



RENEWED HEARTS, RENEWED SPIRITS, RENEWED PEOPLE

April 2024

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

Children of God

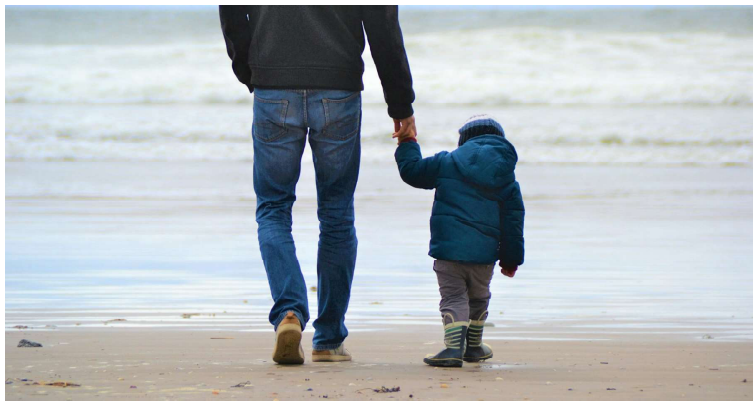


Photo by [Szilvia Basso](#) on [Unsplash](#)

By Anna Greenwood-Lee

Zondervan recently released a book entitled, *The Great Dechurching: Who's Leaving, Why Are They Going, and What Will It Take to Bring Them Back?*

The authors, Jim Davis and Michael Graham, conducted extensive research and concluded that people are no longer attending church because life in the 21st century is so focused on work and individual accomplishment that it leaves little time for mutuality, care or common life. The authors write about how “workism” reigns in North America. Our jobs and professions play such an outsized role in our identity that there is little time or energy left for anything else. This means that community, including religious community, is suffering.

Interestingly, the authors posit that the answer to this conundrum is for churches to ask more, not less of their members. Churches need to become an antidote to a competitive and individualistic world, and give people real community, real Christianity. Perhaps the great dechurching, or this movement towards so-called

secularisation, could be life-giving for the church. Could it help us move away from worldly understandings of success and respectability and towards true Christian communities where people find their true identity? Can church be a place where we remember that we are not our jobs? We are children of God and members of the body of Christ called to love and serve our neighbours.

I bring up this book as later this month we will be exploring these themes of secularism and our true identity as children of God at our [We Together conference](#). Our keynote speaker for this year's conference is [John Thatamanil](#).

I hope you realise what a gift it is that John serves (pro bono) in this role. As you may know, John lives part-time here in Victoria and part-time in New York City, where he teaches theology at Union Theological Seminary. John is a sought-after speaker and has written for the *Washington Post* and the *Los Angeles Times* (not to mention our own *Faith Tides*). One of John's major theses is that we are so secular because we have become so captive to capitalism and consumerism that we don't have enough room left in our psyches for faith and spirituality. He'll be talking to us about this topic in the morning session at We Together. In the afternoon, he will be offering us some spiritual practices to help re-center us in our true identity as children of God.

I hope as many of you as possible join us at We Together. Because of our education trust funds we can offer this conference at a very affordable rate, and there are travel subsidies available for those needing to travel to and stay over in Victoria in order to attend. Please see [the diocesan website for more information](#).

Sorrowful Saturday



Photo by [Cdoncel](#) on [Unsplash](#)

By Cathy Carphin

Alleluiah! We are now in Eastertide, that glorious 50-day period of celebrating the light of Christ in this world.

Just as Christians have done so to commemorated this time for the last 20 centuries, I have been reflecting on the significance of Good Friday and Easter Sunday. Good Friday is always a challenge for me. It breaks my heart to think how we humans often judge and treat someone who challenges the status quo and power structure, regardless of their message. We fear.

For a few years I participated in walking the stations of the cross, sometimes “carrying” a wooden pole or reading a passage from scripture. It was my way of coming to terms with the deep sadness I feel whenever I think of this time of the Christian year. Some people see this day with happiness because it represents Christ taking on the burden of human sin, no, becoming sin, for our redemption. They are blessed. I just haven’t gotten there yet.

And then, there is the joy of the Easter vigil and Easter Sunday, the day that represents so much for Christians, not only the resurrection and life, but the evidence that God was flesh, that this was the fulfilment of his plan to restore humankind to himself. Wow! We could never do this on our own. So precious is this creation to God, he took this task on himself.

As a certified grief educator, I can’t help but reflect on the Saturday in between: Holy Saturday. I think about the followers of Jesus on that mournful day, that sorrowful Saturday, the day after the brutal ending of Jesus’ physical being and before he first appeared to two who were walking back to their village on Sunday. What must they have been thinking, feeling and talking about?

We aren’t told much about that Saturday in scripture; we do know it was the Sabbath. We presume Jesus’ followers were gathered in one or several homes and that they talked over the events of the day before. Would they have talked about the now dashed hopes for the end of oppression? What did they think about Jesus’ teachings about the kingdom of this world and the kingdom of God now that Jesus was dead? Did they try to recapture all that they had seen and heard while in the company of Jesus? Were they huddled in fear of authorities turning their sights on them? Did they think about returning to their homes, livelihoods, friends and family? Or would they have sat quietly with each other, grieving over the loss of their friend and teacher? It must have been confusing — a high holy day and a devastating, heavy atmosphere.

The gospel of Luke shares an event that occurs the following day. Two followers are walking from Jerusalem to the village of Emmaus, when a man joins them and asks what they are talking about. Amazed

that he doesn't know, they tell him: "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people... But we had hoped that he was the one to redeem Israel." (Luke 24:19-21)

We are beneficiaries of the legacy of those followers who witnessed Jesus' teachings and works, who witnessed his death, who met together on that sorrowful Saturday, whose doubts were dispelled by the appearance of the Christ, who were forever changed by the Holy Spirit and who went on to spread the good news to anyone who would listen.

About We Together 2024

We Together is our regular (once every other year) diocesan conference, to remind us of the ways we are connected; we are stronger together. We are bound in countless ways, in our structures, in our prayers and through the stories we tell. We are each others concern, and we are each others gift.

This year we are continuing to focus on our context. Building on the "here in this place" theme from We Together 2022, we will be looking at what it means to serve and minister in the most non-religious context in North America. We have unique challenges and unique opportunities.

The conference will begin on Friday evening, April 12, with an evening banquet at the Baumann Centre, followed by an opening address by our executive director, Brendon Neilson. On Saturday, we will gather at St John the Divine, Victoria. The program will include keynote speaker John Thatamanil, our diocesan theologian. John will be presenting two sessions with small group dialogue following each. We will end our time with the celebration of the eucharist, with Bishop Anna preaching and presiding.

For those looking for accommodation, the diocese has a corporate rate at the Inn at Laurel Point. If you phone the hotel (250-386-8721) and mention the rate, it will be applied.

Financial aid information

If you would like to attend but the costs are unaffordable, please select the subsidized ticket rate and we will be in touch with you about completing the grant form. Funds have been provided by the

We Together 2024

WE TOGETHER DIOCESAN CONFERENCE

April 12-13, 2024

By Faith Tides

We Together 2024 will take place on Friday, April 12 and Saturday, April 13 at the Baumann Centre and St John the Divine, Victoria.

[Register here](#)

Registration closes April 8, 2024.

Education Trust Board with the requirement that a form be completed. The available grants will cover travel, food and accommodation. There is max. of \$175/person and funds will be distributed according to the [diocesan travel reimbursement policy](#).

All grant funds will be mailed by cheque after the event is over and once the form is complete.

Schedule

Friday, April 12, 2024

5:30 p.m. Doors open and registration

6 p.m. Banquet and opening session by Brendon Neilson

9 p.m. End of event

Saturday, April 13, 2024

8:30 a.m. Doors open, coffee and registration

9 a.m. Opening prayer and welcome

9:30 – 10:30 a.m. John Thatamanil: *When Did God Go Missing? The Disenchantment of the World*

10:30 – 11 a.m. Coffee break

11 – 11:30 p.m. Small groups discussions/debriefs

11:45 a.m. – 1:15 p.m. Lunch (lunch not provided)

1:15 – 2:15 p.m. John Thatamanil: *Breaking Bread Together – Practices of the Church in an Interreligious Era*

2:15 – 2:45 p.m. Small groups discussions/debriefs

3 – 4 p.m. Closing eucharist

4:30 p.m. End of day

About the speakers



John Thatamanil

John J. Thatamanil is professor of theology and world religions at Union Theological Seminary in the city of New York. He is the author of *Circling the Elephant: A Comparative*

Theology of Religious Diversity (2020) and *The Immanent Divine: God, Creation, and the Human Predicament; An East-West Conversation*. His areas of research include theologies of religious diversity, comparative theology, philosophical theology and eco-theology. He is committed to seeking interreligious wisdom by learning from the practices and insights of other religious traditions. He is also a past president of the North American Paul Tillich Society.

John is an Anglican priest in and diocesan theologian for the Diocese of Islands and Inlets. John was born in Kerala, India and migrated to the US as a child when he was just shy of 9. He traces his love for Indian religious traditions to his desire to learn more about what it means to be an Indian kid growing up in the US.

John is married to Kate Newman, who is the religious

educator at Christ Church Cathedral School and currently a PhD student at the University of Victoria. He is father to Moses Dryden and Kate Fulton-John. The “Two Kates” problem is a source of regular hilarity at home.



Brendon Neilson

Brendon Neilson has worked in the synod office since 2018 and currently serves as executive director of the diocese. He has a PhD in theology and his academic interests have always been in what theology looks like in the lives of the

faithful. He has an underlying conviction that faith is made true in the living of it. While property issues and redevelopment projects take up most of his time these days, the question of what faithfulness looks like in the systems and structures of our diocese is central to how he approaches the work.

Brendon grew up in an evangelical holiness tradition and has been shaped by the faith communities and places that have been a part of his journey — New Brunswick, Alberta and New Zealand. He has now found a home here in Victoria and in the Anglican church. Discovering and understanding the inheritance of our diocese (the good and the hard) is one ingredient for discerning a faithful future together. We Together will be an opportunity for us to explore this, together.

He is married to Melanie, who is a teacher (SD 61).

Their three-year-old daughter, Remy, keeps them quite busy with adventures of all sorts.

Are we disenchanted or misenchanted? A We Together preview



Photo by [Maksym Kaharlytskyi](#) on [Unsplash](#)

By John J. Thatamanil

Disenchantment, re-enchantment and misenchantment: these are the central terms and themes of a course I’m teaching this semester. In one of my lectures at the upcoming We Together conference (April 12-13), I’ll speak about these terms. Here, I offer a brief preview.

The prominence of the term “disenchantment” is due to the work of the famous German sociologist Max Weber. In his immensely influential essay “Science as a Vocation,” Weber described modernity as a time of disenchantment. What did he mean?

First a word about context. The essay was initially a lecture — given in 1917 as Germany neared defeat in WWI — responding to anxious students who asked Weber to clarify the meaning and purpose of academic work, and the meaning of science as a vocation or a calling in particular. During his remarks, Weber says the following about what science means:

“It means something else — the knowledge or the belief that, *if one only wanted to*, one *could* find out any time; that there are in principle *no mysterious, incalculable powers at work*, but rather that one could in principle master everything through *calculation*. But that means the disenchantment of the world. One need no longer have recourse to magic in order to control or implore the spirits, as did the savage for whom such powers existed. Technology and calculation achieve that, and this more than anything else means intellectualization as such.”

There’s that most famous phrase: “the disenchantment of the world.” To be a modern, according to Weber, is not necessarily to know more than premoderns. It only means we believe that we can know just about anything — and that knowledge will not require an appeal to magic or any “mysterious, incalculable powers at work” in the world. Calculation, or reason, alone can do the trick. The world has nothing in it that exceeds the powers of scientific calculation and technology. To believe this is to hold that the world is disenchanted, and modernity is the time of disenchantment.

Dear reader, you cannot imagine the scholarly squabbles about what Weber really meant by this phrase. These squabbles continue and are of immense importance, even for non-scholars in the pews. But we need not get into all that here. For Christians, a key question is this: what are the consequences of viewing the world as disenchanted? What happens when we come to see the world as empty of any mysterious or incalculable powers, when the world is evacuated of the sacred? When did this way of seeing the world come to be?

Keep in mind that we are ourselves part of the world. When the world is evacuated of mystery, so are we. What are the costs of this way of looking at the world and ourselves? Can anything be done? Can we re-enchant the world once it has been disenchanted?

And, what of God? Isn’t God a mysterious and incalculable power? Is disenchantment the moment when God was exiled from daily experience in Europe and North America? Is science responsible for disenchantment? Does that mean that the scientific attitude and the believer’s attitude are irreconcilable?

More recently, major objections have been put to the whole of this “disenchantment” discourse. Put simply, the objection is that we moderns are not disenchanted at all; instead, we are misenchanted. Misenchanted by what? Candidates for misenchantment are many. We are misenchanted by mammon — by money. Misenchanted by fossil fuels, misenchanted by nationalism. We are even misenchanted by whiteness. The argument is that there is no shortage of mysterious incalculable powers still operating in the world. We are anything but sober-minded rational sorts, but instead we are captivated and captured by the spell that these forces cast upon us.

Money in its capitalist formation has such a hold upon us that now, as the saying goes, “It is easier to believe in the end of the world than the end of capitalism.” The truth and power of that jaw-dropping sentence (no one has been able to determine who said it first) suggests that disenchantments still endure. God with a capital “g” might have gone missing, but there are a lot of little “g” gods around exerting terrible power over our lives.

So, which is it? Are we living in a world of disenchantment or are we living in a world of misenchantment? Does it matter which it is? Why should Christians care about these questions to begin with? What practical impact do these questions have for our faith and for our lives? These are among the questions I will take up at We Together. Let’s be in conversation together. Our lives and the lives of our children and grandchildren depend on how we answer these questions.

Anglican Foundation releases Say Yes! To Kids Sunday liturgy



By Faith Tides

On April 2, the Anglican Foundation of Canada will launch the [fourth annual Say Yes! to Kids campaign](#). Say Yes! to Kids initially launched in 2021, in part inspired by the impact of the pandemic on youth, with the aim of creating a sustainable source of funding for youth-focused initiatives across the Anglican Church of Canada. Since then, Say Yes! to Kids has provided over \$625,000 to more than 125 beneficiaries and fundraising partners in support of youth-focused ministry and outreach.

The campaign will run from April 2 until June 30, 2024. Parishes nationwide are invited to set up fundraising teams and organize fundraising events to

generate financial support for local youth initiatives. Parishes can campaign for the entire period or choose a date range within the campaign window to run their local effort. Parishes interested in participating can [pre-register their fundraising team on the Anglican Foundation of Canada website](#).

Say Yes! to Kids Sunday

The Anglican Foundation of Canada is also inviting Anglican churches across Canada to celebrate Say Yes! to Kids Sunday on June 2 (or another designated Sunday during Pentecost). Churches do not have to be running a Say Yes! to Kids campaign to take part. Rather, the goal of Say Yes! to Kids Sunday is to rally Canadian Anglicans to celebrate children, youth and young adults, and to pray for the creativity and compassion to make young people a vital part of the fabric of the Anglican church, now and in the future.

“Parishes can use the Sunday’s offertory to support their SYTK fundraising campaign, if they are participating as a fundraising partner,” explains Scott Brubacher, executive director of the Anglican Foundation of Canada, “or they can simply use it for their own purposes — to support local or diocesan outreach to children, youth and young adults. Or parishes may wish to use the offering to make a gift to AFC’s Kids Helping Kids Fund to support ongoing grants for youth-focused programs and initiatives.”

New liturgy released

Ahead of Say Yes! to Kids Sunday, the Anglican Foundation of Canada has released a new [liturgical resource](#). This flexible MS Word file includes prayers, readings, hymns and suggestions for including children and youth in Say Yes! to Kids Sunday services. The

liturgy has been developed by a team of the foundation’s clergy board directors from across Canada.

Brubacher explains that the resource is intended to be used by all churches, whether they have young people in the congregation or not. “If you don’t have youth to involve as readers, greeters or elsewhere, the service can be a time of prayer for children and youth in your community and across the country. What matters most is rallying Canadian Anglicans to celebrate children, youth and young adults in our midst, and praying for the creativity and compassion to make young people a vital part of the fabric of our church now and in the future.”

St Peter, Comox team raises \$4,700 in CNOY walk



Pictured (top row, left to right) are Sulin Milne, incumbent at St Peter, Comox; Alora Griffin; Vicki Boswell; (bottom row, left to right) Cameron Cowan; Catherine Porter; and Tony Reynolds. Photo courtesy of Sulin Milne.

By Catherine Porter

On the evening of Saturday, Feb. 24, seven members of the St Peter, Comox parish joined with 40,900 other walkers across Canada in the annual Coldest Night of the Year walk to support and serve individuals and families experiencing hurt, hunger and homelessness in our community. This is the fifth year that St Peter has participated in the walk. We were blessed with perfect weather for the five-kilometre walk, which ended with a well-deserved chili supper. Vicki Boswell, who participated in the walk, says, “It was wonderful to see such a diverse group of people come out in support of the homeless and hungry. Everyone was in great spirits, most especially the volunteers! It was not only well attended but well organized.”

Our team was small but mighty, raising \$4,700 to support the Comox Valley Transition Society, which offers outreach and support to individuals and families presently or at risk of becoming homeless, and Dawn to Dawn—Action on Homelessness, which provides innovative housing solutions for the unhoused in the Comox Valley.

We are already making plans for next year’s walk on Feb. 22, 2025!

Garden gives hope in Lantzville

By Naomi Racz

The current St Philip by-the-Sea church building was

completed in 2000. When it first opened, its unique architecture and beautiful garden were clearly visible from Lantzville Road — a major road through the Lantzville area. The church grounds became an attraction for the local community. A stream flowed through the property via a pond where a small willow tree grew. Bridges were built over the stream and benches dotted the area. The area was so picturesque that it quite literally became a popular spot for graduation and wedding photos.

The church made good use of this space too, with garden parties, barbecues, and a farmer’s market.

Sadly, over time, and as the church’s congregation shrank, the garden and the area around the church became overgrown. The local area surrounding the church also changed. A forested area behind the church property was cleared for development, and the stream no longer flowed. Hedges and trees planted along the front of the property had become overgrown, obscuring the church from the road.

While members of the church had been maintaining the church’s flower beds, to give more prominence to the parish and provide the local community with a beautiful nature area to enjoy, in 2022 volunteers from the church began to clear the overgrown area at the back of the church property. This area has been named the Garden of Hope.

However, the hedges and trees at the front of the property required expert attention. So, last year, Maureen Lawrence, people’s warden at St Philip by-the-Sea, in collaboration with the parish council, submitted an application to the Anglican Foundation of Canada for a grant to cover the expense of hiring a company to remove the hedges and trees. The proposal

was successful and the church was awarded \$4,000 to complete the work and put up a sign to advertise the space.

Maureen shared photos with *Faith Tides* showing the view of the church from the road before and after the hedges and trees were removed:



The view of St Philip by-the-Sea from Lantzville Road before the hedges and trees were removed. Image supplied by Maureen Lawrence.



The view of St Philip by-the-Sea from Lantzville Road after the hedges and trees had been removed. Image supplied by Maureen Lawrence.

The grant application was submitted in response to the Anglican Foundation's 2023 request for proposals under the theme "Viriditas — God's Greening Power." Scott Brubacher, executive director of the Anglican Foundation of Canada, says the goals of the request for

proposals were to "emphasize creation care — but also the broader theme of newness, of God's greening or regenerative power at work in the church."

A sense of that newness and regeneration comes across when talking to Maureen about the church and its property. People have begun to use the church grounds again, sitting on the benches to relax or read. Maureen is hopeful that as the weather warms up, more people will start to use it, and that outdoor events will once again be hosted on the church grounds — including a garden party to celebrate the rejuvenation of the church garden and grounds. The church has also started to host a coffee morning for local seniors on the last Wednesday of the month, which could become an outdoor event during the summer months.

St Philip by-the-Sea has long been an active supporter of the Anglican Foundation of Canada and the congregation, parish council and Maureen are all grateful for the grant.

Commenting on St Philip's grant proposal, Scott Brubacher had this to say: "It is wonderful to support a church in restoring a green space that can be shared with the community. The Viriditas RFP was able to fund numerous community-centred garden projects across Canada, which is a trend we have seen at AFC as more and more Canadian Anglicans find ways to go outside their walls and use their green spaces creatively to grow community and connection."

The road to Notch Hill



Photo by [Matt Duncan](#) on [Unsplash](#)

By Herbert O'Driscoll

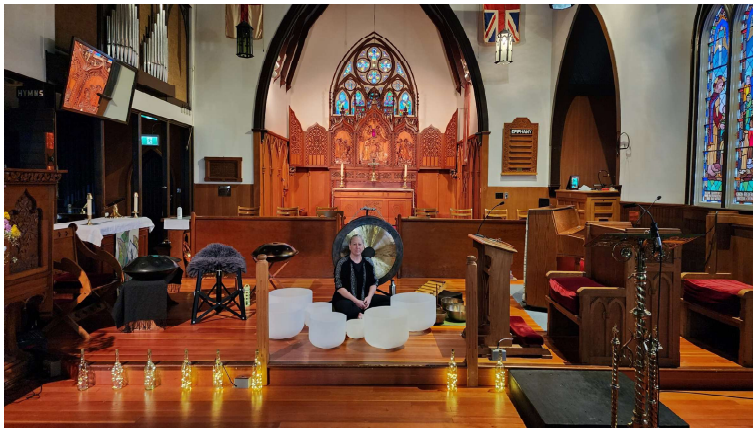
We usually drive far more highways than we do roads. Roads are intimate and local. Roads meander. Roads pause for things. They run under deep groves of trees and let the shadows play on their surfaces. Roads go down by small rivers, even streams. Really intimate and quiet roads sometimes give way to a stream that allows them to cross it. Drivers slow down and the water splashes from the wheels; children bounce up and down in back seats and laugh as the water arcs out on either side. Roads allow houses and gardens to be close to them and animals to saunter across them.

Highways are so very different. Highways are restless and arrogant and assertive. They are endlessly bossy. Not a mile goes by where they are not flinging information at you. "Yield!" they shriek. "No U Turns!" they yell. Highways dislike houses and push them hundreds of yards to either side. Highways detest trees and human beings and small communities.

I am thinking of a certain road that winds into the hills and leaves the highway far behind. It climbs a ridge and then drops into a rich and fertile valley. There are farms where half a day's chores have already been done as we drive slowly by. Someone waves a greeting. There is a store with nails and bread and ice cream, among other humble things, all jumbled together. Across the fields, there is an old wooden church with a tiny bell tower and gaping windows. From the step where the door once was, we can see the rusted rails in the grass where the railroad ran. We can see the spot where the train halted to drink greedily from the water tower whose wooden foundation is now lost in the grass.

Nowadays, if you pause here on a leisurely evening drive, you can hear a long mournful howl on the evening air. It tells you that a few miles from here, a mile-long behemoth of rail cars is thundering ponderously through a neighbouring valley, its wheels rattling and squealing on the gleaming steel rails, bound for places much more important but, alas, not half as beautiful.

St Luke, Cedar Hill offers words and music to calm your spirit



Sylvia McAvany, sound weaver with hanging drums and sound bowls. Image by Sharon McMillan.

By Barb Prescott

St Luke, Cedar Hill is offering a monthly service, called Reflections. Enjoy music in the beautiful candlelit ambiance of St Luke church in the late afternoon. The readings, prayers and music of this special reflections time will calm your spirit and soothe your soul.



Image by Clarice Dillman.

Offering a combination of inspirational poems, thoughtful prose passages and untraditional prayers, interspersed with complementary music, St Luke's Reflections service focuses on spirituality. Drawing on the tradition of

evensong, the service recognizes our need for stillness and connection to the soul at the end of the day.

Referencing the seasons, the service acknowledges the liturgical calendar through both words and music. The theme, introduced through the words, is given added depth through the music. The gorgeous ambiance of the softly-lit church adds to the contemplative atmosphere that places one in a state of prayer. Reflections provides another way to encounter the divine. Please come and be a part of this unique experience.

In 2024, Reflections services will be on the second Sunday of the month at 4:30 p.m. Upcoming dates for 2024 are April 14, May 12, June 9, Sept. 8, Oct. 13 and Nov. 10. A variety of musicians and musical styles are highlighted through these services. Musicians have included:

- Sylvia McAvany, a sound weaver who plays hang drums and singing bowls, offering meditation through sound to help the listener

relax and reach an elevated mood;

- One Wheel Band, bringing a fresh acoustic approach to classic folk, roots, blues and jazz tunes;
- Elena Antontceva, a brilliant cellist;
- Soile Stratkauskas, Finnish-born baroque flutist and artistic director of Victoria Baroque;
- David Palmer, organist;
- and the Ricco String Quartet, playing violins, viola and cello.

Each month features a different group or soloist. Information about each Reflections service is included at the [events page of the St Luke website](#). Everyone welcome.

Colonialism to creation care: ninety minutes for justice

By Ken Gray



Publishers, 2023) was born.

This uniquely Canadian volume of essays tells stories of Eleanor “Ellie” Johnson, missiologist and director of partnerships at the Anglican Church of Canada from 1994 to 2008. More than that, this book tells of God’s mission, and how the Anglican Church of Canada participated in that mission with our ecumenical partners.

Ray Fletcher, priest, had this to say about *Partnership in Mission*: “This book needs to have the widest possible readership — required reading for every bishop and clergy person in parish ministry. It suggests a total transformation within the Anglican Church of Canada with other ecumenical partners as to how we move forward in a world which, every day, is more stressed and in many ways broken.”

Through personal memories, tributes and detailed historical storytelling, friends, family and colleagues describe their own rich experience working with Ellie. Others raise questions about the face and context of mission today. There is so much to appreciate about this deeply spiritual person, whose legacy lives on, as

I am now into my third year of retirement from parish ministry. While casting around, wondering what to do now, I read a blog and then consulted with a colleague, Maylanne Maybee, and *Partnership as Mission: Essays in Memory of Ellie Johnson* (Eugene, OR, Wipf and Stock

we draw on her legacy to find resilience and strength for today's demanding ecojustice journey.

With thanks to Christine Conkin, incumbent at St George, Cadboro Bay, and to the entire parish, I am thrilled to join with my co-editor, Maylanne Maybee, and other local presenters to launch the book. The launch event, entitled From Colonialism to Creation Care: Ninety minutes for justice, will also aim to create a forum for conversation around mission today.

We will also be joined by Philip Wadham, who will present a personal perspective on partnership around his visits to Cuba and to northern Argentina. Logan McMenamie will speak to his book chapter concerning healing, justice and reconciliation. Maylanne Maybee will address liturgy, mission and the climate crisis through her work with the Associated Parishes for Liturgy and Mission. Finally, I will share discoveries around new language, suitable for mission in a time of climate crisis.

After a short break, presenters will be joined by Bishop Anna for a period of comment, questions and answers. Books will be available for purchase and signing by the editors. The event will be moderated by Christine Conkin.

I hope you can join us, and please, spread the word.

From Colonialism to Creation Care: Ninety minutes for justice

When: Wednesday, April 24, 2024, 10 – 11:30 a.m.

Where: St George the Martyr, 3909 St. George's Lane, Victoria, BC V8N 4E3

Contact: (tel) 250-472-2090 (email)
admin@stgeorgecadborobay.ca

Accessibility: St George is an accessible facility
