



SEPTEMBER 2026

FAITH TIDES



Image credit: Barb Prescott



Bishop's Column: The terror of the coast and the beauty of a month at sea

Ripples: Baby bundles, new extreme weather shelter, restoring a heritage church

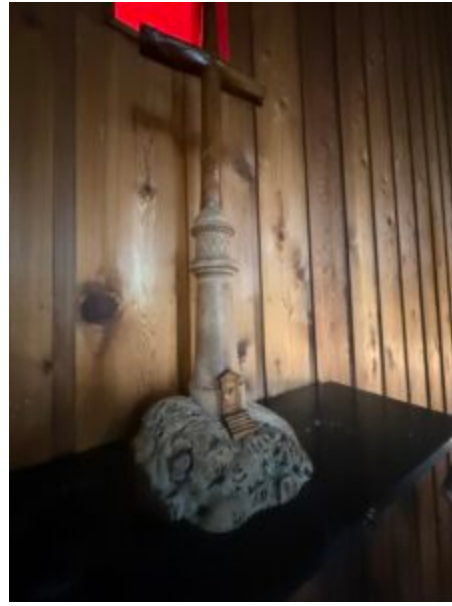
Canon Lisa: The work of translation

The terror of the coast and the beauty of a month at sea



By Anna Greenwood-Lee

James and I left Oak Bay Marina on July 8 and headed for Saturna, arriving in time to enjoy a few days of exploration before the Sunday service. St. Christopher, Saturna is one of our many faithful lay-led parishes where the people just get on with the work of looking after one another and their building with steadfastness and generosity. I've been there before but hadn't really looked at the amazing cross that is behind the altar, carved some 100 years ago with a lighthouse at the bottom.



A cross at St. Christopher, Saturna Island, carved around 100 years ago, with a lighthouse at the bottom. Image credit: Anna Greenwood-Lee.

From Saturna we headed out for three weeks of vacation, which saw us heading north, crossing the strait to the Sunshine Coast and then circling Cortes Island before heading back down south to do a parish visit on Gabriola Island.

Those three weeks included every kind of weather. When it turned cold, wet and rainy, I took advantage of the time to do some reading to prepare for the Salt of the Earth retreat. As the retreat centred in themes of empire, this included reading Chris Arnett's *The Terror of the Coast: Land Alienation and Colonial War on Vancouver Island and the Gulf Islands, 1849-1863*.

I would recommend this book to all of us who are privileged to live in this part of God's creation. It's a difficult read as it lays out in no uncertain terms how after the Nootka Crisis and the withdrawal of the Spanish, these islands and inlets were settled by the British using gunboat diplomacy. The names of these gunboats became the colonial names of islands and inlets that had long been occupied by the Indigenous Nations of this place: HMS Thetis (36 guns), HMS Ganges (84 guns), HMS Alert (17 guns). It is taking us a long time as settlers to learn the original names for these places.

Alert Bay: ‘Yalis (Kwak’wala)

Ganges Harbour: Shiya’hwt (Hul’q’umi’num’) / SYOWT (SENĆOTEN)

Thetis Island: Stu’kin (Hul’q’umi’num’)

Source: David Arnett



*Sailing in the Southern Gulf Islands: a beautiful place with a violent history.
Image credit: Anna Greenwood-Lee.*

It is also taking us a long time as settlers to face the violence of our own history. We like to pretend that these lands were *terra nullius* before we arrived, when in fact they were inhabited by complex and beautiful Peoples and Nations. The first European settlers used a shameful amount

of violence, from gunboats to hangings in Bastion Square, to force the First Peoples of these islands and inlets to submit.

As you are able, please join me in the church hall of St. Peter's Quamichan on Wednesday, Sept. 30 from 1:30 to 3 p.m. for The Truth About Cowichan, an overview of the colonial history of the Cowichan Valley. I'll spend some time sharing what I have learned from Chris Arnett's book, from historian Jesse Robertson and from others about the colonial history of the Cowichan Valley.

With all the hype and anxiety right now about the Cowichan decision it is imperative that we understand how these lands were never ceded, but were settled with gunboat diplomacy.

While registration is free and not required, to help us in our planning please click on the following link to [indicate your intention to attend](#).

‘Hopes and dreams and visions’: St. Mark, Qualicum celebrate 100 years



Parishioners and guests gather for a tea following the service of thanksgiving to celebrate the 100th anniversary of St. Mark, Qualicum Beach. Image credit: Don Emerson

By Sue Smith

*“Let us build a house where love can dwell
And all can safely live,*

*A place where saints and children tell
How hearts learn to forgive.
Built of hopes and dreams and visions,
Rock of faith and vault of grace;
Here the love of Christ shall end divisions:
All are welcome in this place."*

The gathered congregation sang these words ("Let Us Build a House" by Marty Haugen) at the service of thanksgiving held on June 16, 2026, to commemorate the 100th anniversary of the Parish of St. Mark, Qualicum Beach. When the church was consecrated in June of 1926, little did those gathered know that we would be celebrating such a big milestone 100 years in the future.



Bishop Anna Greenwood-Lee leads the thanksgiving service at St. Mark's. Image credit: Don Emerson

service, and the tea that followed, were the highlight of the anniversary week, which took place from June 12 to 19. The service was led by Bishop Anna Greenwood-Lee and 110 parishioners, clergy, community members and special guests attended.

The service unfolded with the readings and prayers taken by Jenny Repogle, executive archdeacon, and our three licensed worship leaders, Paul Gillan, Michael King and Cynthia Preyser.

Following the service of thanksgiving, clergy, parishioners and special guests gathered in the beautifully decorated hall for a special anniversary tea. Wendy de Candole, people's warden, acted as the MC, and introduced the special guests and members of the centennial committee.

Former rectors Alan Naylor, Susan Hayward-Brown and Elizabeth Northcott reminisced on their time as incumbents at St. Mark's; and Qualicum mayor Teunis Westbroek and MLA Stephanie Higginson brought greetings. The celebration concluded with a piece of the anniversary cake!

Our



St. Mark's held a floral art show as part of it's 100th anniversary celebrations. Image credit: Barb Kicks

centennial celebration began on June 12 with a floral art show created by 18 members of the Mid-Island Floral Art Club. At the same time, an eight-minute slide show of historical photographs of St. Mark's played in the church.

As part of the festivities, we hosted two concerts. The first was an organ recital by Jenny Vincent, representing a synopsis of music and arrangements of hymns that probably were played during the past 100 years. And closing out the week, we were treated to a

lively jazz concert with Jonathan Challoner and friends.

A family festival day, open to the families of our Oceanside area, welcomed a steady stream of young families to play games, engage in crafts, have their faces painted and eat treats like ice cream, popcorn, hotdogs and lemonade.

We are grateful to all who organized or took part in the many events as we celebrated the 100th anniversary of the Parish of St. Mark. It proved to be a wonderful celebration!

St. Luke's a 'beacon in the community' for seniors, youth and children



Leaders in training at St. Luke's Amazing Journey Day Camp put on a puppet show. Image credit: Barb Prescott

By Brenda Morgan

St. Luke's Anglican Church, Cedar Hill describes itself as "a beacon in the community." In this article, St. Luke members Brenda Morgan and Barb Prescott share some of the ways St. Luke's is acting out this vision: through a seniors social program, and a summer camp for young children where youth can also learn to be leaders.

Silver and Sage seniors program

By Brenda Morgan



We started Silver and Sage, a seniors social

Members of Island Ukelele perform for St. Luke's seniors program. Image credit: Barb Prescott

program at St. Luke, Cedar Hill in September 2025, and here we are having survived our first year. Our premise was to offer a program as an outreach to the community. While some of our members are from our parish, we have also reached others from the community who need connection. We have over 100 people on our contact list, and on average 25-30 people come to our meetings. Not all can come every time, but we notice that people are making friends.

As we devised our program, we gathered a list of objectives that would address the needs of seniors. Our list included emotional, intellectual and physical needs.

Connection with others, we felt, was key to healthy ageing, as was gaining a sense of purpose. We decided to rely on volunteers to make it happen.

We offer a two-hour session twice a month, on the 2nd and 4th Thursdays, at 1:30 p.m. We usually have a presentation followed by social time with refreshments. Our presentations are on diverse topics of interest. We draw from the people we know; so many of us have expertise in areas others would love to know about. People have generously offered us their time and knowledge.

Nearly all our presenters have been seniors. They have included scientists, artists, storytellers and musicians. We have learned about topics as varied as prospecting for gold, herbs and lore, and expeditions to the Polar regions; we've met authors and learned how to use our computers and cell phones. At our most recent session we had two members of a youth ensemble, the Island Ukuleles, who performed and told us about their European tour.

Coming up on Sept. 10, we have a health and fitness related topic, "Fall Prevention Starts with YOU," presented by Susanne Reul-Zastre, an older adult fitness specialist who holds a Canadian fall prevention curriculum micro-certificate from the University of Victoria. This is followed by another health-related topic on Sept. 24. Dr. Elissa McMurtrie will give an informative lecture called "Nurses: Guardians Against Darkness and Chaos." Dr. McMurtrie, who had a long career in medicine, started out as a nurse and then transitioned into being a surgeon. Many retired nurses in our membership are looking forward to that one!

I recently read [an article in the Anglican Journal](#) about churches being used as "third spaces"; that's a good

description of what Silver and Sage does. We use the heritage church for our meetings. Its gothic features and beautiful stained-glass windows offer a serene atmosphere for seniors, especially those who are suffering grief or are in pain. While we do not engage in anything "religious" so as not to exclude those who are not Anglican, the space itself is godly and offers solace. It gives us Anglicans an opportunity to put our faith into action without any expectations or proselytizing, in a space that encourages spirituality when one is ready. It's one step in our effort to make St. Luke's a "beacon in the community."

Amazing Journey Day Camp

By Barb Prescott



2026
was
the
15th
year
we
have
held
an

Campers at Amazing Journey Day Camp. Image credit: Barb Prescott

Amazing Journey Day Camp, a joint venture of St. Luke Anglican Church and our neighbours Lutheran Church of the Cross. Through the 15 years that we have held the camp, we have welcomed campers and volunteers from many churches throughout the Greater Victoria area: St. George, St. John the Divine, Two Saints, Church of the Advent, St. Philip, Christ Church Cathedral, St. Michael and All Angels, St.

Barnabas, St. Matthias, St. Stephen, St. Dunstan and the AbbeyChurch

This year's camp was held at Lutheran Church of the Cross. The camp was held in the morning from July 6–10 and the theme was “Unlocking God’s Promises.” Thirty-four campers were registered. Volunteers who helped for all or part of the week included: eleven leaders in training (middle school students), fourteen youth leaders (high school students and older) and eleven adult volunteers. Many of the youth leaders have been helping each year for four or five years and look forward to coming back each year. Each day started off with singing and a puppet show by the leaders in training to tell the parable, the mystery of the day. The morning continued with crafts in the Investigation Lab, games in the Training Academy, story time in the Detective Agency, and a snack that tied in with the day’s parable.

We received lots of positive feedback from parents and caregivers about the camp. Comments included: “My child loved it and he is already asking to come back next year.” “The songs my son comes home singing warm my heart.” “Very supportive environment for the kids. I know they are safe and having fun every day they are here!” Another parent commented that she enrolled her child in six camps last year but the Amazing Journey Day Camp was the only one she really enjoyed. The main suggestion for improvement was that parents wished there were more weeks of camp!

We are already starting to look ahead to next year’s camp, which will be July 5–9, 2027 at St. Luke’s. We welcome volunteers, adults and youth who would like to help with planning the camp and assist during the camp week. To join in the fun and for more

information or questions, please contact Barb Prescott: communications@stlukecedarhill.ca.

Final Accessible Camino pilgrimage brings lessons and miracles



Participants in the last ever Accessible Camino pilgrimage. Photos courtesy of Lyn Makepeace.

By Lyn Makepeace

“Yo soy el camino, la verdad y la vida.” (John 14:6)

In June 2026 I was privileged to be a member of the final Accessible Camino group to walk or roll the final 111km of the Camino Francés from Sarria to Santiago de Compostela.

Accessible Camino was born out of a 2014 walk by Patrick Gray and Justin Skeesuck along the full

Camino Frances, from St-Jean-Pied-de-Port to Santiago de Compostela. Justin lives with a degenerative neuromuscular condition akin to ALS and uses a wheelchair full-time. Patrick Gray is his lifelong best friend. When Justin expressed his desire to travel the Camino, Patrick immediately said “I’ll push you.” *I’ll Push You* is the title of their book and of the award-winning documentary about their journey. As the Accessible Camino project reaches its conclusion this year after a decade of operation, another documentary is being made, entitled [*More Than Steps*](#).

We were seven wheelchair users, forty helpers, five guides and a three-person film crew. We were all people of faith. Our week together was more about community, love, commitment and trust than it was about the physical ability to travel the Camino by whatever means. The captains (the wheelchair users, themselves exceptionally fit) called the shots in how much and what type of assistance they wanted in any given situation. The rest of us were there to provide whatever support was requested. Sometimes it was a little hair raising to watch a wheelchair careening down a hill!

The pace was also set by each captain, and unless the terrain was quite rough, that meant moving at a good clip. Pulling or pushing uphill was a lesson to me in how “many hands make light work” — usually I felt little additional strain beyond the challenge of maintaining the pace. Things worked more easily if I was teamed with someone about the same stature as myself, but it was a different story when I was paired with someone nearly a foot taller and 30 years my junior! I quickly learned that I don’t weigh enough to be an effective brake. I learned so much about what “accessibility” means, and about life in a wheelchair.

More importantly, I now see wheelchair users as whole people.

For the captains, the ability to chat to their team members was as important as being assisted to physically move down the trail. For those in our group who were nursing sore knees or other injuries, their role became to support the social aspect of the journey by simply walking alongside. Given that we ranged in age from 17 to 81 and were of a wide array of body types and athletic abilities, it was a lesson to me that we each play an important role in community no matter what our gifts or talents.

Overwhelming emotion was a key feature of our week together, and many of us often found it impossible to speak without choking up. Tears of relief flowed when all the captains safely made it across a series of large, uneven stones across a stream. Most wheelchairs were slightly wider than the stones, and the danger of slipping sideways into the water was palpable. About a dozen “spotters” waded into the stream to prevent a catastrophic slip, while others walked backwards across the slippery rocks to guide the way.

There was one exception to the rule about not working with a specific captain. One captain developed a pressure sore that became so dangerous his accompanying therapist advised him to stop his journey as surgery was going to be necessary. The captain was adamant that he wanted to continue, so some in our group were asked to stay with his team for the duration.

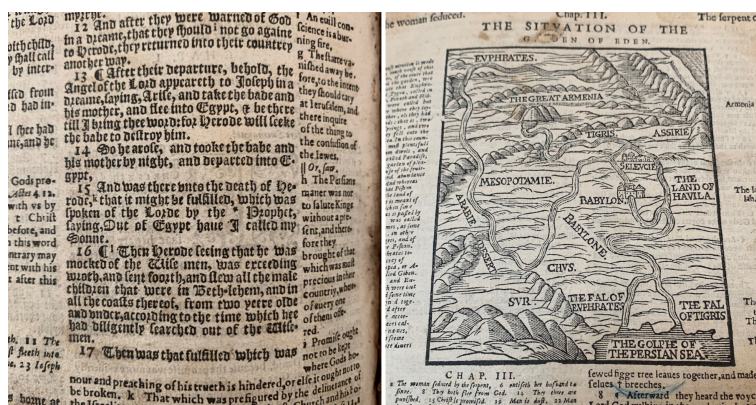
Any time there was a bump or rough ground, he and his chair had to be lifted. Because of the location of his pressure sore, any time there was a

downslope he had to be wheeled slowly down backwards. I am not a believer in faith healing, but somehow a miracle happened: the day before we reached Santiago, his pressure sore reduced by half. That should have been impossible.

It was a week like no other. We had lots of fun together, dancing and joking and wearing body glitter and going out for gelato at what is normally well past my bedtime. Our fabulous team of Spanish guides and the film crew were as integral to our safety and our enjoyment as the rest of us. We were treated very well, with frequent water and fruit breaks, five-star hotels (lesser hotels could not have accommodated such a large group and meet our accessibility needs) and good restaurants for our evening meals.

Our final gathering as a group was for a banquet in the Parador next to the cathedral in Santiago. Who knew that apple pie goes perfectly on the plate next to roast beef and gravy? In his closing remarks, Patrick Gray said that this was the conclusion of the Accessible Camino project because “it is complete.” So complete was my experience that I suspect that I will not walk another Camino; I have been given all I need by The Way.

Geneva Bibles illuminate an era of reformation and radicalism



Pictured (left) is a passage in the 1615 Geneva Bible held at the diocesan archives with one of the marginal notes (i) that King James I objected to, and (right) a woodcut illustration in the archives' 1599 Geneva Bible depicting “The Situation of the Garden of Eden.”

By Andrea Johnson

Two Geneva Bibles held in the archives, dating to 1599 and 1615, provide historically and theologically significant evidence from an era of religious upheaval in Britain and the European continent. This version of the Bible gets its name from the city in which it was developed and first printed in 1560.

Geneva was a hub of Protestant scholarship during the early modern era, and scholars flocked to the city from elsewhere in Europe. This included Protestants from

England, who left home during the attempted restoration of Catholicism by Queen Mary I (known as Bloody Mary by Protestants).



1615 (left) and 1599 (right) Geneva Bibles

English Protestant exiles in Geneva developed this new English translation of the Bible from a reformed Protestant perspective. The Geneva Bible contains notes in the margins to accompany scripture, which was rare and controversial at the time. The Bible is also illustrated by elaborate woodcut prints.

The first edition of the Geneva Bible was dedicated to the recently crowned Queen Elizabeth I. Elizabeth accepted this dedication and approved the printing of the Geneva Bible in England but did not authorize it as the official Bible of the church due to her caution in fostering a moderate Church of England in the wake of religious turmoil. Despite this, the Geneva Bible became the common Bible of households in England.

Elizabeth's successor, James I, took offence at marginal notes in the Geneva Bible that seemed to question the divine right of kings. This influenced his decision to develop the King James Bible, first printed in 1611, which became the official and gradually the dominant version in England.

A
group
of

Despite the popularity and royal sponsorship of the new King James Version, the Geneva Bible remained important and continued to inform and symbolize Protestant dissension in England. For example, Oliver Cromwell gave copies of the Geneva Bible to his army while campaigning against Royalist forces during the English Civil War, and English Puritans who sought greater freedom of religion brought the Geneva Bible with them when they settled in North America.

Ripples: September 2026

By Faith Tides



An old organ gets a fresh start as beautiful crosses

As part of the fundraiser for a new organ at St. Paul, Nanaimo, talented parishioners John Collishaw-Baker and Doug Slowski turned the wood of the old organ, Cassie, who served the church for over 80 years, into crosses, wooden pens and sofa tables. If you would like to purchase one of these items contact Lynda Avis at lyndaavis@shaw.ca or 778-269-2089.



Small crosses are \$10, large crosses are \$60 and pens are \$25. Not pictured are sofa tables, which are \$100. Images credit: Solveig Hanson.

Baby bundles for new mums

By



Pictured (l-r) are Nicole Flewelling; Nicole McDaid, chair of the outreach committee at St. Philip by the Sea; Maureen Lawrence, people's warden at St. Philip by the Sea; and Verena Munnion. Image credit: Trudi Margueratt

Maureen Lawrence

When our outreach committee lead at St. Philip by-the-Sea in Lantzville learned of the Altrusa of Nanaimo Baby Bundles project, it caught her attention. And it caught the attention of the rest of the committee when

she introduced it. So, for Mother's Day it was suggested that the parishioners contribute either baby wear or funds to support the project.

What are baby bundles? Of the approximately 1,200 deliveries in Nanaimo Regional General Hospital (NRGH) last year, 25% were to mums in financial or social need. High risk deliveries from the mid to north island are also referred to NRGH. The gender-neutral bundles consist of diapers, baby wipes, wash cloths, two onesies, a sleeper and handmade items, including a receiving blanket, burp cloths and breast pads. There are often knitted hats, and always a sensory toy and a board book. As you can imagine these bundles are well received when given to the new mums by the nurses.

The parishioners at St. Philip's donated over \$500 and many baby items in thanksgiving for all mothers on Mother's Day 2026 and the outreach committee is planning to add Baby Bundles to the annual local component of our outreach.

St. Luke's receives a Canada Summer Jobs grant

By Barb Prescott

St. Luke's was fortunate to receive a Canada Summer Jobs grant this year. We were able to hire Shannon Stewart to work for us through this grant. Shannon worked for us last summer and since then she has completed the first year of a dual master's in library and archival studies at UBC.

Having recently completed courses in records management, Shannon put her studies into practice by creating for us: a records management plan to guide St. Luke's staff and volunteers on what should happen with the various information records they currently hold; a

records organization policy to describe where to store different records, who has access, and how to name files; an archival acquisition policy to list the types of records that should be kept permanently in St. Luke's archives or the diocesan archives; a retention/disposition policy to describe how long to keep records and how to properly dispose of them; and a record management manual, as a guide for future archive summer students, wardens, rectors, parish administrators and others dealing with St. Luke's records. Shannon reorganized St. Luke's SharePoint to be compliant with the new St. Luke's policies and committee structure.

St. Luke's was blessed to have Shannon complete this work for us this summer.

Extreme weather shelter to go ahead at St. Andrew, Sidney

By



Photo credit: St. Andrew's Anglican Church, Sidney

Melissa Taft Nagy

On June 22, 2026, with parish council's unanimous approval, St Andrew, Sidney made an application for a Temporary Use Permit from the Town of Sidney to use our church hall as an emergency weather response shelter. After the Town of Sidney initiated a request for public engagement to inform the residents and gather their input, a public hearing and vote was held on July

13, 2026. A town council vote of 6-1 granted St Andrew's the Temporary Use Permit. Much advocacy, support, time and effort went into this vote, and St Andrew's is moving forward with the next steps to make this necessary service a reality. We look forward to fostering a welcoming, positive and safe environment for all our neighbours — especially those navigating housing challenges.

1883 church to be restored to heritage standards

By Sara Baker



The restoration of St. Michael's and All Angels, which dates for 1883. Photo credit: Sara Baker

The parishioners of St. Michael and All Angels, Royal Oak have been waiting excitedly as we watch the transformation and restoration, week by week, of our beautiful heritage church. Established in 1883 on a 1-acre plot purchased for \$100, the church was situated alongside a dirt wagon trail cut through the forests between farms, on what is now a very busy West Saanich Rd. Our historical records show that the entire project, land and structure, down to the last coat of paint, was completed for a whopping sum of \$2,365.17.

Though times have changed, the generosity of our parish families has not — many are 4th and 5th generation descendants of the original founding families of St. Michaels. With their generosity, and grants from the Anglican Foundation and the Saanich

Heritage Foundation, we have managed to raise the money needed to restore St. Michaels to heritage standards. Due to supply chain slowdowns and specialty milling needed to match the original siding, it is taking a bit longer than we'd planned, but to quote Galatians 6:9: "In due season we shall reap, if we faint not."

St. Michaels to open Western Canada's only Quiet Garden



*By
Sara
Baker*

*After a
long*

The labyrinth at St. Michael and All Angels, Royal Oak, part of their quiet garden. Photo credit: Sara Baker

planning stage and through the inspiration and organization of long-time parishioner and parish council member Lanny Hubbard, we are excited to announce that St. Michaels is now a part of the global Quiet Garden Movement.

The Quiet Garden Movement is a global network of outdoor spaces set aside for reflection, prayer and stillness, open to people of all faiths or none. St. Michael's has the first and only Quiet Garden in Western Canada, and only one of four in all of Canada.

The Quiet Garden Movement was founded in 1992 by Anglican priest Philip Roderick, inspired by Jesus's example of withdrawing to quiet natural places for prayer (Mark 6:31) and his own experiences visiting

Christian communities in India and America. The movement encourages the creation of gardens and outdoor spaces where individuals can pause, reflect, pray or simply rest, fostering spiritual, mental and physical well-being. We are still in the very early planning stages, but we will make an announcement when we are ready to invite people to enjoy our beautiful grounds, including a labyrinth, for contemplative time in nature.

The work of translation

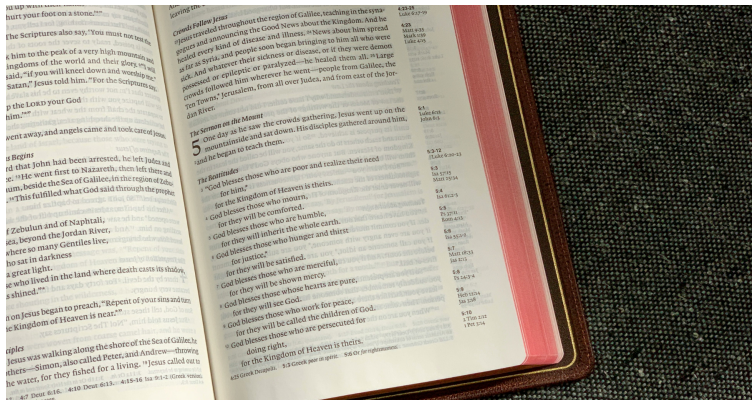


Photo by [Tim Wildsmith](#) on [Unsplash](#)

By [Lisa Alexander](#)

I was recently asked what I do as the canon for pastoral support and stumbled a bit in my answer. Yes, I work with parish councils teaching them communication skills and effective ways of engaging with change. I help churches prepare for new things they see on the horizon. I work with groups who are clarifying new directions in ministry and projects. I also help people — priests, leadership and

congregants — work through things that are going or have gone askew in their parish. However, the best way I can summarize the work I do is this: I help people have better conversations.

I used to jokingly tell people I worked as a translator (I was a lawyer and a mediator). We've all seen someone speak louder and slower to a non-English speaker in the hopes that repeating the same words in a different manner will help the listener. Sometimes this does help. However, when you speak the same language and your message isn't landing, you need a variety of techniques to communicate. That is where I can be helpful.

In long standing relationships, sometimes people hear what they are expecting rather than what is actually being said. Perhaps the speaker and listener used to have a shared understanding of words and phrases, but those same phrases no longer mean the same thing to each person. In other situations, an assumption is made that parties share common values when that isn't the case. In their enthusiasm, someone over-eggs the pudding on a new idea and everyone backs away because the idea comes off as too overwhelming. Some people are too abrupt in their communication and others are too wordy. A translator that can help catch the speaker's meaning and reword it so that a listener can connect with it, creating a common language for understanding.

I love working with this diocese, helping people have better conversations. Translation work takes a variety of forms. Sometimes it means listening deeply to help people clarify what really matters to them. Sometimes it is helping people gain skills to speak about what is important to them. Sometimes it is offering a

differently worded version of the original content that the listeners can connect with. And sometimes it is jokingly saying things bluntly to help make a point!

Excitingly, I've been asked to work with a parish council for the first 20 minutes of their monthly meeting for the next few months because they want to deepen their leadership and communication skills. Disappointingly, a different parish leadership group declined to work with me because they thought involving me in some conversations meant that something was wrong with how they are doing things — my presence felt like a personal critique of them. And in between, I've had the honour of hearing brave people talk about what feels good and what feels weird, the excitement that comes with clarity of purpose and a solid plan, the second hand relief of people realizing it is healthy to withdraw from things that no longer bring them life, the joy of watching breakthroughs in communication and friendships re-established, and the life giving shared humanity that is experienced when people feel listened to, respected and honoured, whether they are in agreement or disagreement. I would be grateful for your ongoing prayers for this work of translation in our diocese.

‘It’s an exciting time to be a deacon’

By Helen Lingham



Image credit: Helen Lingham

Tell us

something about your background: where were you born and where did you grow up?

I was born in England but only lived there until I was about four years old. My father was a pilot, so we travelled extensively during my youth. We moved from Ontario to Nairobi, Kenya, back to Ontario, and eventually out to British Columbia. My father loved exploring new opportunities and was quite adventurous, whereas my mother was the exact opposite and more cautious by nature. I think I inherited both of those traits, which sometimes battle with each other!

In my youth, I had two deeply spiritual experiences, one when I was only about five years old. These moments have stayed with me my whole life, shaping my spiritual journey and my deep faith and trust in God. Though I could never fully explain them, they left me with a sense of awe, profound joy, and gratitude.

My mother was very active in the Anglican church when I was growing up, so I sang in the choir and

helped with children's programs. I remained active until my late teens when I moved to Vancouver on my own. That marked the beginning of my "spiritual but not religious" phase, perhaps reflecting my father's adventurous spirit when it came to faith. During this time, I participated in many different personal transformation programs, some of which shaped the career path I was stepping into.

I didn't return to the church until much later, when I was blessed with the opportunity to adopt a baby girl from China in the late 1990s. When we arrived home, I felt a strong call to return to a spiritual practice that was more grounded and established. This led us back to St. Andrew's in Langley, the church I had attended as a teenager. I was very fortunate to have a priest there who encouraged me to step more fully into service. I became a liturgical assistant and was ultimately ordained as a deacon in the Diocese of New Westminster about 11 years ago.

Tell us a bit about your previous work, both within and outside the church.

I initially attended Simon Fraser University (SFU), where I received a bachelor of education, and taught briefly in the school system. I then transitioned into adult education, working primarily in the healthcare sector. I don't remember exactly when I discovered the world of leadership and organizational development (OD), but it became my passion for over 25 years. During that time, I pursued a master's degree in adult learning in the workplace at the University of Calgary.

I have always felt privileged to work in this field alongside deeply dedicated and committed people in healthcare. As part of my work with the Fraser Health

Authority, I designed and facilitated a leadership development program, working with 40 cohorts of leaders. We don't necessarily think of workplaces as oppressive, but because they are often built on colonial systems and thinking, they frequently are. The work of OD is to make these oppressive systems visible and to support the design of processes and structures that align with the human spirit, freeing people to be all they were created to be. In many ways, I view this work as a bridge between human values and the world of business.

How do you see the role of a deacon within the church?

It is an exciting time to be a deacon as we commit to the renewal of the diaconate. I recently stepped into the role of director of deacons for this diocese, and it is my privilege to support our growing community. We are fortunate to have deacons serving in a wide range of ministries, all working to build bridges between our worshipping congregations and the communities beyond the walls of the church.

What is particularly interesting to me, however, is that diakonia (leadership through service to others) is not reserved for deacons alone. It is the responsibility and calling of all of us. I believe the role of a deacon is not only to do the work directly, but also to inspire everyone around us to find their own calling within the ministries of service, healing and justice. These days, there is frequent conversation and concern about how we grow the church, and I believe this is the doorway. Christ calls all of us to servant leadership. Deacons can represent that calling, inspiring us all to bring our unique gifts more fully into the world.