous articles written by Cathy, you should know that the Scriptures and theme of each week in the lectionary dictate which specific hymns are used in the service. The labelling and location of certain hymns might provide some indication as to their purpose, while the specific placement of other music can be less well understood. So, let’s uncover these reasons.

As its label suggests, the **Gathering Hymn** begins the service with a call to worship. It will often echo the overall theme of the day and is meant to draw the congregation into the unity of the Body of Christ. The **Offertory** or **Offering Song** is our presenting ourselves, and our gifts, as a step in the preparation to receive Communion, spiritual nourishment with which God blesses us, and for likewise, the **Sending Song** is used to invigorate and encourage the congregation to carry the message of the service out with them into their daily and weekly endeavours. Yet, of what significance are these other musical selections?

Usually, between the Epistle Reading and the Gospel reading comes **The Gradual**. It is meant, to some extent, to emulate the role of the Psalms of Ascent from Jewish worship; a song of praise and adoration sung by the congregation as they entered into the temple and their moving into God’s presence. Frequently, you will identify a quieting, respectful tone to these song selections.

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When it is used, **an anthem** could be placed after a sermon as an expression of thanksgiving to God and as a way of focusing our attention on the explanation of God's Word which we heard presented by the preacher. Then, as part of our consecration before taking communion we bring gifts from our own resources. Bread and wine made by human hands from the bountiful harvests which God provided; money as we are able from the material wealth which God has entrusted to our stewardship and, most importantly ourselves which is the embodiment of the words of Creed, Confession and Gratitude which have preceded this song. All that is symbolized, as we sing the Offertory, the collection and communion elements are presented at the Table.

“*Quiet, inspiring music is designed to help us find the peace and security of being in communion with God, through His Holy Spirit.*”

To a greater or lesser extent, all that I have written here may not be new to you. Yet I have discovered that the remaining two musical elements of the liturgy, prelude, and postlude, are less well understood and embraced.

Both of these are to be contemplative periods which help us to embrace the whole liturgy of worship each Sunday. As we enter the sanctuary, **The Prelude** should be a time of quiet and meditation; a brief period when we withdraw from and set aside the business and confusion of our daily tasks and worries to sit and immerse our whole attention on God and the unfolding of His story in our own lives. Quiet, inspiring music is designed to help us find the peace and security of being in communion with God, through His Holy Spirit. Worldly conversations are suspended as we sit and consider how God's presence in the world has had an effect on our own personal existence.

Following the dismissal, yet before we physically exit the sanctuary, **The Postlude** is played to both reinforce the theme of the day and to give us renewed strength and focus to carry the Love of God out into all our weekly activities. God loves you and wants you to spill his love onto anyone and anything which will be a part of your week to come. Sit and listen to what is being played, not only as a courtesy and acknowledgement of the skill and offering of the musicians, but also as a silent and personal sign of respect you hold for what God has said to you through the weekly liturgy.

The liturgy is much more than words. The liturgy is all which take place in the sanctuary, music, singing, words, prayer, silence and thanksgiving. May it always be a blessing to you and to all those with whom you share our worship spaces each week.

*What then shall I do? I will pray with my spirit, but I will also pray with my mind. I will sing with my spirit, but I will also sing with my mind.*  
(1 Corinthians 14:15)

# Around the Parish

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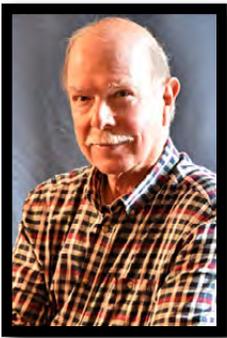
by Nancy & Friends

**I**t seems that our weather has been dominating our lives for several weeks now and with fewer and fewer light hours, many of us are preparing to spend more time indoors while only braving the elements to enjoy some outdoor activities. With the recent horrific weather and its resulting chaos in parts of BC and here on the Island, we need to be thankful that at least for the most part, here on the Peninsula, we have come out of it relatively unscathed. As **Bishop Anna** mentioned in her letter to the Diocese: “How do we rejoice today? The Earth groans, the waters rise up, our proverbial chickens are coming home to roost. The effects of climate change are literally cutting us off from one another across this province.” We can only pray for those affected, particularly in Abbotsford where thousands of livestock have been lost. Let us not forget them.

There is not a lot to report on for this issue of Around the Parish, but to date, here is what has been reported and has happened.

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## *Celebration of Life*



On a damp September 11th, St Mary’s church was filled to the allowable capacity, (following the COVID health and Diocesan guidelines) for the service in memory of **Len Fallan**, a long-time member and contributor to St Mary’s. The atmosphere inside was anything but dreary as the **Ven. Dr. Lon Towstego** presided, assisted by **Rev. Dr. Brett Cane** and **Right Rev. Dr. Logan McMenamie**. Highlights of the service including the playing of a video, showing pictures of Len and the family over the years, played to his son Wade’s favourite tune, *You Are My Sunshine*, along with the reading of the Gospel by Len’s two grandchildren, **Ollie** and **Kailey Fallan**. There were few dry eyes while watching the very personal and homey video. A reception followed at **Lynn’s**. Len’s memory lives on.

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## *Investiture into The Order of the Diocese*

The Order of the Diocese of British Columbia honors and gives special recognition to members of the diocese (and in the case of honorary awards, those not part of the diocese) who have given outstanding service over a significant period of time in their baptismal ministry. The Order is composed of the incumbent bishop of the diocese as the head of the Order, former bishops of the diocese, officers of the Order, honorary officers, members of the Order, and honorary members.

On Saturday, October 23, Bishop Anna Greenwood-Lee invested 26 new members and seven officers into the Order of the Diocese of British Columbia at Christ Church Cathedral. As only invited guests were permitted to attend the ceremony, **Ian Stuart** and **Dr. Brett Cane**, made the service available live stream to about 15 members of the Parish at St Mary’s Cooper Hall. Brett had a copy of the service and provided hymn books, so we were able to sing along. The Parish had two parishioners recognized for their work: **Eva Townsend** from St Stephen and **Marcia McMenamie** from St Mary.

Eva was invested as a Member of the Order and Marcia was invested as an Officer. Our rector, Lon read the following as Bishop Anna placed the medal on Eva: “Eva is

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## Around the Parish *continued*

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the ‘mother of our church community. She instinctively senses when meals are needed, keeps in touch with shut-ins and knows who needs special prayer. Eva bakes and bakes—with children and for children—many of whom have enjoyed her breakfast muffins at Bayside Middle School. Always thinking of others, during Covid Christmas she put together over 30 small floral arrangements and found ways to get them delivered. A mainstay of church events, for those with questions, Eva is also a

respected elder. Her ministry in and for the church is faithfulness personified!” A former clergy referred to Eva as our “gatekeeper” making it her business to know who was new to the parish and welcoming them with her usual enthusiasm. That is Eva in spades.

The following was read while Marcia received her honour: “Marcia McMenamie was born and raised in Victoria BC. She is married to Logan and has seven children and seventeen grandchildren. She has a passion for ministry with children and has worked in this ministry at both the diocesan and parish levels. She has also served on various diocesan and provincial committees including the former diocesan program committee. She has worked as the diocesan Safe Church coordinator and developer for six years and is a member of the Parish of Central Saanich.” And for those of us who know Marcia, we could also add: “and she is known for her wonderful sense of humour”.

An honorary Officer of the Order was given to Dr Bonnie Henry, who received a standing ovation as she received her honour. She also spoke to those assembled.

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### *Collation of Archdeacons and Canons*

In May of this year our Pastor/Priest, Lon, was appointed the Archdeacon of the Haro Region. On Friday, October 22 **Lon Towstego** (Haro region) and Elizabeth Northcott (Nimkish region) were collated as regional archdeacons. At the same Eucharistic service, Brenda Nestegaard Paul (Trinity Anglican + Lutheran, Port Alberni) and Eric Partridge (St. Andrew, Sidney) were installed as canons of Christ Church Cathedral. The service was live streamed and those who watched it were impressed by the quality of the service. We are grateful for and celebrate their ministry among us! And we give thanks also from the parish for this service which Lon provides to the broader Diocesan family.

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### **OTHER NEWS**



#### **Orange Shirt Day**

On the September 30th Orange Shirt Day, a service was held at St Mary. The following is a description of the event provided to Parish Council by the **Ven. Dr. Lon Towstego**:

“On September 30 we hosted at St. Mary a Truth telling and Reconciliation Learning Circle and Eucharist. It was a blessing and a Privilege to have had **Marvin Underwood** and

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## Around the Parish *continued*

a friend **Larry Fletcher** in attendance. I meet with Marvin regularly and he told me that as a survivor of residential school he felt welcomed, safe, and encouraged by the day. There were twenty-six people in attendance. This educational day is a direct example of Call #59 of the Truth and Reconciliation Calls to Action. Thank you to all that attended and spoke.”

### On-Line Bible Study

Starting October 6th, our VST intern, **Leslie Flynn**, led us in an excellent six-week bible study on the Old Testament. The study was held on Zoom after the Wednesday morning service at St Mary. It was based on the book ‘*Reading the Historical Books – A students Guide to Engaging the Biblical Text*’ by Patricia Dutcher-Walls. It examined the issues of the historical context and the point of view of the writers of the historical books of the Old Testament and how understanding these can inform our understanding of them when we read them today. Though it was Leslie’s first effort at leading a bible study such as this, she did a fabulous job making a challenging topic more easily understood and eliciting extensive participation by the more than a dozen attendees.

### The Shred Festival



It was a near perfect day in October when over 200 people from many parts of the Island including Victoria and the Peninsula attended what could become an annual event, called the Shred Fest.

The music festival, or as it was advertised and described as , along with The Lions Club who did the wonderful job of looking after the barbecue raised \$800. Cash donations to The Peninsula Food Bank were \$1100 along with groceries donated, all adding up to make for a very worthwhile day of fundraising.

And the entertainer who absolutely stole the show and who received the most applause amongst the three bands was little William coming in at six years of age who belted out Nancy Sinatra’s *These Boots Were Made for Walking*.

Music was provided by no less than three bands: Caught in The Act played along with Twelve O’clock Rock and the Chameleons.

We cannot forget to mention the hard work put in by the many volunteers to make this such a successful festival Special kudos to **Reverend Lon, Linda, Peter and Tracy**. And Thank You **Garry Stubs** for providing the information about this

event. Obviously not to be missed if held next year!

We were saddened to hear of the passing of **Jenny Jenner** on October 16. Jenny was well known to many St Mary’s parishioners, being very active in the St Mary’s Craft Group, Hearts to Hands. Her dry sense of humour was a well-known trait of Jenny’s. She will be missed.

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# Around the Parish *continued*

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## Travels

The “only” parishioners known to have travelled during these restrictive times were **Alison** and **David Stewart**. Having family in San Francisco they spent a few weeks in October visiting them and travelling to Lake Tahoe. How nice to “get away” for a brief time, especially to see family.

**NOTE:** We welcome news from and about parishioners, so if you would like to share any news, don't hesitate to contact Nancy Choat at [nchoat2@telus.net](mailto:nchoat2@telus.net) or phone her at 250-544-2249 and leave a message so she can return your call.

## On-Line Crafts and Preserves Sales

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by Ken Pedlow

**W**ith the pandemic restrictions still impacting our normal fundraising activities again this year, the annual Holly Fair has not been held. In lieu of it a number of St Mary's parishioners and groups will be offering various crafts and preserves for sale. Information about who is selling what will be made available on-line through the parish website and the parish email distribution system.

The following is a brief description of some of the items which will be available:



### Hearts & Hands Craft Group

A large variety of hand-made textile items including quilts, dog blankets, aprons, shopping bags, bibs, scarves, toques, dish cloths and towels, placemats, hot pads and a tea cozy. These items come in a variety of colours and designs and many different sizes.

A limited variety of other hand-made items including earrings, clothed teddy bears and a wooden spoon set.



### Irene Feir

Plum puddings (already all sold), cranberry jelly and hand knitted toddler's sweaters.

### Marian Towstego

Antipasto.

### Leslie Pedlow

Christmas Fruitcakes.

### Judi Clark

Bunting, neck cowls, marmalade, apple butter, raspberry jam, aprons and bibs.

Details on how to contact these vendors and to get more details on the individual items available will be provided by email and on the Parish website.

*Thank you!*

# Anglican Parish of Central Saanich Directory

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**Pastor: Ven. Dr. Lon Towstego** 250-208-9949 [ltowstego@bc.anglican.ca](mailto:ltowstego@bc.anglican.ca)

**Parish Council: Ex Officio**

**Ven. Dr. Lon Towstego**

**Rector's Wardens:** St. Mary  
St. Stephen

**Ian Stuart**, [istuart1@mac.com](mailto:istuart1@mac.com)  
**Lynda Clifford**, [lgcliff@shaw.ca](mailto:lgcliff@shaw.ca)

**People's Wardens:** St. Mary  
St. Stephen

**Ken Pedlow**, [ken.pedlow@shaw.ca](mailto:ken.pedlow@shaw.ca)  
**Deb Butler**, [dbutler2@shaw.ca](mailto:dbutler2@shaw.ca)

**Members:** St. Mary  
St. Stephen

**Karen McColm, John Beresford**  
**Terry Hartley, Tracy Stubbs**

**Synod Delegates:** St. Mary  
St. Stephen

**David Cooper, David Stewart, Ken Pedlow (alt)**  
**Don Wilson, Sandra Scarth (alt)**

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## Clergy Contact Information

**The Ven. Dr. Lon Towstego**

250-208-9949

[ltowstego@bc.anglican.ca](mailto:ltowstego@bc.anglican.ca)

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### Office Hours:

**Leslie Pedlow** is at the St Mary's office on Tuesdays, Wednesdays and Thursdays from 8:30am to 12:30pm.

**Bob Quicke** is at the St Stephen's office on Mondays, Thursdays and Fridays from 9:00am to 1:00pm.

**Please call or email your respective office for the most up-to-date information or to make an appointment.**

**Drop in visits are still being discouraged.**

*We acknowledge that we gather to worship on the traditional lands of the  
WSÁNEĆ and Coast Salish peoples*

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*The Parish of Central Saanich gratefully acknowledges the financial assistance  
provided by the District of Central Saanich by way of its  
Permissive Property Tax Exemption Program*