



# FaithTides

RENEWED HEARTS, RENEWED SPIRITS, RENEWED PEOPLE

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This PDF is a simple printable document of FaithTides online, which can be found at [faithtides.ca](https://faithtides.ca). Questions or comments can be sent to the editor at [faithtides@bc.anglican.ca](mailto:faithtides@bc.anglican.ca).

# Live gently on the Earth



*Peace Prevails in a barren land. Image courtesy of John Williams. Used under a CC BY 2.0 license.*

*By Anna Greenwood-Lee*

*I looked at the earth, and it was formless and empty; and at the heavens, and their light was gone.*

*I looked at the mountains, and they were quaking; all the hills were swaying. I looked, and there were no people; every bird in the sky had flown away.*

*I looked, and the fruitful land was a desert; all its towns lay in ruins before the LORD, before his fierce anger.*

*This is what the LORD says: “The whole land will be ruined, though I will not destroy it completely.”*

(Jeremiah 24:23-26)

It's becoming increasingly clear to us that climate change is an existential threat. So much of our country

was on fire and so many people were evacuated this past summer, and now a season of drought means we are in danger of catastrophic flooding. The earth is too dry, the trees are gone, and where will the water all go?

Our story of faith begins with that of Creation, and yet we have so often, as modern western people, assumed that nature is something *apart* from us. We see it as a resource to be extracted, a wilderness to be conquered, or as a place to visit on holidays or retreats. Our essential and ontological connectedness with Creation is something we have forgotten and desperately need to remember and embody. On the one hand, the church knows this deeply, and on the other, we so easily forget. Our General Synod in Calgary was an all too real reminder of this. The theme, *Let there be greening* was admirable, but the amount of carbon, for example, that was consumed by all of us travelling to Calgary should be taken into consideration. As well, that we spent 12-hour days, at the height of summer in a windowless conference room, suggested to me that the church is a long way from truly 'greening' itself.

I think the story that is going to be told of our stage in church history is that, for a time, we have the illusion that we could preoccupy ourselves with saving the church when, in fact, it was becoming increasingly clear that what we needed to concern ourselves with was saving the planet.

This coming year, I would invite you to join with me in thinking about all aspects of our corporate and individual lives from the beginning point that God is the Creator and that we are to live gently on the Earth. It is crying out for mercy. What can we do to protect watersheds and animals, to reduce our use of carbon, and to consume less and preserve more?

The need to care for the environment, the concern over climate change, the reverence for the beauty and wonder of Creation are unifying threads in our society. How, as a church, can we join with all those who are working to restore the integrity of God's Creation and to respect and sustain life on Earth?

In many ways, we need to be followers, not leaders. Our track record as modern western people is not good. We have much to learn from the First Peoples of these islands and inlets. I often think of a visit I had with some elders in Alert Bay. They had scoffed, I remember, at how the Department of Fisheries, after overseeing the decimation of salmon, imposed its laws upon the Kwakwaka'wakw peoples. In response, efforts are being made by local communities to increase fish populations. Also, I look with hope to what is going on upon the Cowichan River. There, the Cowichan Tribes are exhibiting true leadership in addressing the threat of the river facing unprecedented low water levels.

It is clear that we cannot go on as we have. Jeremiah — from whom I have quoted — was known as the “weeping prophet.” May his words echo down to us across the ages, reminding us that we must face the challenges before us with clear vision and bold action, or else we too will find ourselves in exile.

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## Lost treasure



*The widow and her mite (from a stained glass at St. Peter's Church, Spexhall, Suffolk, England). Image courtesy of David in Colorado Springs, USA). Used under a CC BY 2.0 license.*

*By Herbert O'Driscoll*

A tiny incident — a snatch of conversation heard in a city restaurant across an adjoining table. It's a spot in which you see a fair number of older people. They come out of low-rise condos and apartments for a morning coffee or an afternoon cup of tea. Most of the time, I notice they are alone. A few of them I know from my own congregation.

An elderly woman is getting up from her table for two, preparing to settle her bill and to leave. Handing the receipt, and in this case, a small amount of cash to the young waitress, she wishes to make some kind of friendly gesture. She smiles and says, “the widow's mite.” She obviously presumes her allusion will be understood. It isn't. The waitress, who tries to be helpful and caring, is puzzled. Embarrassed, her customer repeats the phrase “the widow's mite.” The waitress is still totally mystified. They part with an uncomprehending but kind smile from the young lady, and a sad and slightly embarrassed look from the older

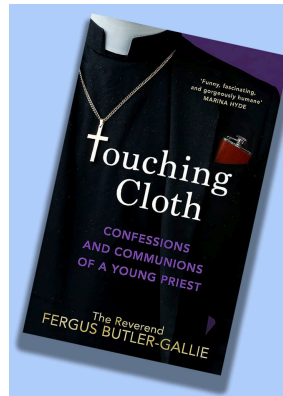
woman.

This incident was over in even less time than it took to write it, but it stayed with me. The phrase is from an encounter in Jesus's life when he is pointing out how a tiny amount of money offered in the temple may well be a real sacrifice for the person giving it — hence the phrase “the widow’s mite.”

I realize that I have just witnessed an example of a great cultural change between two generations. Here in this restaurant, the older person is one of the last generation in Western society much of whose imagery, language and thought are quite unconsciously formed by one of the world’s great libraries — the English Bible. In this encounter just witnessed, we realize that this young woman has lost this richest of treasures. Perhaps it is more correct to say that through no fault of her own she has never found it. The saddest thing of all is that this is true, even if you are not considering the Bible as in any way religiously significant, but merely as a magnificent compendium of literature.

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# A review of Touching Cloth: Confessions and Communion of a Young Priest



“... sensitive and at times deeply penetrating reflections on the nature and lived practice of faith and ministry in the 21st century.”

By Kieran Wilson

Perhaps you have found yourself wondering, what is the correct response for an Anglican cleric in street clothes when he or she is offered ketamine at a house party? If you are the Reverend Fergus Butler-Gallie, the answer comes easily: “It’s all right, thanks. I’m C of E.” Butler-Gallie shares this useful and virtually unanswerable response — applicable in almost any pastoral situation — in his latest book, *Touching Cloth: Confessions and Communion of a Young Priest*, published earlier this year by Penguin.

*Touching Cloth* is the latest ecclesiastically-oriented

offering by Butler-Gallie, an author, columnist, social media wit and *raconteur* of the first order. He also happens to be a priest of the Church of England — and a decidedly young one at that — and *Touching Cloth* is an account of his first year in priestly ministry. As a sacerdotal wit, Butler-Gallie is a doubly rare bird. On the one hand, he stands in the noble tradition of Anglican clerical humourists from Jonathan Swift to E.L. Mascall that now has sadly few representatives on either side of the Atlantic. On the other, he is a self-described “young millennial” priest, who has taken it upon himself to interpret the good news of Jesus Christ in an increasingly indifferent — not to say hostile — context. How shall today’s Christian, and especially today’s Christian priest, shine the light of Christ “in the darkness of a world that often doesn’t care, doesn’t notice or doesn’t believe?” It is this thorny question that *Touching Cloth* sets out to explore.

I first encountered Butler-Gallie as the author of the hilarious *A Field Guide to the English Clergy*, a collection of side-splitting vignettes profiling some of the great eccentrics and renegades of English clerical history. These include such oddballs as the Reverend Frederick Densham, who barred the doors of his church and fortified his rectory with barbed wire against the importunate intrusions of his parishioners, and His Grace, the Most Reverend and Right Honourable Lancelot Blackburne, Lord Archbishop of York, who dabbled in piracy as a young deacon and entertained the prime minister of the day in the company of his wife, his mistress and his illegitimate son whom he had made his chaplain.

I guffawed my way through the *Field Guide* (much to my wife’s chagrin) one Christmas holiday, and so when I learned that *Touching Cloth* was to be published in May this year, I pre-ordered a copy at once. The book

more than repaid my eagerness. Butler-Gallie describes his first year in priest’s orders, plying his trade as a humble curate amid the urban bustle of central Liverpool. Each chapter centres on an amusing anecdote relating to the theme of a given moment in the liturgical year, like the story of the accidental enema on Remembrance Sunday (chapter 5) or that of the excessively merry Christmas caroller who brought up his, er, Christmas cheer all over himself during a rousing rendition of “We Wish You a Merry Christmas” (chapter 7). But the book is more than a collection of funny anecdotes. In Butler-Gallie’s hands, they become the starting points for sensitive and at times deeply penetrating reflections on the nature and lived practice of faith and ministry in the 21st century. Butler-Gallie’s anecdotes, then, are more than comedic set-pieces; they are, like all good stories, icons of profounder realities that can only be expressed through narrative.

*Touching Cloth*, like the *Field Guide* before it, is riotously funny, but where others use humour to conceal, Butler-Gallie deploys it the service of a disarming candour. He is remarkably transparent about his own sins and failures, about the fact that he likely eats and drinks more than is good for him, about his insecurities surrounding his weight, his appearances and his fitness for ministry. We are, the reader cannot but conclude, getting a picture of the whole man beneath the dog-collar (I will leave you to do with *that* image what you will), just as we are of the often hilarious reality of ministry in a busy urban setting. Nor is Butler-Gallie shy about his preferences: he has, for instance, a penchant for the traditional liturgy of the *Book of Common Prayer*, saying of *Common Worship* (the Church of England’s equivalent of the *Canadian Book of Alternative Services*) that he



would “rather praise God using a dishwasher manual.” At no point could the reader accuse Butler-Gallie of mincing words.

The book succeeds on a number of levels and for a variety of readerships. For the non-Christian, catching a glimpse, perhaps for the first time, of the foreign land of professional faithfulness, Butler-Gallie presents the fallible human face of the priesthood. Not holier-than-thou (nor even, by his own admission, particularly holy at all), Butler-Gallie gaily and deftly dispels the caricature of the dour, otherworldly, moralising cleric of secular nightmare. In its place, he paints a compelling and sensitive portrait of the priest as an ordinary person—prone to the same vices, susceptible to the same insecurities, cherishing the same down-to-earth hopes as the rest of us — called by God through no merit of his or her own to an extraordinary (and extraordinarily weighty) vocation. Butler-Gallie obviously wrote with a non-believing audience in mind. Frequent footnotes define some of the more distinctively ecclesiastical terms; in our secular age, an author cannot count on his readers knowing the difference between, say, a stole and a sacristan.

For the lay Christian, too, there is much in *Touching Cloth* to surprise as well as to entertain. Butler-Gallie lifts Oz’s curtain to give those of us on the nave side of the altar rail a privileged look both at the priest’s interior life and the zany disorder that often characterizes priestly ministry. Seldom is the layperson aware, on arriving in his or her pew on a Sunday morning, that just moments before, in that very pew, the curate and a bevy of lay assistants has scraped up a faecal protest left by a disgruntled parishioner (see chapter 5 for *that* pungent tale). More seldom still is he or she cognizant of the loneliness, the anxiety and the overwork that weigh upon the soul of the bright

bechasubled figure at the altar. Butler-Gallie shines a light upon both the humorous and the sombre aspects of priestly ministry that most laypeople would not have occasion ever to consider.

Not unusually for a first printing, the book is guilty of the occasional malapropism. We read, for instance, of “sallied ranks” (one wonders just what Sally did to them!) assembled for a Remembrance Sunday service, when surely the author means ‘serried.’ But small errors like these by no means detract from the charm of the book as a whole, and indeed they go rather a long way to confirming one of its central theses, namely that priests, even when infused with the grace of ordination and backed up by the formidable editorial battalions of Penguin Random House, are prone to error just as much as the rest of us.

You have probably guessed by now that I find Butler-Gallie to be a very sympathetic figure: I am, like him, a late millennial<sup>[1]</sup> who was not raised in a Christian home; like him, I came to faith in young adulthood; and, like him, I have at times struggled to discern how I fit within a denomination that is more and more by and for the old. I felt a special pang of fellow-feeling when I read in the epilogue that Butler-Gallie, after enduring “abusive and manipulative” treatment at the hands of older clerics, had been informed that he did not have “enough ‘experience’ to justify another post” in his diocese and that, as such, he was leaving priestly ministry.

The phrase “lack of experience” is, as I and some of my younger Anglican friends have come to discover, a handily euphemistic and all-too-common charge to level at young, eager Christians discerning how best to use their gifts to God’s glory and the church’s good. I say that the phrase is a handy euphemism because a

“lack of experience” can be invoked to cast a fog of bamboozling imprecision over other more specific objections to a young person’s ministry. Perhaps they favour the wrong liturgy or subscribe to outmoded theological views, or perhaps they simply don’t act, talk or look as the late 20th century thought a cleric should. All these disabling qualities can be packaged together and tied with the neat bow of a “lack of experience;” and doubtless, so it is supposed, the rough places of objectionable youthful manners and views will be made plain by the passing years. If there is a lesson to be gleaned from Butler-Gallie’s — and how many others’! — experience of rejection, it is perhaps this: that young Christians take the church at its word when it claims to value their distinctive perspectives and contributions and, as such, that the church must do everything in its power to vindicate this belief, lest the trust of the 20-something sour into the 30-year-old’s calloused cynicism.

But I don’t want to end this review on a dark note. I learned from social media, the worthy successors to the Roman goddess Rumour, that Butler-Gallie has recently secured a living in some idyllic rural parish, which no doubt will furnish yet more comedic fodder for his skilled and omnivorous pen. I pray God that he may be granted a long and happy ministry — and plenty of leisure to write.

[1] Millennials form the generational cohort of those born from about 1981 to 1996.

# Pilgrimage: power, transformation and renewal



*Ruth Dantzer at the Church of the Nutrition. Image courtesy of the author.*

*By Ruth Dantzer*

I don’t take the decision to embark on an international pilgrimage lightly. With climate change, I am aware of the heavy carbon footprint of overseas travel. With the conflict in Israel/Palestine, I am also aware of the opinion that pilgrimage to the Holy Land is a practice that doesn’t benefit those who are on the margins.

Despite these potential harms of pilgrimage, as the Anglican Spiritual Care Provider (chaplain) at the University of Victoria, I offer opportunities for students to engage in the practice of pilgrimage, including journeys abroad. Pilgrimage is one of my core spiritual disciplines because it is here that I encounter the holy, step into the liminal, wrestle with the difficult questions, and come out transformed.

Pilgrimage is a “retroactive spirituality” (Rodney Aist, *Pilgrim Spirituality*, Cascade Books: Eugene, Oregon, 2022) and the integration after a pilgrimage is a time-release experience. Processing what was seen, heard and felt unfolds slowly, often taking months, or potentially years, to realize the effects. The transformation is often subtle, but many of the most impactful decisions in my life have been shaped by pilgrimage. There is an argument to be made that pilgrimage does not have to involve going far. I agree that powerful pilgrimages can happen anywhere if an intention is honed, thresholds are created, spiritual practices are implemented, and community is involved. However, there is something significant for me that happens when I step onto distant lands.

When I was six months pregnant with my first child, my partner and I decided to go on a pilgrimage to intentionally mark the transition into parenthood and to find the names of our children. One of the stops on this name-finding pilgrimage was Iona, a small island in the Inner Hebrides in Scotland. When I set foot on Iona, I found belonging. With ancestral roots in Scotland, it was the first time I had ever felt, deep in my bones, a sense of belonging to land. From this pilgrimage, my children’s names were found on this island: my son, Odran, and my daughter, Iona.

During a recent pilgrimage to the Holy Land, I was again struck with a sense of belonging. While I do not have ancestry in Israel/Palestine, to be able to engage with the stories and lands that have been part of the Christian lineage of my ancestors, evoked a sense of belonging. The liminality and power that I felt as I walked in the footsteps of Jesus, was stunning. The meaning imbued in the rivers, lakes, grottos, stones and paths in the Holy Land heightened my understanding of the depth of relationship that the

Indigenous Peoples of Turtle Island have with their ancestral lands. I have heard stories from different First Nations Elders about the spiritual significance of a particular mountain, tree, lake or rock. Through this ancient lineage, they have cultivated an ongoing, living relationship with the land. As a White settler living on the traditional lands of the Quw’utsun’ and Malahat peoples, I don’t have this same feeling of belonging at home. The lands where I live and work are stolen, and while they are my home, I don’t fully belong.

Pilgrimage to distant lands has helped me to cultivate a living relationship with the land — land as a wisdom keeper and land as a partner. This worldview is crucial as the human species experiences the dire effects of climate change. Capitalism believes that land is a commodity that can be owned and abused. Pilgrimage helps to experience the land as living, and this experience helps to change our worldview and how we engage with our surroundings.

Pilgrimage engages our senses. It is through this embodied experience that a deepening relationship with the stories, with the land, and with the worldwide Christian community occurs. In the Holy Land, I had the opportunity to reaffirm baptismal vows in the River Jordan, to swim in the Sea of Galilee, to drink from the well where Jesus met with the Samaritan woman, to climb on my hands and knees out of the tomb of Lazarus, to pray next to the stone where Jesus was said to ascend to heaven (on the day of the Feast of the Ascension!), to sit in what is believed to be the Church of the Nativity (the home of the Holy Family), and to receive communion in the Upper Room on Pentecost. I would go to the Church of the Holy Sepulchre, day after day, to take in the flurry of piety, devotion and activity of this sacred place. I would watch as pilgrims bless their crosses on the Anointing Stone, or kiss the



walls of the tomb of Jesus, inch by inch. I would listen to the Coptic Christian chants and Franciscan hymns. I would smell the Syrian Orthodox frankincense. This orchestra of activity filled my senses.

While in the Holy Land, I was aware of the slow process of transformation within. I wanted to mark this inner transformation with a physical transformation. So, I got a tattoo. The Razzouk family has been tattooing Christian pilgrims for the last 700 years in Jerusalem. Wassim Razzouk is the 27th generation of family members who have been practicing this art form. “Our ancestors used tattoos to mark Christian Copts in Egypt with a small cross on the inside of the wrist to grant them access to churches. Those without it would have difficulty entering the church; therefore, and from a very young age, Christians would tattoo their children with the cross.”

(<https://razzouktattoo.com/pages/history>). The tattoo that I received came from a 700-year-old wooden block print stamp, that was taken out of Egypt when the family left for the Holy Land. In a very physical way, I experienced this ancient Christian tradition practiced by centuries of Christian pilgrims to the Holy Land. I have been permanently marked with the reminder of all that I absorbed from my time on this pilgrimage.

Encounters with the sacred take time to integrate and processing what was seen, heard, and felt unfolds slowly. When I arrived back from this pilgrimage to the Holy Land, my dreams at night were consumed with the landscapes, the stories, and the experiences. Months later, I am still integrating. I appreciate the opportunities to share the parts of my pilgrimage story that I can articulate. Bringing the experience back to the community is a responsibility that every pilgrim holds. The privilege of undertaking a pilgrimage comes with it a responsibility to act, in tangible ways, out of

the gifts of inspiration and renewal that are received on the journey. This action also deepens the integration process of the pilgrim, encouraging reciprocal exchange and benefit between the community and the pilgrim.

I am grateful to the Fred Hiltz Scholarship Fund, the Educational Trusts Board, and the Diocese of Islands and Inlets for their financial support of this pilgrimage. I am also grateful to St. George’s College in Jerusalem for organizing holistic, balanced, and meaningful study pilgrimages in the Holy Land. It is my intention and prayer that my experience in the Holy Land will continue to have ripple effects in the communities I serve and, in the lands where I walk.



# Both body and soul



*Sad Angel. Image courtesy of dun\_deagh. Used under a CC BY-SA 2.0 license.*

*By Cathy Carphin*

Someone asked this question a while ago, and I have wondered since what would make a “right” reply.

The premise was that if Christians believe that the soul leaves the body — and through Jesus — joins the Father, then what is there to be sad about? Shouldn't we rejoice that our dear ones have returned home and that we will one day join them?

To where do we look when considering this question? Having been around a few decades personally, I can look not only to my own life experiences, but to those of my friends, colleagues and the broader community. For example, some years ago, I attended a ceremony that included a vignette depicting colonizers landing here and taking the Indigenous children away from their families and communities. It was disturbing to witness, and from the audience arose one voice with a wail that came from the depths of body and soul, vocalizing the pain of immeasurable loss. It was a sound unlike any I had heard before. It was profoundly

moving and has stayed with me all these years.

Never did I expect to hear that sound again. And yet, there it was one day, coming from somewhere inside of me — unbidden and unexpected — when my husband died suddenly in front of me. He is a baptized Christian, so I turn to my faith to know where his soul is today, and it brings me comfort. At the same time, even four years later, I still cry. Not every time I think of my husband, to be sure, but whenever something touches that empty place in my heart that formed when he passed away.

And that's the answer I think. Yes, we rejoice that our loved one has gone home, no more to suffer on this level of existence. We comfort ourselves with this and the thought that we will one day be reunited in God's heaven. At the same time, we ache with the loss of their physical presence in our life. We miss their love, their companionship, closeness, energy, kindness and even their challenges.

As Christians, we can look to scripture to help us. What is the shortest sentence in the Bible? John 11:35 where “Jesus wept.” It is reinforced shortly afterward by John 11:38 where it says “Jesus, deeply moved again...” (Revised Standard Version) or “groaning in himself...” (King James Version — I like this translation better). Jesus, who was intimately connected with the Father, still deeply felt the impact of losing his earthly friend Lazarus.

We know of course that we grieve over many kinds of losses, if they are profound enough in our life. The more we cherish something, such as our sense of autonomy, safety or community, or our home, job or contribution to society, the more the loss of it claims our grief.

When someone we love makes choices that lead to their unhappiness or even their destruction, we grieve. Jesus is our example at this level too. In Luke 19:41-42 we read that he weeps over Jerusalem thinking ahead to the destruction that was to come: “And when he drew near and saw the city, he wept over it, saying, “Would that you, even you, had known on this day the things that make for peace!”

To answer the question — why do Christians grieve when someone they love dies? Because we are both body and soul. The soul rejoices; the body weeps.

Jesus wept. So why wouldn't we?



*Image courtesy of St Luke, Cedar Hill.*

*Last month, St Luke, Cedar Hill hosted a visit from Bishop Anna Greenwood-Lee. We present two articles about this event.*

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# Bishop Anna Greenwood-Lee visits St Luke, Cedar Hill

*By Roland Hui*

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## ***“New ways of being” — Bishop Anna at St Luke, Cedar Hill***

**By Roland Hui**

On Sept. 10, St Luke, Cedar Hill welcomed Bishop Anna Greenwood-Lee.

As part of her visit, Bishop Anna gave a homily. She

spoke of the inevitability of change and the need to move forward. As Christians, we ought not to be stuck to the past and be tied to that which is familiar and comfortable, she told the congregation, but to always be prepared for the new and to progress.

The bishop recounted the story of Passover — how the Israelites were commanded by God to eat their meal with “your loins girded, your sandals on your feet, and your staff in your hand; and ye shall eat it hurriedly...” (Exodus 12:11). In the spirit of this passage, one cannot stay put, Bishop Anna said, but be always ready to go. Her crozier is a reminder of that. As she travels across the diocese, it accompanies her as her staff of office (made easier — Bishop Anna confided — as it comes apart like a cue stick for playing pool and is portable!) and symbolizes her role as a shepherd of her people; one who is constantly on the move to find the sheep and to follow the sheep, so to speak. We are not meant to be inactive and sedentary — think of Adam and Eve’s exile from the Garden of Eden, and of the Israelites’ exodus from Egypt, for example — but be active and face tomorrow. Change is a challenge to be met head on. The theme of the homily was appropriate to St Luke’s as it discerns the redevelopment of some of its property.

In embracing what is new, we must not have a preconception of God solely as “the oldest thing,” but as “the newest thing” as well, Bishop Anna suggests. After all, God is the alpha and the omega — both the beginning and the end. As well, we can’t forget that Jesus came to us in newness as a child in infancy. With that in mind, it is always easier, and often preferable, to stay within our comfort zones, stuck in the past and worrying about the future. But we must not stagnate. We must be open to change and to even embrace it. We must “welcome new traditions, welcome new people,

and welcome new ways of being,” as Bishop Anna charges us.

After the homily, the bishop celebrated the eucharist and distributed holy communion to those present. In keeping with Ordinary Time, the altar, at which she presided, was decorated with a frontal — [made by parishioner Brenda Morgan](#) — consisting of a design of leaves representing the current liturgical season of Ordinary Time. The leaves represent growth, according to the artist, and symbolically, made a most appropriate backdrop to the homily given by Bishop Anna.

After the service, refreshments were served in the hall and parishioners were invited to meet and speak to the bishop. During this time, the bishop led a brainstorming session with the parishioners, looking at ways to move forward through the challenges ahead.

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## ***Anna, the crosier and courage***

**By Brenda Morgan**

Bishop Anna Greenwood-Lee came to visit to St. Luke, Cedar Hill on September 10. We looked forward to hearing what direction she would point us in. We hoped that would be part of her message, and indeed it was.



She reminded us that as bishop she was symbolically our shepherd; she even carried a crosier, as all bishops do, to symbolize this role. The shepherds of old herded their flock from pasture to pasture, ever on the move. Bishop Anna likened that to her role now, leading us through turbulent times. Her message was clear — the church is in a flux of change; the church of tomorrow will not look like the church of yesteryear, and that is as it should be.

She encouraged us to think about redevelopment not just of our property and buildings, but of our approach to the way we think of church and how we present our worship. Are we as invitational as we should be, or do we speak the language of exclusivity? What does “church” mean in this new age? How are we serving our community?

Bishop Anna is leading us, as the shepherds of old, into new pastures where the grasses we are used to do not grow, so we must find new sources not tried before. She is basically asking us to leave old habits behind and find new ways of being Christian. Bishop Anna has courage, and she is asking us to follow with courage.

We can only be grateful she has been sent to us.



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# Congratulations to Lynn Mills and Leslie Flynn

*By Roland Hui*

*Faith Tides* congratulates Lynn Mills and Leslie Flynn who were ordained to the Sacred Order of Deacon at Christ Church Cathedral, Victoria on Sept. 14.

As the ordinations fell on Holy Cross Day, Bishop Anna Greenwood-Lee, who presided, spoke to the congregation of its origin. She recounted the story of Constantine, who inspired by a vision of the cross, won a great battle and became emperor. In gratitude, he legalized Christianity — a “persecuted and treasonous religion” — throughout the Roman Empire.



Just as significant a figure was Constantine's mother Helen. She had taken upon herself with Constantine's approval — "we all want to please our mothers, don't we?" Bishop Anna joked — to seek out the very cross upon which Christ was crucified. Helen then built a shrine (the Church of the Holy Sepulchre) over the sacred spot where it was found. Holy Cross Day, as the bishop told the assembly, is observed to mark its dedication in the 4th century.

This symbol of "torture and death," but also of "resurrection and hope," has a complicated history, Bishop Anna admitted. Over the centuries, the church, which has spread the message of the cross, has done "tremendous good," but also "tremendous harm." Here in Canada, its legacy of colonization and oppression of Indigenous peoples has continuing repercussions.

Because of the church's contentious history, Bishop Anna did not shy away from the challenges ahead of Lynn and Leslie. As the Anglican church's new transitional deacons, it will not always be easy for them, she said. They are entering into a new life in both "deep wisdom and deep foolishness." The regard for Christianity has much changed in today's world — the Diocese of Islands and Inlets is in fact the most secular in North America — and one cannot help but wonder at times if there is still a need for it anymore?

But yet, as Bishop Anna continued, "we have two wonderfully gifted and faithful women who have accepted the call to serve." It is with individuals like them that there is hope for the future of the church and in bringing goodness and reconciliation. Despite the "complicated times" in which we live in, Lynn and Leslie have heard the call to be of service and say, "Here I am. Send me."

Photography by Jan van der Hooff  
J. Abram Photography  
[www.jabramphotography.com](http://www.jabramphotography.com)



## International Buy A Priest A Beer Day!

*By Sulin Milne*



Some of the clergy at this year's International Buy A Priest A Beer Day.

“Yes, I’ll have a beer, and make mine an ecumenical one!”

International Buy A Priest A Beer Day saw a number of priests and pastors from the Comox Valley gathering at [RAD Brewing Company](#) in Comox. Four Anglican priests, one padre from 19 Wing Comox, one Presbyterian minister and one Alliance Church pastor made themselves available for beer and conversation.

The pub was thronging with people from the community who had come for the event. Many parishioners wanted to bless their church leaders with a beer on this special day. Among the many as well were those who had stumbled in by chance, and stayed to mingle and have a drink with the clergy.

Learning from last year’s experience, a voucher system

was in operation. People could tell the bar staff they wanted to buy a priest a beer, and they were then furnished with a voucher that could either be used that night or on another — being mindful that this year, the day landed on a Saturday, and after Saturday night comes Sunday morning. All priests, ministers and pastors were present in their churches on Sunday morning, happy, grateful and hangover free. Thanks be to God!

## Do churches deserve queer and racialized people?



Image courtesy of the author.

By Lyndon Sayers

Those of us in churches often find ourselves asking how we can become more queer-affirming and anti-racist. To put it another way, maybe we need to ask a more basic question — as churches do we deserve queer and racialized people joining us?

The short answer is “no.” We should not demand anything from marginalized groups of people, who historically we have ostracized from church spaces and too often left with trauma, and made to feel abandoned and broken. For many queer and racialized people, the thought of entering a church door is too much to bear. Many of those folks are never coming back, which should hardly come as a surprise.

However, what is surprising is that a considerable number of queer and racialized people *are* actively searching for a church to call home, fully knowing such spaces are not often overtly welcoming spaces for them. We should stop taking them for granted. What a gift it is for us to celebrate and receive the gifts of queer and racialized people. They deserve church homes in which they are spiritually nourished.

One shortcoming is that many of our congregations are ill-prepared fully to welcome marginalized people. Too often we come up short with “all are welcome” statements in our bulletins and websites. Perhaps we hang a rainbow flag in a church space or display it online and think that is enough. But we need to ask ourselves what concrete actions are we *currently* undertaking to make life better for queer and racialized people in our churches right now? It’s great that many of our congregations have already produced queer-affirming statements some years ago or are considering to do so. Regardless of where we are at on this journey, it is important for us to be building an ongoing relationship with queer and racialized people.

For example, if we haven’t reached out to a family member or friend for over 10 years or never at all, we can’t necessarily claim to have a close relationship with them. Like any relationship, there needs to be a

willingness to listen and be attentive to the needs of the other. We need to keep building relationships in ways that make people feel loved and valued. That requires work and an ongoing commitment as a community.

Sometimes when we hold conversations about centering marginalized people in Christian spaces, it comes out that many of them feel unwelcome or sidelined. These sentiments reveal a deeper problem. Collectively as Christians, we’re not always great at building people up. Making small talk, building relationships, making people feel valued — all requires practice. Rather than create a false dichotomy between welcoming marginalized and non-marginalized people, we can do both at the same time. Jesus’s gospel of love is big enough to include us all.

It’s also illustrative of liberation movements that when queer and racialized people gain further rights, other groups of people will benefit as well. The fight for civil rights in the 1960s — in part a Christian movement — paved the way for disability rights, for example. So too, the better we become at valuing queer and BIPOC siblings in Christ, the better we become at loving our neighbour. Rather than fear the pie of grace isn’t big enough, let us instead celebrate the way Christ extends the table for all to dine at the heavenly banquet.

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*This an opinion piece by Lyndon Sayers, a pastor at Lutheran Church of the Cross, Victoria. Although not technically part of the Diocese of British Columbia, Evangelical Lutheran Church in Canada (ELCIC) is part*



*of our church family due to our full communion relationship.*

*Opinions expressed in this article are those of the author and do not necessarily reflect the views of the Anglican Diocese of Islands and Inlets.*

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## Child, Youth and Young Adult program at St Andrew, Sidney

*By Faith Tides*



*Image courtesy of St Andrew, Sidney.*

St Andrew, Sidney is pleased to announce the fall start

to its Child, Youth and Young Adult program. This multi-pronged program will feature Sunday activities to support, encourage and deepen participants' faith connections, an evening program for young people, and a Sunday gathering with lunch.

For more information, please click [here](#).

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## 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  
3800 Church Road North Cowichan BC

Register at: [www.stpeterduncan.ca](http://www.stpeterduncan.ca)  
Phone: 250-746-6262 | Email: [admin@stpeterduncan.ca](mailto:admin@stpeterduncan.ca)

AMERICAN SOCIETY OF BRITISH COLUMBIANS

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](mailto:admin@stpeterduncan.ca).



# 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.**

On October 21, Bishop Anna Greenwood-Lee will invest 23 new members and seven officers into the Order of the Diocese of British Columbia at Christ Church Cathedral.

The Order was established by Bishop Logan McMenamie as a way to honour the faithful service of the laity of the diocese. “Members” are nominated by their parish for outstanding and considerable voluntary work that has benefited their parish, while the title of “officer” is awarded to those who have not only made a significant contribution to their parish, but also to the wider church through the diocese or the Anglican Church of Canada. Honourary awards are also given in both categories to those who are not part of the diocese.

Please join us at this service as we honour this year’s Laureates who will be inducted into the Order as Members, Honorary Members, Officers or Honorary Officer of the Order. For a list of this year’s honorees, please click [here](#).

For those travelling from 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.

You can also watch the investiture service online, which will start at 10:30 a.m., on the [cathedral website](#) and on the [diocesan website](#).

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# Seeking volunteers for the diocesan archives

*By Faith Tides*



This fall, the diocesan archives is looking for volunteers to assist with a variety of projects. Projects include creating and updating inventory lists of our boxes (Word documents and binders), creating small paragraphs of information with photographs that can be used in the newsletter, scanning our Finding Aid lists, and working on a *Now and Then* photo series.

Volunteers currently meet every Monday for 2-3 hours in the archives reading room, located at 900 Vancouver Street in Victoria. If you are interested in volunteering with us, please connect with Chance at 250-386-7781

(ext. 241) or [archives@bc.anglican.ca](mailto:archives@bc.anglican.ca).

The diocesan archives are open by appointment for researchers every Monday 8 a.m. to 4 p.m. Please reach out to Chance for more information about the archives if you have questions!

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## Job posting — Rector of Christ Church Cathedral, Victoria and Dean of Columbia

*By Faith Tides*



The Bishop of the Anglican Diocese of British Columbia seeks a **full-time Rector of Christ Church Cathedral, Victoria and Dean of Columbia.**

Following the retirement of the previous incumbent there is a vacancy for an exceptional cleric and leader to fill the above position.

## BACKGROUND

The Diocese of Islands & Inlets is an equitable employer that operates on Vancouver Island, the Gulf Islands, and the Broughton Archipelago. As an institution we acknowledge the Coast Salish, Nuu-chah-nulth, and Kwakwaka'wakw nations whose relationship with these lands and waters is ongoing. We acknowledge our role in the historic dispossession of land, language, and culture, and are committed to being a part a reconciliatory path forward. We are a regional expression of the Anglican Church of Canada, part of the worldwide Anglican Communion. We are a progressive church where seekers are welcome to receive communion, baptism, marriage and ordination on an equal basis.

## OUR MINISTRY

Christ Church Cathedral is located in scenic and temperate Victoria, capital of the Canadian province of British Columbia, and a city offering many attractions, both natural and cultural. Christ Church is justly known as “A Cathedral for the City.” It is the largest church in Victoria and has often been voted “Best Place to Worship in the City.” The Dean is second in ecclesiastical rank to the Bishop and plays a key role in diocesan leadership. As Rector, this individual leads a resource-size parish with a sizeable team of staff and active volunteers.

## YOUR MINISTRY WITH US

If your priestly vocation aligns with where God seems to be leading Christ Church Cathedral and the Anglican Diocese of Islands and Inlets, we want to hear from you. A detailed Parish Profile can be downloaded by clicking [here](#), as well as a Job Description by going [here](#). Also, you can learn more about Christ Church Cathedral by visiting its [website](#).

Those wishing to apply should request an application form and compensation chart from Paula Blundell, HR Administrator and Executive Assistant to the Bishop, at [jobs@bc.anglican.ca](mailto:jobs@bc.anglican.ca).

Deadline for applications is October 31, 2023.

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# Invite Welcome Connect workshops — Oct. 12 and 13

*By Ingrid Andersen*



## Invite • Welcome • Connect®

**Invite Welcome Connect workshops — Oct. 12 and 13**

**In-person at Church of the Advent, Colwood and via Livestream**

*“I will always remember my visit to Mondeor Methodist Church in Johannesburg in 1994, before I became an Anglican. We had just moved house, and I was looking for a spiritual home nearby. I visited a few of the local churches. My husband’s colleague and his wife invited me to come to their church. The service was pleasant, if a little confusing. I had to figure it out for myself. Afterwards, I walked out to join the congregation at coffee hour. The colleague and his wife disappeared. I stood alone with my teacup in its saucer and sipped the tea. Nobody approached me. I felt very awkward indeed. After I had finished the tea, I went home. I didn’t go back.”*

So many people have had experiences like this in parishes. This is part of what drew me to training in **Invite Welcome Connect** in Pennsylvania back in 2019, where I and my parishioners met Mary Parmer. She who taught us:

- The best way to **Invite** newcomers to our parish
- How to make them feel **Welcome** when they visit, and how to
- **Connect** them with parish life and community, so they belong.

It turned my parish around, gave us energy and the mindset and the skills with which to grow the congregation, just by being ourselves, and listening and paying attention.

Here’s the good news: Mary Parmer is coming to Canada for the first time, to lead the workshops she founded 13 years ago. She will be holding **Invite Welcome Connect** workshops on Oct. 12 (part 1) and Oct.13 (part 2) at Church of the Advent, Colwood. These will also be livestreamed.

Would your parish leadership teams benefit by learning some of the best ways to foster church vitality and growth? To have an opportunity to re-examine their own parish systems of invitation, welcoming and connection, and to create strategies and implement those strategies?

### **What is *Invite Welcome Connect*?**

The ministry of **Invite Welcome Connect** is a useful framework, gathering existing best parish practice and supporting its parish implementation in ways that thrive in today’s culture. It equips and empowers congregations to practice invitation, hospitality and connectedness. **Invite Welcome Connect** relies on the collaborative creativity of clergy and laity who choose

to actively, intentionally embody the principles of hospitality, making this method adaptable to any parish, age group or location.

*Invite elcome Connect* is not a program. It is a ministry that moves parishes from a maintenance culture to a Gospel-driven mission culture. Its strength lies in the excellence of the workshops, the accessibility and applicability of its resources, and the ways to acknowledge and work with the discomfort some of us might have with inviting people to join us in worship or fellowship.

*Invite Welcome Connect* began in 2010 as a pilot “newcomer welcoming” project in four Episcopal churches in the Diocese of Houston, Texas. Thirteen years later, it has been run in more than 60 Episcopal dioceses, and it is recognized nationally as an asset in the Episcopal Church, with the support of presiding bishop, Michael Curry.

To watch a brief introductory video (11 minutes), please click [here](#).

Each person who attends the workshop will receive a copy of the award-winning book, *Invite Welcome Connect: Stories & Tools to Transform Your Church*, published by Forward Movement in 2018. This book will be used for the follow-up Zoom book study in October and November. As well, it can be used by parishes as a workshop process to design and implement their strategies. The books will be given out at the workshops.

## Workshops on Oct. 12 and 13

Mary Parmer will run a two-part workshop at Church of the Advent on Thursday, Oct. 12 to Friday, Oct. 13. Each evening starts with a finger supper at 6 p.m. The session begins at 6.30 p.m. and ends at 9.30 p.m. (Thursday) and at 9 p.m. (Friday).

These sessions will be livestreamed as a Zoom webinar for those who cannot attend in person, but who wish to participate in the Q & A afterwards. The sessions will be recorded for the use of our diocese. The workshops will be followed by a **6-week parish implementation book study via Zoom** during October and November, in which parishes could work together to create a strategy for their parish, and the steps to implement that strategy.

### Cost:

Registration Fee (In-Person + Invite Welcome Connect Book): \$50

Registration Fee (Zoom webinar + Book): \$25

Registration Fee (In-person – no Book): \$30

There is no charge for the Zoom webinar.

**[PLEASE CLICK HERE TO REGISTER](#)**

Registration will ongoing until Tuesday, Oct. 3.

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