



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. Questions or comments can be sent to the editor at faithtides@bc.anglican.ca.

“That all children of God live in safety”



Flight of the Holy Family. Stained-glass at St Andrew's Church, Niederkappel, Austria (detail). Image courtesy of Wolfgang Sauber. Used under a CC BY-SA 3.0 Deed license.

By Anna Greenwood-Lee

While our secular culture today likes to leave the baby Jesus at the manger and go shopping on Boxing Day, for the Church, the night in the stable is but a stop on a long and dangerous journey. No sooner is the Christ Child born than his life is in danger; his family must flee.

Sponsoring refugees and welcoming newcomers to Canada continues to be a big part of our work as a diocese. In 2023, we welcomed dozens of individuals and families to Vancouver Island. Many of them were applicants we sponsored two and three years ago, and who are finally here and getting settled. There are many more who are still waiting. I ask you prayers for their safety and for Jibril Mohamed in his work as Refugee Coordinator.

The future of refugee ministry in this diocese is still unclear. We are currently working with the other dioceses in our ecclesiastical province to talk about ways we might share this work and achieve some efficiencies of scale. In January, the Primate's World Relief and Development Fund (PWRDF) and the primate are convening a meeting of all 15 dioceses across the country who sponsor refugees. Recent government changes to the agreements structuring this work have affected us all. The federal government is increasingly downloading the responsibility of resettling individuals onto “private sponsorship” agreements, while at the same time, making it more difficult for non-profits and faith groups to do this work.

In the meantime, the number of refugees and internally displaced people in our world continues to grow. At the end of 2022, 108.4 million people were estimated to be refugees; 40 per cent of them are children. The bombings of refugee camps in Gaza are a stark reminder of the instability and danger that so many there live with.

As we begin a new year, I invite you to take the time to write to your Member of Parliament to express your concern about the future of refugee sponsorship in Canada. Over the next three years, the government plans to significantly reduce the number of its sponsored refugees. At the same time, it is hoping that private sponsorship holders will be able to increase their capacity, despite increased and unfunded administrative and financial burdens from greater regulation. More and more, organizations like ours — as dedicated as we are — are having to step back and reassess our ability to do this kind of work.

It is time for all of us to come to the table and work

together to answer the call of the world's refugees and to ensure that all children of God live in safety. In that spirit, here is a poem by Ann Weems entitled *The Refugees*, that I would like to share with you:

*Into the wild and painful cold of the starless winter night
came the refugees, slowly making their way to the border.
The man, stooped from age or anxiety,
hurried his small family through the wind.
Bearded and dark, his skin rough and cracked from the
cold,
his frame looming large in spite of the slumped
shoulders;*

*He looked like a man who could take care of whatever
came at them from the dark.
Unless of course there were too many of them,
One man he could handle, two, even ... but a border
patrol...
they wouldn't have a chance.
His eyes, black and alert,
darted from side to side, then over his shoulder,
then back again forward.
Had they been seen?
Had they been heard?
Every rustle of the wind, every sigh from the child,
sent terror through his chest.
Was this the way?*

*Even the stars had been unkind—
had hidden themselves in the ink of night
so that the man could not read their way,
Only the wind ... was it enough?*

Only the wind and his innate sense of direction ...

*What kind of cruel judgement that would be,
to wander in circles through the night?
Or to safely make their way to the border,
only to find the authorities waiting for them?*

*He glanced at the young woman, his bride.
No more than a child herself,
she nuzzled the newborn, kissing his neck.
she looked up caught his eye and smiled.*

*Oh how the homelessness had taken its toll on her!
Her eyes were red, Her young face was lined,
her lovely hair matted from inattention.
her clothes stained from milk and baby,
her hands chapped from the raw wind of winter.*

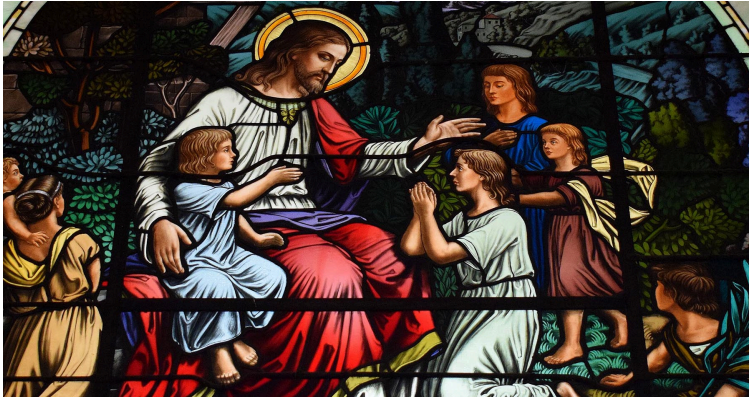
*She'd hardly had time to recover from childbirth
when word had come that they were hunted,
and they fled with only a little bread,
and the remaining wine,
and a very small portion of cheese.*

*Suddenly, the child began to make small noises,
the man drew his breath in sharply:
the woman quietly put the child to breast.
Fear ... long dread-filled moments....
Huddled the family stood still in the long silence.
At last the man breathed deeply again,
reassured they had not been heard.
and into the night continued*

Mary, Joseph and the Babe.

(*The Refugees* by Ann Weems, from her book *Kneeling in Bethlehem: Poetry for Advent and Christmas*, Westminster John Knox Press, 2004)

The executive



Stained glass from Saint Louis Church, Batesville, Indiana (detail). Image courtesy of Nheyob. Used under a CC BY 4.0 Deed license.

By Herbert O'Driscoll

Over the last few years, we have gotten to know and respect one another. I think — and certainly hope — that this has become mutual.

He lives in a world very different to mine. His skills are very different. All his adult life, he has had a real gift for the intricacies of business and finance. But I suppose he would ruefully admit to possessing most of the attributes of that world. There tends to be an air about him of being a little impatient with small talk, and perhaps a hesitation to suffer fools gladly. There's also the neat dark suit, the brisk walk, and the briefcase with its ever-bulging papers — those white sacramental signs of his being a creature of the marketplace, its corridors and offices, its taxicabs, airport lounges and boardrooms — a world where I happen to know he is regarded as honourable and generous.

Once I listened to him at an occasion to which he had invited me. From time to time, he meets with others in

his business world who share his Christian faith. They gather to discuss what they regard as their journey of faith. On this occasion, it was his turn to give the short address that was always part of the lunch meeting. I realized as I listened that he had invited me so that I would overhear him say to others what he wished me to hear.

The language he used was very simple and clear. He spoke of being taught and of never forgetting the words of two hymns he had learned by heart in his growing years. One was from childhood: "Jesus loves me this I know, for the Bible tells me so." The other hymn that he still recalled from his older boyhood was: "Will your anchor hold in the storms of life, when the clouds unfold their winds of strife?"

They are, as I said, simple things. You might even say, if you were in the mood to, that they are childish things. And yet we know that to possess such roots can be beyond price. I suspect that's what someone else meant when He said many centuries ago, "Except ye become as little children, ye cannot see the kingdom of Heaven."

My New Year's resolution? "I am loved"



Snow Love. Image courtesy of Craig Moulding. Used under a CC BY-SA 2.0 license.

By John J. Thatamanil

Nothing will make you feel like real change is impossible than personal struggles with transformation. The beginning of the New Year is almost always an exercise in failed optimism. The following statistics from a [recent Forbes survey](#) are sobering:

“The Forbes Health/One Poll survey found that the average resolution lasts just 3.74 months. Only 8% of respondents tend to stick with their goals for one month, while 22% last two months, 22% last three months and 13% last four months.”

Given such meagre results, there is good reason to give up on the resolution-making business altogether.

Why do resolutions seem doomed to fail? Because almost all are grounded in self-dissatisfaction: “I am not fit enough, I am not mindful enough, I am not organized enough.” This list could go on and on. However “on target” our personal list of dissatisfactions might be, dissatisfaction is rarely a promising foundation for enduring change.

Also troubling is that our dissatisfaction with ourselves is routinely driven by comparison and external pressure. That same *Forbes* survey notes: “62% say they feel pressured to set a new year’s resolution,” and that “women (64%) feel slightly more pressured to set a resolution than men (60%).” No wonder rates of success are so poor! If for a majority, New Year’s resolutions begin from extrinsic cultural pressure rather than intrinsic motivation, failure seems all but certain.

At its harshest, self-dissatisfaction feels like internalized aggression, a hostility towards oneself grounded in cultural expectations around what we are supposed to be and look like — body-shaming around being fat, for example. We live in a culture in which dissatisfaction and [insecurity \(according to writer Astra Taylor\)](#) drive the entire enterprise of buying and selling — January gym memberships for example.

Can there be a less promising motivation for change than a sense that you just don’t measure up with respect to weight, resting heart rate, or minutes spent on the right meditation app? God only knows what other measure we’ll come up with next to find ourselves wanting.

For Christian communities, all this hustling grounded in dissatisfaction generated by comparison should be especially problematic. Deep within the Christian

imagination is a conviction that we are first and foremost beloved of God and so possessed of intrinsic worth. We are loved just as we are. God's love for us is not conditioned by our fitness level or powers of mindfulness. There is no question of measuring up.

For Christians, spiritual transformation springs from knowing that we are loved; we are not loved because we have first proven ourselves worthy. We move into sanctification (growth in holiness) fueled by divine love which generates in us a proper self-cherishing. I grow in my sense of my own preciousness and worth because I know that I am loved with an infinite love that brought me into being and sustains me even now.

What if being grounded in such love is likely to prove the only true and sufficient ground for lasting change? To grow because of love rather than change in a desperate quest to measure up to artificial standards set by others — what vastly different motivations! Surely growth that emerges from self-cherishing awakened by divine love is far more likely to endure than change that smacks sometimes even of self-loathing.

So, for this New Year, I am not going to worry about setting a host of resolutions. I'll boil it down to one counter-cultural resolution instead: "Each day, I will strive to remember that I am loved by the Infinite Heart of the Universe who loves me into being and counts me precious." That seems resolution enough for me.

Writing icons as a spiritual practice



Icon of Saint George and the Dragon (detail) (by Denise Doerksen)

By Denise Doerksen

The [Prosopon School of Iconology](#) has presented me the experience of writing icons as a spiritual practice. I have travelled nearly annually to Northeast Minneapolis, Minnesota to participate in its intensive workshops hosted at St Mary's Orthodox Cathedral.

The entry point for students learning to write icons in the Russian Byzantine tradition is to write Saint Michael the Archangel. I remember the holy atmosphere of that first day as I looked at the empty white gesso board and opened my spirit to the meditative instruction of the master iconographers. One of the instructors, Tatiana, spoke of the depth of meaning hidden beneath the white surface of the gesso and I was in awe — wood, linen, marble dust, rabbit skin glue and chalk each carefully layered, smoothed and prepared for the first lines of the image of the icon to appear. The lines of Saint Michael the Archangel,

which are like the lines of words, speak a spiritual message in symbolic colours, forms, figures and patterns of light. The message — rich in symbolism — invites the iconographer to consider how she or he too bears this image.

These angels of light invite the iconographer to share in the angelic mission of bearing witness to God who dwells in pure light by deepening our awareness as image-bearing creatures in a community of image-bearers. What is most exciting to me about writing icons is the way in which one works with earthy elements to experience transcendent mysteries. Take for example, the way to gild gold for a nimbus. You apply red clay in the circle around the head of a saint and then you burnish it to make it smooth and ready for adhering thin layers of 24 karat gold leaf. What ensures a cohesion of the leaf to the clay is your many deeply drawn warm breaths right over the area you are applying the gold. What this says — and it says in a very embodied way — “we are formed out of clay and yet we can be transformed by divine light!”

There have been moments of awe — and admittedly of frustration — when writing an icon. Tempera paint cannot be forced to do what you want like acrylic or oil paint. The pigments are made from wine, egg yolk and ground earthly pigments. Earth and stone are harvested from all over the world and ground down to be added to an emulsion that must be floated in layers on the surface of the gesso. You cannot force the paint. The granules of lapis lazuli, cinnabar, vermilion, tin lead and umber have their own energy. When you apply the paint to the icon, you are working with *their* energy. *They* decide where they want to lay down and fuse with the layers beneath them and the layers to come. This in itself is a spiritual experience. We do best in life when we recognize and submit to the way Earth

and Heaven are coming together and settling into our lives.

I have gone on to write many other icons. The icon of Elijah saw me through the pandemic as we all faced a time of exile, much like being on the run from Jezebel, stranded in the wilderness bemoaning the isolation, and needing divine intervention and sustenance (as shown in the bread/host in the raven’s beak).

The icon of Saint George and the Dragon led me to contemplate the figures of the horse (representing human willpower) and the dragon (representing the deceiver). I came to appreciate this image for the way it encourages battling against deception and triumphing against it.

The latest icon I have begun to write is of Saint Symeon and the Christ Child. It has special meaning for me because I began to write it on the day my first grandchild was born. Once I have finished the icon, I will gaze upon it in prayer and grow as a grandmother who desires to embrace this new child as one who reveals the face of Christ to me and to her parents.

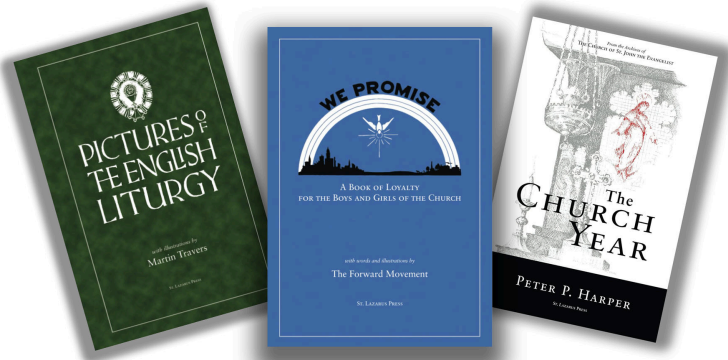
The final element in writing an icon is to anoint it with oil. This oil saturates all the layers of pigment and gold to bind everything together. It makes the icon ready for use in the spiritual practice of gazing upon it to know one’s self in this, and to know the Creator in an ever deeper and enriching way.



Kieran Wilson. Both had come to the city and to the parish from afar, and both were greatly devoted to the Anglo-Catholic worship of St John's as parishioners, altar servers, and members of the wider Anglican Communion.

Arlie and Kieran remain committed to High Church beliefs and practices. Recently, I interviewed them about a new enterprise they are both involved in — the creation of a publishing company St Lazarus Press which specializes in printing Anglo-Catholic books. Besides discussing this exciting new endeavor, Arlie and Kieran talked about their journeys of faith, their lives in their current parishes, and their insights — from their perspective as millennials — about the current state and possible future of the Anglican and Episcopalian Churches, particularly in regards to the special traditions they are faithful to.

Pressing forward — High Church Anglicanism in print and practice



A selection of books published by the St Lazarus Press.

By Roland Hui

During their time at St John the Evangelist, Montreal a few years ago, I had the pleasure to know Arlie Coles and

How did you Arlie (from Texas) and you Kieran (from Victoria) come to Montreal? What attracted you to St John the Evangelist, and were you “cradle Anglicans/Episcopalians” or did you come into the faith later on?

AC: I came to Montreal to study at McGill University. I am a “cradle Episcopalian,” having grown up (as all Episcopalians do) in the Prayer Book tradition and (as some Episcopalians do) serving at the altar. By the time I came to Quebec, I was mid-climb up the ladder of appreciation for the historic aspects of traditional Christian rite and ceremony, and spent some time

trying to navigate and understand the similar-but-different landscape of the Anglican Church of Canada. Episcopalians did not spin off another book from our Book of Common Prayer at our last revision, which kept historic and contemporary prayers together in one volume; so for some time I naïvely assumed that the Canadian situation was analogous and that all the parishes I'd visited simply used some contemporary "half" of the Book.

Upon visiting the Church of St John the Evangelist in Montreal in an effort to see more of the diocese, I realized that was wrong: here it all was, the whole array of traditional rite and ceremony that had so deeply formed my faith throughout my upbringing — which, I then understood, was rare to find in this form in the Canadian church, given the separation of the Book of Alternative Services and the Book of Common Prayer. For me, St. John's was an immediate and natural fit. I was instantly welcomed into this community that owned and loved this ritual distinctness; that loved Jesus, especially seeking Him in the eucharist; and that loved their neighbours, making every effort to care for the poor and everyone they came across. At a time in life when many begin to wander, St John's kept me fixed and drew me closer to God.

KW: I moved from Victoria, where I was born and raised, to Montreal in 2013 to start my undergraduate studies at McGill. When I came to faith and to Anglicanism specifically in my teens, I was immediately drawn to the liturgy of the Book of Common Prayer, and over the course of a few years, I came to discover the depth and richness of the Anglo-Catholic intellectual and spiritual tradition. So the Church of St John the Evangelist, a bastion of Prayer-

Book Anglo-Catholicism, was a natural parish home for me in Montreal. I was excited to *live* the pattern of life and worship — complete with daily Mass, high celebrations on feast-days, a tradition of service to the poor and to the broader community — that I had read about in books!

Most people think that the appeal of Anglo-Catholicism is primarily aesthetic, and, indeed, I found the liturgy and architecture of St John the Evangelist strikingly beautiful; but what struck me most was the seriousness with which parishioners treated the truths of the Christian faith and the Church's sacramental worship. People believed not only that the articles of the Creed were *true*, but also that the sacraments were God's own, genuine work in their lives. The realisation that others thought as I did in this regard has been my greatest buttress and comfort in living out my faith. I haven't worshipped regularly at St John's since 2017 (after various changes and chances, my wife and I finally settled in Victoria again in 2020), but I still regard St John's in many ways as a spiritual home, not least because it is where I first truly learned the Catholic faith. As the famous poet John Betjeman put it, for me my years at St John's "were the waking days, / When Faith was taught and fanned to a golden blaze." And so, when I heard that St Lazarus Press had been launched to support the parish's work, I jumped at the opportunity to lend a hand.

What was the genesis of St Lazarus Press? How did that come about?

AC and KW: St John's has a historic building that has caused it financial challenges in recent times. In response, the parish community, which had remained

as tight-knit as ever through the pandemic, banded together with friends of the parish to launch a number of creative initiatives, including St Lazarus Press. The goal was both to raise a bit of money and to secure St John's ability to keep being the unique institution it is in Quebec — the steward of an Anglo-Catholic, Prayer Book tradition and an ongoing outpost of God's presence in the city. When considering the parish's vast archives and its historic status, the idea to publish came quickly, and those willing to pitch in followed. Publishing is a way for the parish to perpetuate its tradition and share what it has with others.

After creating the Press, how did you decide what titles to publish?

AC and KW: The parish had several ideas nearly overnight! We decided to begin with a reprint of Martin Travers' *Pictures of the English Liturgy* not only because it is well-loved in the Anglo-Catholic community, but also because, simply, some of its artwork has adorned the Mass bulletins at St John's for some time — it seemed like a fitting first extension of the tradition at St John's into the wider world. We followed this with a reprint of *We Promise*, an Episcopal children's book, as a way of perpetuating this tradition directly to a future generation and at the request of some at the parish who desired something to share with children and grandchildren.

In the meanwhile, we worked on *The Church Year*, a guide to the church calendar and the Press' first offering from St John's parish archives themselves. This book was assembled from among the works of the late beloved parish historian Peter Harper, and well represents St John's habit of keeping its tradition going

by teaching it to others. Broadly speaking, our criteria for choosing titles to publish are: their relevance to the Anglo-Catholic and Prayer-Book traditions both in Canada and elsewhere; their connection to St John's and its history; and their contribution to the Press's project of furnishing intellectual, spiritual and liturgical resources for those seeking to rediscover and reinvigorate the theological and devotional heritage that St John's embodies.

What goes on behind-the-scenes in creating a book? Is it difficult?

AC and KW: Books go through several stages before publication. For projects not originating in the parish archives, the first thing is to secure the rights to publish; this can involve hunting down international copyright details, legal documents, or even individuals possessing the rights or other helpful information.

Significant time is spent editing the manuscript, from high-level developmental editing (what order should all the pieces be in?) to low-level copy editing (where many hands and eagle-eyes make light work!). We then try to consult as many editions of the original work as possible, whether from the parish archives or from outside sources, to get a flavour of its overall creative design, aiming to reflect and refresh it in our new edition.

Books with illustrations require special attention, involving either digital retouching of the originals or selecting suitable substitutes. To keep costs down, most of the typesetting process takes place in LaTeX, an open-source document preparation tool. Once we are satisfied that the manuscript's content is robust and its

layout is beautiful, we design a cover and send the book to the printer. Amazon has served the Press' needs for this well, but we would love to expand into different types of binding, paper, and book trim size. The process doesn't end with publication, of course — then the Press has to let the public know there is an exciting new book available for purchase!

Having published three books so far, what others would you like to bring into print?

AC and KW: The Press has several projects that will appear in the new year, including a devotional book centred on the Blessed Sacrament and a reprint of a well-loved liturgical history by a famous author-priest. We're also excited to bring forth more material from St John's rich parish archives, including a unique volume on the parish's rector-founder, Fr. Edmund Wood, that sets priceless bits of Montreal history in with the larger story of the growth of North American Anglo-Catholicism. In the future, the Press would like to work further with French-language Anglican materials as well as with the Book of Common Prayer (1962) itself more directly. This is our way of doing our part to maintain that portion of our received tradition — St. John's is currently the only full-time Prayer Book parish in all of Quebec.

For our readers interested in publishing, what advice would you give?

AC and KW: The barrier to publish is lower than ever before! That means the field is also more crowded than ever before. The right market, however, can detect

labours of love. Pour your love and enthusiasm into whatever part of the process interests you — editing, design, illustration, typesetting, marketing — and it will show. For religious publications, the barrier many Christians feel to promoting the fruits of their labour, out of a well-intentioned desire to not let the left hand know what the right hand is doing, must also be mitigated. Don't be afraid to let people know what you're putting into the world, particularly if the hope is for it to strengthen or educate others in the faith. They must know about it in order for that goal to be met.

As committed Anglo-Catholics, how are you involved in the spiritual and community life of your respective parishes that you now attend?

AC: At the [Church of the Incarnation](#), the moderately High-Church parish in Dallas, Texas where I currently attend, many parishioners are recently arriving from a more evangelical or nondenominational background. My "cradle" upbringing combined with the deep immersion in Catholic liturgical patterns I experienced at St. John's sometimes equips me to answer questions that newcomers have about Anglican life and practice. Whether it is details about specific forms of altar service, explanation of the contents of the Prayer Book and its various idiosyncrasies, or historical tangents about the various developments in recent decades in the life of our Church — getting to share these meaningful things with others who are seeking our particularly deep-rooted and sacramental form of Christian life is a joy.

KW: My family are parishioners at the [Church of Saint](#)

Barnabas in Victoria, where until 2022, I was both administrator and pastoral assistant. My involvement in parish life has changed enormously over the past two or three years for various reasons, not the least of which is my wife and I welcoming our daughter in the autumn of 2022. Since my baptism at 16, I've tended to be very involved in parish life wherever I end up, but the demands of parenthood and a new career have made maintaining my usual level of involvement in parish life rather difficult, and I have had to cut back my parish responsibilities drastically over the past several months. Lately, I have been directing my energy and attention to building up my own domestic church. I try as often as possible to say Morning and Evening Prayer with my daughter; I'm not sure how much of it she understands just yet, but she loves playing with the ribbons of my Prayer Book, so I think we're off to a good start. Nature perfects grace, after all, and there is nothing more natural than a one-year-old delighting in dangling, parti-colour bits of cloth! My and my family's participation in the life of the Church has become more private, more intimate, more homely (in its literal sense used often by Mother Julian of Norwich) than it has been in the past.



Arlie Coles and Kieran Wilson. Images courtesy of Janet Best.

I'm curious, how do you see High Church Anglicanism/Episcopalianism in Canada and in the United States today? How do we make it relevant and meaningful to younger generations who will hopefully carry on the faith and its traditions?

KW: I've been thinking a lot about these questions lately, so I'm afraid this will be a rather long answer. On the state of High Church Anglicanism or Anglo-Catholicism in Canada today, I must confess I am not especially optimistic. The Anglo-Catholic ethos entails, to my mind, the grounding of one's individual and collective spiritual life in the Church's sacraments. It is from the sacraments that the Christian derives strength to meet, as far as possible, the high calling of the Christian life, and it is around the sacraments, and especially the regular celebration of the Sacrament of the Altar, that the rest of one's discipline of prayer is structured. Traditionally, though not without exception, the Anglo-Catholic sacramental ethos has been lived out in the context of the local parish, a unit of ecclesiastical organisation imperilled by the Anglican Church of Canada's demographic collapse. In many rural places, parish structures will likely disappear in the next 15 to 20 years, as they have already in many smaller towns. I have spent some time in rural parishes in different parts of the country, and it seems to me that the fact these parishes have managed to survive as long as they have is a sterling testament to the dedication of their (often lay, often over-stretched) leadership.

Parish life will likely continue in reduced circumstances in larger population centres, but then these population centres, at least in British Columbia, are increasingly and apparently irremediably

unaffordable, especially for younger people. It is likely that my family's future will be in a small town, and, in consequence, it is likely that we will not have access to parish life and to the regular round of sacramental worship and fellowship with our "even-Christians" that we have hitherto found in parish communities.

This is a source of great sorrow for me and for many others, of course, but I don't think it is cause for despair for the Anglo-Catholic tradition. I was drawn to Anglo-Catholicism as a former "none" precisely because it resonated with me at a level of which I was scarcely conscious at first. It speaks to something deep in our being, something, dare I say, for which contemporary sensibilities and even contemporary theologies cannot account. It gives expression to a sense of wonder — the horizon of which we can always see but which always recedes from us and confounds our attempts to express it adequately. I suspect that the profound resonances I have found in the Anglo-Catholic tradition will be felt by many others after me, until the Lord comes.

I certainly hope that this tradition will thus resonate for my own family, and, while I have no control as an individual over Anglicanism's institutional and demographic trajectory in this country or in this diocese, I can control how *I* respond to these trends. The first step, it seems to me, is building as robust and complete a life of family prayer as possible. Perhaps it's impossible to attend Mass on high feast days, perhaps there is no church within reach for Midnight Mass on Christmas Eve, perhaps, even if there is a church within reach, there is no priest to celebrate the liturgies of the Triduum. Even so, we can always say (or sing!) Mattins and Evensong, sing carols to herald the Lord's coming in the flesh, or recite with gravity and solemnity the Litany and the office of Antecomunion

on Good Friday. These private devotions, even when celebrated according to the rites of the Church, are of course no substitute for truly common prayer amongst God's people; but they can keep the lamp of faith burning through the long night of exile that seems to await us, when common prayer will be a treat reserved for the occasional visit to the city. Private prayer is what sustained the people of Israel during the Babylonian Captivity, when for a whole generation and more the Temple was but a heap of stones and its altars were cold and bereft of offerings. "How shall we sing the Lord's song in a strange land?" How indeed, and yet the attempt — a fine piece of personal devotional poetry — furnished us with a psalm.

To sum up what has been rather a lengthy answer to your question, I think the best way to preserve the High Church tradition is by living that tradition as authentically and fully as circumstances allow. That's precisely the point of St Lazarus Press, to keep an authentic Anglo-Catholic witness alive in tandem with, or if need be in the future, in place of ordinary parish-based ministry.

In terms of making the Anglo-Catholic tradition attractive to younger generations, I think, on one level, that we do not need to *make* it attractive and relevant; it *is* already relevant and attractive, because it speaks to something deeper in our beings than mere passing fashions. This, at least, has been my experience. I have been deeply influenced by the thought of Fr. Martin Thornton on this question. He saw the parish as a "remnant," like the remnant of ancient Israel who kept the faith alive in Babylon and returned to take possession of the land of promise, a nucleus of faithful souls who, to use Saint Paul's metaphor, "leaven the whole lump" of dough that is the community around them. In our context, I think we must move on from

seeing this “leavening” as the vocation of the parish; it is now the vocation of each Christian family, indeed of each Christian heart, until God shall be pleased to “turn again the captivity of Sion.” We just have to *be* who we most truly are — that is, who God enables us to be — and leave the survival of Catholic Anglicanism, and, indeed, of Christianity more broadly, in this time and place to God’s good providence.

AC: As a representative of Canada’s bigger and louder neighbour to the south, I am somewhat more optimistic than Kieran is here, though cautiously so. The Episcopal Church’s demographic decline continues slightly behind that of the Anglican Church of Canada, and many in our house are beginning to speak plainly of the coming collapse of parochial life; but I perceive several opportunities to begin righting the ship.

Having grown up through the strife and schisms of the 90s-00s, I have been most heartened to note a flourishing public resurgence of creedal orthodoxy in the Church. A non-negligible amount of good will flow from this re-centring alone, particularly as our country continues to move through a period of significant civil division, which has itself resulted in uneasy reorganization of ecclesial ground for many who are now seeking a more stable — we may say a more Catholic — form of faith. In this sense I fully agree with Kieran: there is no need to make our traditions *attractive*, as they are already deeply compelling even to young people on their own terms, but there is a great need to make our attractive traditions *accessible* to those who yearn for them but do not know they exist. It therefore seems to me like now, before the waters surge to their choppiest, is the best time to record

everything we know in the interest of being ready. It is technically easier than ever to create resources for the church, whether liturgical, historical, or otherwise educational, should God in His good graces continue to cause some new subsection of the population to yearn for them. If various forms of the Anglican tradition are to be preserved in the Episcopal Church, including those from the particularly Anglo-Catholic wing, the deep institutional knowledge cultivated over decades currently locked in the collective minds of individual parishes must be made public and shared — that is the best way to ensure they live another day, whether by being directly passed to current parishes in need or, if need be, lying fallow for a time and being taken up by a next generation when possible.

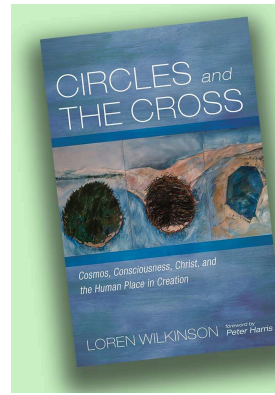
Finally, our era’s high degree of technological interconnectedness (which skews the young, but is by no means exclusively so) will continue to change the shape of the church, often for the better. At a glance and on demand, I may now see and learn from any of the vast panoply of services or other materials from the major outposts of the Anglican Communion — an extravagant dream of any archivist from even one generation ago! Bonds of affection and exchanges of ideas and resources may be easily nourished across diocesan and even provincial boundaries, thanks to online communities that burgeon into networks of true friends who have the power to accomplish something in the Church together. At my most optimistic, I see this as a new angle on the very real unity of the Body of Christ; sharing our own practices with one another via these new channels helps build up the Body, sowing seeds whose reaping we may not see but that God may nevertheless use in His good time. The American Church and the Canadian Church are two obvious candidates for such a modern deepening of our

existing partnership. To employ an American phrase first used in quite different circumstances, it seems to me that when it comes to the next 20 years of the Anglican Communion, we must all hang together, or, most assuredly, we will all hang separately.

For more information about St. Lazarus Press visit:
www.redroof.ca/st-lazarus-press

Book review of Circles and the Cross: Cosmos, Consciousness, Christ, and the Human Place in Creation

By Peter J. Parker



“More than any work of philosophy I have ever read, this book reminded me that philosophy need not be some esoteric gymnastics of the mind, but can and should help us to locate our very real journey through a very real cosmos.”

Circles and the Cross: Cosmos, Consciousness, Christ, and the Human Place in Creation (By Loren Wilkinson), Cascade Books, 2023.

If you are going on a trip, leave your presuppositions behind!

In November, I had the great pleasure of travelling to Galiano Island to celebrate eucharist at St Margaret of Scotland Church. Little did I know the surprises in store for me.

After my hosts, the Walmsleys, had prepared a lovely welcoming dinner for my arrival on Saturday evening, someone said, “We’re going to a book launch, would you like to come?” The author was none other than Loren Wilkinson, Professor Emeritus of Philosophy at Regent College in Vancouver. Expecting a presentation leaning into the more conservative world of theology (a position Regent would certainly have claimed for itself when I was attending the Vancouver School of Theology in the 1970s), I was instead lifted right out of my seat with a scintillating, often challenging, wholly inspiring introduction to a book which has taken me two wonderful weeks to read.

To my joy, the next morning at eucharist, Loren and Ruth Ann were there in their regular spot, only slightly

unnerving for the preacher who had no inkling of all this prior to arriving! To top off the whole worship experience, I was treated to some magnificent organ music from the three manual Allen Digital Organ, played by none other than the renowned Ed Norman.

Circles and the Cross is a major work, and yes, it is a work of philosophy and theology. It is not a light read, but Wilkinson's style is to ground many of his most profound intimations in the sights and experiences of every day life, whether it be contemplating the rough chain-saw-carved Celtic cross on his Galiano property, rowing with a boat-full of students at night over bioluminescence under a magical summer sky, or noting the seasonal changes on his farm. More than any work of philosophy I have ever read, this book reminded me that philosophy need not be some esoteric gymnastics of the mind, but can and should help us to locate our very real journey through a very real cosmos.

Loren Wilkinson begins with the two greatest mysteries and philosopher's queries: why is there anything and not nothing, and what does it mean that we can be aware of that? He helpfully summarizes the response of the human community to these mysteries, into three "trees:" Science, Religion and the Arts. In his world, none of these need to be in conflict with each other.

Tracing a broad-brush view of human thought over the millennia, he places blame on the Enlightenment for our long-standing mindset which puts humans over and against — and above in the sense of domination — the Creation around us. He searches for a principle that might offer a more authentic understanding of a Creator and of the cosmos in which we find ourselves, than the utilitarian view that has propelled us into the environmental crisis we are in.

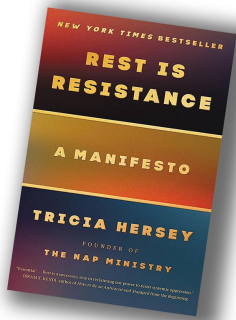
The Celtic cross offers an insight. The circle represents the cycles of nature, and it is closed — in a sense hopelessly doomed to eternally repeat itself. The arms of the cross break through and out of the circle — the suffering of Christ at the centre, pointing to the astonishing newness of resurrection, promising freedom from the closed circle. The self-emptying of Christ is the answer at the core of the cosmos, and represents the very nature of the Creator and the Creation. If you are familiar with the theological term "Kenosis," you will never think of it in the same way again.

Circles and the Cross is written in clear prose, often calling to be read aloud. Wilkinson includes a massive bibliography, the fruit of 20 years of working on the book. One slight oddity in the present world of publishing — Wilkinson makes no attempt at inclusive language. Having met him, I suspect he would argue that the frequent grammatical distractions involved would not adequately reflect his personal commitment to justice and inclusivity.

If you share in the common despair over the environmental crisis, if you want to better understand your place in this universe, if you want a new and powerful insight into the role of suffering in this world, if you think the death of Christ and His resurrection are central to our faith and the reason for any of the hope lies within you, this book is for you.

Book review of Rest is Resistance – A Manifesto

By Adela Torchia



“...the liberating power of rest, daydreaming and naps as a foundation for healing and justice...”

Rest is Resistance – A Manifesto (By Tricia Hersey), Little, Brown Spark, 2022.

Since naps have been essential to my survival, I was immediately attracted to this 2022 *New York Times Best Sellers* book in which the author, Tricia Hersey, calls herself the “Founder of The Nap Ministry,” and even the “Nap Bishop.” I learned about this book from Reverend Ruth Dantzer who’s the Anglican Spiritual Care Provider at the University of Victoria. Ruth is a facilitator for a new 2024 student program called [*Nap for Change*](#), inspired by Hersey’s book. Students are invited to enjoy the collective calm of resting together as a community during this transformative program that challenges the culture of insatiable busyness, with all its attendant societal ills.

Naps have even saved my life and the lives of others — when I would stop by the roadside, for example, to catch a few winks before continuing the longer highway drives that often made me sleepy. And extreme as it may sound, I too have experienced naps as a form of resurrection — just as this author proclaims — awakening in a type of new life consciousness, in which old problems have faded or morphed into surprising opportunities. And just like Hersey, I especially discovered my strong need for naps during graduate studies. Since graduate students were entitled to small study carrels at my university, with three sides around the desktop for privacy, I periodically laid my head on my arms or jacket for a snooze, while my backpack-with-purse was securely tucked between my knees. So, with these similarities in mind, I happily plunged into Hersey’s book.

Hersey writes more specifically from a Black American context with close ancestors who’d been enslaved. Typically, enslaved people did not have much or any leisure time, and were instead forced to labour up to 20 hours a day. Hersey’s own father, though not enslaved, had inherited such a strong work ethic from his enslaved ancestors that he became ill and died in his 50s. This seemed to make Hersey even more determined to focus on resting as resistance — resistance especially to a “grind culture” or “workplace hustle” of long hours and excessive dedication to one’s job or vocation. The book has four parts entitled REST! DREAM! RESIST! IMAGINE! And as Hersey explained in a 2023 *CBC Tapestry* interview — although the book is partly written as a lullaby, including lots of repetition, it is not a self-care book: <https://www.cbc.ca/radio/tapestry/the-nap-bishop-explains-why-rest-is-a-form-of-radical-resistance-1.6797668>. Rather than a soft focus like self-

care, the book is more of a manifesto on how to seek justice against, and freedom from, capitalism and white supremacy.

Naps provide a portal to imagine, invent and heal, says Hersey. Many people feel unable to take naps because they have to work so hard to make ends meet. But even a small nap of 20 minutes can be restorative. Resting our bodies and minds is a form of reverence. We can bend time when we rest — we are made new in the portal of naps. Our healing can visit us while we nap, and naps can provide a dream and visioning space. Hersey also says that this work is about rage, and she cites Womanist ideas and authors, as well as Black Liberation thinkers. Rest is also a portal for healing and connecting with our ancestors. Rest is an ethos of slowing down, and as such, can take other forms besides sleeping — doing crafts like knitting, walking in nature, taking a long bath, listening to music, and playing an instrument are among 20 other ways of resting that the author cites. Active rest is also valuable — things like swimming and dance.

Let our rest be a resurrection, Hersey says. It is a beautiful interruption in a world without a pause button. The veil is thin, and rest is a veil-buster, in which we can speak to our souls. And again, she emphasizes that this is not self-help: “The time is up for any shallow wellness work that doesn’t speak about dismantling the systems that are making us unwell.” Hersey is unequivocal about this and claims that capitalism is a violent global force that steals our time and power — a demonic force that is not redeemable. Rest is especially for the weary, she says, given the reality of so many people working hard for low wages that do not cover basic living expenses. And again, she says that rest is resurrection – a literal raising from the dead — whereas grind culture is a spiritual death.

In other parts of the book, Hersey describes group napping in various settings and sees that as a powerful part of this ministry. This may be similar to the *iRest* movement based on Yoga Nidra, although that’s not mentioned in the book. And in the Christian tradition, we’re reminded of Jesus saying: “Come to me all you who are weary, and I will give you rest.” There are also many cultures that honour some form of the siesta tradition, especially in hotter countries when an afternoon resting time away from the heat is appreciated. But Hersey’s work goes far beyond a nice little afternoon snooze. As the dust jacket description says: “Disrupt and push back against capitalism and white supremacy by connecting to the liberating power of rest, daydreaming and naps as a foundation for healing and justice.” What a gift this message is for our weary world – to seek out more portals of restful renewal.

For more information about *Rest is Resistance – A Manifesto* and the Nap Ministry visit: <https://thenapministry.com/>

“God at work in us” — Women’s Spring Retreat (April 19-21)

By Trish Vollmann Stock



Women's Spring Retreat (April 19 to 21, 2024)



*With Archbishop
Linda Nichols and
Reverend Lynn Mills*

This spring's women's retreat will be back at Camp Pringle, from April 19 to April 21, with the Most Reverend Archbishop Linda Nichols as facilitator and the Reverend Lynn Mills as spiritual director.

Linda delights in opportunities to exercise her gifts as a teacher in leading retreats and conferences. We are thrilled to have her come to our diocese to share her thoughts about "God at work in us."

She was installed as Primate of the Anglican Church of Canada on July 16, 2019, and one of her strategic commitments was the renewal of the healing ministry in congregational life.

God at work in us is reflected in the doxology in Ephesians: "Glory to God whose power in us can do infinitely more than we can ask or imagine. Philippians 2: 12-15 explains how Christians ought to live, considering all that Christ was willing to do for them. The command to "work out" salvation is a directive to let the new birth in Christ translate into actions. As a part of this, believers should serve God without griping or complaining. You must work out your own salvation with fear and trembling. Others will emphasize the other side of the sentence. God is the one who is at work in you, enabling you both to work for His good

pleasure. Therefore, you do not do any work because God is doing the work.

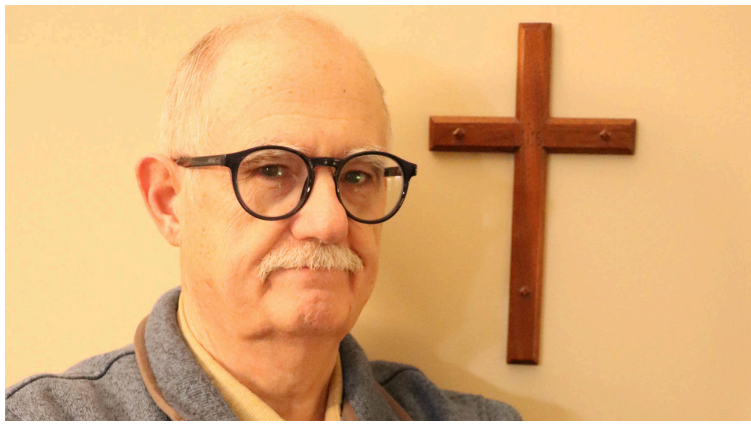
This spring's retreat is certain to be sold out, so it is recommended to get your registration in very quickly.

God is most certainly at work with the women's retreat planning team — led by Brenda Dhaene and consisting of members from all over the diocese of varying ages and backgrounds. Each lends their individual gifts of the Holy Spirit to make the retreat an enjoyable experience for everyone. This spring, the retreat group has enlisted the help of David Buckman, the treasurer at St John the Divine in Victoria, to look after our finances.

Nothing we do is possible without God at work in us. For more information on the retreat, please email Brenda Dhaene at birish@shaw.ca or visit the diocesan website at: <https://bc.anglican.ca/news/womens-spring-retreat>.

Interior oasis

By G. Wayne Short



G. Wayne Short

During a discussion following a silent meditation session, a meditator described her experience of God's presence within. An image came to mind. The image is that silent meditation creates an interior oasis. This interior oasis enriches my spiritual life daily. The health benefits of meditation have been researched, validated and well-documented. I accept and enjoy these benefits.

However, my focus is silent contemplation as a spiritual practice. I have known about meditation since my early 20s, yet I did not have a meaningful daily practice. In 2013, in busy parish life and planning a large expansion, I had two strokes. My physical, emotional and spiritual life was upended. I chose early retirement to cope with my new reality. It began a health spiral that left me floundering. I thought of myself as disappearing, becoming anxious and fixated on dying. I was not suicidal, but I believed my medical condition would hasten my death.

During this period of unrest, I chose to explore Christian meditation. I had the freedom to take courses, participate in groups and attend retreats, which supplemented my reading and research. It was a

slow conversion to a spiritual discipline. It enabled me to set aside my persona of a parish priest and psychotherapist and simply be — to accept that my mental, emotional and spiritual being was not defined by all my doing.

The practice of silent meditation has a rich history within our Christian tradition. John Main, a Benedictine monk was a seminal figure. Father John was taught how to meditate when he worked for the British Foreign Service in Malaysia. It would be much later, as a monk, that he had a vision of teaching meditation in groups in what was then called the “New Monasticism.” In 1977, he accepted an invitation to start a monastic priory in Montreal to teach meditation. Brother Laurence Freeman accompanied him and would succeed him when he died in December of 1982.

Those years in Montreal laid the foundation for a legacy of teaching and influence. Father John's understanding of meditation as prayer was profound. As he explained, “The all-important aim in Christian meditation is to allow God's mysterious and silent presence within us to become more and more not only a reality, but the reality which gives meaning, shape and purpose to everything we do, to everything we are.”

The advent of COVID-19 moved small local meditation communities online. Initially, this was challenging, but soon bore fruit because it became more flexible and accessible to individuals who were not part of a group. During this period, I began to guide introductory courses and establish an ongoing group. Currently, I am fortunate to be involved in several groups including leading and co-facilitating others. My involvement in leadership is an expression

of gratitude for the benefits I am experiencing in my journey. In 2022, I returned to Vancouver Island and now reside in Sooke.

It is my goal to offer leadership here and invite anyone interested in silent meditation as a beginner or experienced meditator to contact me. I follow and use the resources of the Canadian Christian Meditation Community and the World Community for Christian Meditation (WCCM), and I am currently a Benedictine novice in the process of becoming an oblate with the WCCM.

The day my muse went on vacation

By Cathy Carphin



Angel in the Snow. Image courtesy of Lisa Birtch. Used under a CC BY-SA 2.0 Deed license.

She was always with me, my muse. My writing and my poetry would come to me readily with an idea partly fleshed out, waiting for me to fill in the bits. They

would appear early in the morning, somewhere between sleep and wakefulness, or they would come to me while driving or while contemplating some events in my life.

Then one day my muse just wasn't there. I couldn't conjure up well-formed thoughts. I had commitments to produce some writing, but nothing would form as fully fleshed as I was used to. Scattered ideas here and there were all I could muster. What was going on? I scanned my internal life to see if there was a bug, a virus of the mind or soul; something that would repel my muse or make it impossible for her to reach me.

Yes indeed. My old fears of abandonment, insufficient resources, insecurity, and the struggle to make my place in the world had risen up from my past to cloud my current life. The death of my husband over four years ago was constantly on my mind. It's true that I thought of him every day, but normally I didn't dwell upon it. My mind was now more focused on how to build a life without him, how to contribute my story to the world of other people's stories, and to maybe help someone along life's path with all its joys and pains.

But that was also the problem. Maybe I was so focused on the practicalities of forming this new life that I had little receptivity for my muse. I was worried about the best way to structure my life. It seemed like it was ganging up on me and I was cycling back to the days of early grief, when the fact of my husband not being here in person anymore was still settling into my brain. I escaped into television programs and online podcasts. I don't blame my muse for taking that time to refresh and renew somewhere else. I wish *I* could.

I couldn't follow the advice from my friends. It is a life-long reality that I don't exercise or go for walks or drive

around for the fun of it. My tribe is very small. I don't like to keep sharing my struggles with them, and I haven't got the energy to find new members for my inner circle. I needed to come back from the pits of despair. Of course, God is in my tribe too — or am I in His? I remembered to turn my worries over to Him in prayer.

I think it's working! My dear muse returned. Before I flung the bedcovers off one morning, she was there again. I already had a well-formed idea for one of my upcoming article commitments. I followed with a second one and then this one. Wow — three articles in the space of five hours, which included breakfast, coffee, shower and dress!

Welcome back muse! You must be well-rested and refreshed to inspire me so quickly! I will probably continue to struggle with my abandonment and safety issues, but maybe they will recede into the background of my life while you and I — and the Holy Spirit — work on bringing healing words and conversations to those people who resonate with them.

Embrace Discovery

— an online pre-

Lenten retreat for men (Feb. 2024)

By G. Wayne Short

Join us on **Feb. 7, 2024, from 9 a.m. to 12 p.m. and then 1 p.m. to 4 p.m. (Atlantic Time)** for an enlightening online pre-Lenten Retreat entitled *Embrace Discovery*. This retreat will guide us to be more open with ourselves, others and God.

Our retreat will delve into the profound themes of vulnerability, self-awareness and self-care. Comprising three one-hour sections, we will engage in active listening, silent reflection and open sharing. Remember, “when we nurture our inner life, our inner life nurtures us.”

To enhance your experience, upon registration, you will receive a concise retreat guide that will help you maximize the benefits of this spiritual journey.

The Fee of \$20 is payable to sponsor [The Martha Spirituality Centre](#), PEI. Please register with Sr. Joan Campbell at drjoancsm@gmail.com

Guiding us on this path will be **Reverend Dr. G. Wayne Short**, a retired Anglican priest and meditation teacher with a doctorate degree in pastoral care and counselling. His professional career in pastoral ministry spanned seven parishes across Canada. Wayne brings a wealth of experience and wisdom to the table.

He currently resides in Sooke, BC with his wife Sheila.

For any queries or additional information, feel free to contact Wayne at mcast709@gmail.com.

Join us as we embark on this journey of self-discovery and spiritual growth.

Leading the liturgy of the word — Lay Leadership in Worship course this spring (March to May 2024)

By Ingrid Andersen

Many of the parishes in the diocese are “in transition” and do not necessarily have a priest to celebrate the Eucharist each Sunday. Additionally, parishes are rediscovering the daily office and considering ways to have lay-led weekday services. Lay-led services are an opportunity for renewal: to encourage lay people to live into the vows they made in their baptismal covenant, which reminds us that each and every one of us, lay or ordained, is called to participate in worship by virtue of our baptism.

We are asked, “Will you continue in the apostles’ teaching and fellowship, in the breaking of bread, and in the prayers?” We answer, “I will, with God’s help.”

If your parish is often or occasionally without clergy and you are a lay leader who would be able and willing to lead in services, you are invited to apply online to in order to be considered by the bishop to be nominated

to attend an upcoming seven-week course. Upon successful completion of the course, a conversation will be held about how and when you might help lead Services of the Word in your parish.

The Diocese of Islands and Inlets is presenting its fourth offering of the *Lay Leadership in Worship* course from early March to the end of May 2024. The course will provide the skills and resources for laity to lead worship services, Morning and Evening Prayer, and the Liturgy of the Word (a church service without the eucharist). To date, more than 70 lay leaders have been successfully trained in the diocese. Regardless of their knowledge and experience, all participants go on to deepen their understanding of liturgy and the offices, and gain confidence to become more effective leaders of worship.

Course description

The eight sessions will equip lay leaders to:

- Understand the purpose of liturgy
- Follow the liturgical year and the lectionary and examine their purpose in worship/liturgical formation
- Understand our Anglican, geographical, social and historical context
- Become familiar with the broad principles and structure of the Offices in the *BCP* and the *BAS*, as well as the Liturgy of the Word
- Learn to plan worship collaboratively in your parish
- Access the available liturgical, lectionary, prayer and sermon resources needed to plan and lead a worship service

- Reflect on learnings from the practical implementation of course content

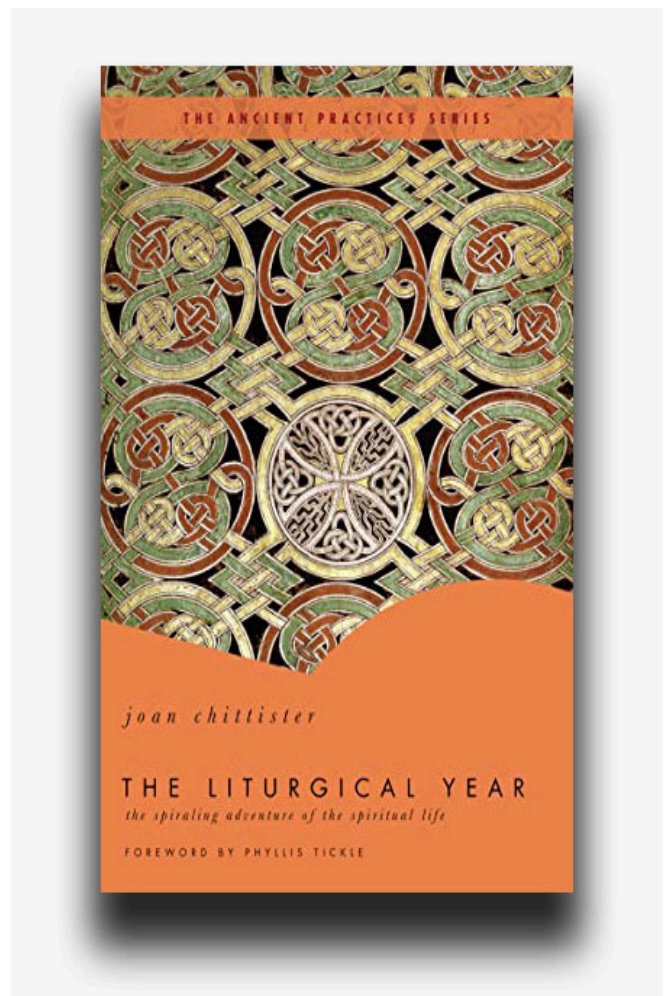
Dates and location

Via Zoom, on Thursdays from 7 p.m. to 9 p.m.
 March 7, 14, 21, April 4, 11, 18, 25 and May 30
 Three mentored services during a month of mentored practical experience in your parish/region, followed by a final Zoom class on Thursday, May 30, 2024.

Cost

Free; however participants must purchase their own copy of the required reading well in advance of the course.

Required reading: *The Liturgical Year: the spiraling adventure of the spiritual life* by Joan Chittister (2009), from the Ancient Practices Series.



Qualifications: All those wishing to lead the Liturgy of the Word must provide proof of the following BEFORE applying for the course:

1. a valid Police Information Check (with Vulnerable Persons Sector check)
2. completed [Safe Church](#) training within the last five years
3. read the [diocesan policies](#) and signed the policy acknowledgement form
4. approval of your parish incumbent (or in the absence of an incumbent – your warden or regional archdeacon) to lead the Liturgy of the Word in your parish

How to apply: Those interested should visit the program website [here](#) to apply. Applications will be accepted from Dec. 1, 2023 to Jan. 13, 2024.

In partnership with Bishop Anna Greenwood-Lee, this course is brought to you by The Rev. Sr. Ingrid Andersen, MEd, Incumbent at Church of the Advent, Colwood, Diocese of Islands and Inlets (BC) and other teachers and facilitators from throughout the diocese and beyond.

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 to 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](#)
