



FaithTides

RENEWED HEARTS, RENEWED SPIRITS, RENEWED PEOPLE

September 2023

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

God's call to newness



Early Spring Flower. Image by Jeon Han. Used under a CC BY 2.0 license.

By Anna Greenwood-Lee

I was heartened by how many of you have responded positively to my charge at synod in which I said that “the future is not going to look like the past.” There seems to be broad acceptance that this is indeed true, and that we can and should work together as a church to discern what new ways of being God might be calling us to.

As we discern the future, one of the issues that we must face is how we hold and manage our property. We have a lot of it and much of it is now — or will shortly be — in need of maintenance and/or redevelopment. Moreover, every piece of property requires the usual upkeep — like mowing lawns, cleaning church kitchens, and doing one of the countless other necessary tasks. Another challenge we must face is that the dedicated volunteers who have sustained us in these tasks are finding it difficult to pass these roles

onto the next generation.

My feeling is that most of us accept that as a diocese as a whole, it would make sense to divest ourselves of some of our property. In doing so, we can free up energy and resources for other ministries, and at the same time, properly maintain the properties we do have. It is increasingly the case that congregations do not have the funds necessary to do all the repairs and improvements, and they are looking to the diocese for aid. The reality is that the diocese has very limited funds to be able to help. We are property rich and cash poor.

As we grapple with all of this, it is not uncommon for this or that person or congregation to suggest that the diocese should sell “that” property over there. It is rare for an individual, let alone a congregation, to suggest that their own beloved property be sold. Most of us have all sorts of reasons why “our” church is worth preserving, while that “other” church could be let go of.

Episcopal ministry is a ministry of oversight of the system as a whole (*Episkopos* means “guardian” or “overseer” in Greek). This sometimes puts me in tension between the needs of the diocese as a whole and those of an individual parish. Even when we would like to say “yes” to some specific project or ministry, it is not always possible to do so. The diocese has limited resources, and those resources come from parishes.

Apart from being aware of the needs of the whole diocese, episcopal oversight is also meant to recognize the needs of the wider world. The church does not exist for its own sake, but for the sake of the world. As we struggle with climate change, a lack of housing and access to health care, social isolation and racial inequities, we must take seriously our call to partake in

the salvation, healing and reconciliation that the world so desperately needs. We must work for a world that is more just, more compassionate and more sustainable than the one today.

At the centre of our faith is the example of sacrificial giving. We all want to attain salvation, healing, wholeness, redemption and resurrection. Too often, I think, we seek these things without any kind of sacrifice. But our own faith story tells us that this is not possible. Christ asks us to be willing to cross the road and help our neighbour in need, without worrying about the cost or the inconvenience. He calls us to a self-emptying love — one by which we are willing to suffer and even to die for, in order that resurrection might come.

Sixty years ago, Martin Luther King Jr. wrote from his cell in a Birmingham jail that “if the church of today does not recapture the sacrificial spirit of the early church, it will lose its authentic ring, forfeit the loyalty of millions, and be dismissed as an irrelevant social club with no meaning for the 20th century.”

We need to have some difficult conversations in the months and years ahead, and we all have to be aware that sacrifices will have to be made in order for resurrection to come.

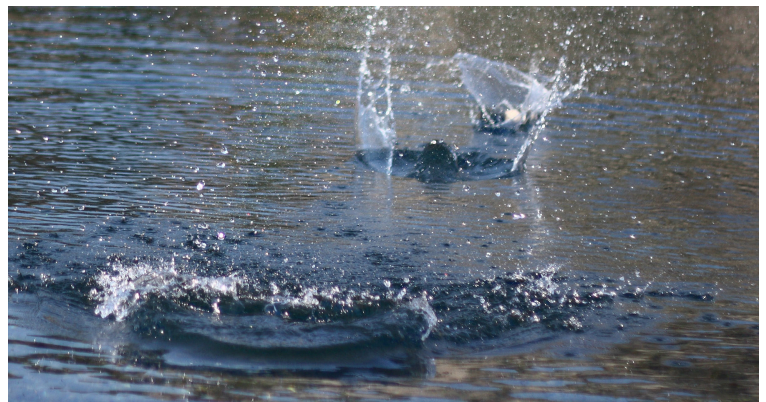
We have tried — and for the most part succeeded — in faithfully holding the lands we have been entrusted with for the work that we have been called to carry out. As much as possible, we are going to endeavor to retain title to our lands while also being open to new possibilities and partnerships. In this spirit, a number of our congregations are exploring repurposing parts of their lands for housing projects.

As we answer God’s call to newness, we may also need to let go of some of what we have. We need to ask ourselves — how much land is enough for us to live into as we answer our call to faith? Can we downsize our land holdings, and at the same time, maintain our ministries?

We also need to be honest about how we have acquired the land we have, and if some of it should be returned to the Indigenous nations of this beautiful part of God’s creation.

“The future is not going to look like the past, and the future is bright.” I stand by this charge I gave at synod. But please don’t think that sacrifice and self-emptying are not going to be part of the journey. Christ’s life and teachings make clear that in giving, we receive.

In all places and at all times



Skipping Stones by zoxcleb. Used under a CC BY-SA 2.0 license.

By Herbert O’Driscoll

A friend told me that his son, who works with the United Nations in the Middle East, is frequently asked, “Where do you pray,” meaning “where do you worship?” In both cases, it is natural to think immediately of a place, a building or a community, and to name it. Yet recently, I found myself realizing that in reality, I pray every day and anywhere. Am I being obsessive? Consider the following and think of your own days.

Yesterday, among my emails there was one from our son who is in Chicago on business. As I type a quick reply, I find myself holding him up to God. Wouldn't you say that is prayer?

A few days ago, the mailman brought a copy of Hugh McCullum's fine biography of Ted Scott, one time primate of the church and a dear friend. Another friend is returning it — guiltily — after a very long time! For me, to unwrap it, to turn its pages and to look at a remembered face on the cover, is to give thanks for a wonderful ministry. That's prayer.

Tomorrow morning as I write this, I have a medical appointment with an ear specialist about the possibility of preserving the very limited hearing I have. To do so is to pray.

Tomorrow, I drive a grandchild to a summer activity. My hope is that she will enjoy it, develop her skills and meet friends. Such is my prayer. Even the writing of these few lines brings the hope that these simple musings will bring encouragement and comfort to those who read them.

As time goes on I realize more and more that all of life is prayer, whether we use that particular word or not. Of course there are times when I gather with others to pray, but spreading out from these occasions and

places and times — like endless circles from a stone thrown into a lake — there are moments and opportunities to offer every conceivable aspect of life as prayer. For me, what binds all these aspects of life together is the conviction that every conceivable part of life is what Eastern spirituality calls *entheos* — *in God*.

I find this understanding of prayer encouraging because, truth to tell, I cannot make the claim to be a person of prayer in the sense of the disciplined saying of prayers at stated times. In this sense, I am very bad at prayer, but I have also become aware that a very rich prayer life can come from realizing that all moments, all places, are within the presence of the unimaginable reality we gropingly call God.

Between you and me, I suspect that this pattern shows where most of us are in this elusive and mysterious realm called prayer.

Will it be God or Mammon? Contesting the religion of market capitalism



Canadian Coins. Image by KMR Photography. Used under a CC BY 2.0 license.

By John J. Thatamanil

Self-deception — many in North America engage in it when they claim not to be religious. Many churchgoers also deceive themselves when we say that we are, first and foremost, Christians. Let me explain.

I'm all for accepting what people say about themselves when it comes to matters religious. However, when people say that they are not religious, I am reluctant to roll with that self-description. Why? Much depends on definitions. Here's one way to define "religion" — what

you do with your desires. That is your religion. While this might seem a peculiar definition of religion, it is basically Biblical. Recall what Jesus says in the Gospel of Matthew: "For where your treasure is, there your heart will be also" (Mat. 6:21). What you treasure, what you value most, what you give yourself to, that is the object of your devotion. That is what you worship.

A related definition comes from the German-American theologian, Paul Tillich. Tillich famously defined faith, and by extension, religion as "the state of being grasped by an ultimate concern." As a Christian theologian, Tillich insists that there is only one reality that properly *ought* to be our ultimate concern, namely God. But any number of substitutes can routinely claim our hearts.

As among the first Germans to be fired from his academic position because of his stout opposition to the Nazis, Tillich watched as nationalism became an ultimate concern — an idolatrous ultimate that possessed entire communities and even the German Christian church. I use the word "possess" advisedly; Tillich insisted that to be in the grip of a false ultimate concern is to be possessed by the demonic.

Put simply, most of us, even when we say that we are either non-religious or are Christian, are in truth claimed instead by capitalism. The spirit of capitalism, operating through the market, tutors and disciplines all our desiring. Our desires are, often without our knowing, being shaped by the advertising industry, our cellphones, cultural norms about what counts as a successful life, and even a growing sense that each of us must be both 1) a product to be sold on the open market, and 2) the advertiser of that product. Even those of us who have salaried positions are encouraged to develop a side hustle and monetize ourselves.

Increasingly, due to data accumulation, a host of companies including social media platforms knows us better than we know ourselves. Having access to our computer keystrokes and our eyeballs, corporations and online platforms know what to offer us to keep us online. They know what to put on our feeds, and they know about what kinds of reels (cute golden retriever videos for me!) will hook us.

Meanwhile, our children's desires are exhaustively known and manipulated too. For instance, video game designers have an unprecedented familiarity with the psychology of addiction and put that knowledge to good use to keep our children gaming away. Our attention is now the commodity to be bought and sold. Where your treasure is indeed!

That is why — protests to the contrary notwithstanding — I insist that for most North Americans our true religion, what disciplines and shapes our desires most comprehensively, is capitalism. The market shapes our desires even as we sleep by tutoring us to dream capitalist dreams of wealth, power, sex, success and security.

By contrast, the average Anglican priest in our diocese has 12 to 15 minutes to preach a sermon that contests dominant capitalist practices of desire formation. We are, truth be told, hopelessly outgunned by the machinations of capitalism.

Why should this matter to the church and the broader society? Why should we take the trouble to fess up to the fact that our implicit religion is capitalism?

Honest acknowledgement is the first step towards resistance. So long as we naïvely believe ourselves to be masters of our own desires, just to that extent will we

let ourselves be manipulated by those who know us better than we know ourselves. Saint Augustine famously affirmed that “God is nearer to us than we are to ourselves.” Today, we must say the same of the market.

Haven't you found yourself holding your cellphone and staring at the screen without having formed a conscious intention to pull that phone out of your pocket? It's as though your hand acted of its own volition. Haven't you found yourselves scrolling in bed mindlessly at midnight when you had meant to crash at 10 p.m.? If we wish to set ourselves free from corporations and platforms that know how to manipulate our desires, then the first step must be honesty.

People who cannot admit that their operative spirituality is market driven is lying to themselves. Most who fill out “none” on religious surveys are hardly “nones,” and we Christians are more thoroughly capitalist than we are Christian. The church can serve the broader culture by equipping it to recognize its own blind spots, by equipping it to acknowledge what it does not wish to know about itself.

A second step: remembering that Jesus told us that we cannot serve both God and Mammon. We must take up concrete disciplines such as contemplative prayer and meditation to reclaim our desires from the market, and then we must reshape our longings to bring them into accord with the values of Jesus's “kin-dom,” the Beloved Community. Truth-telling and transformative disciplines are essential to the demanding work of overcoming our idolatrous dedication to capitalist spiritualities.

Barbie, memento mori and liberation



Image courtesy of Warner Brothers Pictures

By Adela Torchia

Just as one envisions a skull in a classical monk's cell, as a *memento mori* – a reminder of one's mortality — so too the pink utopia of the seemingly perfect Barbie World is disrupted in the movie — by a question about death.

Barbie Land does not usually deal with such serious subjects since every day is presumably fun and easy — at least for “Stereotypical Barbie.” Although many of my friends had Barbie dolls in childhood, it was not an item that met the litmus test of “necessity” that my frugal parents used to measure all things to be purchased — or not. And later, I tried but failed to prevent my daughter from having a Barbie, since the original dolls could cause great disappointment when one's teenage body looked nothing like the doll. Or as the human “tween” in the movie angrily tells Barbie, “You've been making women feel bad about themselves since you were invented.”

This is a great shock to Barbie because she thought that with all the liberated women in Barbie Land taking on all the important roles in society — from president to doctor to construction workers, etc. — that women in the REAL world would be grateful to her. She also assumed that the CEO and board of directors of Mattel would be women, but there was nary a one!

This is all so different from Barbie Land where the men are “just Kens” — a sort of occasional accessory to the women's lives, but otherwise not of much relevance. Therefore Ken, who's tagged along with Barbie to visit the REAL world, is thrilled to discover that the men there have way more power, prestige and control. Ken quickly adopts this idea in one of many funny scenes, like that showing him in a hospital, asking if he can do “just one little appendectomy.” No, he's told, because he's not a doctor. “But I'm a man,” he replies, seemingly assuming the doors to the O.R. will fly open because of his “superior gender,” but not so. Undaunted, Ken is eager to return to Barbie Land to tell the other Kens how much more power they can gain by adopting some real-world patriarchal ideas. And they do their best to swing the power pendulum in the opposite direction, succeeding in at least gaining more rights than they had before.

The heroic story of the main Barbie, played by Margot Robbie, has those classical elements of the protagonist encountering numerous dangerous surprises and overcoming seemingly insurmountable odds. In one scene, she is chased by “monsters” — Mattel men — who want to put her “back in the box” because she's asking too many dangerous questions. Barbie runs down a corridor full of doors, and going inside one of them, she discovers the “ghost” of her creator Ruth Handler. Ruth is shown sitting in her modest 1950s kitchen designing Barbie dolls and their clothing. One

of the main lines that somehow struck me in this great movie, is in this scene when Ruth tells Barbie that she can always think better while sitting at a kitchen table. Many great ideas have been born in such humble places.



Adela recently bought her first Barbie dolls at age 71 — Dr Barbie and her best friend — inexpensively purchased online at Amazon.

As you've likely noticed online, there's no end to the writing being done about the Barbie movie, including thoughtful religious or spiritual articles like this one from *Sojourners*: [https://sojo.net/articles/barbie-greta-](https://sojo.net/articles/barbie-greta-gerwig-s-genesis-story)

[gerwig-s-genesis-story](https://sojo.net/articles/barbie-greta-gerwig-s-genesis-story).

In the movie trailer one can also see a rich diversity of body shapes and skin tones as per the 2016 evolution of the doll: <https://www.youtube.com/watch?v=Kb7jYOYXiVc>. After not having been in a movie theatre for about a decade, I'm so glad I went to see this one. Ultimately, the movie is about everyone's liberation, and how that requires all of us to make room for others. In other words, "love your neighbour as yourself" because as the Lakota say *Mitakuye Oyasin* — all are related or interconnected in God's good Creation.

Taking care of ourselves and each other



Hold my hand. Image by Robynlou Kavanagh. Used under a CC BY 2.0 license.

By Cathy Carphin

We are still recovering from the pandemic closures of 2020 and afterwards. Thankfully, we can now return to in-person church services and gather with our fellow parishioners, and as well to have personal choices to wear a mask or not.

Some of us took this isolation in our stride, taking comfort in our home and family. Some of us already lived alone and were still able to connect with our friends by phone. Also, Zoom video conferences provided a new way to reach out to friends and family. We had food and other goods delivered to our door and tried to clean off any viruses before we brought them indoors. We were blessed by those who took care of our sick, delivered our supplies, and performed many other essential jobs during this uncertain period. Some of the adaptations have stayed with us and added to the options of how we get things done.

Some of us have returned to life as we knew it and some of us are still dealing with the trauma of managing abruptly changed lives.

Everyone experiences loss in life. We may feel sad about it and still are able to adapt. Some loss is traumatic — sudden and disorienting, severe and unrelenting. How any event affects us depends on our own perspective, life experience and personal faith. For example, some companies closed due to the pandemic. For some of their staff, it was an opportunity to make changes that they had already been thinking about. For others it was devastating.

We may think of grieving as a response to the death of someone close to us, and that is true. And grief is a normal — even healthy — response to any event that threatens our sense of safety, belonging, physical or emotional integrity when our personal world is turned

upside down. Why healthy? Because we cycle through emotional processes from initial shock, through acknowledging the profound change that has occurred and the feelings that arise, through to finally integrating the loss and facing a new reality, challenging though that may be. Oddly enough, the current traumatic event can cause us to look back at old traumas that have rocked our world and integrate those feelings as well.

This is a huge task that can take years to resolve, so huge that it is rare to be able to successfully navigate the hills and valleys on our own. Even as we progress closer to integration and hope, we do cycle back to the pain of loss. Eventually we remember with more love than pain. Ultimately we need people — supportive friends and family, therapists who are trained in grief counseling, and our clergy who can provide solace in the wisdom of our faith.

We are advised by Health Canada that mental health issues have risen dramatically since the pandemic. Health awareness websites have abounded and Zoom conferences on stress, trauma and suicide prevention are increasing.

Now, more than ever, even though we are returning to in-person services, it is important to check in on parishioners who have not returned. Even if they haven't asked for pastoral care, they may be struggling with illness, fatigue or depression as a result of the pandemic and from conditions pre-pandemic.

Our faith can be our rock, something to hold onto in the sea of tumultuous and unbidden change. God's hands and feet are our faith community who can help us through the tough times in life and celebrate the joys along with us.

St Andrew, Sandwick celebrates its 150th anniversary

By Linda McAnsh

On June 17, 2023, St Andrew, Sandwick, the “mother church” of North Vancouver Island, celebrated its 150th anniversary. Beginning as a mission chapel in about 1864, it was rebuilt as St Andrew’s Anglican Church, Sandwick, in 1873 with Reverend Jules Xavier Willemar as its minister, who advocated for both Indigenous peoples and European settlers.

Prior to the celebration, the *Comox Valley Record* (June 4, 2023) published [an invitation to the event to the wider community](#). A heartfelt acknowledgement was made to First Nations people who lived in this “land of plenty” for millennia before settlers arrived, and on whose unceded land we live. Many interesting details are recorded in the piece which outlines some of the 150 years of history, and gives information about many settlers who now have place names around the City of Courtenay.

The celebrations took place on a beautiful day from 10 a.m. through the afternoon. The event was well attended by both parishioners and community members. One attendee was 96-year-old Val, who, as a boy, used to light the wood burning stove in the church

early each morning. One can still see where the stove was on the back wood-paneled wall.

Festivities began with 12 Pipers from the Comox Valley Pipe Band playing several bracing pieces on the front lawn for the occasion.



Afterwards, Bishop Anna Greenwood-Lee led a Celtic-based eucharist and graciously enjoyed the festivities with us.



familiar with.

Lastly, the church choir, under the guidance of our choir leader, and with a soprano from the community, a clarinetist, pianist and cellist, gave a concert which was lovely and well received. It was a special ending to the 150th celebration of St Andrew's, Sandwick.

All was a success, thanks be to God!

Walking and breathing our prayers – a Forest Prayer Walk

By Jeanette Amundson

As well, two historical and botanically significant cemetery tours were offered, guided by a parishioner who dressed the part in a late 19th century costume. In the early afternoon, we enjoyed a barbecue picnic on the lawn put on by the Men's Group. This picture below was taken before people arrived for their meal... waiting and ready!



The picnic was followed by two speakers, with roots in the Valley, who gave informative and entertaining talks about the history of the Valley which they were



Forest Prayer Walk at St Christopher, Saturna Island. Image by the author.

St Christopher, Saturna Island is a small faith community that offers regular Sunday services. For those who love the forest and the idea of a dedicated outdoor space for walking and meditation, St Christopher's has added a Forest Prayer Walk through the woods that is part of the church property.

During Holy Week, there is a posted Stations of the Cross that is followed by an offering of Words of Resurrection and Life during the Easter Season and through to Ascension. For some who walk here, this is their place to see and connect with stories of faith that may otherwise be unfamiliar.

With the story of Pentecost, the forest offers practices of the church throughout its life, both ancient and new. Our most recent addition to the Forest Prayer Walk for meditation and prayer is the ancient practice of breath prayers common to the desert mothers and fathers. The Breath Prayers of St Christopher's for any who would like to introduce this contemplative practice into their own gathered community, labyrinth or other walks, are here included with a brief introduction to this method of prayer and meditation.

St Christopher's Breath Prayers

This ancient form of prayer aligns our thoughts and our spirit with the breathing and walking rhythms in our body. The first phrase is repeated as you breathe in, and the second line repeats with every breath out.

"Breath of Heaven, fill my life with your life."

"The Spirit of God has made me; the Breath of the Almighty gives me life." (Job 33)

"Breath of Heaven, sing your song in my spirit."

"The Lord will take delight in you, in love will give you new life, and with joy will sing over you." (Zephaniah 3)

"Breath of Heaven, fill this house with your heaven."

"Suddenly, a sound like the blowing of a strong wind came from heaven and filled the whole house where they

were sitting” (Acts 2)

Stitched: A Fibre Arts Exhibition

By Denise Doerksen

The Kariton Art Gallery, on the shore of Mill Lake in Abbotsford, hosted my first art show as a textile artist. *Stitched: A Fibre Arts Exhibition* displayed my pieces in the gallery and online through the month of July.

You can see the show online at

<https://abbotsfordartscouncil.com/stitched-exhibition/>

Here are a few of the pieces I created:



Deep Cove Cedar Tapestry

Cedar driftwood, wool and metallic thread. 16" x 47"

I went beachcombing in Deep Cove to find just such a piece of driftwood. I wanted to bring it back to life with a tapestry weaving. The wood was once full of red tannins until the Salish Sea drained it away. Given a new lease on life the weaving bears witness to the cedar, the sea and the seaweed that had been fastened to the branch until I released it back upon the shore.



Mandala on Red Shibori Print

100% Merino wool made in Uruguay fastened to upcycled 100% linen fabric hand-dyed in the Shibori tradition. 19" x 19"



upcycled 100% linen fabric hand-dyed in the Shibori tradition. 20" x 26"

For more information on my textiles art, please visit:

www.den-ease.ca

www.instagram.com/den.ease_textile_arts/

www.facebook.com/DenEase.Textile.Arts/

Mandala in a Cherry Tree

100% Merino wool made in Uruguay fastened to an upcycled printed frame.

11.5" x 11.5"



Mandala Collage on Purple Shibori Print

100% Merino wool made in Uruguay fastened to

International Buy A Priest A Beer Day! (Sept. 9, 2023)

By Faith Tides

Saturday Sep. 9 @ 4pm - 6pm International Buy a Priest a Beer Day!

They're ordained! They're thirsty!
And they'll answer **ANYTHING** for a beer!



Rev Sulin



Padre Kevin



Rev Alastair



Pastor Micah



Celebrating clergy in the Comox Valley on
International Buy A Priest A Beer Day!

They're ordained, they're thirsty, and they'd love to have a beer with you! As much as anyone else, clergy enjoy socializing over good food and drink, and are fun to hang out with! They also deserve some appreciation for the often difficult work they do.

For the second year running, St Peter, Comox is organising an ecumenical outreach event to mark this auspicious day. On Saturday, Sept. 9, parishioners and the local community alike are invited to come along and get to know some local church leaders at [RAD](#)

[Brewing Company](#) in the Comox Mall from 4 to 6 p.m. If last year's event was anything to go by, new connections will be made, interesting conversations will happen, and a lot of fun will be had.

At least four local church leaders will be making themselves available: Reverend Sulin Milne of St Peter's Anglican Church, Comox; Reverend Alastair Hunting of St John the Divine Anglican, Courtenay; Padre Kevin Stieva, military chaplain serving at 19 Wing, Comox; and Micah Smith, Lead Pastor at Living Hope Christian Fellowship, Comox. Reverend Jenn Geddes from the Comox Presbyterian Church may also be present.

Come join them!

Explorer's Weekend at Vancouver School of Theology (Oct. 5—7, 2023)

By Faith Tides



VANCOUVER SCHOOL OF THEOLOGY

EXPLORER'S WEEKEND 2023

Thursday to Saturday, October 5—7, 2023

Do you feel a call to engage your faith more deeply?
Have others enthusiastically nudged you to embark on
a journey of theological education?

Are you curious about what it's like to be a graduate
student at a collaborative theological school?

Then be an Explorer!

Over the course of this weekend, you will have the
opportunity to attend class and worship, interact with
VST students, staff and faculty, and have some
personal-communal discernment time on beautiful
UBC campus.

And, as part of the weekend, you are registered (for
free) in the 2023 Somerville Lecture series. This year's

lecturer is our own Dr. Joni Sancken who will speak
about *All Our Grievs to Bear: Building Resilience
through Faith Practices*.

If you are seriously considering a theological degree
program, then take the next step in your discernment
and register for this event!

Accommodation is available to anyone travelling from
a distance, along with some funding towards travel if
needed. For local explorers, taxis home after a long day
are on VST.

Meals are provided for all explorers. On top of that, if
you apply for a diploma or degree program over the
course of the weekend, your application fee is waived.

WE WANT YOU HERE!

Registration Deadline: Sept. 24.

Please contact Samuel Andri for more information and
to register.

Email: sandri@vst.edu

Phone: 604-822-6502

To download the simple agenda, please click [here](#).

Seeking clergy artists for a research project

By Faith Tides

*Seeking Clergy Artists for a
Research Project*



The Rev. Dawn Léger, a PhD candidate at Martin Luther University College, is conducting research on creative practice and sense of vocation among Anglican Church of Canada clergy (deacons, priests, and bishops). She is seeking clergy who regularly engage in a creative practice (at least 30-60 minutes a week or 2-4 hours a month on average).

Interviews will be conducted via Zoom Microsoft [DL1] Teams, and will take approximately 90 minutes, and will be recorded.

In-person interviews are possible within Halifax Regional Municipality. If you are interested and able to participate, please contact Dawn at lege9330@mylaurier.ca.

This project has been reviewed and approved by the Wilfrid Laurier University Research Ethics Board (REB# 10013454).

About Dawn

Dawn is a pastor, Anglican priest, spiritual director, educator, and a lover of art and artists. Dawn practices contemplative photography and painting from her home in Halifax, NS. She is always listening for the lessons that artists have to teach us as humans and leaders. She is concerned with clergy well-being, particularly facing the challenges of 21st century churches.

Intersections – A Moderated Discussion Series at St Peter, Quamichan (Sept. 15 to Nov. 3, 2023)

By Faith Tides

INTERSECTIONS

A MODERATED DISCUSSION SERIES
in conversation with the **Challenging Racist BC** document co-authored by activists and scholars from diverse communities

ENCOUNTER OUR COLLECTIVE PASTS

LOCATE OURSELVES AS PARTICIPANTS IN THE ONGOING STORY OF THIS PAST

EXPLORE HOW TO RESPOND FAITHFULLY TO THE TRUTHS WE FIND TOGETHER

7 SESSIONS

TOPICS AND DISCUSSION

Session 1: Introduction.
Session 2: Land, language, treaty.
Session 3: Residential "school" system.
Session 4: Restrictive immigration.
Session 5: Japanese Internment.
Session 6: Black experiences.
Session 7: Where to from here?

September 15 - November 3
(no session October 6)

Choose a time:
Fridays 2-4 p.m. or 7-9 p.m.

Register Now!

Located at St. Peter Quamichan
5800 Church Road North Cowichan BC

Register at: www.stpeterduncan.ca
Phone: 250-746-6262 | Email: admin@stpeterduncan.ca

Please click [here](#) to view or to download this announcement.

This fall, St Peter, Quamichan will be offering *Intersections: A Dialogue Series* to all interested individuals. This series provides the opportunity for participants to meet for a few hours each week to explore ways in which we have all been affected by systemic racism, and how racist attitudes and ideas have embedded themselves in our society and in ourselves. This is not always a comfortable process, so there will be trained moderators who will lead the

group through specific topics each week.

The idea for holding the course at St Peter’s came from Liz Williams, a warden of the church, who participated in the course when it was offered on-line. Her experience in the course was “life changing.” She explains: “My own thoughts and feelings, as the granddaughter of people who colonized BC from the United Kingdom, were echoed by many of the other participants. How could I have been born and educated in BC and be so unaware of my family’s part in the history of colonization of this part of the world?” Liz adds that, as a result of her participation in this course, she has “gained a new perspective and understanding of the hardships endured by many minorities in this province.”

For the parish of St Peter’s, this is the next step in their journey of reconciliation as a community and beyond. Having recently made a connection with elders from the Cowichan Tribes who live adjacent to the church, this course is seen as another way to keep moving in the direction of connection, understanding and justice.

The course runs for seven weeks. If you would like to participate, sessions will take place on Fridays beginning Sept. 15, 2023, and will be held at 2 p.m. and again at 7 p.m. to ensure that everyone who wishes to attend will be able to do so.

To register, please email St Peter’s at admin@stpeterduncan.ca.

Diocesan Women's Fall Retreat (Oct. 13 to 15, 2023)

By Brenda Dhaene



We are holding our first retreat at [Camp Imadene](#) on Mesachie Lake (just outside of Lake Cowichan) from Oct. 13 to 15.

The theme of the retreat will be *The weaver and the cloth: the coat of many colours – A conversation on gender and the church.*

We are honoured to have as co-facilitators the Right Reverend Dr. Logan McMenamie and his daughter Kirsten Horncastle-McMenamie. We hope you will join us at our new venue. The registration form is available on the BC Anglican website under [Diocesan News](#).

Members of our Planning Team include: Lay Canons Barb Coleman, Diane Hutchison, and Brenda Dhaene,

Deacon Rev. Trish Vollman-Stock, Noelle Davis, Christina Knowles and Pat Fraser. Reverend Canon Nancy Ford has been chaplain to the team for many years, and we appreciate her support and help.

If you wish further information, please contact Brenda at birish@shaw.ca

Blessings,

Lay Canon Brenda Dhaene (Team Coordinator)

Order of the Diocese of British Columbia Investiture Service (Oct. 21, 2023)

By Faith Tides



Faithfulness

Order of the Diocese of British Columbia

Investiture Service

**Christ Church Cathedral, Saturday Oct. 21, 2023 at
10:30 a.m.**

Please join us at this service as we honour this year's Laureates who will be inducted into the Order by our bishop as Members, Honorary Members, Officers or Honorary Officer of the Order.

For those travelling a distance, we have arranged a special rate at the [Inn at Laurel Point](#) of \$199 plus taxes, for the nights of Friday and Saturday, Oct. 20 and 21. Ask for the Order of the Diocese of BC special rate.
