



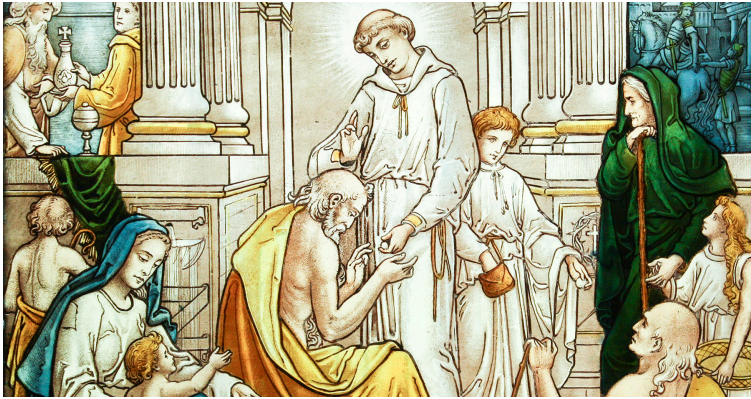
FaithTides

RENEWED HEARTS, RENEWED SPIRITS, RENEWED PEOPLE

November 2023

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Our shared assets for our shared future



The Diakonia (“service among others”) of Saint Lawrence, detail from a stained-glass window in Woodchester Priory, England. Image courtesy of Lawrence OP. Used under a CC BY-NC-ND 2.0 Deed license.

By Anna Greenwood-Lee

Fall is traditionally the time for stewardship in the church. We should ask of ourselves — what portion of what we have been blessed with, do we think we might be able to return for the good of the whole, and that we might make pledges to our parish for our giving the following year? It is these offerings that sustain our life and ministry together as parishes and as a diocese. They enable us to worship, to gather, to serve, to witness and to reconcile.

While the generosity of our membership is steadfast and faithful, it is becoming increasingly clear that the entire funding model that we as parishes and as a diocese employ needs to be revisited and reimagined.

Many of our churches are struggling to bring in enough offerings to provide salaries, maintain buildings and pay their apportionment to the diocese. Increasingly, parishes are turning to the diocese to cover operational shortfalls and capital requirements. The issue is that most of the income the latter has comes from parish assessments, thus our ability to help parishes is limited. The diocese has approximately \$3 million in non-restricted funds available for use. In truth, it would not be difficult to spend the entirety of this amount in a single year to simply help a few struggling parishes.

In order to ensure our shared future, we are going to need to help one another. Instead of assuming that it is up to each individual parish to be self-sufficient and sustainable, we need to think as a diocese how we can best leverage our shared assets for our shared future.

For instance, in 2022, the diocese sold the St Columba property in Strawberry Vale, Saanich and invested the proceeds in a property redevelopment fund. That fund currently has about \$700,000 in it. The intention is that this is a rotating fund providing seed capital for parishes looking to do redevelopment. If and when those properties realize gains from redevelopment, the first draw on that income will be paying back the property redevelopment fund so that other parishes can also have the opportunity to also explore redevelopment.

However, as important as it is that we be wise stewards of our shared capital and financial assets, we must always remember that the true wealth of the church is its people.

I find it helpful, whenever I find myself worrying about the church’s finances or its buildings, to come back to

the story of Saint Laurence, a deacon of the church in Rome in the third century. Laurence assisted the bishop at the service by reading the gospel and administering the cup. He also had charge over the money of the church, and his duty was to make sure it was used for the relief of the poor and the needy.

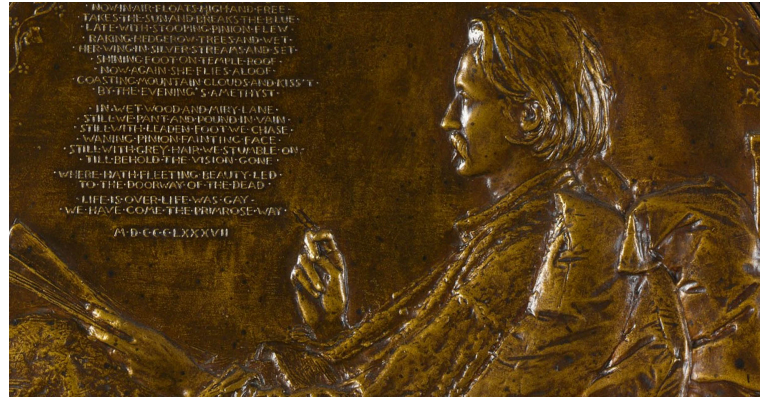
Life was not easy for Christians at this time. Many Roman emperors used those who followed this faith as scapegoats for various troubles including fires, earthquakes and the state's financial woes. In addition, a good number of rulers required all citizens to sacrifice to the Roman gods or else be killed. Needless to say, there were many martyrs.

In the year 258, Emperor Valerian had Laurence, his bishop and several other clergy arrested. They were all put to death, except Laurence. He was released and given three days to return with the church's wealth. When Laurence later appeared before the emperor, many people — even the sick, beggars and widows — came with him. When he was asked to hand over the riches, Laurence pointed to those around him and pronounced, “*This* is the church's wealth.” Laurence was consequently martyred.

We honour Laurence's witness when we acknowledge that the church's money and buildings are not in fact its wealth — our wealth is our people. Our assets are nothing more and nothing less than the tools we use to live out our baptismal covenant.

As we move into the future together, we need to look at our shared assets and ask ourselves how best to leverage them so that we can, as the body of Christ in this part of God's Creation, live into the first and great commandment — to love God and to love and serve our neighbours as ourselves.

“Tusitala” — “Teller of Tales”



Robert Louis Stevenson (detail) by Augustus Saint-Gaudens. Image courtesy of The Metropolitan Museum of Art, New York.

By Herbert O'Driscoll

Not that many years ago (says he defensively), I was assembling some material for a pilgrimage I had been asked to lead. I had decided to share some beautiful prayers, other than those that people knew from church worship. Among them, I chose one composed by Robert Louis Stevenson.

Now in my later years, the very mention of that name still sends a thrill through this now exceedingly venerable memory. Stevenson has always been a figure of high romance to me. I still recall the moment — at a large church parade of youth in our parish church — when the preacher looked down at us small boys in our Wolf Cub uniforms and said in a hearty and conspiratorial voice, “Boys, have you ever read *Treasure Island*?”

I hadn't, but I proceeded to pester my parents until a

copy appeared. After reading it, I would sail away — thanks to the vivid imagination of Stevenson — on the schooner *Hispaniola* and in the glorious company of Captain Smollett, Squire Trelawney, Mr Livesey and the immortal and villainous ship's cook, Long John Silver.

By the way, in those days, a church parade was a serious and exciting affair for small boys — not for any spiritual reason, but chiefly because of the reception held afterwards. Waiting for us would be a generous table of cake and lemonade!

So it was that many years passed when one day, about ten years ago, I read of Stevenson's life on Samoa in a *Church Times* column by Ronald Blythe. Stevenson lived there for many years, sent there by his doctor for health reasons, and became a well-known and revered figure in the islands. Because of his constant writing, his name among the Samoans was "Tusitala" which means "Teller of Tales."

On one occasion, a group of friends came to him and asked if he would write a prayer for the community. I treasure it because of its beauty, simplicity and gentle humanity. Here it is:

Lord, behold our family here assembled. We thank Thee for this place wherein we dwell. For the love that unites us, the peace accorded to this day, the hope with which we expect the morrow, for the health, the work, the food and the bright skies that make our lives delightful.

Let peace abound in our company. Purge out of every heart the lurking grudge. Give us grace and strength to persevere. Give us courage and gaiety and the quiet mind. Spare to us our friends, soften us to our enemies. Bless us, if it may be, in all our endeavours. If it may not,

give us the strength to encounter that which is to come, that we may be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune and down to the gates of death, loyal and loving to one another.

As the clay to the potter, as the windmill to the wind, children of their creator, we beseech Thee this help and mercy for Christ's sake.

I wish I had written that. I wish too that I had written *Treasure Island*. But what I envy most about Robert Louis Stevenson is that glorious name they gave him on his Pacific island. "Tusitala" — "Teller of Tales." Wouldn't you like to be called that? I would.

Breaking bread together — practices for the church in an interreligious era



Image by Roland Hui

By John J. Thatamanil

As someone committed to the work of interreligious dialogue, I take it for granted that others walk their own valid paths to ultimate reality. But the church itself remains ambivalent to this now matter-of-fact truth. Despite decades of work on theologies of religious diversity, there is much in the taken-for-granted life of the church that assumes that Jesus is the only way to the divine. Having written an entire book on this matter recently, I will not dive into the weeds of this complex topic. I want instead to ask not about the theologies but about the concrete practices that the

church might and should adopt when we recognize that others walk by legitimate paths that are not our own.

Practices of Accompaniment

If other persons and communities are walking valid and life-giving paths that are not our own, we need not be indifferent to those paths. Life is lived together and not in solitary confinement. We work in the same institutions, we live in the same towns, and — in interfaith partnerships — we sleep in the same beds. Once the validity of other paths is acknowledged and we give up on the project of converting the other to our tradition, we can still accompany each other. What might such accompaniment look like? What are the practices of accompaniment. The answers are innumerable and wide open.

Accompaniment certainly carries the meaning of breaking bread together. Remember that nested in the word “accompaniment” is the word for bread (*panem* in Latin; *pain* in French). A companion is one who breaks bread with another. So, perhaps special priority has to be given to shared meals. Virtually every tradition prioritizes conviviality through feasting. Our own tradition is no exception.

Eating together, working together, making time for the other’s faith practices at the office, living together, traveling together — all of these are forms of accompaniment that in no way presumes converting or compelling the other to join us in our church.

Practices of Hospitality

Implicit in the work of accompaniment is also the work of hospitality. When the church enjoyed cultural privilege or simply was the established church, hospitality was understood as the work of hosting. We host those who are “other” — minority traditions, disestablished traditions or marginalized traditions, and make them feel welcomed in rather than peripheral to the social order. We give to the other what the other may not have and needs.

The tables are turning. Now, as mainline churches empty out and no longer enjoy (unearned) cultural privilege, it is long past time for them to practice the “hospitality of receiving.” Rather than sitting at the head of the table and presuming to set the banquet, we must do as Jesus did. We must stand prepared to be welcomed, taken in, and be hosted by persons and communities from other traditions. We form ties of friendship and neighborliness with synagogues, masjids, and First Nations communities. Such practices of receiving, of being the guest, are more than long overdue with respect to First Nations communities in particular. After all, it is we who are guests — or, truthfully, worse, interlopers — on their lands, not the other way around. The very act of presuming to play the host was itself an act of presumption and arrogance. Now, we must seek in our practices of hospitality to receive rather than presuming only to give.

Practices of Learning

At the heart of the hospitality of receiving is the work of learning rather than only and always teaching. Readers of my writings will know that I am profoundly inspired by Mohandas Gandhi who routinely chided

Christian missionaries not for coming and giving to India, but rather for their wounding presumption that India has nothing to give them in return. For, Gandhi this was a profound violation. Listen to the Mahatma’s plea:

“You are here to find out the distress of the people of India and remove it. But I hope you are here also in a receptive mood, and if there is anything that India has to give, you will not stop your ears, you will not close your eyes, and steel your hearts, but open up your ears, eyes, and most of all your hearts to receive all that may be good in this land.... I therefore ask you to approach the problem before you with open heartedness and humility.”



Statue of Mahatma Gandhi, London, England. Image by Arron Hoare, Crown Copyright. Used under a CC BY-NC-ND 2.0 Deed license.

Gandhi teaches us that when we presume to give or teach, but refuse to receive or learn, we demean and degrade the other. The hand in glove collaboration between missionaries and colonizers engaged in just such violations. Both parties assumed that other traditions and communities have little or nothing to teach us and took up the “civilizing mission.” We need not enumerate the barbarisms that were birthed as a result.

Even our planetary climate crisis is but one result of refusing to learn from the wisdom of Indigenous traditions that have long honored all beings as our kin. A whole host of First Nations voices are now wisely and lovingly trying to teach settler communities earth-honoring wisdom, wisdom that settlers routinely dismissed as primitive. Among these include [Patty Krawec](#), [Bishop Steven Charleston](#) and [Robin Wall Kimmerer](#), among many others. Now, the survival of the human species itself depends on whether we are able to refuse the arrogance of always seeking to teach but never stopping to listen and learn.

Practices of Solidarity

Finally, regardless of whether we are persons of faith or no faith, there are any number of practices of solidarity that we can adopt. Joining together to protest the clear-cutting of Old Growth Forests, advocating for the City of Victoria’s unhoused populations, urging politicians to surrender our addiction to fossil fuels — these are

just some among many practices of solidarity, of making common cause across religious and secular divides. In such practices of solidarity, there is no need to convert or even educate the other. Often secular activists are more informed about the relevant issues than are religious voices. What is needed is a willingness to join in common cause, to put our resources and what institutional clout remains to churches, in the service of those who seek to build a more just and loving world.

Practices of Spirituality

But practices of solidarity can also be carried out in a spirit of inquiry, humility and collaboration. Activists of all stripes are realizing that practices of justice-seeking activism cannot be long sustained apart from spiritual and contemplative resources. The church can join with a host of religious and spiritual traditions who have extensive resources for cultivating spiritual disciplines than deepen our capacities to stay in the fight, extend compassion for our enemies, and generate loving-kindness not just for our human kin, but our animal and plant kin as well.

In all these practices of accompaniment, hospitality, learning, and solidarity, the church has at least as much to receive as we have to give. And given the harms that we have inflicted on others when we sought to give without receiving, perhaps now, in this late and darkening hour, perhaps all our practices are best infused with a loving and humble disposition of open-hearted receiving.

The first annual O'Driscoll Forum (July 2023)



Herbert O'Driscoll. Image courtesy of The Anglican Diocese of New Westminster.

By Ian Alexander

Faithful readers of *Faith Tides*, and its predecessor the *Diocesan Post*, will know that for many years, one of its best-loved regular features has been the column of reflections by Herbert O'Driscoll. Herb is a retired priest and honorary clergy at Christ Church Cathedral, Victoria. He is a well-known and widely respected preacher and teacher, leader of numerous retreats and pilgrimages, author of many popular hymns and nearly 50 books, including his recent memoir, *I Will Arise and Go Now*. He served as dean of Christ Church Cathedral, Vancouver, during the tumultuous 1960s, and later as warden of the College of Preachers in Washington, DC, and as rector of Christ Church, Elbow Park in Calgary.

A few years ago, a group of friends and admirers of Herbert O'Driscoll – and of his wife Paula, a gifted musician and visual artist in her own right, whose fabric creations grace several parishes in this and other dioceses – decided it was time to establish a permanent program named in their honour and devoted to the causes that have meant the most to them over many decades. Thus was born what has come to be known as *The Herbert and Paula O'Driscoll Forum: A Celebration of Preaching, Teaching and the Liturgical Arts*. Over \$300,000 was raised for a perpetual endowment to support the annual Forum, which is now incorporated into the summer school curriculum at Vancouver School of Theology (VST). The Diocese of Islands and Inlets contributed generously to the project, through the Educational Trusts Fund, as did a number of individual members of the diocese.



Herbert and Paula O'Driscoll. Image courtesy of the Vancouver School of Theology.

The first edition of the O’Driscoll Forum took place this July, with additional support provided by the Anglican Foundation. A small group of students participated in an intimate weeklong workshop, co-led by scholar-in-residence Bishop Todd Townshend of the Diocese of Niagara – a distinguished teacher of homiletics – and the Reverend Louise Peters from the Territory of the People, who served as the program’s artist-in-residence. Herb and Paula sat in on one morning of the workshop, and Herb spoke at the public lecture held as part of the Forum, where Bishop Todd delivered a talk entitled *Taking the Plunge: Biblical Patterns for Coming to Faith in Christ*. That event, which took place in the Epiphany Chapel at The VST, can be watched [here](#).

The Forum is patterned to some extent on preaching workshops which Herb led for many years at the College of Preachers. Participants learn, not only from the teacher, but from each other, and not only by watching and listening, but by doing: preparing and delivering short homilies and receiving feedback from faculty and colleagues.

A central tenet of Herbert O’Driscoll’s approach to the pulpit is narrative preaching – what he refers to as “telling the story.” As Herb himself puts it:

“Most of the content of Holy Scripture is story. Again and again, when he is asked a question, Jesus responds by telling a story. This is the tradition Jesus would have grown up in and learned. When a lawyer asks him one day, “Who is my neighbour?” Jesus immediately begins, “A man went down from Jerusalem to Jericho and fell among thieves....” Thus begins one of the world’s great stories.”

Participants in the inaugural *O’Driscoll Forum* received copies of a small pamphlet entitled *Telling the Story: Some Thoughts about Christian Preaching in the Twenty-First Century*. It contains excerpts from a forthcoming book, which brings together many of Herbert O’Driscoll’s experiences of, and reflections on, a long lifetime as a practitioner and teacher of the art of preaching. It is hoped that the full book-length study will be available by the time of the second annual *O’Driscoll Forum* in 2024

Good things come in small packages — making a mini prayer book



By Roland Hui

As an admirer of ecclesiastical art and a crafter of handmade books, I combined my two interests to create a miniature illuminated prayer book. A good

friend of mine was being confirmed on Michaelmas, and I thought this would make an ideal gift for his special day.

To make the pages of the book, vellum was chosen. Vellum — or parchment as it is also called — is the skin of a calf (or goat, sheep, deer, etc.) specially prepared for writing upon. It has a luxurious look and feel, and is an excellent surface for scribing.

After the pages were measured and cut out, the individual sheets were lined with a soft pencil for the setting down of the text, in this case a selection of prayers. If an illustration or “historiated letter” (a big gold letter starting off a text) was needed, a space was blocked out for it. The words were then transcribed in ink with a mapping pen with a very fine nib, and the images drawn in pencil to be illuminated.

To embellish the illuminations, genuine gold leaf was used. This is fine gold (usually 22 karats or higher) pressed into tissue thin sheets. Each sheet — or ‘leaf’ — is extremely fragile. If mishandled, it can easily crumble to nothing with just a touch. To heighten the effect of the gold leaf, the centuries old practice of laying it on a raised surface of gesso was followed. There are many recipes for making gesso, some dangerous as they require the addition of poisonous white lead, but substitutes can be found using safer ingredients. Whatever the recipe, gesso is important. If the gold leaf was simply put flat on the vellum, it would not be as brilliant. However, if it were placed upon a bed of gesso, its shimmer would be intensified with the light reflecting upon the raised area.

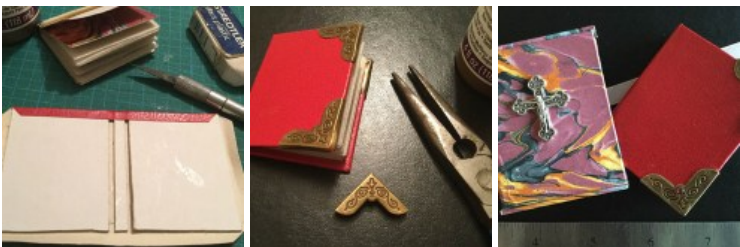
So how is the gold leaf applied? Firstly, what needs to be gilded (for example, a historiated letter) must be painted in with gesso. Several layers are needed to

build up the form, and when dried, it must be smoothed over to give it a nice domed curve on top. When all is ready, the gesso is slightly moistened with puffs of breath. This allows the gold to adhere better. A piece of leaf, cut slightly larger than the area to be covered, is then carefully laid over the hardened gesso and rubbed down. The gold will stick to the gesso. The excess is brushed away. To heighten its brilliance, the gold is then gone over with a burnisher, usually tipped with a highly polished stone, such as an agate. If done correctly, the beautiful end result is virtually everlasting. Many ancient manuscripts still have gilding that looks as fresh as the day it was applied.

When all the gold work was completed, the images were illuminated. Inks, watercolours and gouaches were used, including “shell gold” and “shell silver.” These are solid pigments made of very fine genuine gold and silver powders combined with binders of Gum Arabic. When water is added to them, they make gleaming metallic paints. The terms “shell gold” and “shell silver” by the way, refers to the medieval practice of using mussel shells to store and to mix these precious pigments.

After all the illuminations were done, the pages were sewn together and bound in book form. The cover was embellished with metal corners set with tiny Balas rubies (spinel). Lastly, a slipcase, wrapped in marbled paper and bearing a crucifix, was made to carefully house the book.

The completed size of the prayer book is about 1 $\frac{3}{4}$ ” x 2 $\frac{1}{4}$ ”. So yes, “good things do come in small packages” as the saying goes!



A human voice — a deacon's voice

By Wally Eamer



Wally Eamer at the pulpit. Image courtesy of St Peter and St Paul, Victoria.

For this short reflection, let's use the word *voice* to define "a person's expression of personal experience or opinion." Humans are born with the ability to speak, and infants from birth can express contentment and distress. There is a spectrum of ability for *voice*. None of us does it perfectly always.

Voice is conceived in the heart and brain. It's then delivered through the mouth, and also through the hands, eyes and the rest of our body. If *voice* demands

obedience or expresses contempt, it is tyranny. If *voice* displays for status, it is pride. The list could go on. God is not found in a thousand shades of darkness. Better to seek the *voice* that confronts sin, that which urges us to light and mercy.

Effective *voice* opens the possibility that when expressed as a group, the whole is greater than any single human member. Always, we can live in a better community. Mistakes come with living. Just like God's call, we can ignore or acknowledge them. Learning from mistakes is called experience, perhaps best offered with a wry smile.

In the Anglican church, other deacons and I vow at our ordination "to interpret to the church the needs, concerns and hopes of the world." How can an imperfect deacon bring the world, especially vulnerable people and Creation, to the imperfect people of the congregation?

In the best situation, the deacon would help people of the non-church world bring their *voice* directly to the congregation. For many reasons, this seldom happens. Vulnerable people often do not want to speak to strangers, and Creation cannot express its worth and needs with words. Yet silence would betray our vow as deacons — what do we do?

For almost 20 years, I've known a particular deacon. I watched and experienced them gaining more effective *voice*. Part of this was personal. Their life evolved and as their vulnerability decreased, the clarity of their personal *voice* increased. In frustrating situations, perhaps sometimes it was mostly louder! A demand for perfection before expression would force the tyranny of silence. So, loud is okay, persistent is okay, and clarity is wonderful.

From that personal flowering, the deacon's ability to bring the experiences and needs of those they served changed dramatically. I saw and heard the urgency and clarity and persistence of a prophet.

Indifference and inaction are convenient and easily rationalized as wise. Yet, God kept calling Jeremiah, Micah and other prophets, and he calls us now to act justly, to love mercy, and to walk humbly Him. May I name the expression of this call the *justice voice*? My private prayer before I read the Gospel at the Sunday service — "not from me, through me" — applies to *justice voice* first and foremost. The deeper the communion of the speaker with God, the greater clarity and richness of their *justice voice*. Often, it will point us in a new direction that we do not easily accept.

Will we listen and respond to a *justice voice*? In Biblical times, often not! In historic times, often not! In current times — what do you think?

The *justice voice* from a King David or a high priest would be more easily accepted than that from a rough outsider like Jeremiah or John the Baptist. Yet how easily do the mighty, like King David, ignore God's call to act justly, to love mercy, and to walk humbly! They are too busy, too important and too comfortable.

When captives are led away after another sacking of Jerusalem, they understand too late that the earlier, awkward and unwelcome *voice* of that outsider was a *justice voice*. Jerusalem was rebuilt many times, but each time with the cost of whole generations and great suffering.

No deacon or other outsider will have a perfect *justice voice*. Some of us may almost never find our *justice*

voice. But, just as Christians must strive to open ourselves to God’s call, so, I ask, must we open our ears and eyes to the possibility that the awkward, unwelcome *voice* from the outsider or the deacon is a *justice voice*. If we pay heed, we are indeed wise and blessed.

“To do things of great courage”

By Roland Hui

Not many of us know what a “collation” is.

Even Bishop Anna Greenwood-Lee who presided at such an event, held on Sept. 27 at Christ Church Cathedral, Victoria, admitted that it was “one of the funny words” used in the church. She assured the congregation gathered at the special evensong that it had “nothing to do with photocopying,” she laughed, but was instead a recognition of [Craig Hiebert, the incumbent of St Mary, Oak Bay](#), as a leader in the diocese by his new appointment as archdeacon. The collation and installation can be viewed [here](#).



Installation and collation of Craig Hiebert, Sept. 27, 2023. Image courtesy of Christ Church Cathedral, Victoria.

In her homily, Bishop Anna reminded everyone of another leader, the Biblical Queen Esther. In her “rags to riches” story, the Jewish Esther rose to prominence as the wife of King Ahasuerus, and in her position was able to use her influence to save her people from destruction at the hands of the wicked minister Haman.



‘Queen Esther before King Ahasuerus’ (from a stained-glass at the Dominican priory church of Hawkesyard, Staffordshire). Image courtesy of Lawrence OP. Used under a CC BY-NC 2.0 Deed license.

Esther’s strength and courage are still celebrated today at the Jewish holiday of Purim. Her qualities continue to inspire — the willingness to “speak truth to power” and to “speak up against injustice and against evil,” said Bishop Anna. Whoever we are and whatever position

we have in life, we are all called by God “to do what we can, when we can.”

In remembering the story of Esther, may we take up the challenge “to do things of great courage on behalf of others — for that is always and everywhere what God is calling to us.”

“And all the company of Heaven...”

By Cathy Carphin



*Window in the Church of St John the Evangelist, Montreal.
Image courtesy of Janet Best. Used under a CC BY-ND 2.0 Deed license.*

Our church year set this time aside to honour those who have gone before us — All Hallows Eve on October 31, All Saints Day on November 1 and All Souls Day (the Commemoration of All Faithful Departed) on November 2 — the Allhallowtide

Triduum – when we remember the saints, martyrs and the baptized who have died.

I have always found great comfort in the words of the BCP’s great thanksgiving — “Therefore with angels and archangels, and with all the company of Heaven...” When I heard those words, I would see in my mind’s eye vast galleries of souls joining in; not only with our service, but with all those going on around the world. Although I was standing in my place in my church, I had the sense of being a part of an entire community since the time of Christ.

Now that I am a widow and I don’t hear those specific words anymore, I have to think a bit harder to be aware of that heavenly company and think of my sweetheart as one of its newer members.

I never thought of myself as a member of the Church Militant, as a warrior for Christ here in this fleshly existence. I think that spiritual warfare isn’t necessarily an out and out struggle with evil. Sometimes it is a matter of being “ready to make a defense to everyone who asks you, to give an account for the hope that is within you” (1 Peter 3:15, NRSV). Maybe we just lead a spirit-filled life as much as is possible in this fallen world and let the Holy Spirit work in others who come into contact with us.

This is what I mean — some years ago, I was chatting with a fellow parishioner, I’ll call “Alice.” Alice was a gentle soul who always had a smile. She was the sort of person who was very approachable and open to conversation. Alice had worked for many years at the same store. One day, she told me, a regular customer said to her, “How is it that you are always so pleasant and calm? You just shine. I would like to be like that.”

Alice replied that she is a Christian and a regular churchgoer who tries to live life as best she can. To me, that story was a revelation, a relief really. Phew! I don't have to battle demons and rid the world of evil, not even in my little portion of it. My job is to be open to the Spirit, live in a way that honours God and does as little harm to my fellow humans as I possibly can.

I say "as little harm" because, regardless of my intentions, others will receive my words and actions according to their own filters and life experience, and sometimes those two things don't match. That is beyond my control, but I do hope that we will be in alignment, and if not, that we can sort things out together.

If I have any words of comfort to share with those who are sad, alone, struggling with life's temptations, or simply trying to find their way, I offer this — none of us are alone. We all get inner promptings. Sometimes they are loud messages that we just cannot ignore, and sometimes we have to learn to listen to that "still small voice" (1 Kings 19:11-13, KJV). We have the Holy Spirit in our heart and all the company of heaven on our side.

St Paul, Nanaimo celebrates ACW legacy

By Sue Gueulette

At its September meeting, the Women's Group at St Paul, Nanaimo decided to no longer be formally affiliated with the Anglican Church Women of Canada.

Oct. 15 was declared "ACW Sunday" when the history of the ACW in the parish would be celebrated. The first meeting of the WA (the original name of the ACW) was held in January 1910. Then group then went on to serve the parish faithfully for 113 years.



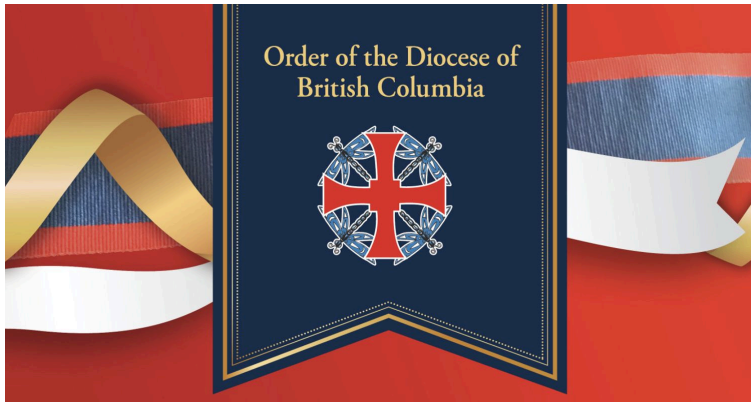
Both morning services included a talk by a longtime member on the history of the WA/ACW in the parish. ACW members, it was mentioned, also acted as intercessors, greeters and readers. At each service, members were asked to come forward and receive a blessing.

Following the 10:30 a.m. service, a lunch was served in the hall, with a beautiful cake inscribed with the ACW motto "Fervent in Spirit, serving the Lord." Displays featured pictures of ACW activities, a tribute to former and present members, and various memorabilia. On the walls were favourite written memories of time spent in ACW, which had been collected from current members.

It was a bittersweet time of remembrance and thanksgiving for ACW's service to the parish over so many years.

Thirty “remarkable individuals” – The ODBC investiture 2023

By Roland Hui



In recognition of their services to their individual parishes, to the diocese or to the Anglican Church of Canada, 30 men and women were invested into the Order of the Diocese of British Columbia on Oct. 21.

While they gathered with friends and family at Christ

Church Cathedral, Victoria, the homilist, Bishop Anna Greenwood-Lee, thanked them — these “remarkable individuals” for their selfless contributions to their communities.

As the Feast of Saint Luke was recently observed, Bishop Anna noted how he was reputed to be a great physician and healer. Luke is a reminder to us, she said, that “God gives people skills... and those skills are to be put to good use in the world.” Think of the doctors, nurses and others we rely on for our physical wellbeing, for example. And not to mention those in other professions and with other talents, who contribute to the betterment of the world each and every day — “today we celebrate their work.”

As the individuals came before the altar to be invested into the Order, it was with the heartfelt thanks of all those present paying tribute to them. “What we do in their honour,” as Bishop Anna remarked, “is honestly the *least* we can do.”

A list of this year's honorees can be viewed [here](#). The investiture ceremony can be watched [here](#).

St Peter's Life Stories Project — remembering lives well lived

By Sulin Milne



Ruth Allen with her personalized 'Life Stories' book.

So often we attend memorial services and are amazed by the obituaries we hear. We discover we sometimes really knew very little about the lives of our friends or family members who have gone before us. Once once a person is passed, their stories are lost forever — unless of course, these things have been written down.

St Peter, Comox's *Life Stories Project* sets out to do just that. Organized by members of the Pastoral Care team,

this project aims to record the stories and memories of some of our older parishioners. Each volunteer is assigned to one of our seniors, and this pair commits to spending time together, with the volunteer listening to and recording the memories that are shared.

Afterwards, these stories, along with accompanying photographs, are made up into a book which can become a legacy to leave their families. It allows those who have only known them in their later life to learn their full story.

The first book, put together by Rachel Reynolds, was for parishioner Ruth Allen, who has just had her 90th birthday. "It was both a privilege and delight to have worked on Ruth's amazing and inspirational book with her," says Rachel.

Several other *Life Stories* books are underway and more will be planned into the future.

Diocesan Women's Fall Retreat — resources

By Brenda Dhaene



Participants at this year's Diocesan Women's Fall Retreat. Image courtesy of Logan McMenemy and Kirsten Horncastle-McMenemy.

This year, the [Diocesan Women's Fall Retreat](#) took place from Oct. 13 to 15 at Camp Imadene on Mesachie Lake.

A list of resources used at the retreat (courtesy of co-facilitator Kirsten McMenemy-Horncastle) can be viewed [here](#).

A joint appeal for Gaza from Archbishops Hosam Naoum and Justin Welby

By Faith Tides



Archbishop Hosam Naoum and Archbishop Justin Welby. Image courtesy of St George's Cathedral, Jerusalem.



The Anglican Archbishop in Jerusalem

The Archbishop of Canterbury



Dear Friends,

24 October, 2023

Grace to you and peace from God our Father, and the Lord Jesus Christ.

From Archbishop Hosam Naoum:

Just over two weeks ago, the world was horrified at the sudden eruption of war in the Holy Land, resulting in hundreds of deaths, injuries, and displacements. Since that time, those numbers have multiplied into the thousands, as open hostilities have drastically escalated. Innocent civilians, especially women and children, have been caught in the deadly crossfire. As you have probably seen, a massive rocket blast exploded in the midst of our own Ahli Hospital in the heart of Gaza City, tragically killing or seriously wounding hundreds of refugees who had gathered there because they had no other place of shelter in which to go.

Although Ahli's buildings were heavily damaged, two nights later our devoted staff partially reopened the hospital. In doing this, they demonstrated the determination we have in the Diocese of Jerusalem to persevere in our Christian mission to serve others as though we were serving Christ himself (Matt 25:31-46). And this is the case not just for Gaza, but throughout all the Holy Land. Yet in order to accomplish this mission in the midst of a devastating war, we need to draw upon the strength of the larger Body of Christ. For we understand that when one member of the Body suffers, all parts suffer (1 Cor 12:26).

And so, my sisters and brothers in Christ, I appeal to you first of all to pray for our mission here, as well for the peace of Jerusalem (Psa 122:6). Secondly, advocate with your representatives for a just and lasting peace in the Holy Land, so that all who dwell within these lands can live in security. Finally, if you are able, support our ministries in Gaza, Palestine & Israel, and throughout the Diocese of Jerusalem by contributing financially through one of our international partners.

Thank you for helping us continue the work of our Lord Jesus Christ in the very lands in which he himself ministered in his earthly life before offering up his life on our behalf and then rising again victorious from the grave, overcoming death and giving us hope for a new life. May God bless you.

From Archbishop Justin Welby:

As war devastates the Holy Land, we ask where Christ is to be found amid the cries of His children. When the lives of the innocent are at risk, we strain our eyes for the light of the One who offers healing, peace, and justice. In Gaza, the Al Ahli hospital, run by the Diocese of Jerusalem, is that light. Despite being hit by rocket fire last week, it is still providing critical care to the injured and anyone in need of medical attention. As health services become even more vital in Gaza, the work of the hospital becomes more difficult for urgent need of medications, equipment and fuel.

Please, continue to pray for those who mourn, those who are in pain, and those who are in fear, and for those who are caring for the injured and bereaved. In the Gospel of Matthew, Jesus says that those who have looked after the sick have cared for Christ himself. I urge everyone, if they are able, to support the Al Ahli Hospital's work caring for the wounded body of Jesus Christ and contribute to the Gaza Appeal.

In Christ,

The Most Reverend Hosam E. Naoum
The Anglican Archbishop in Jerusalem

The Most Reverend Justin Welby
The Archbishop of Canterbury

info@j-diocese.org

To download the joint appeal for Gaza from Archbishop Hosam Elias Naoum and Archbishop Justin Welby, please click [here](#).

International Partners receiving donations for this appeal:

[American Friends of the Episcopal Diocese of Jerusalem \(USA\)](#)

[JMECA \(UK\)](#)

[Friends of the Holy Land \(UK, Joint Anglican-Roman Catholic\)](#)

[Canadian Companions \(Canada\)](#)

[The Primate's World Relief and Development Fund \(PWRDF\)](#)

[Anglican Board of Mission \(Australia\)](#)

[EMS \(Germany\)](#)

[To contact the Episcopal Diocese of Jerusalem](#)
