



THE LIGHTHOUSE

APRIL 2013

Inside:

P2 Who We Are

P2 Board of Directors

**P2 Spiritual Directions
Committee**

**P3 Sunday Service
Schedule**

P4-8 Editorial con't

**P8-12 AGM Guidelines
Membership Renewal
Participation Form**

P12 Happy Birthday

P13 Oneness Wednesday

P14 Up Close

P15 &16 Death Café Update

P16 Walking Group

**P17-19 Community Services
Directory**

Contact:

**111 Superior St.
Victoria, BC V8V 1T2
250-382-5412**

<http://cotvictoria.ca>

THE HOLY FOOL

Our monthly theme for April is The Holy Fool, and I must say right off the bat that I am not a ball, neither have Home Runs ever been my forte because I just get too far off base.. Okay, okay so it's obvious I didn't graduate from the School of Holy Fools, yet the strange truth is I never graduated from any school given my penchant for silliness and my aversion to discipline.

The SDC (Spiritual Directions Committee) thought some silliness, sacred and otherwise, would be fun for a month, especially given the lightheartedness that often expresses itself in our services.

We wanted to delve into the different aspects of the Holy Fool from the Christian Archetype:

The "holy fool" type conceals a radical Christianity under the mask of foolishness and holds the truth of the gospel, in the disguise of folly, before the eyes of highly placed personalities: the worldly and the princes of the church who do not brook unmasked truth. This type, which frequently appeared in the Byzantine Church, has been represented especially in Western Christianity... Encyclopedia Britannica

to The Trickster: Coyote, (among others)

Characterized by paradox, duality, cleverness, shape-shifting, duplicity, and a knack for survival, trickster figures are appealing in their ability to assert their individuality and shatter boundaries and taboos...Native American trickster tales are similarly interested in the inversion of social norms and the breaking of boundaries; their tales of Coyote and other supernatural characters celebrate the trickster as simultaneously vulgar and sacred, wise and foolish, but always surviving...The identity of the trickster continues to resonate in Native American culture today... American Passages - Unit 8. Regional Realism: Context Activities"

Also to explore the healing power of plain old clowning around, something that is often overlooked in "places of worship" and "health: institutions.

Continued on page 4

The Lighthouse April 2013
 A Newsletter for Friends of the Church
 The Church of Truth - Community of Conscious Living

We are a spiritual community supporting each other in exploring our personal journeys regardless of spiritual path or belief.

Our community is comprised of a rich field of individual and collective energies that is ever changing and evolving.

While we are accepting of diverse expressions of belief, we recognize the interconnectedness of all things and the power of love and appreciation. We hold reverence for all life.

We welcome those who wish to share their journey with us through their insights, reflections, experience and creative self-expression.

We are open to inspiration and recognize that our openness to others' ideas may enhance our own awareness and expansion.

We meet our basic human need to socialize, bond, cooperate, celebrate and have fun, in a warm-hearted way, through a variety of events and activities.

We acknowledge our opportunity to be agents of change in the world and we encourage and support service to others through individual and group activity.

We share our sacred space with the larger community.

With gratitude, we live thoughtfully on the Earth with kindness and compassion for all.

We welcome you.

Sunday Service – 11:00 am
 Working for you - Your Board of Directors

President	Patti Huot	250-385-0941
Past President	Esther Hart	250-896-5933
Vice President	Roland Guenther	778-433-4386
Treasurer	D. Joan Thomas	250-721-4054
Secretary	Hendrik dePagter	778-440-5234
Rentals	Esther Hart	250-896-5933
Outside Maintenance/SDC Liaison	Sanjara Omoniyi	778-433-4386
Inside Maintenance	Dancing Wolf	250-418-0694

Your Spiritual Directions Committee Members are:

Catherine Denison	250-592-1436
Stephen Graves	778-677-7597
Hendrik de Pagter	778-440-5234
Peggy Muncaster	250-888-7664
Dancing Wolf	250-418-0694

Community Care Liaison – Lorna Rennie 361-2079
 Newsletter—Deborah Hawkey Email dbhawkey@gmail.com

Newsletter Submissions welcomed by the 21st. of each month
Linda Chan <http://cotvictoria.ca>

April Theme: THE HOLY FOOL

APRIL 7 Fooling Around – Honouring Fun in Our Spiritual Space

Co-ordinator: Dancing Wolf
Moderator: Marvelous
Meditation: Cori Ander
Speaker: Ella Brown
Greeter: Dancing Wolf

April 14 Truth to Power

Co-ordinator: Hendrik de Pagter
Moderator: Don Morris
Speakers: Robert Arnold, Janine Bandcroft, Jack Etkin
Meditation: Cedona Holly
Greeter: Jennifer Sagar

April 21 Magic Mystic, the Laughing Buddha

Co-ordinator: Stephen Graves
Moderator: Bob Winkenhower
Meditation: Gen Kelsang Zopa
Speaker: Gen Kelsang Zopa
Greeter: Daniel Quimet

April 28 Fool Hearty – Community Service

Co-ordinator: Peggy Muncaster
Moderator: Peggy Muncaster
Meditation: Katherine Muncaster
Greeter: Janet Taylor

Continued from page 1

When one faces life's challenges heart first, often it can be very painful yet there is something to be said about "playing the clown" at times. Transmuting anger and sadness, even fear by utilizing humour, instead of brutalizing oneself or another because we don't have adequate emotional release mechanisms, definitely has worth in our culture cracking at its seams and so in need of some sort of transcendence.

In my research for *The Holy Fool* I found some gems to be sure.

From the follow up book to *Conversations with God's Dog* (by Rev. Webster Kitchell) called *Coyote Says*. Here is one

The Why Of Coyote (The author responding to criticisms of Anglos taking over Native American mythic figures)

My response is that Coyote and I are not playing feel good games here. We are doing some hard work rethinking the mythic foundations of our culture. I know a lot of people think myth is something we have outgrown, that we should look to technology and rationality as guides out of our predicament.

I happen to believe that is a myth. It may be a good and useful one but when we don't recognize a myth for what it is, we are in danger of being fundamentalists, spending our energy defensively protecting the literal truth of our myth and ignoring the consequences of collective, human, willful ignorance of what is real.

I find Coyote, The Trickster, an incarnation of all in me that is not rational, that still screams to be alive in a technically suffocating culture. I find coyote to be a magical animal, an incarnation of what I experience in myself as earthly spirituality.

A revolution is going on against the technological, rational and corporate sentiments that dominate our culture. It is a revolution saying "No" at a primal, spiritual, life and death, wounded animal level.

The proof of the deadliness of our rational, technical, corporate culture is the depression that greets us when we open up our morning papers or listen to the news. We feel that it's all too late, that greed and denial are at the controls. Well...we are all going to die anyway, so we might as well have fun whacking a few myths as we go. It's a different path we are trying to discover again. We think it is a path to being whole, finding our animal nature. So I talk to my animal nature and it responds with a healing intelligence. I invite you to discuss things with your own animal nature and see if you find a wise voice you have overlooked.....Rev. Webster Kitchell

Significance of the Trickster Figure and "Contrariness" in Plains Society

Psychological anthropologists, especially those oriented toward psychoanalytic theory and depth psychology, point to the Trickster figure as a sort of important cultural "release valve." He represents the "return of the repressed," the Dionysian aspects of life only temporarily held in abeyance by the Apollonian forces of civilization. The carnivals and feasts held in honor of fools

in Europe, suggest some anthropologists, are "outlets," allowing people to invert the social order temporarily as a way of promoting its continuity in the long run (avoiding its ultimate collapse.) The ruler is dressed in peasants' clothes, and some ignorant serf is crowned king. Symbols of authority normally held in extreme reverence are mocked and desecrated.

Clowns and contraries in Plains societies do not just come out once a year, however. They are permanent parts of the society, and are seen as continual reminders of the contingency and arbitrariness of the social order. Long before French theorists came on the scene, the heyoka was reminding his own people about the social construction of reality. By doing everything backwards, the heyoka in a way is carrying out a constant experiment in ethnomethodology, showing people how their own expectations limit their behavior. Like a good performance artist, the shocking behavior of the heyoka is supposed to confront people and make them reconsider what they may have arbitrarily accepted as normal. It's to "jolt" them out of their ordinary frames of mind. (Steward 1991)

More importantly, as a representative of Thunderbird and Trickster, the heyoka reminds his people that the primordial energy of nature is beyond good and evil. It doesn't correspond to human categories of right and wrong. It doesn't always follow our preconceptions of what is expected and proper. It doesn't really care about our human woes and concerns. Like electricity, it can be deadly dangerous, or harnessed for great uses. If we're too narrow or parochial in trying to understand it, it will zap us in the middle of the night. Like any good trickster, the heyoka plays pranks on others in his culture not to make them feel embarrassed and stupid, but to show them ways they could start being more smart.....from Thunder Bird and Trickster.
Steve Mizrach

This final piece is by Peggy Andreas, author of Path of The Sacred Clown and although very long it is very revealing and includes a story about the shooting of a Sacred Clown here in the days of the Hudson's Bay in Victoria.

Most every tribe had their Clowns. The Oglala and Lakota called them Heyoka ("crazy"), the Arapaho called them Ha Hawkan ("holy idiot"), and both peoples considered them religious specialists. The Salish people honor the memory of a Clown who (not so long ago) challenged a missionary. The missionary was enticing people to come to his church by handing out little mirrors to them while urging them to cover their bodies with white folks' clothes. It is told with a smile that the Clown (a woman!) walked into the church one Sunday wearing nothing but a hat and old shoes!

The Hopis protected their Sacred Clowns by incorporating them into their Katchina ("Cloud spirit") ceremonies where the Clowns make a hilarious entrance from a roof, descending a rope ladder into the plaza where the Katchinas are dancing. "Look down there!" they exclaim, "Everything is bountiful and beautiful!" Their descent is very precarious, usually head-first, and causes much laughter as they tumble over each other and fall the last few feet. They do not see the Katchinas until they bump into them, and then they say "This is MINE!" or "This many are MINE!" They act silly, childish, greedy, selfish, and lewd. As they pretend to become aware of their surroundings, they mock tourists, anthropologists, neighboring Indians, even themselves! They beg for food. Their guessing games and balancing acts please the crowds. The dancing Clowns sometimes pretend they are invisible, heightening the joke.

The survival of these ritual clowns gives us a clue as to how important a Clown was to the community-spirit of each Native American tribe. Nothing was sacred to a Sacred Clown. She was a social critic of the highest order. Her funny mimicry and joking exposed hypocrisy and arrogance. Her portrayals of ridiculous behavior showed the people (in a very humorous way) their own foolishness and blind-spots. "A clown was like a newspaper, or a magazine, or one of those people who write an article to tell you if a book or a movie is worth botherin' with. They made comment on everythin', every day, all the time. If a clown thought that what the tribal council was gettin' ready to do was foolish, why the clown would just show up at the council and imitate every move every one of the leaders made. Only the clown would imitate it in such a way every little wart on that person would show, every hole in their idea would suddenly look real big."

*With the arrival of the "invaders", this sacred office got to be a most dangerous one—maybe more dangerous than that of the Warrior. Perhaps this is why most of the Sacred Clowns disappeared from sight! As the Cree Medicine Woman says in the story, *Flight of the Seventh Moon*, "No wonder we never got along. . .my people and your people. They were all the time getting peeved at each other and much hatred grew between us. It was unavoidable, because my people had great pride and humor. Yours had the jitters and wanted to shoot those who were laughing at them. Yet I still find you white people very amusing. I have to laugh at you because you never let yourself go. Every word to you is a completeness or else a long way off. You like to bludgeon the meaning of something to fit your own stupidity. It would serve you well to quit being so brittle."*

The Sacred Clown of the Salish people mentioned earlier made a trip to Hudson Bay, Victoria, to clown about the way her people were trading seal and otter skins for rum. The white company-men soon had enough of her, and when she was later found shot in the head, all her people figured that a white man did it. The Indians themselves strictly forbade doing any kind of violence to a Sacred Clown.

These Clowns were dangerous to tyrants and exploiters because they were so disorganized and so completely honest. They could see with the eyes of a child, and because of this, could spot a phony a mile away. They were sometimes called "destroyer of heroes." The white invaders hated them, of course, so it was either be killed or find a way to hide. Those who were killed are remembered with much respect by their people. Those who survived did so by learning to be Tricksters, to change their form, to become invisible if necessary.

A negative religious figure (such as the Sacred Clown) seems odd to most non-tribal people. Most Native Americans, however, LOVE the humor of it and tell stories about a mythic Trickster whose pranks and mishaps teach the tribe moral lessons. The Trickster takes many forms, but the favorites seem to be animals who are exceptionally curious, resourceful and adaptable—SURVIVORS, such as spider, raven, rabbit, owl, bat, coyote and crow. The stories are full of funny situations with the Trickster being mischievous, being in turn made a fool of, and even getting involved in obscene affairs. "Mostly, Trickster likes pullin' antics and tellin' dirty jokes." Perhaps it is this appreciation for the Trickster that has given the Native American the ability to survive against all odds. The Trickster makes a lot of mistakes, and usually has a hard time learning from them. However, She keeps on keepin' on. She doesn't drown Herself in despair, doesn't kill Herself in frustration. She survives.

Trickster shows us how we trick OURSELVES. Her rampant curiosity backfires, but, then, something NEW is discovered (though usually not what She expected)! This is where creativity comes from—experiment, do something different, maybe even something forbidden, and voila! A breakthrough occurs! Ha! Ha! We are released! The world is created anew! Do something backwards, break your own traditions, the barrier breaks; destroy the world as you know it, let the new in.

Sacred Clowns function as the eyes of the Trickster in this world: mirrors in which we see our folly as well as our resilience. As the Salish clown said to the people who were seduced into the missionary's church by the pretty, shiny mirrors he handed out, "There are better mirrors—the mirrors in the eyes of the people you love." We're reflections of each other. When we begin to take ourselves too seriously, there is the Clown to give us a laugh! When we become too heavy with self-importance, there is the Clown to knock some of that load away and lighten us up! The power of the Clown is the power of life itself. Acknowledge the pain, then let it go. Don't carry it around with you. Focus on the joy, the mystery, the happiness, the cosmic joke. When Clowns delight in eating and in sexual horseplay, they are showing this love of life.

It's a little more difficult to spot a young clown than it is to spot a young warrior. Those who describe a child as being "too sensitive" need to be aware that the little one may be a Sacred Clown in the making. The child may be shy, or she may be a temperamental show-off, sometimes both in different situations. In any case, a young clown is an explorer in the world of emotions. She tests the limits of her feelings as surely as a young warrior tests the limits of her will. She can amuse herself for hours playing pretend games, exercising her fantastic imagination. She will often mimic animals in her play. Just as often, she will have an ear for music and a talent for drama. Physically, she will have an excellent sense of balance.

The initiation for a Sacred Clown happens as she realizes that even people who love each other can be cruel to each other, or that Life itself can be cruel. Her own intense reaction to a personal experience of abandonment, betrayal of trust, or shattered romance may result in extreme depression, emotional imbalance, a nervous breakdown, or (in extreme cases) a suicide attempt. A Heyoka remembers her initiation thus, "I didn't care about my life or what happened to me. I didn't realize it, but there is big medicine in that abandon." If she can somehow find her emotional equilibrium, somehow go THROUGH the pain and come out on the other side, learn to dance on the knife edge of her own Soul, the experience becomes a gateway THROUGH the illusions of life and into the truth of life.

What is truth? This question propels the Clown into the sacred dimension. The Truth the Clown intuits is the interconnectedness of all life. She KNOWS (although she cannot prove) that no part is more important than any other part—no matter how big or how small—and that the tiniest change in one part produces a profound change in the Whole. She SEES (although she cannot explain) that imbalance or blockage of the Life Force is the result of a person or group believing themselves to be more important than another. And she can't help puncturing that over-blown self-importance with her sharp humor!

A Clown becomes Sacred by opening herself. Like a child, she is vulnerable, fluid, and open to the Life Force. Unlike a child, however, she has learned to shield herself and move safely through an insane world by using masks, disguises, tricks and transformations. In a sane world, she might risk a bit more exposure.

Native Americans say that Sacred Clowns are great lovers of children, healing them and protecting them. In addition, one of their powers is to bring fertility to barren people and situations. If the Sacred Warrior personifies the Sun, the Sacred Clown personifies the Void—that great black openness of space, the great Womb from which we all are born. In the Hopi Katchina ceremony, it is said that long ago the Sun was given the responsibility to people the earth, but that "it failed to lift itself,"⁹ preferring instead to follow its own personal ambitions and desires without regard to the tribe. For this reason, the responsibility to carry out the plan of Life was shifted to the Clowns. In the Hopi ceremony, the Clowns do not appear until after noon, until "the sun reaches its zenith and is on its down slope." "First here was the Sun, who was young once and is now a grandparent of many powers. But the Sun will one day go into the Void. That's the power of the Heyoka—the Void."

The power of the Void is the power of wombness in us all, the power of true creativity. The power of being open is sometimes regarded as a weakness, but the Sacred Clown gives us this paradox: The weakest can be the most powerful. The dumbest can be the most wise. "In a clown's craziness, she can be obscene or test any of the existing structures and ideas to see if they are true and real—and she gets away with it. She herself is weak, but her very weakness is her power."

In modern times, Clowns sometimes emerge into the public eye as comediennes, actors in guerrilla theatre, critics, ritualists/artists/musicians who break the boundaries of "good taste" and aesthetics. But usually, they keep to the guise of normal, everyday people who know how to get other people to laugh at themselves.

If you decide to travel on this Path with a Heart, you'll be traveling backwards! Remember, though, to look behind you (or in front of you) once in a while. It just could be that another Sacred Clown is clowning YOU up! And that could be worth a good belly laugh.

Submitted by Dancing Wolf, March 15, 2013

Annual General Meeting

It's time to mark your calendars for the 2013 Annual General Meeting.
The date is April 14.

That means it's also time to consider your participation in the Church of Truth - Community of Conscious Living for the coming year.

Hopefully you will all consider seriously whether you feel called to let your name stand for election to serve on the board of directors or the Spiritual Directions Committee.

Serving on the SDC and board has been a wonderful experience for me. Each month I look forward to the meetings because they are wonderful times of sharing and supporting each other while focusing on the needs of the church community.

Here is a brief explanation of the board situation.

There are 6 **positions** in addition to Past President:

- | | |
|--------------------|--------------------|
| 1. President | 2. Vice-President |
| 3. Secretary | 4. Treasurer |
| 5. Member at Large | 6. Member at Large |

The people in these positions have the following **duties**:

- | | |
|-----------------------|---|
| 1. Secretary | 2. Treasurer |
| 3. Inside Maintenance | 4. Outside Maintenance |
| 5. Rentals | 6. Spiritual Directions Committee Liaison |

Detailed descriptions of all the duties are available for your perusal.

People are elected to the board, not to a position. However, the people elected must be willing to fulfill the duties required.

The position of President must be filled by someone who has been on the board for at least 1 year at any time in the past.

The terms of the current board members all end at the AGM. Some are willing to let their names stand for re-election. A person can be elected up to 3 times consecutively.

There are 5 people elected each year to the SDC committee. Some are people who are standing for re-election.

We want to hear from everyone interested. If you have any questions, please ask. Brian Martin is the chair of the nominating committee.

Submitted by Esther Hart, Past President

Membership Renewal

Membership fees are now due for 2013. For your convenience we have included the membership renewal and participation forms on the next pages.

Please complete a new participation form even if you have done so recently. We want to know what your current interests are for areas of participation.

Thank you.

CHURCH OF TRUTH - COMMUNITY OF CONSCIOUS LIVING GUIDELINES FOR MEMBERSHIP Renewal

1. Attendance at our services.
2. A strong desire to participate in our community demonstrated by attending services and getting involved as a volunteer and/or by giving your financial support.

Our Mission Statement says it well:

"We are a supportive community of spiritual discovery. We are a gathering of unique individuals, exploring and allowing our diverse expression of belief. We respect the interconnectedness of all life. We welcome all who are willing to commit themselves to participating in our collective creation. Together, we share our sacred place, this adventure ... this celebration!

Please complete the membership renewal application at the bottom of this form.
Your annual \$10.00 membership fee is due before the AGM in April.
Your continued membership is based on your active participation in our community.

Name _____

Mailing Address _____

Postal Code _____

Telephone _____

E-mail (optional) _____

Please indicate your birthday: Day _____ Month _____

Amount enclosed with application: \$ _____ (Rcvd. by Treasurer _____)

Please include me on the community contact list. _____

Check what you would like to have listed:

Name ____ phone _____ home address _____ email address _____

Church of Truth – Community of Conscious Living
Participation Information Form

The Board invites you to consider how you want to participate and the benefits you wish to receive from your participation in the Church of Truth – Community of Conscious Living.

Please complete the form below. (check all that apply)

Participation

Sunday morning greeter _____ Coffee serving/cleanup _____

Provide Snacks for after service _____

Gathering/putting away music and order of service _____ Flowers _____

Maintenance _____ Children's Program _____ Other _____

Areas of Interest/Expertise

Spiritual Directions Committee _____ Choir/Music _____
Meditation _____ Workshops _____ Moderator _____ Speaker _____
Fundraising/Functions _____ Other _____

Benefits

Please share anything you would like the Board to know about the benefits you wish to receive from this community. (Please use the back if more space is needed.)

Name: _____

Phone Number _____

Email address:

HAPPY BIRTHDAY

We Celebrate with YOU!

Steve Atkinson April 14
Cynthia Pattison Apr-27





ONENESS WEDNESDAY IN APRIL
Church of Truth
111 Superior St.
7- 8:30 p.m.
April 3, 10, 17 & 24
Free or by Donation

Practical Awareness and Introduction to the Medicine Path

April 3: Oneness

We will explore and experience oneness by touching on practical and mystical understandings of awareness, openness, communion and the management of ourselves as both physical and energetic beings.

April 10: Introduction to the Medicine Wheel

An introduction to the global (non-traditional) medicine wheel/sphere. We will become aware of the universality and organizing principles at work in and around us as expressed through the journey around the wheel.

April 17: Altar

We will play with and create personal sacred altars. We will explore their purpose, uses and interchanges and dialogues with the sacred.

April 24: Fullness and Grace, practical resonance

We will bring the 3 previous evenings together through a sound experience. Exploring energy, oneness, the circle, resonance, dialogue and communion through toning, rattles, crystal bowls and drumming

About Andrea Lougheed

A lifelong quester, Andréa has studied with many Medicine Elders, primarily through the lineage of Peru and the Quero and trained as a Blackfoot medicine holder.

She is currently training in the White Drum medicine teachings. Andrea was called to offer public Ceremony's and has been called to the teaching hoop of the global Medicine path.

She offers one on one healing sessions, drumming circles, monthly Fire Ceremony and regular Ceremony's for the Earth especially for the Solstice and Equinox.

For more info you can visit www.harmonyscapes.net

Up CLOSE WITH ANT AND BIRD

This fictional interview was done in order to fill the gap of the missing "Up Close" biographical submission.

"Low and behold!" said the ant to the bird feeder. But, of course, since the ant hadn't realized that ants don't think or talk, he carried on with breaking all the rules for fair conversation. He was a little surprised when the bird feeder actually seemed to answer him, at the perfect moment, when it fit the likely response point in time. A sort of a cracking sound of just the right sort, to suggest an opinion or reaction, would issue forth from the birdfeeder there, hanging in the direct sunlight. The ant could only attempt to make any sense of it all. A moment or two later, the ant gathered up its thoughts and reflected for an instant before uttering the most incredible line of rhetoric ever to flow from the mandibles of a bug. The dialogue had shifted into high gear. A bird flew down and landed on the birdfeeder perch. The bird heard the commotion down below and decided to fly a little closer to catch a drift.

The ant looked up and yelled to the bird, "What do you want?"

The bird answered, "I just want to know if I heard a certain word come from down there in the kafuffle."

Ant became really curious now, birds had never noticed him talking before, let alone ant even knowing what talking is. But here ant was, with this stuff happening between another creature and um-self.

Ant said to bird, "This was just a little thing between me and the bird feeder, I had to answer that last crack from the square up there."

The bird was now enchanted, never before had bird seen such a thing, not even heard one either.

Ok, this interview is going to be the bird, or Bird interviewing Ant.

Bird: "Well let's open this discussion up with a bit on how you first started thinking, OK Ant?"

Ant: "Hold it right there, who ever said I started thinking? I'm not even sure I know what we're doing right now."

Bird: "OK, what I guess I meant to say was more like this, 'You realize you are talking rather well for being an ant?'"

Ant: "Of course I am, everything I do is Herculean."

Bird: "I wonder if you can understand the uniqueness of your expressions."

Ant: "Well, well, well, I'm afraid you're just going to have t' wonder from now till forever ah."

Bird: "By the way, did you know that what people think after reading this interview is going to have an effect on your world?"

Ant: "Ok, time to make it snappy. We're going to have to be sharper. Ask more pointed questions."
Bird: "Let's start fresh, from a new start. How do you like this sunny day?"
Ant: "If it wasn't sunny, we wouldn't be having this painful interview."
Bird: "Aren't you in a grumpy state?"
Ant: "Actually I'm not grumpy; I'm just about cooked, running around on this cement in the sun."
Bird: "Did you know that there aren't any other talking ants that I've heard of, or heard."
Ant: "I don't believe you. There's lots of every kind of thing."
Bird: "As you say, I've always believed in this idea, that there's lots of everything."
Ant: "Let's go looking for a bit in this sunny weather now."
Bird: "Ok, climb on and I'll take you for a quick one around the neighbourhood."
Ant: "Yeah birdy brain, let's go for a cool zone journey together, I'm already on your toes."
Bird: "Journey for you, for me just a quick jog and a few loop de loops."
Ant: "I think the interview is over now."
Bird: "It appears to be so"
Ant: "Should we sign out, say goodbye to the audience?"
Bird: "There are no goodbyes, only the crossing of paths."

Death Cafe´

Hi everybody. Happy Spring to everyone!

A big thank you and hugs of appreciation for supporting the Death Cafe´'s and for sharing the experience with others. Our attendance levels are where we like them; around 40 people per event. We have produced 4 of 7 events and can't wait for number 5 to unfurl the evening of April 24th. The discussion that night will be on cancer and the 2nd part of the evening we'll chat up our "bucket list"! Elizabeth and I, as always, are looking forward to seeing you there!

I know we are doing a good thing by putting on these cafe´'s for conversation on death is sorely needed and it is especially wonderful to talk to friends and "strangers" versus just family because there is something truly empowering in publically admitting our mortality; admitting our life span is finite and that we are a part of the great cycle of life - connected to it not broken it.

I heard a woman on TV yesterday say, "culture is at the effect of conversation". Yes it is, and certainly by participating in the Death Cafe´'s we are slowly and surely creating a new and healthier culture by including rather than excluding death in our conversations.

You know... it's so darn normal to fear/dislike death as we're so deeply/soulfully invested in life! It's hard to let go and to say goodbye to every dimension of our fortunate existence here in Victoria, BC, Canada, World. And at the same time I must remind myself and say to you we can say goodbye; we can let go; and it's not

that difficult. And as members of the COT community we can find new, creative, and loving ways to support each other in letting go as it does takes disciplined effort to “overcome our investments” and the normal resistance/squeamishness we all feel.

I recently gave a talk at Toastmasters on befriending death. I realized there are 3 solid ways to become more comfortable with death. First, talk about it. Second - practice letting go (e.g. meditate on the breath and/or strengthen your connection to Spirit inside the ground of your being). Finally, get those end-of-life documents in order: 1. Advance medical directives (take a free VIHA seminar). 2. Write up a simple will or see an attorney. And, 3: Put in writing (for loved ones and for your self) what you want done with your body after departing. Perhaps you'll select a funeral director and get your vital stats to her/him and/or put money aside on your own. I'm suggesting a minimum of \$2,000 for a cremation, a memorial service and special treats like airline tickets to family members to get here from out of town - they'll love you forever!)

Hey you all - thanks for listening and thanks from Elizabeth too for your support of the Death Cafe's we're privileged to host. They are a success because of you and your friends/community members who attend.

Submitted by Don Morris

WALKING GROUP Get Fit, Have FUN!!!

Meet every Monday morning (weather permitting)
At Ogden Point Café parking lot at 10 a.m.
Bring your friends, dogs, walking poles & water
Tea and conversation afterwards
See Sharon or Deborah for more info.



L-R, Ella, Tracy, Sybbila, Giselle, Lavana

COMMUNITY SERVICES DIRECTORY

For information only. These events and services are not endorsed by the Church of Truth, Community of Conscious Living.

NAME	SERVICE	CONTACT INFO
Susan Blackwood 250-889-5335 Weddings, Funerals, Celebrations of Life, Divorce, Retirement, Baby Namings	Ceremonies	www.ceremoniesbydesign.ca
Renn Butler Archetypal Astrology Consultations, Holotropic Breathwork Workshops	Consultations/Workshops	rennbutler@shaw.ca
Tracy Fraser Email: tlcpersonalassistant@gmail.com Supporting seniors in maintaining their freedom, dignity, home and connection to community. TLC Personal Assistant and Companion offers support with personal shopping, errands, meal preparation, light house-keeping, laundry, assist in and out of shower or bath, dressing and grooming. Chauffeur and accompany to shops, appointments, events, socials and exercise. Also offering respite for primary caregivers, pet care and house-sitting.	Personal Assistant and Companion to Seniors	
Tracy Fraser 250-661-8365 Email: divinemisst@gmail.com Allow the ancient art of the Tarot to tap into your Divine Self and guide you in all aspects of your life. Mystic Inspirations Tarot Readings are professional, private and confidential. Individuals, groups and parties - gift certificates also available. Ask how to get a free reading.	Tarot Reader, Spiritual Intuitive and Empath	
Lynn Goodcare 250-642-2882	Life and Love Coach	www.openingtolovenow.com
Roland Guenther MD (Germany), Homeopath 778-433-4386 email: roland@natures-mystery.com		www.natures-mystery.com

Sharon Schroeder **Alternative Healthcare Services** 250-661-0072
Healing Energy with Foundation Beauty

Bernadine Sperling **Pet Sitting** 250-384-5721
(drop-in cat visits & James Bay dog walking)

Junie Swadron **Author, Writing Coach, Workshop Facilitator**
250-384-2205 **& Psychotherapist** www.juneswadron.com