



APPENDIX A

SUGGESTED GROUP GUIDELINES

The following guidelines are designed to help create an atmosphere of safety and respect. We suggest that you read through them together during your first group meeting, and then discuss whether specific guidelines need to be amended, deleted, or added.

1. **Don't Interrupt**

Allow each person time to finish speaking before responding.

2. **Share the Air**

Ensure everyone has the opportunity to participate by respecting the time available. The leader has permission to redirect the discussion if it gets off track.

3. **Choose Wonder**

If you disagree with something shared, don't immediately give voice to criticism or rejection. Instead, allow yourself to wonder what led this person to these thoughts/beliefs. Make room for others to offer opposing views and diverse experiences.

4. **Respect Confidentiality**

What is shared in the room stays in the room.*

5. **Do Not Give Advice**

What works for you may not work for someone else. Respect the journeys, experiences, and processes of each group member, and do not attempt to fix, correct, or save anyone.

6. **Exhibit Sensitivity**

This course sometimes deals with difficult and painful subjects which can affect participants emotionally. Decide in advance how you will respond to one another in these sensitive moments. Some options include giving participants permission to take a break and step outside, asking participants what they need in the moment, and offering participants comfort items like tissues, a blanket, or a warm beverage.

You are encouraged to view the experiences, the pain, and the mental health journeys of your fellow participants as Holy Ground—a place to walk with gentleness, reverence, and respect. Please keep this perspective in mind when someone in your group shares about their own mental health.

Thank you again for investing your time in this course.

*Note: Participants' stories should not be shared outside the group. However, if a participant is a danger to themselves or others, emergency services should be contacted.





APPENDIX B

KEY TERMS AND DEFINITIONS

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The following list of terms and definitions represents our best efforts to use thoughtful, precise, and empowering language when we speak and write about mental health. Readers familiar with the previous version of *The Sanctuary Course* may notice that we have updated some of our terminology. These changes reflect our commitment to listen to the broader cultural conversation around mental health, and to acknowledge the ways that language changes and evolves—particularly when it comes to mental health. Given the constant evolution of language, we also recognize that this list of terms and definitions is subject to change.

<i>lived experience</i>	the personal experience of living with a mental health challenge or SMI
<i>mental disorder</i>	the technical term for a particular type of mental illness
<i>mental health</i>	mental health refers to emotional, psychological, and social wellbeing; mental health is not determined by the presence or absence of mental illness, and it is dynamic in nature (i.e. subjective experiences of wellbeing change over time)
<i>mental health challenge</i>	a term that describes mild to moderate experiences or symptoms of poor mental health, regardless of the presence or absence of mental illness; the term may not be appropriate when referring to SMI
<i>mental illnesses</i>	mental illnesses affect emotions, thoughts, and behaviors; they are formally diagnosed based on the nature, degree, and longevity of impairment experienced
<i>mental wellbeing</i>	the terms mental wellbeing and mental health are often used synonymously; mental wellbeing refers to high levels of positive emotional, psychological, and social functioning



recovery

recovery is a dynamic and self-directed journey towards a meaningful life; it emphasizes the development of assets rather than symptom reduction

severe mental illnesses (SMIs)

SMIs are mental disorders resulting in acute functional impairment

wellbeing

wellbeing in its broadest sense encompasses objective and subjective indicators of health and happiness, including physical health, income, housing, access to education, and the psychological resources and skills that enable people to feel good and function well in life





APPENDIX C

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APPENDIX D

ARTIST BIOGRAPHIES

The artwork in this discussion guide is drawn from a project by Sanctuary called *Healing in Colour: Stories of Race, Faith, and Mental Health*. Black, Indigenous, and other artists of colour from around the world contributed original pieces based on their experiences and reflections. You can learn more about each artist below, alphabetically; you can also view the entire project on our website at: sanctuarymentalhealth.org/healing-in-colour



ABOUT RANDALL BARNETSON

Randall Bear Barnetson is Nadleh Whut'en, Dakelh, and of the Bear Clan. As an Indigenous Person from the Northwest Coast, Randall Bear uses the traditional art style of his people as a framework to interpret contemporary issues such as identity, spirituality, mental health, and culture.



ABOUT PATRICIA BRINTLE

The works of self-taught Haitian-American Patricia Brintle are vibrant and remind the viewer of Haiti. Brintle's rich culture serves as her creative muse, inspiring her to capture her homeland's story through artwork. Some paintings are infused with complex symbolism that seems simple at first glance, but which reveals itself on further examination. She favors bright, vivid colors as she explores the universality of human emotions in her work. Many of her works address complex issues such as nuclear disarmament, the Holocaust, and the Haitian earthquake of 2010; many are religious in nature and explore sensitive subjects. Several are featured in movies and grace the covers of books and magazines. Brintle is an inductee in the 1804 List of Haitian-American Changemakers.



ABOUT REV. MILISSA EWING, KWAKWAKA'WAKW

Milissa is passionate about seeing people reconciled to God, one another, creation, and themselves. To that end, Milissa and her husband, Jay, are Pastors at Redwood Park Church in Thunder Bay, ON. Originally from the West Coast of BC, Milissa loves the forest and the lakes and ocean; both her art and her ministry are informed by God speaking through his creation. In her free time, you will find Milissa spending time with Jay and their two daughters, painting, reading, trail running, skiing, swimming in lakes, or cycling.



ABOUT BRIAN LIU

I was born and raised in Hong Kong and immigrated to BC in 1993. I often felt alone and different growing up in Canada, and focused my time on creative pursuits as a means to understand and to be understood. Later, I pursued further training in painting, printmaking, and communication design at Emily Carr University of Art and Design. Currently, I am working as a brand and communication designer and painter. Through creativity and empathy, I hope to live life helping those who are often unheard and misunderstood.



ABOUT DANIELLE RENATA

Danielle Renata (1999) was born in Wellington, Aotearoa. Her father is Māori, and her mother is Indian. After attending Catholic primary and secondary school, Dani sought to explore her identity and culture as it was not readily available in the urban world where she was raised. She discovered a passion for creating connections between her love for her people and for her God. Danielle finds the majority of her inspiration in Te Ao Wairua, a space where faith and belief are valued and encouraged. Her passion lies in the restoration and reclamation of her culture, striving to create a safe space for healing with and for her people.



ABOUT DUA ABBAS RIZVI

Dua Abbas Rizvi (b. 1987) is a visual artist, illustrator, and art journalist based in Lahore, Pakistan. She graduated from the National College of Arts (Lahore) in 2010 with awards for excellence. Her artwork has been part of several exhibitions including Stations of the Cross (New York) and Art for Education: Contemporary Artists from Pakistan (Milan). Rizvi's largely figurative practice explores womanhood through personal and familial archives, rooted in regional history and folklore. It is inspired, too, by embodied rituals of faith and remembrance.



ABOUT CAROLE ROGERS

Carole Rogers is an artist from New York, currently living in Orlando, Florida. Her race, as well as the effects of racism on her mental health, left her with many questions about faith—questions that are still unanswered. Although she is still wrestling with her faith in the wake of her trauma, she believes in the necessity of making art that highlights the perspective of someone who is still struggling. The full conversation is important.



ABOUT ROBERT YOUNG

Robert Young is Gunnai and Waradjurie man; these are some of the First Nations Tribes in Southeastern Australia. He was raised in the church, and saw the stigma and prejudice people can have just because of your race and the colour of your skin—both in and out of the church. He has learnt to be still and know that God is great, to listen to his heart and surrender it all at his feet, and to not listen to the words or thoughts of others. He is holding onto the identity that he has in Christ and not letting the failing words of man sway him.