NOVEMBER 2026

FAITH TIDES



Image credit: Claire White

ANGLICAN DIOCESE
OF ISLANDS AND INLETS
RENEWED HEARTS, RENEWED SPIRITS, RENEWED PEOPLE

Bishop's Column: New things in our midst

An Anglican woman cleric in a Roman Catholic city

A day in the life of a UVic spiritual care provider

New things in our midst



Synod 2024 procession. Image credit: J. Abram Photography

By Anna Greenwood-Lee

The people of the Diocese of Islands and Inlets recognize that God is always and everywhere doing new things in our midst. We commit to living out our baptismal covenant in the beauty and brokenness of our communities.

As parishes and people of faith we work together as the body of Christ to build communities of love and justice. Together, we discern how to adapt our ministries in changing times.

As a part of this work, we reaffirm our dedication to the path of truth telling, repair and reconciliation with the First Peoples who carry the stories and songs of these lands and waters.

In June of this year, diocesan council passed a motion affirming those words as the diocesan ministry statement. We began working towards that ministry statement in the fall of 2025 and after a couple of rounds of consultation, the statement as to who we are as God's people, in this diocese, at this juncture in time, was adopted.

You will see and hear this ministry statement in the new land acknowledgement video that was launched at October's regional meetings and this month's Synod. It will also be incorporated into our website and other communications.

Incarnating this ministry statement has been, is, and will continue to be the work of the diocese as a whole and will have a slightly different expression in each parish and person. However, at the level of synod staff and diocesan leadership, a proposed mandate of where efforts should be focussed is coming before synod. A motion is coming to Synod 2026 affirming that:

The mandate of diocesan leadership between this Synod and the next is to focus on:

- Raising up, equipping and supporting lay leaders and clergy for their ministry
- Creating collaborative processes to sustain all the baptised
- Stewarding our shared resources, including our shared landholdings and financial assets, for our shared future

The convening circular is organised around these three themes and demonstrates how we are already at work in these areas. The mandate was discussed at the four regional meetings in October and we are thankful for the feedback we received on how we can continue living into this mandate, as well as what might be getting in the way. This feedback has been incorporated into the design for Synod, which reflects the three

themes.

The Friday evening opening worship for Synod, which I hope and pray the whole diocese will take part in by joining us either in person or by livestream, will begin to bring the mandate to life.

As well as all the clergy of the diocese, many of our lay worship leaders will be joining in the liturgical procession. Over the past years we have raised up and trained 79 lay worship leaders. These faithful folk have become one of the pillars of our life together as a diocese, leading both weekday and Sunday services of the word in parishes big and small across our diocese. As you watch the procession, I hope you catch a glimpse of what it means as a diocese to raise up, equip and support lay leaders and clergy for their ministry.

The Friday evening service will also be installing Ingrid Andersen as the canon for lay worship leaders, collating Kelly Duncan as archdeacon and recognising our three new regional deans: Christine Conkin, Theo Robinson and Kirsten Evenden.

Saturday morning, the Synod agenda is structured around the three themes of the mandate. The mornings' agenda also includes celebrating the elections to diocesan council that were made at the regional meetings, as well as electing representatives to Provincial and General Synod. We will also review the canons and regulations and look at some fairly minor revisions.

We will then move to the areas of property and finance, specifically looking at how we steward our shared landholdings and financial assets to live out our ministry. Please take a moment to review both the property report and the financial reports in the convening circular.

Brendon Neilson, executive director, has done exceptional work encouraging us to think both missionally and strategically about our property holdings. I'd also invite you to review the financial report prepared by Joel Hefty, treasurer, and Samantha Wilson-Fisher, finance director. If you have any questions related to the financial statements, please reach out to finance@bc.anglican.ca and Samantha and Joel will be happy to try and address your questions either directly or in the presentation they make to synod.

We are working towards more straightforward and transparent financial statements but because of the accounting principle of consistency, we find ourselves having official statements that are not as simple to read and interpret as we would like. Please do not hesitate to ask questions if things are not clear to you.

At our 2024 Synod, theologian Scott Sharman reminded us that the word synod, means literally "together on the way." Sharman pointed to three aspects of what it is to be a synod: our work and life together is to be **collegial, dialogical and provisional**. Our ministry statement for 2026 reflects these elements. It is

- **provisional** in that it captures this moment in the diocese's history
- **collegial** in that it recognizes we can only do this work by strengthening the bonds between and among us
- **dialogical** in that we must be in conversation with each other and our communities in order to see how best to do this work

I pray that we embody these aspects at this synod as we work to incarnate this ministry statement and mandate.

I am grateful for our shared life together as a diocese. As I have often said, the future is not going to look like the past and the future is bright. The diocese has embraced this maxim with full hearts and courageous wills. May we continue to discern, together, what bright future God is calling us into.

An Anglican woman cleric in a Roman Catholic city



Selinde Krayenhoff behind the altar at St. Fiz church in Santiago, Spain. Photo credit: Jim Holland

By Selinde Krayenhoff

Every year, over half a million pilgrims walk into the huge cathedral square in Santiago, Spain. They come along different paths, from different countries, with different life stories and intentions for walking the Camino.

In English, the Spanish word *camino* literally translates into "path, road or way," but these days "camino" most often refers to the Camino de Santiago, or the Way of St. James. The Camino is a network of pilgrim routes that lead to the cathedral in northern Spain where tradition has it that the remains of the apostle James are buried. Since it was created at the beginning of the 9th century, millions of pilgrims have walked into Santiago.

This past September, my husband, Jim Holland (also a priest in the diocese), and I traveled to Santiago to be volunteer chaplains for two weeks at the beautiful little church of St. Fiz, in the heart of the old city. This Roman Catholic church has been made available by the local bishop to Anglicans so they can provide services and support to Anglican pilgrims.

Jim and I kept the church open for several hours a day so tourists and curious locals could come in, look around, pray if they wanted and light candles for their intentions. We offered midday prayer and a 4 p.m. communion service every day.

We were housed at the Anglican Pilgrim Centre, a 10 minute walk from St. Fiz. And so, every day I would head out with my collar on for the "commute" to the church. And every day, I was acutely aware of eyes on me. In a country that has been, and still is, predominately Roman Catholic, the sight of a woman clergy is unusual. Of course, I could not know what people were thinking but I sensed people's curiosity, and in some cases, hostility.

Jim and I took turns celebrating the eucharist and as people strayed in and out of the church, I noted

people's response to seeing a woman presiding and preaching. I took some pleasure in exposing people to what might have been a new reality for them.

I remembered my own experience as a Roman Catholic seeing a woman up at the altar for the first time in the 1990s. The bishop had a nun serve him at the altar one Sunday. It was a life-changing moment for me. I was absolutely stunned. I hadn't realized until that moment what had been missing. The revelation, not talked about or spoken to, was simply present. My eyes were opened.

This memory came flooding back in full colour when I was sitting near the doors of St. Fiz, writing in my journal, and a Spanish-speaking woman and her mother approached me. I speak very little Spanish and the woman spoke very little English, but I knew right away what she was wanting to know when she pointed to my collar.

"Yes," I answered, "Sacerdote." When she looked confused, I added, "But not Roman Catholic, Iglesia Anglicana."

Her face lit up, she grabbed me and hugged me. She translated for her mother, whose face also lit up, and then they asked for a selfie with the three of us. That was a special moment.

But there were moments when I wondered why I was putting myself in the public eye as I walked through the town in my collar at least twice a day. I felt vulnerable, especially when walking alone. I didn't enjoy the attention. I especially didn't enjoy the negative attention I seemed to attract at times. I found it stressful some days.

One day I was walking alone, feeling quite vulnerable, wondering why I was putting myself out there, thinking maybe I wouldn't wear my collar through town anymore and put it on at the church instead. As I was musing, I felt someone's hand on my arm. I turned around. An elderly man addressed me. He didn't speak English and asked if I spoke "French? Italian? German?" Reluctantly I said "no, no, no." And then he shrugged, pointed to my collar, gave a big smile, gave two thumbs up and squeezed my arm. I was delighted and my mood changed instantly. I went on my way sending up a word of thanks for the exact encouragement I was needing.

This month we are celebrating 50 years of the priesting of women. I have been a priest 10 years now and have only had a taste of what it's like to be a pioneer. My time at St. Fiz and in the old city of Santiago gave me a sense of the ups and the downs so many of my women colleagues know all too well. It's part of being a pioneer and being on pilgrimage. It's a journey, and it's a good and necessary one for us as individuals and for all of us a church.

Putting on the (Under) Armour of God



Therapeutic recovery community residents wearing their donated Under Armour gear. Photo courtesy of Arrowsmith Ridge Communities Assn.

By Sulin Milne

When a church wants to press into outreach and make new partnerships in the community, the Lord opens our eyes to existing connections.

Trinity Church in Port Alberni found themselves standing between two facts: that many families and unhoused individuals in the town are struggling financially; and that through interim minister Sulin Milne's secular job at an Under Armour factory outlet, there were unsold clearance items sitting in the stockroom at rock bottom prices. Overarching these facts was the church's desire to do more to connect with those they live alongside and to help those who need it.

With the support of Under Armour store management and staff, to date they have purchased $16,000 (pre-tax) worth of Under Armour clothing with $2,500 raised in the parish for this project. They formed a partnership with the Arrowsmith Ridge Communities Association, who already have a clothing distribution network, which in turn supports several other agencies in the community, vastly extending the reach of this project.

Interim ministers by definition move on after their work is done, so this is understood to be a short-term project, but the connections and partnerships forged through this project will continue into the future, and the raised profile of the church in the community will live on as more ways to serve the community come to light in the future.

A day in the life of a UVic spiritual care provider



Rebecca Yeo (third from the left, front row), Anglican spiritual care provider at the University of Victoria, pictured with their colleagues at the university's Multifaith Centre. Photo courtesy

of Rebecca Yeo.

By Naomi Racz

Rebecca Yeo was ordained a priest in this diocese on June 8, 2025. They currently serve as a spiritual care provider, or chaplain, at the University of Victoria's Multifaith Centre, and as a curate at St. Andrew's Anglican Church, Sidney. Faith Tides *editor Naomi Racz sat down (virtually) with Rebecca on Oct. 20 to talk about their work at the university, and the important role the Multifaith Centre plays in creating a sense of belonging for students and faculty. This interview has been edited for length and clarity.*

Naomi Racz: What does your role at the university involve?



Rebecca Yeo at the Victoria Pride parade. Photo credit: Shantal Hetlinger

Rebecca Yeo: My role at the University of Victoria is Spiritual Care Provider; that's what UVic calls me. I'm also called chaplain, at the diocesan side. The campus ministry is a ministry of the diocese, and I work out of the Multifaith Centre at the university.

We're a team of 16, from a few different faith traditions. So, about half different Christian denominations and then about half other traditions: Judaism, Islam, Zen Buddhism, Hindu and a few others. We are part of Student Wellness, so the university recognizes that spiritual wellness and wellbeing are part of a holistic model of health and wellness for students. And what we really try to be on campus is a place where, no matter who they are, people can just walk through the door and feel welcomed and like they belong.

It's a safe place to slow down and pray or just sit quietly. And then we each run formal programming as well. Some of that programming is specifically related to our religious tradition. I run a Bible study, and I share leadership of an ecumenical communion service weekly with my Lutheran, Presbyterian and United Church counterparts.

But then we also have lots of formal programming that is for anyone and everyone. There's mindfulness, meditation and yoga, and I run a program called Pet Café where we bring in therapy dogs for the students to hang out with. Lots of the programming focuses on belonging and bringing people together, building community and relationships.

So I do that half-time, and I'm half-time curate at St. Andrew's in Sidney as well.

Naomi: What would a typical day look like?

Rebecca: There's usually a fair amount going on. We have programs that run seven days a week. There isn't something running every moment of every day, but for at least a couple of hours a day there's something.

When there's a program running, there are students milling around, depending on the size of the program. Some of the programs are a few people, some are 100

people. When there's not a program running, it's a very calm and quiet space, and people will often be coming in and out to check the food pantry or to play the piano that we have in the celebration hall.

As for a day in the life for me, it depends a little bit. I have at least one day a week where I have a lot of programs, but my days are usually a combination of preparing for and running and cleaning up after programs.

At least a couple of times a week, I'll have a meeting with a student. Sometimes it's somebody I already know that I've made a connection with at a program. Sometimes it's somebody who just walks into the building and they're curious about what Christian programs are available on campus or what we do at Multifaith.

Sometimes we get referrals from the counsellors as well. So, if somebody goes to see a counselor at Student Wellness, and faith and spirituality come up, and they're connected to a specific tradition, sometimes the counselors will send them to one of us if they think that would be helpful.

The third thing that I spend a lot of my days doing is just engagement more broadly on campus. Sometimes we partner with the counsellors, sometimes I've got a display table at some campus event that I'm helping to run. Sometimes, I visit classes or workshops and talk about how faith and spirituality connect with their subject matter.

So, a day in the life is very much programming, meeting with students and engaging with colleagues and people outside of Multifaith Centre.



Inclusive Christians, a student club that aims to be an inclusive affirming Christian voice on campus, meeting in the Multifaith Centre's celebration hall. Photo credit: Rebecca Yeo

Naomi: Are most people maybe already going to a church or have a faith practice, or does it really vary in terms of people's backgrounds?

Rebecca: I find it a really interesting space to be in because there's so much variety in people's backgrounds. Some of the students I work with grew up in church, they grew up Christian, they still identify as Christian, and they're looking for a place on campus to sustain and nurture their faith while they're at university.

Sometimes, I meet students whose first experiences with Christianity are happening at university, at Multifaith or in the spaces that I'm hosting with my colleagues. The ecumenical service that we run is linked to a club called Inclusive Christians, which is a LGBTQ+ affirming Christian club. So, that demographic might be people who are reconstructing and returning to church after some time away. I find it really meaningful to work with that demographic and to help people navigate that.

But also, many of the people coming in and out of the

centre might not be religious at all, but they want to come pet some therapy dogs, for example. And I'm there, occasionally wearing my clerical collar, and we just hang out. Sometimes, they're curious about faith. They may or may not point at my collar and go, "What is that? Why are you wearing that?" But more often, they just want to talk to someone about their lives as students.

People from other traditions will come to meet one-on-one with me as well. So, there's a really interesting mix of backgrounds and that's something that I find really exciting about campus ministry.

Naomi: You mentioned about creating belonging and I can imagine for students who are away from home, maybe far away from family, that's an important aspect. Maybe you could speak to that a little bit more. How do you create belonging and what does that look like?



Students hang out with therapy dogs that are bought to the university by the Pacific Animal Therapy Society. Photo credit: Rebecca Yeo

Rebecca: It's something that we see every year, especially students who are international or they've moved to Victoria to come to university. But even for students who are more local, it's still a big change in their lives. It's a big transition.

One of the biggest things that we try to do at Multifaith is to have as many times and spaces as possible for students, and other people who are connected with the university as well, to just be together. There are very few barriers to coming. And in a lot of cases, all they need to bring is themselves and a willingness to connect with other people.

A big way that we do that is with the food-based programming. Free food is a really strong motivator. Community is built around free food. And there are programs where the students are actually doing the cooking together, and then they're eating. Those ones are, I think, particularly special to the participants.

But even outside of the programming, people really need third spaces where they can just go and they don't have to justify going there. They're not going to be tested. They're not going to be judged. They can just go and safely exist without a fee for entry or without evaluation. People really value having that space. We try to build belonging and bring people together around tables, and in worship spaces, and over meals and by getting people to talk to each other.

I see this happen every year with Pet Café. We bring in therapy dogs from Pacific Animal Therapy Society. So, there's dogs, and really kind human handlers of the dogs, and tea and coffee and homemade cookies. And people come for the dogs, but what happens is, as you're crouching on the ground, petting a dog, and there's somebody else across from you also petting the dog, you start talking. Each year this little community forms through the gateway of petting the dogs and that's really special.

You can't love your neighbour without loving yourself

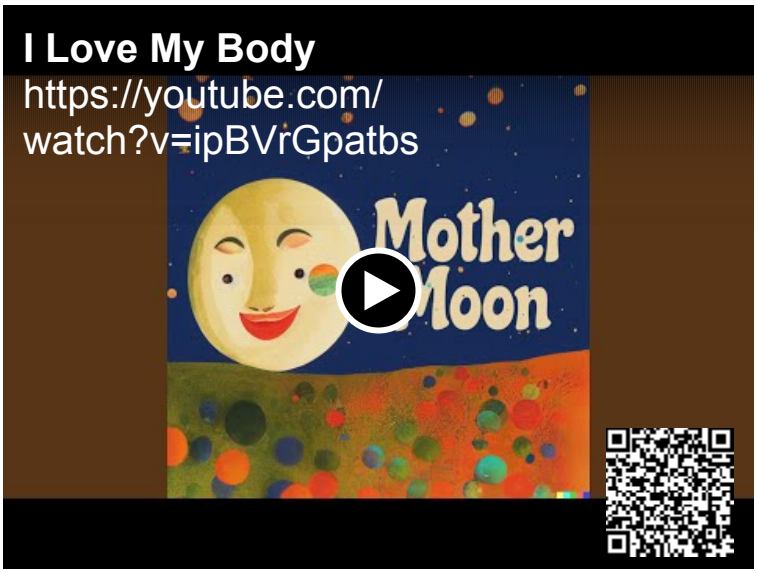


Photo by Chela B. on Unsplash

By Lisa Alexander

Last weekend, my two-year-old friend Frankie introduced me to a song called "I Love my Body" by the artist Mother Moon. Frankie and her parents sing it every day. I've started to sing it to myself as well — it's a very catchy tune and I love the song's message of loving and celebrating yourself and your body.

Listen here:



In chapter 12 of the Gospel of Mark, someone asks Jesus: of all the commandments, which is the most important? Jesus' reply has become known as the Greatest Commandment: "…you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength… You shall love your neighbour *as yourself*" (emphasis added).

About five years ago, I realized that Jesus' command to love your neighbour has a reference point. I woke up to the fact that loving myself was a spiritual discipline that I had utterly neglected. I did not have an accurate sense of what it meant to love myself. A Christian since I was a teenager, I knew that western culture did not give me a good model for loving myself, with its messages of putting myself first, making sure I got what I wanted before someone else could take it, or buying the right makeup/car/house/vacation to make myself happy.

However, I didn't realize the church wasn't giving me a good model of loving myself either: volunteer for everything, particularly if there are gaps that need to be filled; make sure you are available for everyone all the time; put up with bad behaviour so that things remain harmonious in community; stay in a church

community at all costs (to do otherwise is selfish and quitter behaviour); and make sure everyone else is comfortable, even if you feel uncomfortable. These are some of the messages I've received from church community over the decades.

I was very uncomfortable when I realized I wanted to learn what it meant to love myself. It felt self-indulgent and more than a bit ridiculous. I sensed, however, that I was listening to the invitation of the Holy Spirit and that perhaps loving myself would help me understand and live into all parts of the Greatest Commandment.

My spiritual director at the time helped me understand that this journey was a genuine spiritual discipline, with consequences for not only me, but the community I lived and served in. I happened to be at the beginning of a six-month sabbatical (traveling overseas), so I used the time away to find out some elemental things about myself. *What things and activities do I actually enjoy? Who do I truly enjoy spending my time with? How do I feel when I am alone? How much activity do I like doing in a day? What does it feel like when I say no to things, particularly things I feel obliged to do?*

I found out that I use the word "should" a lot. My inner monologue is constantly telling me what I should do, how I should feel and what I should do to "be a good Christian." As these thoughts would arise, I would intentionally experiment with doing what I wanted to do, feeling whatever I was feeling without judgment or internal commentary, and saying no to things I didn't want to do and people I didn't want to be around.

Consequently, my energy expanded, and my equilibrium steadied. I am no longer at risk of burnout, as I am clear to do the work that is mine to do, not the work that needs to be done. As an aside, I am a big believer in leaving gaps in a system like volunteer work in the church. If I don't rush to fill gaps, there is room for the people who are called to (and enjoy!) the work. If no one fills the gaps, that's good information as well. Perhaps it's time for that program to go on hiatus or end. Neither God nor the community are well served by exhaustion or resentment, both of which are commonplace when someone is volunteering because no one else will.

I encourage you to listen to the Mother Moon song for the sheer delight of it and for the spiritual discipline that might arise out of the listening. Jesus would not have given us a reference point if loving our self was not one of the elemental things we need to learn.

Ripples: November 2026

By Faith Tides



Blessing of the animals at St. Luke Cedar Hill

By Claire White

On Oct. 4, the Feast Day of St. Francis of Assisi, the sun streamed into St. Luke's church and lit up the altar as we waited to see who would come through our doors on two or four legs. We were not disappointed

and had over 30 two-legged attendees and many four-legged friends.

Lyle McKenzie, co-pastor at Lutheran Church of the Cross, took the service as St. Luke incumbent Daniel Fournier was away on vacation. This was a very special service for Lyle as he had never conducted a blessing of the animals service before. A selection of dogs, cats and bunnies received a blessing from Lyle. He even brought his 40-year-old turtle, Slider, for a blessing as well.

The blessing of the animals service welcomes everyone who may not always attend our other worship services. They know there is a warm reception from the family of St. Luke any time they walk through those doors and beyond, both the two-legged and four-legged creatures. God bless them all.

See more photos in the gallery below from animal blessing services at St George, Cadboro Bay; St Michael and All Angels, Chemainus; and Christ Church Cathedral.



Thanksgiving and giving thanks



For their Thanksgiving service on Oct. 11, St. Luke, Cedar Hill parishioners contributed 460 lbs of fruit, veggies and canned food. The food was used to decorate the church and altar. Following the service, all of the fresh and canned produce was donated to the Shelbourne Community Kitchen pantry program.

A quiet place to speak to lost loved ones







A number of months ago St. Anne and St. Edmunds parish council agreed to a new idea. This idea was something a little bit different but was approved in hopes that it might bring a little comfort, a little peace and a safe space for anyone who is carrying the weight of grief.

I am pleased to announce our wind phone is now up and ready for use. In case you dont know, a Wind Phone s a disconnected telephone placed in a quiet, natural outdoor setting — such as a garden, park or cemetery. The phone offers people a safe place, to symbolically "call" and speak to deceased loved ones and let those words be carried on the wind.

May all those who need a safe place to sit, to pray, to share thoughts and hopes with loved ones who have died, find their way to this spot in our cemetery.… and let this sacred place be a bridge to those who've been lost.

By Kirsten Evenden

The bells ring out at St. Michael and All Angels, Chemainus again







Chemainus will once again hear the harmonizing sounds of St. Michael & All Angels church bells ringing for the 10 a.m. service. What a blessing to find local, independent roofer, Perry Simiter.

Climbing into a bell tower is one job Perry hasn't done. Plus, there was no "fix it" manual for this extra high maintenance. He had ladders, tools and ropes to safely reach the bell tower and the ceiling inside the church. There were several challenges and this was a three-hour job performed with diligence and perseverance (and prayers). Now the bell rings with ease!

By Jodie Phillips