



# FaithTides

RENEWED HEARTS, RENEWED SPIRITS, RENEWED PEOPLE

June 2023

This PDF is a simple printable document of FaithTides online, which can be found at [faithtides.ca](http://faithtides.ca). Questions or comments can be sent to the editor at [faithtides@bc.anglican.ca](mailto:faithtides@bc.anglican.ca).

# The future is bright



*Image (detail) by M. Haffner. Used under a CC BY-SA 2.0 license.*

*By Anna Greenwood-Lee*

*This text is from the charge delivered by Bishop Anna Greenwood-Lee during her sermon at the opening eucharist at the 101st synod held in May 2023.*

May only the truth be spoken and only the truth be heard. Amen.

Our first reading this evening was from the Book of Acts (15: 22-31) by coincidence. But it was a suitable reading for today because — while it might not have seemed all that interesting to you — it was a reading about the Council of Jerusalem, which was really a synod of sorts that was held early on in the history of the emerging church to figure out what to do with the gentiles. Did they need to be circumcised? Did they need to follow the dietary laws? Were the old rules going to work in a new day? And of course, the answer was no. Some of the tradition was going to be carried into the future, but not all of it. The rejoicing at the end

of today's reading was that they didn't all need to be circumcised!

For Jesus, as lovely as he was, didn't spell it all out for us. He told us to love one another, to lay down one's own life for one's friends, and to bear fruit — fruit that will last. But just how to do that — the nitty gritty of it — the dietary laws and such, well, that was left to us to figure out. And that, dare I say, changes from age to age, from group to group, and from place to place.

We gather this evening and tomorrow morning for the 101st synod of this Diocese. And once, dare I say, an institution gets to the age of 101, it is no doubt time to ask, “What is it from our past — from our rich, varied, beautiful and broken past — that we are going to continue to carry with us and what might we need to adapt, change or let go of?”

The business of this 101st synod will be conducted on Zoom tomorrow. Imagine for a moment if you were at the first synod and they told you that at the 101st synod, people were going to sit in front of these magic screens, and be able to talk with and see people from across the diocese, sitting in their own living rooms and churches and kitchens! This his would have sounded absurd and impossible. But here we are.

If you've heard me preach or teach in the last while, you've no doubt heard a variation of the only sermon I'm giving these days. It goes like this — the future is not going to look like the past. At this point I usually stop and ask people, “How does that make you feel to hear your bishop say that to you? Are you sad, anxious, excited, afraid, uncertain, hopeful, curious or skeptical? All of the above? None of the above?”

It probably depends a little bit on what the past looked

like for you. If you are a slave in Egypt or a survivor of residential schools, and a church leader tells you that the future is not going to look like the past, this might sound like good news. But if you are a priest in Solomon's temple or a priest who remembers the days of confirmation classes with 35 young people, this might sound like bad news. If you are the poor, you might be looking forward to being filled with good things. But if you are the rich, you might be worried about being turned away empty.

But the future — the future is not going to look like the past. And the future is bright.

I've searched the Hebrew scriptures and the New Testament a few times, and I have never found a story where God has come to any person or group of people and said, "Stay as you are, don't change anything. I'm going to make this easy for you." But oh, how we long for this to be the case.

As well, God has also never come to any group of people and said, "Throw the baby out with the bathwater. Get rid of everything. Start over entirely." The truth is always somewhere in between.

Many of the motions we are going to consider over Zoom tomorrow are not — I will be the first to admit — particularly exciting. Most of our work tomorrow will be to amend some canons. We are both going to change a few canons so that our life together is more efficient and sensible, and we are also going to, I hope, commit to — between now and the next synod — to having a look at the canons as a whole and undertake a rewrite.

Our canons are important. I think of them as our guardrails. They create a governance structure. They

provide checks and balances to authority and decision-making processes. They allow for representation from across our church. They are meant to keep us from going too far off the road, from getting into trouble, from falling off a cliff or driving into opposing traffic.

But sometimes they end up being not guardrails but roadblocks. Sometimes — and this isn't their fault — they just hadn't seen the future coming, didn't foresee changing demographics or new situations and they become a roadblock. We realise that this or that canon is a bit like asking someone to be circumcised or to follow complicated dietary laws before they can join us. It just doesn't make sense. It's time to find a new way.

For we know that the future is not going to look like the past. We know that this Diocese of Islands and inlets is now the most secular one in North America. We know deep in our hearts that reconciliation is a journey we have only just begun and we have a long way to travel on.

Today we gather in our cathedral church. Our cathedral sits on the traditional and unceded land of the ɫəkw̓əŋən (Lekwungen) People, known today as the Esquimalt and Songhees Nations. Lekwungen means literally "place to smoke herring" and this spot at the top of the hill, not far from the natural harbour, has been an important site for thousands of years before Britain declared in 1849, that this land — indeed this whole island — was a crown colony.

Britain then leased the colony to the Hudson's Bay Company for the nominal price of 7 shillings, and in 1854, the company then granted this land to the church as a sign that they were indeed fulfilling its duty to create a settlement. That we are here today on this spot is very much a legacy of colonialism.

Colonialism, while it favored those of us of British and European descent, was violent and unjust and brought death to so many of God's children. The 1862 smallpox epidemic is estimated to have killed at least 50 per cent of the Indigenous population in these islands and inlets. In 1872, shortly after British Columbia joined Confederation, laws were passed denying those Indigenous peoples — and peoples of Chinese and Asian descent — the right to vote. At that time, it is estimated that these peoples made up approximately 80 per cent of the population.

St Michael's Residential School in Alert Bay was built in 1882. In 1885, the potlatch was banned — a ban that was only lifted in 1951, the same year that the Indian Act also lifted its prohibition on Indigenous peoples hiring or training to be a lawyer.

And so my friends, when I say to you that the future is not going to look like the past, I hope that you can see God's hand in that. There is much in our past that is good and life-giving, but there is also much in our past we must repent for and let go of.

For we are called by the one God of all time and space to love one another, to do justice, love and kindness, and to walk humbly with our God. And we have not always done that. We have not always lived by our baptismal covenant to respect the dignity of every human being, to safeguard the integrity of God's creation, and to love our neighbours as ourselves.

We need to find a new way of being the ancient church — a new way of living our ancient faith. And we are doing that. As I travel around this diocese, I am heartened by all the ways you are, as God's people, making our ancient faith ever new.

Tomorrow morning as part of our synod, we are going to hear about the incredible ministry that is currently happening in Alert Bay, shepherded by the first Indigenous priest of this diocese, Sheila Cook. We are going to hear about the refugee sponsorships program in this diocese. And we are going to hear about how a number of our parishes, this cathedral included, are looking at redeveloping their properties so that they can better serve their communities.

The future — the future is not going to look like the past. And the future is bright.

In all that we do together, I'd ask and invite us all to check back in with our baptismal covenant. As we consider changing our canons, redevelop properties, work towards reconciliation and social justice, and continue to serve with compassion and love, let us not be afraid to look at our history, and as our baptismal covenant says, know that whenever we fall into sin we must repent and return to the lord.

Let us hold fast to the apostles' teachings and fellowship, the breaking of the bread and the prayers to safeguard the integrity of God's creation and to find new ways to love, serve, and live out our baptismal covenant. We cannot go too far wrong — either individually or collectively — as long as we live into that covenant.

And so now, to conclude this charge to synod, I ask nothing more of you and nothing less than that you stand and join with me in renewing your baptismal covenant, confident that the future is not going to look like the past and that the future — the future is bright. Amen.

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# Wind and fire



*Stained-glass of The Holy Spirit at Pentecost. Image taken by Nheyob. Used under a CC BY-SA 4.0 license.*

*By Herbert O'Driscoll*

Some things can be told only as a story. Someone offers a story and we listen. But we know it is pointless to ask questions because the narrator — in this case a young Syrian professional who has identified with the Christian movement in its infancy — knows nothing we do not know.

As Luke tries to tell us of the event, he is sure of only one thing — something of immense significance and power happened. How it happened and what exactly happened can only be expressed by metaphor. A wind? Yes, but something more, something “like a wind.” Fire? Yes, but something more, something “as of fire.” Uttering involuntary words, but more, far more. Sounds utterly incomprehensible to oneself — but significant to others? No neat explaining here, no slick analysis. Whatever has happened is as far beyond analysis as a wild sexual encounter or a soul shattering experience of some great work of art.

Even Peter, the sanest and most solid of men, when he

collects his wits and gets his breath back, stands shaken to the core and reaches desperately for a remembered piece of poetry by the prophet Joel that he had learned when a teenager in school — “Signs on the earth... blood and fire and smoky mist and the moon to blood...”

We are most certainly not in the realm of answers. Twenty years after the shattering event, Luke tells his story for one purpose, that we receive it and wait for it to become true in our own experience.

What meaning is Luke determined to give to what happened in that crowded room? Above all, he sees what happened — and there is no doubt the early Christian church saw this — as an indication that whatever Jesus’s birth, life, death and resurrection mean, they are of universal significance. In the language of today, Luke was quite sure that Jesus of Nazareth is a figure of planetary dimensions. Somehow his life among us opened a way — and will always open a way — for a new quality of human living for those who choose to take his way.

From April 1953 until his death in an air accident over the Congo in September 1961, Dag Hammarskjöld was Secretary General of the United Nations. Only after his passing was it realized that, although he was a very private man, he was one of profound spirituality. In one of his diaries published after his death — and we now know his death was a political assassination — the following passage was found:

*I don't know who or what put the question.*

*I don't know when it was put.*

*I don't even remember answering.*

*But at some moment I did answer Yes to Someone – or Something,*

*and from that hour I was certain that existence is meaningful,*

*and that therefore my life, in self surrender, had a goal.*

I suspect that if many of those who were in that room in Jerusalem were asked in their later years what that event meant for them, they would have expressed their experience in similar language. As indeed would many others in history.

The Pentecostal experience is not merely a past event.

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## Beauty, the forgotten name of God



*White Spring Blossoms. Image by A\_Peach. Used under a CC*

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*By John J. Thatamanil*

*Holy Mystery, Poet of the World, empower us to know and praise you rightly. Teach us once more that you are not just the True, the Good, but also the Beautiful. Inspire our minds, hearts and bodies with a vision of your nature. Heal our imaginations so that we can envision a world otherwise than it is. Tutor our desires so that we long for a world rooted in truth and grounded in justice. We pray also that we are not so wedded to the work of repairing the world that we miss your grandeur and glory even now resplendent in all your creation. In your many names we pray. Amen!*

I offered this prayer recently for a service at Union Theological Seminary in New York, aka my office. Here, I offer a brief meditation on the prayer itself.

First, some context and the setting. I was told that my prayer had to be inclusive for a diverse audience who were not exclusively Christian. The theme for the service held for Union's Alumni reunion was *Theology and the Arts*. Artwork by Union alumni were displayed on the walls of James Chapel.

My prayer, in keeping with the theme, is meant to recall to all present the three classical names given by Christian and pre-Christian Platonic traditions to God: the True, the Good and the Beautiful. Of these three classical descriptors, two remain in widespread circulation, both inside and outside the church: the True and the Good.

Even among these two names, the Good prevails decidedly and often stands alone. God is invoked as the



guarantor and ground of the ethical. We look to God to inspire and guide right action that aims toward justice. This is certainly true for many Anglican contexts, particularly left leaning ones, and it is certainly true at Union Theological Seminary, long known for its connections to Black and feminist liberation theology through the work of James Cone and Delores Williams. A fierce commitment to the quest for justice and reading Christian traditions from the standpoint of the least of these is integral to our *modus operandi*. So, God's character as the Good thrives here and certainly in the Diocese of Islands and Inlets.

However, God's character as the True and especially as the Beautiful has faded from view. To give a history of how this decline has come to be would require a great deal more space and time than I have here. Suffice it to say that the entirety of modern Western thought, since the work of the Enlightenment philosopher, Immanuel Kant, has become suspicious about whether human beings can know God. That philosophical agnosticism has put a dent in our capacity to know God as Truth. In fact, in our post-truth moment, there is pervasive and not-unrelated skepticism about any kind of truth whatsoever, whether divine or earthly.

But Beauty by far has suffered the worst fate. Why? I am afraid that theologians — with notable exceptions among Catholics (Hans Urs von Balthasar for example) — have been so inattentive to Beauty that we are unable to give a comprehensive and convincing account of how we've lost track of this divine name in the first place. The consequences are devastating, likely far more so than we can appreciate.

One reason for our inattentiveness to God as the Beautiful is precisely our profound and justifiable passion for the Good. To be focused — as every

Christian ought to be — on the coming Kingdom of God is to have a decided focus on what *ought to be*. But we learn to recognize Beauty right here, right now, in what *is*. I fear that our commitment to *tikkun olam*, (mending the world) might lead us to miss all that in this very moment stands in no need for repair but only open-hearted appreciation. What happens to the soul that forgets how to sigh when taken aback by Beauty because it is so consumed with the necessary work of world repair?

The visual artist, the musician and the poet also work with the imagination and so seek to bring into being what is not yet. But those well attuned to Beauty are less likely to miss what is even now beautiful in the midst of the world's brokenness: the exquisite radiance of spring blossoms, the happenstance symmetry of the pen as it sits poised next to the notebook, or the exquisite artisanal woodwork there in the end table.

Beauty is food for the soul. Beauty is the open door to gratitude and wonder. Beauty is the gateway to the recognition that God is not only coming to us from a yet unborn future but is already here resplendent in this present moment. Forgetting Beauty is the shortest road to atheism. A life without wonder and gratitude will make the heart craven and lead it to grasp after Beauty's shiny and more obvious substitutes: the glamorous, the outlandish and the garish.

Hence, our need to pray that God will help us to see the radiance of Beauty in the world even as it is: in a stranger's passing face, in spring rain draining its way downhill to the gutter carrying in its wake fallen blossoms, and even in our own aging faces who have long ago lost the bloom of youth.

Holy Mystery, teach us once more to see your Beauty in

all things! Amen.

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# Inspired to go forth — the making of an altar frontal



*Inspired to Go Forth altar frontal (detail) at St Luke, Cedar Hill,  
by Brenda Morgan.*

*By Brenda Morgan*

About four years ago, Daniel Fournier, the rector of St Luke, Cedar Hill, asked me if I would make a new altar frontal for our church. I am a fabric artist, and he had seen some of my work. After some thought, I agreed, and I worked on one for Ordinary Time. Over the next year, I completed three more frontals. Each work started with a long period of research. I needed to understand what the liturgical season was all about: its meaning, its symbolism and its importance.

As Pentecost is coming up, I thought I would explain my understanding and process for the making of the frontal inspired by this festival.

On the 50th day after the first day of Passover, the Jews celebrate the last of the pilgrimage festivals called Shavuot. The year Jesus died, his disciples gathered for the feast. Imagine being there with them. Jesus had recently been crucified and had risen on the third day. He then moved among the disciples, showing himself to them on various occasions, and on the 40th day after the resurrection, he ascended into heaven. As the disciples feasted, one can imagine them saying, “Well, what now?” After all the dramatic events of the past few weeks, how were they to proceed? They were in desperate need of inspiration. Enter the Holy Spirit.

The story as we know it is that the Holy Spirit is felt as a wind and then appears as tongues of fire which settle on each of the disciples. It came to inspire them. After this visitation at Pentecost, they all knew what they had to do — go forth into the world and spread the message of Jesus. It was the beginning of Christianity.

Red — traditionally used for Pentecost — represents the fire associated with the Holy Spirit. Tongues of fire are also related to the gift of tongues. As the Bible tells it, the disciples were immediately able to speak in multifarious languages. Regardless of whether we choose to understand this phenomenon literally or symbolically, the reality was that the disciples would have to find the courage to travel far into the world, and if they were to spread the word, they would need to communicate effectively. The Holy Spirit gave them the ability and confidence to learn the appropriate languages, and more importantly, to speak with inspiration.

When making this altar frontal, I kept the Pentecost story in mind, praying to the Holy Spirit for inspiration. Flames are a traditional idea for Pentecost, but how was I to represent the whole story — the effect



of the inspiration? A particular image appeared in my mind — the ancient Christian symbol of the fish, the *ichthus* — and though I tried to come up with other designs, I kept going back to that idea. Thus I settled on the *ichthus* to depict the courageous, dangerous and sometimes secret work of those early apostles who travelled far and wide.

Artistically, blue-green, the colour of water, is the complementary of red-orange, the colour of fire. Though water is not a symbol usually associated with Pentecost, I decided to use it because it provided a harmonious colour contrast to the orange-red flames and, where it was placed, served as an area for the eye to rest. Furthermore, blue-green also called to mind the rivers and seas the followers of Jesus travelled upon during the early spread of Christianity.

I made the frontal as a diptych, and I chose the title *Inspired to Go Forth*. It occurred to me that the inspiration and grace of the Holy Spirit often comes through unexpected sources in our lives. The dedication on the back label reads, “Dedicated to all those teachers, preachers, artists and poets who through their inspired work give us an apprehension of our inner life and glimpses into the realm of God.”

It was my hope that when the congregation first saw the frontal, they would ponder why water and fish were used for Pentecost. It is in the questioning that the message unfolds. For me, it is a reminder that we are all called on to be disciples.



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## Diocese of BC Women's Spring Retreat (April 21—22, 2023)



*By Diane Hutchison*

On the weekend of April 21, 32 women from across our diocese gathered for the Spring Women's Retreat at St John the Baptist, Duncan. Selinde Krayenhoff, a

priest of the diocese and our facilitator, led us in exploring our understanding of the “divine exchange.” Whether we came seeing ourselves as “givers” or “receivers,” we quickly learned the importance of both for balance in our lives, and how integral they are to our relationship with God. In our creation, God formed us, and in breathing into us, gave us life. Our first act as newborns is to breathe, receiving life. Throughout our life we continue to let go of and receive another breath, unaware of the process but powered by our breathing and thankful for it. In that natural flow, we can hear the still small voice of God, ever present, like a Mobius or Infinity loop.

It is God’s nature to give constantly and in abundance as the perpetual giver — the Alpha and the Omega. Looking at how we perceive God as giver in our own life, our response will naturally be one of gratitude and thanksgiving. And in that spirit, we pass on God’s gifts from ourselves to others. What interrupts that natural relationship? We looked at the barriers preventing us from receiving God’s giving — the external (busyness, expectations of others, increasing physical limitations and so forth) and the internal (“how long must I hold an obligation?”, self expectations, pride, wanting to be seen as “acceptable” or “good enough” or “valued” because of what we do and so on).

As Saturday afternoon progressed, we examined what change would look like as we let go of those barriers. Our gratitude would flow out and our receiving would flow in as naturally as breathing. We could find comfort in the practice of ceremony or ritual or gesture as a pathway to bypass the confusion and “white noise” of our lives. We could be open, surrendering to receive another’s prayers and in return, feel the safe intimate, refreshed and full-hearted thanksgiving of our own connection to God.

After a delicious catered dinner, we concluded our retreat with our time-worn intentional and strengthening ritual of holy eucharist. Thanks be to God for this time, set apart to build up and encourage us.

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# “The Holy Spirit was present” – Synod 2023

*By Eric Partridge*

Our 101st synod was held on Friday, May 12 and Saturday, May 13, 2023. On the first night, we celebrated the eucharist in person at our diocesan cathedral and Bishop Anna Greenwood-Lee gave the homily which served as her charge to synod. She reminded us that “the future will not look like the past, and the future is bright.” The full text of her charge can be found [here](#) and we heartily recommend it to anyone who didn’t join us either in person or online. After the homily, those present renewed their baptismal vows before coming to the altar for the Lord’s Feast. A lovely wine and cheese reception in the Chapel of the New Jerusalem followed the service.

On Saturday, we moved online to handle the business of synod. We passed some amendments to our present canons and elected willing and faithful volunteers to the various posts that keep our diocese operating and that link us to the wider church. We also acknowledged the members of diocesan council that have been

elected by their respective regions. Elected or appointed were:

To diocesan council:

**Mid-North Island**

Lay Vice Chair: Barb Henshall\*

Lay Representative: Elizabeth Murphy

Clergy Representative: Marion Edmondson

**Cowichan Mid-Vancouver Island**

Lay Vice Chair: Pip Woodcock\*

Lay Representative: Laura Dey

Clergy Representative: Trish Vollmann-Stock

**Greater Victoria**

Lay Vice Chair: Debra Brown\*

Lay Representative: Ian Alexander

Clergy Representative: Heather Robinson

**Western, Peninsula and Gulf Islands**

Lay Vice Chair: Walter Stewart\*

Lay Representative: Helen Love

Clergy Representative: Juli Mallett

*(Individuals indicated with an \* were elected to serve as lay vice chairs but are not members of diocesan council)*

And elected to additional posts:

Joel Hefty: treasurer

Walter Stewart: lay diocesan court

Jane Morley: lay diocesan court

Elizabeth Northcott: clergy diocesan court

**General Synod Representatives**

Lay: Ian Alexander

Lay: Elizabeth Murphy

Lay: Michael Wolff

Clergy: Clara Plomondon

Clergy: Alistair Singh-McCollum

Clergy: Christine Conkin

**Provincial Synod Representatives**

Lay: Anna van de Hooft

Lay: Elizabeth Murphy

Lay: Julie Foster

Clergy: Stephanie Wood

Clergy: Alistair Singh-McCollum

Another major decision taken at this synod was to direct the canons committee to undertake a complete review and re-write of the canons and regulations in time for the next synod. As Isabel Weeks, chancellor for the Diocese of BC, pointed out, the canons were first written in the 19th century, and since then have been tweaked and amended, but never wholly updated. The direction from synod is that the canons committee bring to the next synod canons and regulations that are internally consistent, use plain language, better reflect our actual practices, and are flexible enough to meet the needs of the bright future about which the bishop spoke.

And while the future is bright, the present is pretty amazing too. Synod watched three videos that showcased a few of the major initiatives in which the diocese is already engaged. Sheila Cook spoke of the work that is going on in the north of the diocese, Jibril Mohamed talked about the work of the refugee program, and Brendon Neilson gave us a quick overview of the many ways we are beginning to develop better ways for us to use our wonderful

properties across the diocese. These videos are inspiring and can be viewed on the diocesan website at <https://bc.anglican.ca/synod-2023/videos-from-synod-2023>.

Synod 2023 closed with a motion of thanks for all the synod staff who managed the technical aspects of offering synod online. This was followed by a closing comment from Bishop Anna and a blessing.

In her remarks, Bishop Anna advised that it is intended that the next synod will likely be in person, and that we will hold the 102nd synod in no more than two years, and perhaps even sooner.

Throughout Synod 2023 it was clear that the Holy Spirit was present. Debate was honest and respectful, and the outcome of each issue considered was arrived at prayerfully with an eye to living out our baptismal vows. Delegates and staff made the 101st synod a great success. Now the work of the diocese between synods begins. In doing so, we will keep before us the bishop's message — the future will not look like the past, and the future is bright.



# Resiliency for the way forward — Clergy Conference 2023

*By Lon Towstego*

We rolled into beautiful Parksville on Monday, April 24. Various clergy started arriving to check-in at the conference facility, the Bayside Inn. Great reunions began even at this early stage as many that hadn't seen each other for a long time, embraced and caught up. Some met for the first time.

In person and interactive presentations were done by Marv Westwood and Lin Langley from the Diocese of New Westminster. They brought two guest clergy, also from their diocese, Matthew Johnson and Joyce Lochter. They were a diverse and interesting team.

We were in a beautiful location at the Bayside Oceanside Resort. The meals were great and the service was excellent. Our bishop, Anna Greenwood-Lee, jumped up on a chair to greet us all and start things off before the sound system was operational. Her invitation to the work ahead and her own participation in it encouraged us all.

In attendance were recently ordained clergy and several very new members to our diocese. I heard them say that they felt welcomed. In that spirit, they



developed and strengthened relationships with their colleagues. We had ample breaks to process the work, walk the beach, sleep, do other work, and oh yes — HAVE FUN!

Some clergy proposed the idea of a golf tournament and costume contest at the nearby miniature golf facility. Those who took part had a tremendous amount of fun. Score keeping was loose at best and there were prizes given for various categories. The awards presentation was like the Golden Globes or the Emmy Awards with lots of anticipation and drum rolls. There is talk of this tournament becoming an annual tradition.

Please do ask your local clergy how they found the conference. I heard comments that it was one of the best ever, how great it was to be fully together. I felt the presence of God in all the good spirited interactions.

We came away with some answers and tools that were very practical in responding to questions of how we build resiliency for the way forward. This is pertinent to all clergy and to you as we navigate the waters of the 21st century church.

By taking care of ourselves, we ensure that all the gifts that God has given us will continue to be well cared for, nurtured and fed by us and our closest people. We each need partners and companions on the journey. We did hear a few suggestions for improvement, although most comments that I heard were incredibly positive.

Do encourage your own clergy today as we embrace the bright future of our church — God's church in this place. Thank you for investing in this Clergy Conference 2023.



## Trust among strangers

By Wally Eamer



*The Eternal Handshake. Image courtesy of Orin Zebest. Used under a CC BY 2.0 license.*

On the ninth anniversary of my heart attack, the cardiologist who operated on me early that May 2014 morning, and has supervised my heart since, called for his yearly check up. By chance, the next morning, my wife and I were starting an early stage of a long, summer bicycle ride of 1,500+ kilometres (my body,

chance and smoke from wildfires permitting).

He was excited about our project, and took extra time to explain how my heart was likely to react to the effort. He knew, and I was dimly aware, that a heart in its eighth decade responds somewhat differently than one in its third, when I did most of my long, physical trips. We confirmed much of our plan, modified our expectations, and the next morning started a difficult section over the Malahat from Metchosin to Duncan. In the roughly 400 kilometres I've bicycled since that telephone call, I've thought about trust and its effect on our lives.

Nine years ago at 5:50 a.m., I was wheeled on a stretcher into the operating room of Royal Jubilee Hospital in Victoria. The cardiologist and three others greeted me, and we even talked a bit during the operation. Forty minutes later they had me in the recovery room with a stent in my coronary artery. Eventually, I learned the cardiologist's name. I never learned the names of the other three members of the team, and don't remember the names of the nurses and others who cared for me during my quick recovery.

Our eldest son in 2014 was in training to be a surgeon. I knew how physically and socially costly it is to be pulled from bed or to be kept awake all night to care for a stranger like me. Yet they did, and I and others live longer lives.

For many years, I said that we practice trust each time we pass an 18 wheel truck coming the other way, or eat in a restaurant. A mistake or inattention from someone we've never met can maim or kill us — and we to them. Yet, we walk, drive and bicycle past trucks many, many times a year, and we buy food and eat at restaurants. This is a working level of trust and doesn't need to be

absolute. It is supported by driving licenses, safety inspectors and others. All this is true, and when I think of the power of trust among strangers, the faces and voices of the four people in the operating room come forward.

When I was a young, moralistic man during the Cold War, George Shultz was the American Secretary of State for Ronald Reagan. While I had little respect for President Reagan — and therefore little for Shultz — I *was* surprised that progress was made towards peace with the Soviet Union.

Upon turning 100, Shultz wrote,

*“Trust is the coin of the realm. When trust was in the room, whatever room that was — the family room, the schoolroom, the locker room, the office room, the government room or the military room — good things happened. When trust was not in the room, good things did not happen, Everything else is details.”*

Our world of 8 billion people must be full of strangers, and climate change, ending extreme poverty and maintaining biodiversity are great global challenges. People in small and large groups will have conflicts, and 8 billion people is an huge group! Nowhere except a cult will have members who agree on all the details of each global and local challenge. The final answers of our group must be better than the answer of any member of our group — myself definitely included!

Each challenge is enormously complex and important, yet, in the language of Shultz, “details.” How do we build working levels of trust so that the great global challenges might be resolved? Religious people (us!) need to bring experience and principles to groups for building working levels of trust. Every person who



works towards shared trust is worthy of our support and admiration.

This column is about people with qualities that I admire. Today, I celebrate each of the 8 billion when they are building a working level of trust. In those moments, each are “blessed peacemakers, the children of God.”

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## Walking together in a shared future

*By Jan Horner*

Holy Trinity, North Saanich has for over 20 years had a Companion Journeying ministry with our First Nation neighbours. We have hosted dinners for the parish and First Nations, and we have collaborated with First Nation education, health, and community workers to develop a *Trinity Time* program to provide support for programs and weekly get-togethers for meals. Some of the workshops we have held include Food Safe, Canadian Diabetes Association cooking classes and Safe Church. In 2019, we hosted a Grief and Loss group which held weekly meetings in our church hall. Over the years, we have had many opportunities to listen and learn from our First Nation neighbours and we have developed a respectful, caring and reciprocal relationship.

In 2018, with assistance from the Diocesan Vision Fund, we held two workshops facilitated by the Indigenous Perspectives Society on cultural perspectives. We felt it was important to share our

ministry with the wider community and through discussions with our First Nation liaisons. We advertised in the local newspaper and put up many posters throughout the Saanich Peninsula. We hosted two very successful workshops at no charge to the participants. The workshops were attended by First Nations, other churches on the Peninsula and local government and community members.



In 2020, in collaboration with St Andrews and the parishes of Central Saanich, we received another grant from the Vision Fund, and we hosted a workshop called Building Bridges Through Understanding the Village, facilitated by Kathi Camilleri. We were oversubscribed for the workshop and had intended to follow up in March of that year with the second workshop in the series, but things came to a halt with COVID-19. During the three long years of isolation, the Joint Ministry of Central Saanich and Holy Trinity provided weekly meals, Christmas hampers and Easter baskets. We also received money from the New England Grant to help with the costs of our educational programs. That money was held in trust until we could meet in person again.

In 2023 we cautiously started up the Grief and Loss group again, and we are planning to do likewise with the *Trinity Time* program for families again. We also

held the Building Bridges workshop again on May 11, 2023. The response was very positive and we have arranged for two more workshops.

On June 15, we will be holding a workshop facilitated by the Indigenous Perspectives Society entitled Building Local Relationships. Participants explore ways by which both organizations and individuals can build strengths in areas that impact relationships with Indigenous individuals, organizations and communities. The workshop runs from 1 p.m. to 4 p.m. Those interested can register for this workshop by contacting us at [register@holytrinityns.org](mailto:register@holytrinityns.org). We will share details of the course through our website ([www.holytrinityns.org](http://www.holytrinityns.org)) to other parishes.

On July 6, 2023 we will hold the second Village Workshop series entitled Paddling Together. Learning outcomes for this workshop include:

- developing a cognitive and emotional understanding of traditional Indigenous values
- developing a deeper insight into the depth of and the inter-generational effects of colonization
- developing a cognitive and emotional understanding of traditional Indigenous values

Further details will be on our [website](#) as the date draws closer.

In September 2023, we hope to have the Honourable Stephen Point join us for a discussion. Judge Point was the 28th Lieutenant Governor of British Columbia from 2007 to 2012. Further details will be posted on our [website](#).

We hope that parishioners and community members from the peninsula (and further) can join us for these upcoming workshops. Participants have expressed deep appreciation for the opportunity to attend these sessions and take part in the learning opportunities and discussions that take place. We want to continue our journey of understanding and reconciliation with First Nations and to establish and maintain a mutual spirit of unity with our First Nation communities. These workshops help to broaden our understanding as we walk together in a shared future.

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# Comox Earth Day event — April 22, 2023

*By St Peter's Green Team*

“Earth Day gives us an opportunity to rejoice in creation. God, in his infinite compassion, lovingly formed our planet and all that lives within and upon it. He declared his creation good and entrusted us to care for it and each other. But our compassion is finite and we often forget our responsibility to care for nature. Too often we make excuses for continuing to do the things which harm our world, so we can keep on doing them. On this Earth Day let us reflect on the marvels and wonders of creation and let us renew our commitment as good stewards of the earth.”

These words opened the Earth Day celebration service at St Peter, Comox, and its Green Team takes these

words to heart as it strives to live out this call in the Comox Valley.



The second annual Earth Day event at St. Peter's featured a number of local groups with ideas to help

move us towards a more sustainable future. Natural history groups, water and forest protection groups, political groups, local government and transportation groups all shared their interests and activities (see full list below).

The Earth Day celebration service, led by Reverend Sulin Milne, rector of St Peter's, and the church's Green Team, emphasized the connections between Christian teachings — both ancient and contemporary — and our duty of care for all living beings and ecosystems on this planet.

The information booths, mixed with music, video, short talks and refreshments, were all forced indoors under threats of 50 km winds and heavy rains. Happily, the church hall allowed visitors and exhibitors to stay cozy and dry. St. Peter's is proud to serve as a place of connection between Comox Valley residents and local environmental groups, and we trust that God will bless our efforts to help sustain and protect his creation for this and future generations.

Groups who participated:

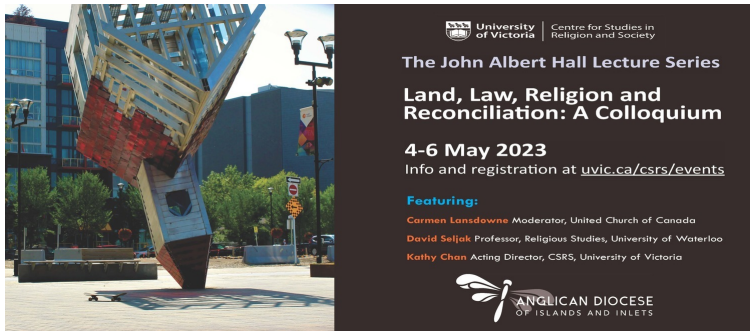
- Comox Valley Nature
- Comox Valley Electric Vehicle Association
- Green Mountain Bees
- Green Party of BC / Canada
- Millard Piercy Creek Water Stewards
- Project Watershed
- Rails to Trails
- Save Our Forest Team-Comox Valley
- St Peter's Green Team
- Town of Comox, Mayor and Councillors



# Trust

By Ryan Turnbull

From May 4 to 6, the University of Victoria's Centre for Studies in Religion and Society, in partnership with the Anglican Diocese of Islands and Inlets, presented a special edition of the John Albert Hall Lecture Series entitled *Land, Law, Religion and Reconciliation: A Colloquium*. This event brought together theologians and legal experts to discuss the nature of religious property, its origins, its ongoing status, and the obligations and relationships that this property represents.



In one of the workshops, legal experts Luke Johnson and Stanley Martin pointed out that while there are several ways in which religious property can be held, it is often through the mechanism of a legal trust. A trust is a relationship that is established when assets are put under the control of trustees for the help of a specific beneficiary or to be used for a specific purpose. The establishment of a trust typically comes with some terms that stipulate the purpose to which the asset or

property can be used in the future. These obligations, while not impossible to overcome, impose significant conditions on the future of that asset — be it land, a building, or a capital asset. If a religious community decides that their property would be best used for some new purpose, it can appeal to the court by means of the *cy pres* doctrine, a legal principle that allows judges to generously reinterpret the original terms of a trust to better fit the needs of the existing community. Yet there are limits even here. While a community may be discerning the call of the Holy Spirit into a new use for their property, the wishes and intentions of that community's past continues to have at least some voice in that determination.

At the beginning of the weekend, David Seljak, associate professor at St Jerome's University and chair of the Department of Religious Studies at the University of Waterloo, provided a framing lecture in which he talked about how Canadian history has moved through different societal paradigms through time in response to different challenges. Each change to a new paradigm, he noted, moves forward into something new and retains a fair bit of what preceded it. This tension between the rupture of the new and the pull of tradition became a useful frame to understand the role of religious property throughout the history of the Canadian church. The purposes to which property was entrusted to the church by previous generations continue to have a significant impact on how it is used today and in the future.

Several of the presenters over the weekend observed that the creation of property and the application of property rights is in fact an exercise of sovereign power. This has a couple of practical implications for religious communities as they discern what to do with their holdings. First, because property law confers



sovereign power to its owners, it is considered a limited form of “government” and all good government must be subject to regulation against the abuse of power. In the case of religious property, given the extraordinary tax exemptions that are granted to it, there is increasing pressure to show that this property has a legitimate public benefit if it is to receive ongoing public monies in the form of tax subsidies. How these tests will continue to develop is an open question. Increasingly in the corporate world, issues like ecological sustainability and equitable accessibility are being considered part of the fiduciary responsibility of property holders. Religious communities of good faith may discern that, in addition to the benefit of worship space that they provide, they may also be able to offer space for social resources, housing or gardens, and areas of rest that are open to all. Whatever this will look like in the future, there will undoubtedly be differences and disagreements with the societal milieu that gave rise to the origins of that religious property to begin with.

Of course, to speak of “keeping trust” with the past while we discern the future of religious properties, we must seriously consider their colonial origins. The Diocese of Islands and Inlets is currently undertaking a study of the creation of all its lands and property. Admittedly, the majority were granted by the Hudson’s Bay Company and other colonial governments, with little or no regard for the rights and titles of Indigenous peoples across these lands. The making of properties out of these territories represents a rupture in relationships with Indigenous peoples. Such peoples, since time immemorial, have had and continue to have a particular set of relationships with the land and the creatures thereupon that prioritize reciprocity and mutual flourishing. The colonial imposition of

property relations in these territories demonstrates a violent rupture to these reciprocal relations that made possible a unidirectional, extractive relationship to the land that allowed for the accumulation of surplus wealth and power in the hands of property owners. This is not a unique story to British Columbia. Across Canada — indeed across the British Empire — churches amassed considerable riches and authority by renting or selling lands that had been granted to it by colonial governments.

Yet here is an opportunity for the church to reconcile the broken relationships that its creation caused. In the Diocese of Islands and Inlets this has already resulted in some significant “land-back” work in the 1980s and 1990s, and might very well be an increasingly important part of the diocese’s future. But this should not be approached as an answer to the question of what to do with lands and properties that the church cannot afford to maintain due to declining congregations. As well, it should not be regarded as a solution to cheaply relieve settler guilt. Rather as Carmen Lansdowne, moderator of the United Church of Canada, asked us, “Can we learn to dream?” Can we learn to dream of reconciled relationships between the land and the creatures, and with the peoples who call these places home? Can we learn to dream beyond the extractive logics of colonial capitalism?

Jason McKinney, a priest at Epiphany and St Mark, Parkdale in Toronto, closed out the weekend by inviting us to consider that a way to “keep the trust,” which I have been reflecting on here, is to ponder the distinction in English property law between “holding” and “having.” This can be explained as the difference between holding property for a particular use and having it as an asset that can be transformed into an extractive source of surplus value. To learn to hold

property without “having” it is an acknowledgment of the theological truth that the “Earth is the Lord’s.” Indeed, with this acceptance comes a commitment to engage in reconciliation with Indigenous peoples, and indeed with all of God’s creatures in these lands.

So as Carmen Lansdowne asks us — is the church ready to learn to dream? Are we ready to keep the trust that our vast amounts of land and property calls us to? How far might the Holy Spirit lead a church that is committed to holding without having, and what new good and worthy uses for this property might we find?



*Image source: AFP.*

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# The golden thread: an Anglican’s reflection on the coronation of King Charles III

*By Kieran Wilson*

For as long as I can remember, I have always sought out what I like to call the “golden thread,” a thread of meaning, of holiness, and — dare I say — of enchantment, that runs through the tapestry of human thought and culture from its earliest dawn to the present day. Throughout my life, this impulse has led me to seek out the ancient, the symbolic, often the downright weird, precisely because the old and the strange seemed to lift the veil of the fleeting present and disclose, if but for an instant, a glimpse of eternity.

Often these moments of revelation are solitary, intimate experiences, as when I stumble upon a line of Homer or a verse of a psalm that reflects back at me the profoundest truths of my condition and of my place in the created order. Sometimes, the golden thread bursts forth in a blaze of light and colour, taking the form of Gregorian chant and cloth-of-gold vestments radiant in the sunlight of an Easter morning. For me, ancient words and ritual play havoc with the pretensions of the present moment to a monopoly on truth; they have existed from far before my own time and point me far beyond all time to the eternity of God.



The coronation of King Charles III on May 6, 2023 was an occasion when the golden thread shone forth with particular brilliance. For someone of my temperament, the coronation of one's own monarch — the first in 70 years and the only such rite that survives among European monarchies — is a high occasion indeed. I was to witness, from a distance of some 4,500 miles, a king, *my* king, who counts among his ancestors Alfred the Great and Saint Louis of France, crowned at the centre of the Cosmati Pavement, an icon of the ordered universe, before the high altar of one of the most august temples in all of Christendom. Few rituals on earth are so attended by ancient ritual, so steeped in symbol and mystery.

The night before the coronation, I set my alarm to ring at the eye-watering hour of 2:15 a.m., not wanting to miss a thing. Rising in the wee hours of the morning on May 6, I opened my laptop to watch in glossy high definition a ceremony that had changed little since Saint Dunstan, Archbishop of Canterbury, crowned King Edgar of England amongst the ruins of Roman Bath in A.D. 973. Of course, the coronation is in one sense a matter of State, but first and foremost it is a rite of Christian consecration. It is the setting apart of a member of the Body of Christ, called by God through no merit of his or her own, to undertake a distinctive office within that Body.

In the days leading up to the coronation, social media wags, with a dash more wit than reverence, marvelled that so elaborate a ritual was necessary to give someone a new hat. Anglicans might reflect that, to an outsider, this seems to be a criticism equally applicable to the consecration of a bishop! Indeed, the parallels between the anointing of the monarch and the consecration of a bishop are more than accidental.



*Image source: AFP.*

Consider the shape of the coronation ritual, set within a celebration of the holy eucharist and unchanged in its essentials from the Anglo-Saxon period to the present. First, the king is presented to his people to be acknowledged by them as their rightful sovereign. Then, he swears an oath to govern well in the sight of God and the people by preserving true religion and maintaining justice and mercy. Next, the king, stripped of his regal garments and shielded from view for this holiest and most intimate of divine encounters, is anointed with holy chrism on his hands, chest and head, setting him apart for the work God has given him to do. The investiture follows, when the king is clothed in the priestly vestments of alb, tunicle, stole and cope. The great climax of the investiture is the moment when the archbishop places the Crown of Saint Edward, surmounted by the orb and cross symbolising Christ's gentle rule of the universe, upon the king's head. Finally, the king is seated upon a raised throne to receive the acclamations and homage of the people committed to his care.

Recognition, oath-taking, consecration, vesting and enthronement, all embedded in a celebration of the holy eucharist: open your *Book of Common Prayer* or *Book of Alternative Services* and you will see that the shape of the coronation rite is mirrored in our church's liturgies of ordination. This resemblance carries home the point that the office of monarch, like ordained ministry, is a lifelong vocation, to be set aside only at one's last breath. As Shakespeare put it in *Richard II*, "Not all the water in the rough rude sea can wash the balm from an anointed king" (Act III, Scene 2).

As I watched the service unfold, the ancient words, ritual and music of the coronation resounded with something very deep in my being. But when the orchestra on the abbey's rood screen struck up the first notes of Handel's *Zadok the Priest*, I felt a particular frisson: I was to witness — or rather, as guardsmen arranged the anointing screen around the linen-clad king, deliberately *not* witness — a rite whose symbolic resonance and sacramental power chases the golden thread back through Christian and Jewish history to the very earliest Near-Eastern reflections on the nature of good government.

"Be your head anointed with holy oil," said the Archbishop of Canterbury, unheard by the many millions who looked on, "as kings, priests and prophets were anointed. And as Solomon was anointed king by Zadok the priest and Nathan the prophet, so may you be anointed, blessed, and consecrated king over the peoples, whom the Lord your God has given you to rule and govern; in the name of the Father, and of the Son, and of the Holy Spirit. Amen."

What are we to make of this moment of anointing? I can tell you, at least, what I made of it. I felt I was witnessing the enactment of a sign whose meaning and

resonance the petty ideologies of modernity — its nugatory nationalisms, its empty imperialisms, its puny partisan factionalisms — could not account for. The anointing, and for that matter, the whole coronation, was for me more than an aesthetic experience: it was an icon, a reflection seen "through a glass darkly," of an ancient ideal of human government rightly ordered in relation to God and human beings and embodied in the person of the king.

But what *is* this ideal of good government that the coronation rite expressed? That the foundation of all good government is a solemn covenant between God and king, and between king and people; that the king is in a sense a sacramental figure, showing forth in his person an admittedly imperfect and limited vision of the divine government of the all things; and that kingship is above all a sacred vocation, because it is concerned with the right ordering of human affairs according to the divine law of love and service.

We enlightened moderns, who delight in such ingenious contrivances as the iPhone, Netflix, and the distinction between the sacred and the secular, might be tempted to blush or scoff at such notions. Yet, it seems to me, it is precisely because the coronation and the ideals it expresses are so strange to us that they continue to have value: they are so alien to our day-to-day experience and to our fundamental ideas of what a State is that they are able to shake the dust from our assumptions and to provide a counterpoint to and critique of them.

But as strange as this ancient ideal of government as a sacred covenant between God, king and people may seem, it is worth remembering that it was given expression as recently as the proclamation by Queen Elizabeth II of the Canadian Charter of Rights and

Freedoms, which grounded our rights as Canadians in a belief in the “supremacy of God and the rule of law.” According to the charter, the people’s unalienable right to fair treatment and just government is a matter of divine precept, not of social contract or the changeable will of the majority.



*The Chapel Royal at Massey College at the University of Toronto. Image courtesy of Massey College. Click on the image for more information.*

Long before the enactment of the Constitution Act of 1982, the ideal of covenantal government expressed by the coronation rite was manifested in the Royal Proclamation of 1763, which affirmed the covenantal relationship between the monarch and his Indigenous allies and guaranteed their title to their ancestral lands. This ideal finds continued expression today in the three Canadian Chapels Royal, the only churches with this distinction outside the United Kingdom. That these are sacred spaces is essential to their significance, for they

witness to the fact that the ties between the king and Indigenous peoples is not merely contractual — to be dissolved and remade according to temporary expediency — but covenantal, rooted and grounded in God’s own eternity. That through the centuries this ideal, like all high aspirations, has been honoured more in the breach than in the observance is hardly reason for us to abandon it; indeed, it is all the more reason for us as Christians to proclaim it and to strive, by God’s grace, to live up to it.



*Image source: Chris Jackson/Pool/AP.*

I realise the thesis I am suggesting is a bold one, that precisely *because* our monarchy and its symbols and ceremonies are ancient, it has continued relevance today and can, if rightly understood, point the way towards the binding up of past wounds and the reparation of past injustices. But this paradox need not trouble us: we know from experience that often the most apparently insoluble and complex of problems can be solved only by returning to first principles. Whether King Charles III will succeed or fail in his

vocation as monarch is, of course, for God to judge. But I believe that the divine judgement will be pronounced according to the standard of sacred covenantal government that the words and ritual of the coronation so eloquently expressed.

The king is a sinner like you and I, and doubtless he and the institutions he embodies — also peopled, I am sorry to say, by fallible human beings — will fail at times fully to live up to this holy ideal. Still, it is my hope and prayer for him that, by God's grace, he may be found as equal as any of us may to the vocation to which God has called him. Then, perhaps, we will be one step closer to realising the hope expressed by Mother Julian of Norwich and embroidered on the king's anointing screen that "all shall be well, and all manner of thing shall be well."

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# Leading the liturgy of the word — Lay Leadership in Worship course this fall

*By Ingrid Andersen*

Many of the parishes in the diocese are "in transition" and do not necessarily have a priest to celebrate the Eucharist each Sunday. Additionally, parishes are

rediscovering the daily office and considering ways to have lay-led weekday services. Lay-led services are an opportunity for renewal: to encourage lay people to live into the vows they made in their baptismal covenant, which reminds us that each and every one of us, lay or ordained, is called to participate in worship by virtue of our baptism.

We are asked,

"Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?" We answer, "I will, with God's help."

If your parish is often or occasionally without clergy and you are a lay leader who would be able and willing to lead in services, you are invited to apply online to in order to be considered by the bishop to be nominated to attend an upcoming seven-week course. Upon successful completion of the course, a conversation will be held about how and when you might help lead Services of the Word in your parish.

The Diocese of Islands and Inlets is presenting its third offering of the *Lay Leadership in Worship* course from mid-September to early-November 2023. The course will provide the skills and resources for laity to lead worship services, Morning and Evening Prayer, and the Liturgy of the Word (a church service without the eucharist). To date, 50 lay leaders have been successfully trained in the diocese. Regardless of their knowledge and experience, all participants go on to deepen their understanding of liturgy and the offices, and gain confidence to become more effective leaders of worship.



**Course description:** The seven sessions will equip lay leaders to:

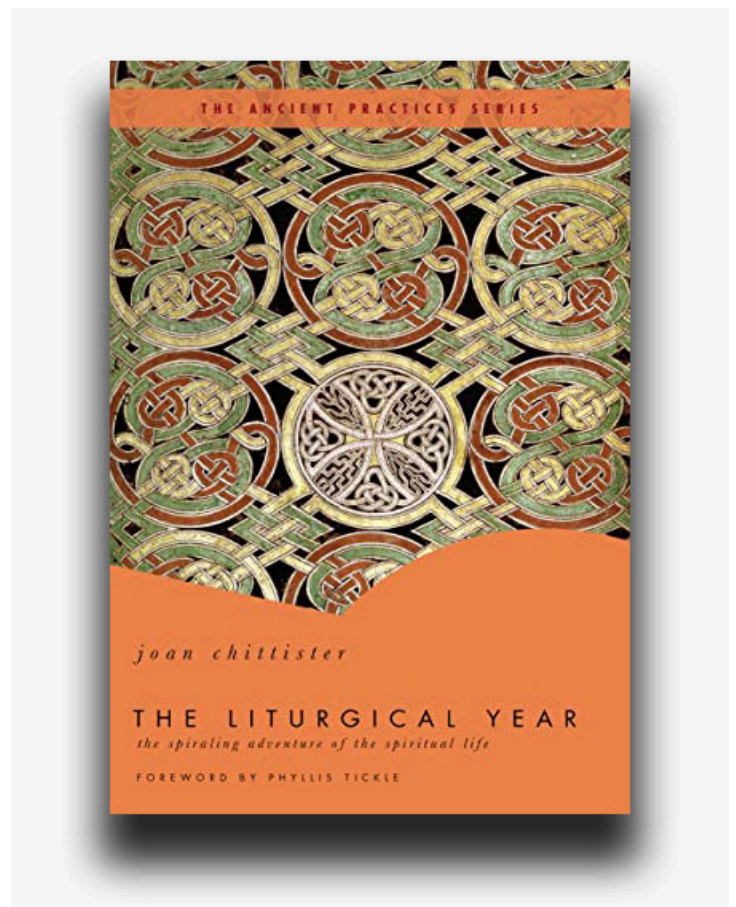
- Understand the purpose of liturgy
- Follow the liturgical year and the lectionary and examine their purpose in worship/ liturgical formation
- Understand our Anglican, geographical, social and historical context
- Become familiar with the broad principles and structure of the Offices in the BCP and the BAS, as well as the Liturgy of the Word
- Learn to plan worship collaboratively in your parish
- Access the available liturgical, lectionary, prayer and sermon resources needed to plan and lead a worship service

**Dates and location:**

1. Via Zoom, on Thursdays from 7 p.m. – 9 p.m. Sept. 14, 21, 28; Oct. 12, 19, 26; Nov. 2.
2. Three months of mentored practical experience in your parish/region, followed by a final Zoom class on Thursday, Feb. 1, 2024.

**Cost:** Free; however participants must purchase their own copy of the required reading well in advance of the course.

**Required reading:** *The Liturgical Year: the spiraling adventure of the spiritual life* by Joan Chittister (2009), from the Ancient Practices Series.



**Qualifications:** All those wishing to lead the Liturgy of the Word must provide proof of the following before applying for the course:

1. a valid Police Information Check (with Vulnerable Persons Sector check)
2. completed [Safe Church](#) training within the last five years
3. read the [diocesan policies](#) and signed the policy acknowledgement form

**How to apply:** Those interested should complete the online form [here](#) as soon as possible. Applications will be accepted from June 1 – 30, 2023.

In partnership with Bishop Anna Greenwood-Lee, this course is brought to you by Sr. Ingrid Andersen, MEd,

Incumbent at Church of the Advent, Colwood, Diocese of Islands and Inlets (BC) and other teachers and facilitators from throughout the diocese and beyond.

# A Christianity to Call Home (August 6 – 12)

By Christine Conkin

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**  
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sorrentocentre.ca  
1-866-694-2409

For more information about *A Christianity to Call Home* and other summer programs at the Sorrento Centre, please visit:

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

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

# Faith Tides goes on summer break

By Roland Hui



For the months of July and August, *Faith Tides* will be taking a summer break. My appreciation to all our contributors and readers!



In the meantime, *Faith Tides* is happy to accept submissions for upcoming issues when we resume in September. The guidelines can be found [here](#). And of course, comments and suggestions are always welcome!

Have good and safe summer!

Roland Hui (editor)

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