



FaithTides

RENEWED HEARTS, RENEWED SPIRITS, RENEWED PEOPLE

April 2023

This PDF is a simple printable document of FaithTides online, which can be found at faithtides.ca. Questions or comments can be sent to the editor at faithtides@bc.anglican.ca.

Embracing the world



Image courtesy of katerha. Used under a 2.0 Generic (CC BY 2.0) license.

By Anna Greenwood-Lee

“...the burden belongs to the nation, and the hands of none of us are clean if we bend not our energies to righting these great wrongs.”

(W.E.B. Du Bois, *The Souls of Black Folk*, 1903)

In 1903, W.E.B. Du Bois published *The Souls of Black Folk* in which he wrote about the struggles in the U.S. after the abolition of slavery. He wrote about how it in fact did not bring an end to racism and oppression. Du Bois chronicled how housing for freed slaves often had families of 10 occupying one or two rooms, how they were not offered the same educational opportunities as Whites, and how law enforcement and courts very quickly became a system to oppress and imprison Blacks while favouring Whites.

Du Bois detailed how the Freedmen’s Bureau, the government body established after emancipation, discouraged self-reliance among Blacks, and how there was a movement to “shift the burden of the Negro problem to the Negro’s shoulders and stand aside as critical and rather pessimistic spectators; when in fact the burden belongs to the nation, and the hands of none of us are clean if we bend not our energies to righting these great wrongs.”

Reading Du Bois’s work, I could not help but think of the parallels with our own situation here in Canada. Residential schools, the Indian Act, the pass system, the banning of ceremony and potlach, restrictions on intermarriage, forced sterilizations and so much more cannot quickly or easily be erased or overcome.

As well, I was stung by Du Bois’s critique of how Christians “knowing that they cannot discriminate on the basis of race alone,” instead suggest that the real issue is “ignorance, shiftlessness, poverty and crime without recognising our complicity in creating the same.”

Every few weeks, I read in the papers about how Indigenous nations have declared states of emergency. This February, the Ehattesaht First Nation, one of the 14 Nuu-chah-nulth nations here in this diocese, did just that. Chief Simon John explained that a quarter of their population are under housed or are homeless, and that their youth are dying from drug addiction. As such, the community is “exhausted and treading water.” Furthermore, the Nation gets calls or letters related to land-use issues and other government priorities, but it “can’t seem to get the attention of the social service ministries.”

As Anglicans, we are called to strive for justice and

peace, and to respect the dignity of every human being. We are also called to transform the unjust structures of society. We cannot turn a blind eye to the injustices in our diocese, and we cannot turn away from the suffering and death of so many children of God.

As we continue our journey through the season of Easter, may we not be satisfied with cheap grace. As the theologian Peter Rollins writes in his book *Insurrection*, in reflecting upon Christ's crucifixion and resurrection, we cannot claim to believe in God except insofar as love emanates from us. According to Rollins, the question for a truly resurrected faith is — “is your entire being caught up in a commitment to embracing the world?”

Let us, this Easter season, embrace the world, both in its brokenness and in its beauty.

The cost



Stained-glass of Jesus and the Children, Basilica of Saint Josaphat, Milwaukee. Image by Sharon Mollerus. Used under a 2.0 Generic (CC BY 2.0) license.

By Herbert O'Driscoll

In flippant phrases such as “there's no free lunch,” we acknowledge a deep truth about life: everything has a cost.

We could add that the more something is real and true, whether it be a kitchen utensil or a human life, the greater the cost is likely to be. That's why love can be the costliest thing of all. It's a bit of a mystery really. Those who have gained love at great cost tell us that it was worth it, whatever the price may have been.

There are countless examples of Jesus responding to human need. He knew the small and ordinary — sometimes not so small and ordinary — stresses of family life. We know of at least one occasion when he shows exasperation with his parents, even though they had every reason to be worried when he wandered off in a crowded and dangerous Jerusalem. And later, when he does finally leave home to offer himself to his cousin John the Baptist's social movement — one which the Roman authorities kept a close eye on — there must have been major stress in the home.

From that point on, Jesus is to know stress with a vengeance as he carefully begins building a following among the young men at the Sea of Galilee. He even has to keep a low profile so as not to create any political suspicion in Roman circles. Furthermore, Jesus tries desperately — at times knowing immense frustration and often utterly failing — to get his disciples to grasp the vision that he wants to involve them in.

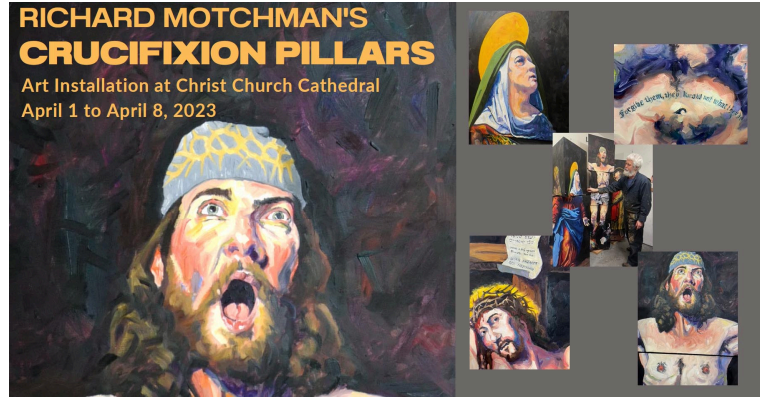
Also, Jesus feels the stresses that affect men and women who live public and high-profile lives. As his reputation grows as a teacher and, even more significantly, as a healer, everyone wants what we would call today “a piece of him.” As time goes on and his fame increases, Jesus has to guard against fickle crowds. There will be

two occasions on which he will barely escape with his life, one of these was his fateful visit to his own Nazareth. There is always the possibility of a dangerous question planted by some agent in the crowd, forcing him to declare a position that will incriminate him. Gradually, it becomes more and more obvious that the attainment of his social vision — the “kingdom” as he calls it — will involve the ultimate sacrifice.

When we see stained-glass window images of Jesus as a boy with little lambs in his arms, or later in his adult life surrounded by smiling children, there is something we need to realize. While there may well have been such moments in our Lord’s life, as in any young person’s in a rural world, they bear little semblance to what has become for many the stereotypical image of the one who has become Lord in millions of people’s lives.

However, a realistic awareness of how much Jesus’ life among us speaks to our own human stresses, can make him a source of lifelong grace for each one of us.

Crucifixion Pillars at Christ Church Cathedral



Images courtesy of artist Richard Motchman.

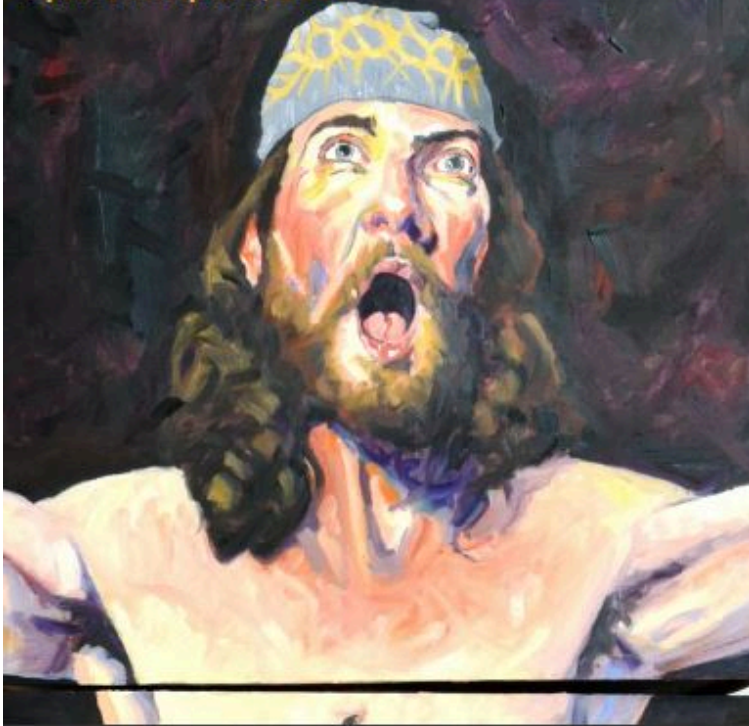
By Janet Dirks

Victoria artist Richard Motchman says the most common reaction to his paintings is “I have never seen anything like this before.” Motchman’s innovative new work on the crucifixion of Christ will evoke that same response, there is little doubt, and the artist hopes it will provide the viewer with a very personal, spiritual experience.

Crucifixion Pillars is a large-scale oil-on-wood triptych premiering at Christ Church Cathedral, Victoria during Holy Week. The work is made up of three large columns, with Jesus on the cross as the central piece, flanked by smaller panels depicting his mother Mary and John the Apostle.

RICHARD MOTCHMAN'S CRUCIFIXION PILLARS

Art Installation at Christ Church Cathedral
April 1 to April 8, 2023



In the Chapel of the New Jerusalem at Christ Church Cathedral
990 Burdett Avenue (at Quadra)

Saturday April 1: Opening Reception and Talk:
8:00 pm to 8:30 pm (Talk at 7:00 pm)
Sunday April 2
1:00 pm to 3:30 pm
Monday April 3 and Tuesday April 4
10:00 am to 7:00 pm

Wednesday April 5 and Thursday April 6
10:00 am to 4:00 pm
Friday April 7
2:00 pm to 4:00 pm
Saturday April 8
10:00 am to 4:00 pm



www.christchurchcathedral.bc.ca

Click on the poster to view a larger version of it

Each column is then made up of several sections which may be rotated to create more than 240 permutations — traditional, contemporary and abstract. The viewer gets to choose the images. This is interactive art.

“They are all equally valid,” says Motchman. “People of faith will see it one way. Someone else may see something different. We need to keep making choices

about God and how we see him.”

Crucifixion Pillars was inspired in part by traditional triptychs in art history, but Motchman does not sanitize Christ’s crucifixion. He wanted an unflinching depiction.

“Deaths from crucifixion come from eventual asphyxiation because you just can’t support your body weight and your lungs get compressed, so I wanted to get the idea of gasping for breath, which is rarely portrayed in the history of art.”

Malcolm Read is with the cathedral’s Visual Arts Committee, the group behind the installation. He says the art causes one to reflect on the agony and pain of a very human Jesus. “The experience of interacting directly and physically with the art challenges our levels of comfort and our customary glossing over the experience of a crucified Jesus — on him and on those closest to him.”

Joan Richardson is also on the Visual Arts Committee and is an artist herself. She calls the work powerful and intense.

Pointing out the tattoo Motchman painted on Jesus with the words “forgive them for they know not what they do,” Richardson observes, “What I’m struck by is how Richard incorporates aspects of, not exactly street art, but contemporary images like the tattoo and merges it with traditional iconography.

Crucifixion Pillars will be on exhibit from April 1 to April 8 in the Chapel of the New Jerusalem, Christ Church Cathedral.

A Fool's Journey to Easter — Trickster Jesus



Easter sunset on Cam Peak by Kay Kenyon. Used under a CC BY-SA 2.0 license.

By Adela Torchia

After wondering for some time about how the indigenous understanding of Trickster could be linked to the biblical Christian story, I was intrigued to stumble across this article on Trickster Jesus on Easter Day 2018: <https://godspacelight.com/2018/04/01/a-fools-journey-to-easter/>. It was written by the Rev. Rachel K. Taber-Hamilton (and published online April, 2018) who was an ordained priest in the Episcopal Diocese of Olympia (Western Washington). She was the first known Indigenous person to be ordained in the diocese in 2003. Born and raised in the United States, Rachel's heritage includes the First Nations

Shackan Indian Band of the Nicola Tribal Association in British Columbia, Canada. And I'm grateful for this opportunity to summarize the article in hopes of interesting the reader in exploring this topic more deeply.

Taber-Hamilton begins by pointing to the Trickster as "the most powerful archetype of human belief". Trickster's ability to transform itself leads to its greater ability to transform reality, becoming thereby a catalyst for social change. Here's a key paragraph of her article:

Tricksters are reviled by those in power and, in the stories, are frequently vilified by those threatened by their message and their rebellious disregard for social conventions. Tricksters have a tendency to laugh with joy when what is carefully boxed up by the powerful few is freed for the entire world to gain. By those without social power, the Trickster is perceived as playful. By those who cannot comprehend its purpose, the Trickster is perceived as foolish. By those who have the most to lose if the Trickster is successful in its quest, the Trickster is perceived as cunning and incredibly dangerous.

And if the Trickster dies, it does not stay dead, but rather transforms into a different shape, just as Jesus did at his resurrection. "The Trickster is all about liberation ... [it is] a force that destroys old ways of being while empowering the rise of new ways of being."

Taber-Hamilton goes on to detail some of the ways that Trickster appears in a number of indigenous traditions, emphasizing that they teach every generation about the necessity of transformation.

Then she applies this to Jesus in his biblical role:

Examining the New Testament – particularly the stories of Holy Week – through the lens of the Trickster

archetype reveals the ultimate power hidden behind the mask of Jesus (the Divine in human form). As a Trickster, Jesus is a challenge to social order and form, a danger to many, a destroyer of old ways and old powers, and a life giving force that has been set loose by the Creator to transform the world, free the People and cultivate new life.

She points out that many of his followers were embarrassed and confused by him, especially those who expected the Messiah to be a powerful destroyer of their enemies. Instead Trickster Jesus brings spiritual medicine – the ability to bridge differences, to heal bodies and communities and to provide a vision leading to the freedom of ALL peoples, despite the overtly foolish-looking nature of his ideas and methods. Many of his followers were disappointed at his foolish-sounding focus on love as the Way:

If the light of God’s love dwells within us, then we, who would be Christ’s body in the world, are called to illumine the light of Divine Compassion upon the world through the lamp of our own eyes. As Christians, each of our unique and diverse faces simply serves as a mask for Trickster Jesus, who yet dances and teaches and heals and weeps and laughs in the market places and streets of a hungry and wounded world, which is yet so very beautiful and precious in the eyes of God.

By choosing to follow Christ, we are following a Divine Fool, differentiating ourselves from those who seek social power and material wealth “at the heedless expense of Creation”:

Rather, our Trickster Jesus winks at those who thought him dead once and for all. He winks at corrupted power every time we help someone [in] need, on each

occasion we use our voice for those who are silenced, and in every moment we respond to division with the strong medicine of understanding.

Ultimately, says Taber-Hamilton, when we confront the empty tomb at Easter, it is because Trickster has shape-shifted ... into us! I hope that many others will open the link to read the full article so that the dialogue may continue – there are also strong links to be made, in my view, between Trickster and Holy Spirit.

Adela Torchia’s summary of an article by Rachel K. Taber-Hamilton originally appeared in the [April 2020 issue of Topic](#), the publication of the Diocese of New Westminster.

From the Big Apple to the Islands and Inlets



By John Perris

My wife and I are in the thick of packing for our move from New York City to Victoria. Having previously relocated to London and Frankfurt for my work, Cat and I are well acquainted with the many tasks of an international move. It's work that we gladly undertake to join in the life of the Diocese of Islands and Inlets!

When we relocated to England and Germany, we had no family members near us. This time, we are moving closer to family and friends. Our youngest child is a permanent resident of Canada and — like one Canadian cousin and some longtime friends of ours — lives in Vancouver. We are excited about being just a short trip away from them, and we look forward to making new friendships on the island.

I am wrapping up five years as canon to the ordinary of the Episcopal Diocese of New York. My work has been

to assist the bishop with a variety of matters — frequently time-sensitive, often politically charged and sometimes just astounding! The study and practice of law is not required for this job, but I have found it to be a great preparation.

I leave New York with a strong sense of the frailties and infirmities of the church, as it faces new norms that discourage participation in congregations and even promote indifference to our spiritual nature and the common good. My colleagues and I have frequently been called late to the task of assisting parishes on the verge of ending their ministries.

Still, we have helped some leaders to see that they can make changes, so that their parishes continue in the mission that God gives the church. I am encouraged by Jesus' promise that the powers of death will not prevail against the church that he founded on our full confidence in — to quote St Peter — “the Christ, the Son of the living God.”

What is the church for? I often ponder this question and sometimes even pose it to others. A historian by inclination, I see that our beloved lattice of parishes looks different from the church at other times and places — think of the *Book of the Acts of the Apostles*. Or consider the church in England, where mission posts (often monastic) were the norm in its first thousand years.

God seems to permit the church to adapt its form in order to function effectively in varied and changing societies. Perhaps, as the Reverend Doctor Karl Barth wrote — or was it St. Augustine of Hippo who said it first? — the church should always be reforming itself in order to remain true to the God revealed in Jesus.

When Cat and I come to the diocese in April, I look forward to finding partners in conversation about the purpose of the church and how best to carry it out. I hope to find companions also in reading and discussing Christian spirituality from the time of the Apostles to the present. The church has much accumulated wisdom to guide us, as we work together to proclaim the Gospel in word and deed.

I am finishing my twenty-fifth year of ordained ministry and starting the final third of my life. Now and in the years to come, I desire to focus on the essentials of being a Christian.

How can you and I grow in our trust in God? How can we then hope more truly in the promises of Christ Jesus and love in a way that is something like his love? How can we assist others who seek to live meaningfully?

May God bless all our longings and efforts to know better, to follow more closely, and to love more deeply Jesus, the Christ, the Son who incarnated God's perfect love for all people!

Lending a warm and helping hand

By Faith Tides

This past winter, some parishes in the diocese opened warming centres for those in need.

At St John the Divine, Victoria, the church's lower hall

was used as the City of Victoria's Emergency Overnight Warming Centre during extreme weather. The centre was operated and staffed by the municipal emergency planning group (within the fire safety division) from 8 p.m. to 8 a.m. each day until the end of March. St John's also provided space to Our Place (an inner-city mission nearby) to store extra clothing and blankets during the winter.

At St Paul, Nanaimo, a warming centre was opened at its Centre for Ministry and Community Service from mid-December to the end of March. It was funded by a grant from the City of Nanaimo, with St Paul's receiving payment for the use of its hall.

The warming centre was operated by the 7-10 Club Society, a non-profit agency in Nanaimo with a long history of working with the vulnerable and marginalized in the community. As part of its outreach, three objectives of St Paul's parish ministry were put into practice: collaboration, creating community and education. As Joy Adams Bauer, the rector's warden explains, "The daytime warming centre fitted well with these goals. We see it as one way we are trying to be the feet and hands of Jesus in our community. We are playing our part in trying to educate the public to see these men and women as their neighbours and friends, and to give and receive love and respect from those with whom we interact."

The centre was met with positive reaction by local residents, many of whom generously donated gently used clothing, toiletries, snacks and recreational items. According to Joy, "Clients of the centre were thankful for a chance to have a cup of coffee, some snacks and a chat with the staff and other folks who either live on the street, use one of the overnight shelters, or are simply a member of the working poor

struggling to get by.” One guest, Joy happily recounts, was able to connect with appropriate resources and get the help he needed. Furthermore, he now volunteers at the warming centre! “There are at least a hundred homeless people in downtown Nanaimo,” Joy adds, “and we are grateful that we are playing a small part in trying to make their lives a little easier during the day.”



Warming shelter at St John the Divine, Courtenay. Image courtesy of Marion Edmondson.

While St John’s and St Paul’s have closed operations with the arrival of spring, St John the Divine, Courtenay will continue to run a warming shelter in its church from 8 p.m. to 8 a.m. until mid-April. The shelter was set up in partnership with Nicole Morrison of NM Consulting and Outreach Service, and was made possible by an agreement with BC Housing and a grant from the Comox Valley Community Foundation.

At St John’s, volunteers and staff prepare, serve and share meals with the shelter guests as part of the church’s ministry. Clients rest and sleep in its hall from 8 p.m. to 8 a.m., and they are given a warm supper when they arrive and a breakfast before they leave. The shelter is part of St John’s outreach programme which includes a free store called the [Blessings Boutique](#) (open on Mondays from 10 a.m. to 2 p.m.) and a street-side free food pantry called the [Blessing Box](#). Donations of food (non-perishable, canned or dry goods), used clothing and unopened toiletries can be dropped off at the church located at 579 5th Street, Courtenay, Monday through Friday from 9 a.m. to noon. Items will be directed to the shelter or to the Blessing Box as appropriate. The public’s help is welcome and appreciated, Marion Edmondson, deacon at St John’s says, as there are some 300 homeless people in the Comox Valley. Between St John’s and two other shelters, the church is only able to provide beds for 100 individuals.

New incumbents — Stephanie Wood and John Perris

By Faith Tides



Faith Tides congratulates Stephanie Wood as the new incumbent of St Peter, Campbell River, and St Saviour, Cortes Island, beginning on April 15, 2023.

She will leave her current position as associate priest at St John the Divine, Victoria, to take on this new challenge in the Mid-North Island Region.

Stephanie comes from Vancouver Island where she spent the past 21 years as a licensed practical nurse working for Island Health Authority. In 2014, she left her nursing practice to explore a call to ordained ministry. During Stephanie's discernment, she discovered her passion for pastoral care and supporting people in their spiritual and emotional growth. Following her graduation at the Vancouver School of Theology, Stephanie completed a Spiritual Care Residency for Providence Health Authority and is preparing for certification as a Spiritual Care Practitioner.

Stephanie's personal interests include horseback riding, gardening, cooking and hosting fun, lively dinner parties, and socializing with good friends and family.

We are also pleased to announce that John Perris will be the new incumbent of St Michael and All Angels, Royal Oak, starting in May 2023.

John comes from the Episcopal Diocese of New York, where he serves as the Canon to the Ordinary. John earned his Juris Doctor from Yale Law School in 1986 and then practiced law for nine years. Following his graduation from the General Theological Seminary of the Episcopal Church and his ordination in 1998, he served at parishes in the dioceses of Massachusetts, Newark and Virginia, and the Convocation of Episcopal Churches in Europe.

To learn more about John, read [his article](#) in this month's issue of *Faith Tides*.

Summer programs at the Sorrento Centre

By Christine Conkin

A CHRISTIANITY TO CALL HOME

Join Bishop Anna Greenwood-Lee and Rev. Christine Conkin

A week of theological exploration towards a Christianity to Call Home. We'll revisit some of the progressive theological texts of the 20th century to see what they have to say to us 60 years later. We'll also tune into some of the theological voices of our own age to see what new life-giving theology is emerging in these turbulent 2020s.

Sunday-Saturday
August 6 - 12, 2023
9:45 AM - 12:15 PM (M-F)
\$150
plus activity fee

60
SORRENTO
CENTRE
1963...2023

sorrentocentre.ca
1-866-694-2409

Honest to God was a sensation. Not so much because it expressed particularly original ideas; Bishop John mostly repackaged the works of theologians Bonhoeffer, Tillich and Bultmann for the masses. It was a sensation because it was a bishop of the church who said what so many “people in the pews” had been whispering about. In the years that followed, the floodgates opened with writers like Harvey Cox (*The Secular City*) and Pierre Berton (*The Comfortable Pew*) reflecting on the present and future of the Christian faith.

In the context of today’s realities in the church and world, when more than 50 per cent of British Columbians describe themselves as “non-religious,” reading landmark works from the past 60 years is shocking. We have known for all these years that Christianity would change and it has dramatically so. We are still figuring out how.

We’ve been talking about it for 60 years — at least!

In March 1963, Bishop John Robinson wrote in the preface of his landmark book *Honest to God*: “I believe we are being called, over the years ahead, to far more than a restating of traditional orthodoxy in modern terms. Indeed, if our defence of the Faith is limited to this, we shall find in all likelihood that we have lost out to all but a tiny religious remnant. A much more radical recasting, I would judge, is demanded.”

Sixty years later, I find myself part of the “tiny religious remnant” of which Bishop John wrote. If you’re reading this, you might be too. Together, we are all part of “a much more radical recasting” of Christian faith than he could have imagined.

This summer, as part of the Sorrento Centre’s 60th year, Bishop Anna Greenwood-Lee and I invite you to join us in exploring “A Christianity to Call Home” this August. Revisiting landmark works from 60 years ago is only the beginning of considering what Christianity could look like now. We are interested not in “restating traditional orthodoxy in modern terms,” but as Brian McLaren has said in relationship with his 2022 book *Do I Stay Christian?*, challenging modern assumptions themselves. We will engage with one another and with current theological voices, like those of Richard Rohr, Ilia Delio, Lisa Sharon Harper and James K.A. Smith, to reflect on themes such as the impact of human diversity, the place of justice-making and civic engagement, our understanding of desire, and our relationships with creation and one another, as central to our relationship with God and our understanding of

Christianity.

Sixty years ago, the Sorrento Centre opened its doors along the shores of Shuswap Lake in BC's beautiful Interior. Originally envisioned as a lay ministry training centre within the Anglican Church of Canada, Sorrento continues as a gathering space for all and as a place of abundance and belonging. From the beginning, it has been at the forefront exploring the Christian faith in the Anglican way and in conversing with ecumenical, inter-faith and Indigenous neighbours. In this 60th year, Sorrento celebrates the joy of homecoming, inviting one and all to discover this remarkable place again or to visit for the first time.

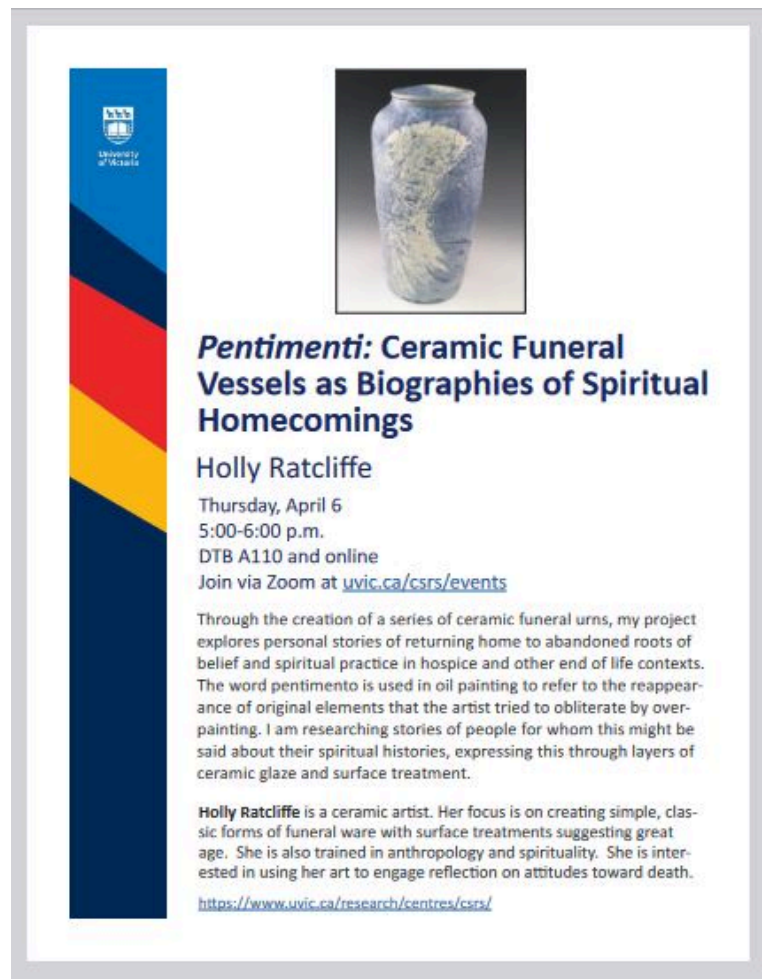
For more information and to register for all of Sorrento's 60th Anniversary summer programs, including "A Christianity to Call Home," visit:

<https://sorrentocentre.ca/summer-programs-2023/>

<https://sorrentocentre.ca/events/a-christianity-to-call-home/>

Pentimenti – a lecture by Holly Ratcliffe on April 6

By Faith Tides



Pentimenti: Ceramic Funeral Vessels as Biographies of Spiritual Homecomings

Holly Ratcliffe

Thursday, April 6
5:00-6:00 p.m.
DTB A110 and online
Join via Zoom at uvic.ca/csrs/events

Through the creation of a series of ceramic funeral urns, my project explores personal stories of returning home to abandoned roots of belief and spiritual practice in hospice and other end of life contexts. The word pentimento is used in oil painting to refer to the reappearance of original elements that the artist tried to obliterate by over-painting. I am researching stories of people for whom this might be said about their spiritual histories, expressing this through layers of ceramic glaze and surface treatment.

Holly Ratcliffe is a ceramic artist. Her focus is on creating simple, classic forms of funeral ware with surface treatments suggesting great age. She is also trained in anthropology and spirituality. She is interested in using her art to engage reflection on attitudes toward death.

<https://www.uvic.ca/research/centres/csrs/>

We had the pleasure of speaking with Holly Ratcliffe in our [February 2023 issue](#). She will be lecturing at the Centre for Studies in Religion and Society (CSRS) at the University of Victoria as the 2022–2023 artist-in-residence. She invites all to attend:

https://www.uvic.ca/research/centres/csrs/assets/docs/s2023-12-holly-ratcliffe_april6.pdf

Holly will be speaking about the research and ceramic work she has been doing on *Ceramic funerary vessels as biographies of spiritual homecomings*.

The lecture is in-person on April 6, 2023, at 5 p.m. at the David Turpin Building, Room A110.

For any who can't attend in-person, the hour-long event is also available as a Zoom meeting which can be accessed on the CSRS website at <https://www.uvic.ca/research/centres/csrs/events/index.php>

The recording will be made permanently available online at

<https://soundcloud.com/universityofvictoria/sets/centre-for-studies-in-religion>

Hope to see you there!

This May – Land, Law, Religion and Reconciliation: A Colloquium

By Brendon Neilson

Click [here](#) to view and download information and schedule.

May 4-6

LAW, LAND, RELIGION AND RECONCILIATION: A COLLOQUIUM

THURSDAY MAY 4
Location: SUB Upper Lounge, UVic

PERMANENT REVOLUTION: RELIGION AND THE CANADIAN SOCIAL ORDER (5:00-6:30)

David Seljak examines how the growth of non-Christian and non-European Christian religious communities, the resurgence of indigenous spiritualities, and new forms of spiritual identity and solidarity among the religious "haves" are moving Canada towards a post-secular social order. What might this mean for Canadians? Seljak argues these are signs of a permanent revolution, presenting secular institutions and traditional religious communities with new challenges—notably around questions of land, law, and reconciliation.

A response will be offered by Bishop Anna Greenwood-Lee.

THE SPEAKERS

David Seljak
Professor,
Religious Studies,
University of Waterloo

Anna Greenwood-Lee
Bishop,
Anglican Diocese of
Islands and Inlets

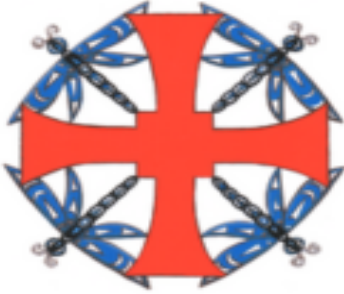
REGISTRATION
uvic.ca/csrs/events

More information
csrs@uvic.ca
250.721.6325

Nominations for the Order of the Diocese of BC

By Faith Tides

The Order of the Diocese of British Columbia



Recognizing extraordinary voluntary
commitment and service.
Investiture Service: October 21, 2023
Christ Church Cathedral, Victoria
Nominate an extraordinary lay leader
from your parish!

Do you know someone deserving of the Order of the Diocese of BC?

On Oct. 21, 2023, Bishop Anna Greenwood-Lee will invest the next group of worthy people into the Order of the Diocese of British Columbia.

The nomination process thrives on the active participation of each parish submitting the name of one of their number to become a Member of the Order and jointly with other parishes the name of someone to become an Officer of the Order.

Who can be nominated?

For Member – A lay person of the diocese who has provided extraordinary service to their parish and/or community

For Officer – A lay person or retired cleric who has provided extraordinary service to the diocese, the province, the Anglican Church of Canada, or the nation

Honorary Officers and Members – These are awards given to people who are NOT members of our diocese. They are British Columbians who may not be of our denomination, or even faith, but nonetheless have demonstrated the same sort of exemplary service to their community, province or country. Whilst these are very limited in number and are within the gift of the bishop, the advisory council is always open to suggestions. If you think you may know of such a person, please contact the secretary of the Order to discuss.

Who can nominate?

Member of the Order – Each parish may nominate a person.

Officer of the Order – Five members of the diocese (a mix of lay and ordained) from five different parishes may nominate a person.

Timing for the 2023 Investiture

Nominations opened January 2023

Nominations close April 30, 2023

Confirmation of Award by June 30, 2023

Investiture Service Saturday, Oct. 21, 2023, at Christ

Church Cathedral, Victoria.

For details of the who, what, when, why and how can be found on the diocesan website under **Resources, Order of the Diocese of British Columbia**: <https://bc.anglican.ca/resources/order-of-the-diocese-of-british-columbia>

Advertise your parish events on Faith Tides

By Naomi Racz

Did you know you can advertise your diocesan or parish event for free on the Faith Tides website? Send your ad to faithtides@bc.anglican.ca (see below for file and size specifications).

If you need support creating your ad, send the text to faithtides@bc.anglican.ca and we will work with a designer to create your ad. Please note, this option comes with a small fee of \$20.

File specifications:

Format: GIF, JPG, PNG

Max size: 150KB

Ad sizes (at 72 dpi):

240×400

See how the different sizes look on your browser [here](#).
