



CENTRE FOR STUDIES IN RELIGION & SOCIETY NEWSLETTER

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The Inner Life of a Camera: Contemplative Practice in a More than Human World

Trudi Lynn Smith

CSRS Artist in Residence

My artistic practice focuses on conventions and performance of photography and film. In North America, photography has long been associated with colonial desires for truth, visibility, and stability: Photography is imagined as an arrival rather than a passage. Diverging from this history, my work focuses on photography as passage: A register of change, movement, and difference. I produce contemplative environments to pierce the habits of photography and promote flourishing for those beings and environs typically under-represented. This year I am pleased to be joining the CSRS as artist-in-residence to elaborate upon and further a connection in my work between photography and Buddhist spirituality. I will expand upon my exploration of cameras and how they can be used to produce contemplative and conversational spaces.



Portable Camera Obscura, installed at the University of Utah, image courtesy of Trudi L. Smith

The works I will make at the CSRS are based upon *Portable Camera Obscura* (2009-2014), a walk-in, temporary room-sized camera-tent that breaks into multiple pieces. A camera obscura is a lightproof room with a small hole or simple lens on one side that projects the world outside, inside onto the walls of the room. Upon entering, the viewer must slow down and take time to transition between bright sky and dark tent, only then does the image become visible. A moving image on the tent wall stirs in the breeze and a proto-filmic experience emerges: It is like being in a giant camera but no exposure is made.

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(Un)Forgiven: The Confluence of Religious and Civic Virtue in (and through) Reparations Politics

Sam Grey

Vandekerkhove Family Trust Graduate Student Fellow

Over the past two decades there has been a remarkable proliferation of political processes, worldwide, dedicated to cultivating forgiveness – processes that, since the South African Truth and Reconciliation Commission at least, are increasingly seen as not just good and desirable, but frankly necessary. As several commentators have noted, historical injustices have today summoned forth a ‘politics of forgiveness’ to animate an ‘age of apology’ – indeed, in the eyes of the international community, forgiveness now catalyzes the politics of a post-conflict society. Religious and human rights values have thus converged in determining the proper moral deportment and ideal civic character of nation-states, non-state actors, and even private citizens.

Forgiveness is a powerful idea. The hope that it can invoke some kind of *tabula rasa* is especially potent in societies sundered by egregious wrongs. There is a straightforward, almost intuitive appeal at work: Just as forgiveness is part of the affective architecture of our friendships and families, we think – we hope – that it has a similar role to play in the lives of our communities and nations. Yet forgiveness is not a universal good. It is noteworthy, for example, that virtually no Holocaust survivors forgive. In the 5,000 survivor testimonies collected for the Fortunoff Video Archives at Yale University, the category ‘forgiveness’ occurs only four times – and two of those instances reference *refusals* to forgive. Nevertheless, the idea persists. And flourishes.

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Paul Bramadat



In October, we will celebrate the first two decades of the CSRS. In the first year of our operation, Canada had three prime ministers (Mulroney, Campbell, and Chrétien), alternative music and tattoos were moving from the periphery to mainstream, Toni Morrison won the Nobel Prize for literature, most of today's undergraduate students were infants, and the Supreme Court of Canada had rendered its judgement in the Sue Rodriguez case. So much has changed since then, not least of which are the roles religion and its cousin spirituality play in the personal lives of individuals and the collective lives of societies.

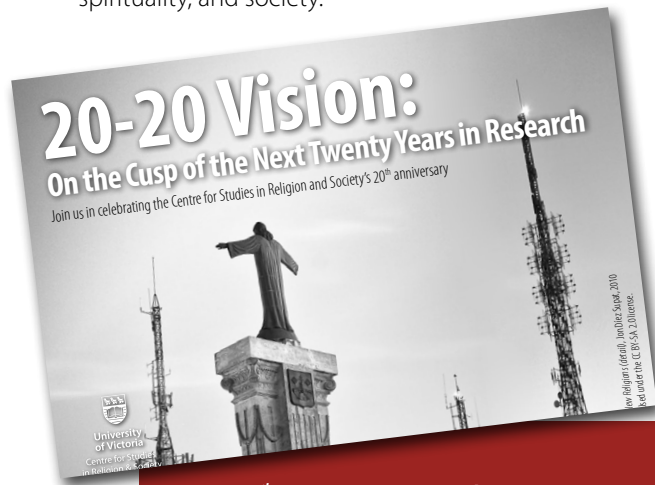
Please join us at the UVic University Club on October 30th as we celebrate these first two decades. We'll be able to reflect on some of the highlights of our last two decades, laud some of our former fellows, and I'll give you my own sense of what scholars interested in religion/spirituality will likely be addressing in the near future.

As usual, this year our research fellows come to us from all over the world and all over the disciplinary map: Edinburgh, Toronto, Copenhagen, Tehran, Calgary, Montreal, Llawryglyn (Wales), Paris, and Waterloo, but also law, political science, theology, philosophy, sociology, fine arts, English, anthropology, history, and religious studies, to name just some of the places and intellectual spheres that our fellows call home(s). Our weekly lectures will provide you

with windows into the wide-ranging research projects undertaken in the Vandekerkhove Wing.

We'll also be hosting a number of special events, all of which include a public component. I'd draw your attention to the "norms of minority religious minority participation" workshop in November in which scholars, policy makers and practitioners will meet to discuss some of the tensions we see in the fields of public safety, health, education, prisons, and the public conversations over Aboriginal rights and land. As well, in September we will be hosting a grand celebration of the St. John's Bible, an artistic masterpiece that has been given to the CSRS and that will serve as the foundational donation in what we are calling the *Found in Translation* collection of modern artistic interpretations of sacred scriptures.

Many years from now people will wonder how interesting it must have been to observe and participate in such profound changes not just in the central object of our research (religion), but also in the methods, sites and purposes of our research. Join us throughout the coming year to learn about some fascinating research and also about the changing ways we might approach religion, spirituality, and society.



CSRS 20th Anniversary – October 30, 2014

Join us to celebrate the accomplishments of the CSRS over the last 20 years! In his talk, *20-20 Vision: On the Cusp of the Next Twenty years in Research*, CSRS Director Paul Bramadat will highlight some of the milestones in the CSRS's last twenty years, and address the big questions that will captivate the imaginations of scholars of religion and society over the next two decades. Bramadat will identify how some of the concepts and techniques we have used to analyse religion will be of limited use to those interested in the emerging forms of religious life. He will reflect upon what these new forms are about, and how might we better understand them.

Helen Elizabeth Mogensen

In April 2014 the CSRS received an unexpected gift. Hugh Mogensen and his beloved wife Helen, who passed away during the summer of 2013, offered a generous donation to the CSRS. The Mogensens' gift marks a significant contribution to the centre, supporting its delivery of quality programming to a diverse array of students, scholars, and community members. We are extremely grateful for any and all donations to the CSRS. By way of a small token of our appreciation for this large gift from Helen and Hugh, we are pleased to share with our readers a portion of Helen's obituary, written by her daughter Faye:



Helen Elizabeth Mogensen August 4th, 1931 - July 16th, 2013. Dreamer with a giving heart, touched the lives of many. She was the beloved wife of Hugh Mogensen; loving mother of Karen, Faye, Jean, Ruth, Cathy and Rick; warm mother-in-law to Ken, Christian, Marc, Allan, Brent and Boon Hwa and dotting grandmother of fifteen. She was of strong Icelandic stock, born in the pioneer home of her parents, Swain and Struna Swainson; their seventh cherished child, of ten. Through-out Helen's life, she fondly recalled her happy childhood on the farm near Red Deer, Alberta, where she learned the fine arts of gardening, baking and gentle persuasion. Helen studied at the University of Alberta and enjoyed a short career as a school teacher. Working with others was truly her calling and she continued to be an educator on a voluntary and informal basis throughout her life. She had strong philanthropic values. She volunteered with UNICEF for over thirty-five years, served on the boards and countless committees of Southwood and later St. Aidan's United Church. She served on the board of The Open Door (now Our Place), canvassed for numerous causes, gave blood throughout her adult years, initiated community clean-ups, and was one of the first to embrace and support food banks. She was a big fan of the CBC and a staunch NDP supporter. Helen was fiercely loyal to all those she loved and the causes she championed. Helen and Hugh met at high school in the fall of 1948 and dated. Their paths diverged for a time until they bumped into one another in 1953. The courtship grew serious and they tied the knot in 1955. They spent most of their parenting years in Calgary, with the exception of three years in London, England, where Helen met the challenge of mothering her flock (who ranged from nine months to thirteen years at that time), without the benefit of extended family. Later on, in 1986, Helen and Hugh moved to a semi-rural property near Victoria. There they created a beautiful garden and haven that was consistently wide open for visits with family and friends. Always interested in others, Helen created a huge and diverse circle of friendship in Victoria and stayed in close touch with her Calgary community as well. Helen connected people and nourished others with great skill. She was a wonderful listener and always encouraging. She was a friend and a mother figure to more people than we can possibly name here. Helen always had vivid dreams – perhaps she was connected to the other world all along. We love her dearly and will miss her more than words can say.

2014/15 Fellowship Deadlines

Visiting Research Fellowships

The CSRS offers fellowships to provide research space and an environment conducive to writing and reflection to scholars working on research projects related to our basic mandate. The application deadline is November 18, 2014; proposals submitted outside of this regular application deadline schedule may also be considered at the discretion of the director.

Vandekerkhove Family Trust and Ian H. Stewart Graduate Student Fellowships

The CSRS offers four fellowships to UVic graduate students valued at \$5,000 each. The deadline for applications for the 2015/2016 academic year is November 18, 2014.

CSRS Artist-in-Residence Fellowship

Chih-Chuang and Yien-Ying Hsieh Award for Art and Spirituality. The AIR Fellowship is valued at about \$4,000 plus space at the CSRS. Deadline: January 20, 2015.

Community Sabbatical Fellowships

The CSRS welcomes applications from interested members of the non-academic community to join us as short-term visiting members of our research community. Applications are accepted on an on-going basis.

For full CSRS fellowships details visit www.csr.s.uvic.ca/Awardsandfellowships

Passages, Mergers, & New Acquisitions

December 19, 2013 – Julius "Arlo" Simmons-Loewen. Born to 2013/14 Visiting Research Fellow Merinda Simmons and Nathan Loewen.

April 24, 2014 – Juniper Mary Murray born to 2009/10 Winnifred Lonsdale Graduate Student Fellow Christa Hunfeld and her partner Derek Murray.

June 14, 2014 – Visiting Graduate Research Fellow Rachel Brown married Marc Kellerman in Rouge Monte, Quebec.

September, 2013 – Steve Bentheim, a former associate of the CSRS, passed away in Kelowna at the age of 65.

UVic's Annual Activities in the Middle East & Islamic Consortium of BC

Mona Goode *Coordinator, MEICON UVic*



UVic was well represented at the sixth annual MEICON Student Conference, hosted by Kwantlen Polytechnic University, and held on March, 15th 2014. Almost half of the attendees were from UVic, mostly History in Art students. Scholars interested in future MEICON conferences should consult the CSRS website.

Illumine Special Issue

The special issue of selected papers from the MEICON Student Conference held in March 2013 has been published in the Illumine, Vol. 12, No. 1, 2013. Special thanks to CSRS for providing the opportunity to publish this special issue and for providing space on their web site (forthcoming on the CSRS's soon-to-be-renovated website).

MEICON UVic Brochure

A new publication is now available, entitled "Middle Eastern and Islamic programs at the University of Victoria." The brochure highlights some of the publications of UVic faculty, as well as some highlights of events that have taken place at UVic.

MEICON UVic Film Festival

The annual film festival will occur in February, 2015. Details on the films are forthcoming.

Message from UVic MEICON Coordinator

Mona Goode, who was instrumental in the formation of MEICON-BC and served as UVic's MEICON Coordinator for the past seven years, has decided to move on to other activities that she has had to ignore for too long including family, friends, gardening, the environment, and playing the piano. She would like everyone to know that it has been a great honour working on MEICON projects and feels proud of all the accomplishments that have been made during this time.

2014 Distinguished Lecture in Islam Understanding Rumi's Place Within the Sufi Tradition

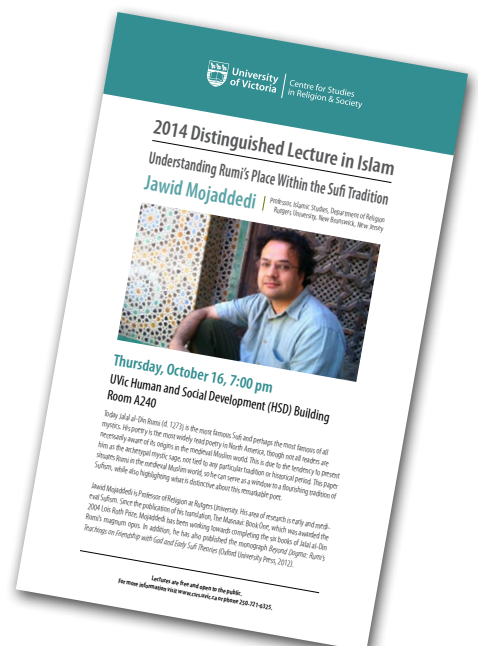
Jawid Mojaddedi

Professor, Islamic Studies, Department of Religion, Rutgers University

7:00 pm, Thursday, October 16, 2014

UVic Human and Social Development Building, Room A240

Today Jalal al-Din Rumi (d. 1273) is the most famous Sufi and perhaps the most famous of all mystics. His poetry is the most widely read poetry in North America, though not all readers are necessarily aware of its origins in the medieval Muslim world. This is due to the tendency to present him as the archetypal mystic sage, not tied to any particular tradition or historical period. This lecture situates Rumi in the medieval Muslim world, so he can serve as a window to a flourishing tradition of Sufism, while also highlighting what is distinctive about this remarkable poet.



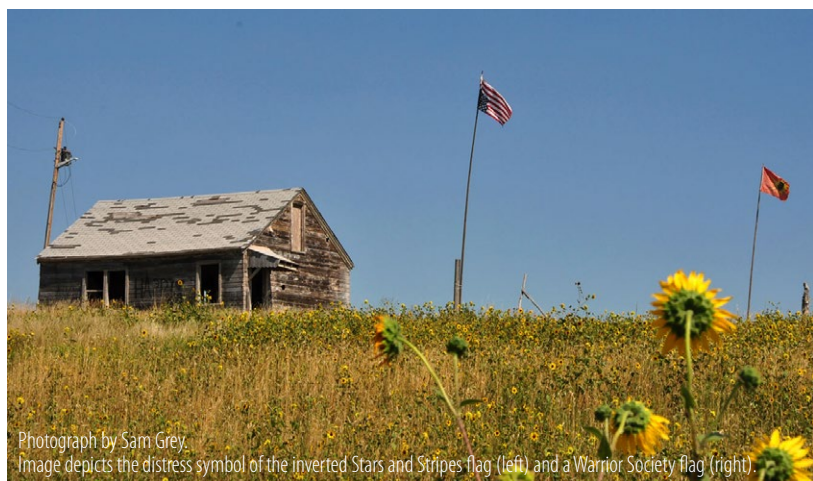
(Un)Forgiven: The Confluence of Religious and Civic Virtue... ...CONTINUED FROM PAGE 1

Sam Grey *Vandekerkhove Family Trust Graduate Student Fellow*

The contemporary pre-eminence of forgiveness is attributable to its penetrating roots. It is among the highest virtues in many religions, while political liberalism hails it as the catalyst of peace and unity, and one of the vital needs of a community. Forgiveness, in other words, demarcates a 'civil state of grace' (Archbishop Desmond Tutu, in fact, referred to it as a 'civic sacrament'). Forgiveness is a key political virtue, if not *the* political virtue – yet how this religious-civic convergence occurred, and why this profound elevation came about, remains unexplored. How did forgiveness come to dominate? What was lost in the transit from religious to political virtue? And what does the normative and pragmatic supremacy of forgiveness mean for those who offer alternative accounts of political virtue?

What does it mean for a group to be *unforgiving*? Or *unforgiven*?

If seeking and bestowing forgiveness is now a common reparations praxis, and forgiveness is thus profoundly political in both content and intent, the virtue of forgiveness emerges as a needful subject of political inquiry. My work addresses this enigmatic subject, examining the historical convergence of religious and secular moralities in 'political virtue,' and in particular, tracing the rise of forgiveness in both Anglo-European political thought and in Western societies. Because theological and political conceptions of forgiveness merge in (and may well find their highest mutual expression through) reparations politics, I focus my historical inquiries and theory-building through reconciliation



Photograph by Sam Grey.
Image depicts the distress symbol of the inverted Stars and Stripes flag (left) and a Warrior Society flag (right).

processes. In particular, my dissertation work looks at unforgiveness in/between Indigenous and Settler groups in Mini Sota Macoce (Dakota homeland), as reconciliation initiatives advance across the state of Minnesota.

This approach contributes to a deeper and broader understanding of complex individual, communal, societal, and global phenomena – which sit at the intersection of tradition, culture, and history – in the construction and expression of political virtue.

CSRS Artist in Residence ...CONTINUED FROM PAGE 1

Trudi Lynn Smith *CSRS Artist in Residence*

Letting go of the habit of picture-taking, it instead invites embodied immersion in the inner life of the camera, in the ongoing movement of experience from which still shots are extrapolated as events. It draws attention to immanence, creating a liminal space to witness overlooked and invisible experiences and inviting exchange between people mutually immersed within. This is a different kind of space than usually accompanies photography. The *Portable Camera Obscura* offers space to apprehend the world differently, to think about what transitions or passages can't be picked up by the ubiquitous use of cameras in everyday life and in elite practices. What forms of life (and more) become missing as a result? In her book about John Cage and his connection to Buddhist spirituality, Kay Larson writes: "Indeterminacy means, literally: not fixed, not settled, uncertain, indefinite. It means that you don't know where you are. How can it be otherwise, say the Buddhist teachings, since you have

no fixed or inherent identity and are ceaselessly in process?" (2013:19)

I will sew two new tents for use during residency at the CSRS. Conversation is key to this work and being a fellow in the CSRS will shape how two new tents are used and what kinds of conversations are staged inside. What continuously arises and how is this shared between immersed beings? I will stage conversations and ask: How do art and Buddhist spirituality come together? The camera installations will become sites of community, for fostering conversation, for the inclusion of overlooked forms like liminal spaces, dreams, the uncanny, and things that move at different paces than camera shutters. This year, setting up the camera obscura around campus and inviting people to join me inside will be an experiment into transforming the gardens around Sedgewick, parking lots, and classrooms, into more than we might expect: Places to make new gestures, to re-connect our bodies, and to restore a sense of mutual obligation with the more-than-human world.

Burnt at the Stake

Hélène Cazes

*Director, Medieval Studies Program and
CSRS Program Committee member*

Were people in medieval Europe more religious, or more fanatically religious, than modern Canadians? Can we look at the pre-industrial societies that flourished between the fourth and the sixteenth century in Europe as flattering mirrors for our own multi-cultural and multi-religious models? The depreciating meaning of the word “medieval”, sometimes used to describe barbaric, retrograde, primitive behaviours and social structures, tells volumes about our own belief in progress: industrialization and urbanization would have developed democracy, liberal freedom, religious tolerance. Thus, in many instance, the reference to the Middle Ages is convoked in order to comfort our own modernity. Whether the fantasy and marvellous worlds of Tolkien or of King Arthur re-enchant a universe that seems to have lost magic and adventure, or the horrifying images of bloody wars and vengeance are conjured in spectacular and dramatic reenactments, the representations of faraway past medieval societies allow modern communities to speak about roots (and traditions) while emphasizing progress and the superiority of our modern world. Actually, a reflection on these very uses of the medieval stereotypes can be a revealing detour for improving awareness about our own prejudices and about our own practices in matters of religion, perceptions, and discrimination. At the crossroad of identity and difference, the medieval cultures are sufficiently distant, in time and in space, to be analysed and sufficiently close (in the narratives of Western history and in our own collective mental landscape) to provide a tool for cultural introspection: what do we recognize, what do we reject? Tell me what you see in the mirror, I'll tell us who we are.

The detour through medieval representations is particularly effective for identifying and naming biases that are so crucial to social and ethical structures that they are not even perceived nor recognized as mental constructions. With the force and the imperiousness of evidence, these mental structures format our understanding of humankind, of the world, and of the interaction between humankind and the world. Precisely because words and artistic creation express these imaginary and collective assumptions, Humanities and Fine Arts can offer – beyond the aesthetic and intellectual satisfactions of knowledge about literature, ideas, and art – a way to explore what we do not know about ourselves, what is so deeply ingrained in our minds by tradition, education, community, that we feel it is “natural” rather than transmitted. The strength of the religious



evidence is one of these blinding experiences that may transform a belief into a self-mystification. A look at different, yet familiar religious practices, re-inscribing the religious fact within history, makes visible what could have been mistaken for a universal and absolute invariant.

The Annual Medieval Workshop, *Burnt at the Stake* (to be held on January 31, 2015) and its sequel on *Witches of the West* (to be held on February 6 and 7, 2015) will investigate the notions of persecution and moral panic through the prism of medieval and Early Modern history. Pyres, flames, public executions, these images coming from the Middle Ages draw for us a history, well relayed to our modern imagination by literature, movies, and paintings, of primitive forms of government, collective cruelty, and absence of human rights. Painful to evoke, repulsive for our liberal minds, the rituals of the stake are linked in popular culture to religious persecution (and abuses), to irrational fears (of women, then accused of witchcraft, of heretics, of philosophers, of scientists) and to small ignorant communities. In this way, it is easy to contrast these practices with our own open society, respectful of differences and identities.

There is more to see, though, than a black and white opposition between barbaric delusions and enlightened modernity. Burning a human being on a stake implies a religious and collective dimension for a punishment: a ritual of purification, the pyre is a performance, in front of the gathered community, serving as a dissuasive example but also as a common cleansing. The elimination of the dissenter(s) becomes, on the pyre, a spectacle given to the community that makes this community tangible. Moreover, the physical destruction of the remains and possessions of the victims, the absence of funerary monuments, the ex-communication of names and ceremonies,

banishes the very memory of the victims. Except for prestigious and rare cases, such as the condemnation of Joan of Arc or the execution of the Templars, most victims of the flames were devoured up without leaving any record, without any access to a posterity. The burning of books and objects has a similar function towards the erasure of memory, and, ultimately, of existence: deprived of posterity, these men and women would be also deprived of their own past.

It is said that societies cannot learn the lessons of history. We hope, though, that historians and philosophers can provide tools to understand our own behaviours and beliefs.

Of course, this sombre and obscure design of absolute destruction, of utter erasure, is undone by history: marginals, philosophers, heretics left their mark on history as everyone is part of history and everyone, even (and more often than not) unknowingly is part of the tapestry of humankind. In our case, by looking at the history of medieval pyres, we see another line of tradition than the official and institutional narrative: ideas and memories survive and strive. We can hear the voice of magistrates who resist the abuse of torture and collective trances to pursue judicial procedures that would ensure the establishment of truth. We can trace the resurgence of ideas that had been deemed heretical, dangerous, and false to the reformation of faith and of science. More importantly, we can look at ourselves and measure our own prejudices: witch burning is Early Modern, not medieval; most medieval victims of the flames were men, not women; heretics are often so much silenced by the Church that, in some cases (like for the Cathars), historians cannot be sure that there was an heresy before the trials were initiated by the Inquisitors. How is the stake built, and watched, then? The sociology of moral panics is a tool to understand how communities feel threatened by minorities and how persecution can be perceived as a solution against doubt and collective anxieties. Professor Andrew Gow (University of Alberta) will be the invited guest lecturer of the University of Victoria in February 2015: he studies the dynamics that lead a group to atypical behaviours of consensual violence: persecutors, executors, crowds gathered at the gallows or stakes do not act with the belief that they are wrong, they obey to what they perceive as duties or measure of self-preservation. More importantly, the persecution is not unanimously supported and provokes questioning and reflections within the community. Far from the simplistic depiction of popular representations, the witch trials brought forth medieval criticism against torture, against the methods of investigation, and, ultimately, against practices of justice that would be performed in a state of moral panic. In many ways, our human rights are born at the stake. Our modernity, conventionally

recognized as of the sixteenth century, is paradoxically characterized by picks in state and church violence, contrasting with the previous ages. Adjusting our chronology, and identifying the unexpected modernity of persecutions, a historical perspective leads to interrogating our own fears and reactions: is the war against terrorism a new form of moral panic? Are we certain that the heart of the matter is strategic, and not religious? By recreating a witch trial, on February 7, 2014, professors of the Faculty of Humanities will invite the audience to examine our own prejudices and blind spots. A presentation of Inquisitors manuals, part of the Seghers Collection held in the McPherson library, will propose, in parallel, to reflect on the institutional memory of libraries: what is passed to the future generations? By whom? And how do we make sense of legacies that are no longer accepted as truths?

The program of Medieval Studies is thankful to the Centre for Studies in Religion and Society for its support: aiming to find the voices of dissent and freedom, of difference and conviction, beyond oblivion, the events organized in January and February 2015, in collaboration and dialogue between programs, illustrate the mission of the University: through knowledge and research, with and for the UVic community of scholars, students, and general public, the lectures about moral panics, the presentation of library holdings and the re-enactments of trials are conceived as a conversation and a common reflection. They are co-organized by the Program of Medieval Studies, the Centre for Studies in Religion and Society, the UVic Libraries, and the Faculty of Continuing Studies. It is said that societies cannot learn the lessons of history. We hope, though, that historians and philosophers can provide tools to understand our own behaviours and beliefs. The Centre for Studies in Religion and Society is the place where disciplines and publics meet and enter a crucial conversation on diversity and identities; this upcoming collaboration on the nature of religious executions is one of the possible starting points for understanding the links between secular and spiritual powers, and between beliefs and groups. By celebrating the legacy of individuals and groups silenced in the name of religious order, the Annual Medieval Workshop "Burnt at the Stake" and the two-day conference "Witches of the West" affirm that intellectual research and shared knowledge are building free and open societies. We hope you will attend and take part in this performance of memory and freedom.

For more information, visit web.uvic.ca/medieval or contact H  l  ne Cazes at hcazes@uvic.ca.

The illumination shown on page 6 is excerpted from a manuscript about the tricks of fortune. It shows King Cresus, saved from the flames by a providential rain (Paris, Bibl. Sainte-Geneviève, ms. 1128 , f. 065: Cresus, condemned to be burned at the stake by Cyrus the Great, was saved by the rain (547 BCE); http://liberfloridus.cines.fr/cgi-bin/affich_image?028324,d,78801,x0tqgU1312191,1,1,3,0).

THE SAINT JOHN'S BIBLE - HERITAGE EDITION FOUND IN TRANSLATION COLLECTION - INAUGURAL TEXT



Jonathan Bengtson is University Librarian at the University of Victoria. He has been director of academic and special libraries in Canada, the US, and the UK, including University of St. Michael's College at the University of Toronto and the Queen's College, Oxford. He is this issue's CSRS featured scholar.

When we placed the facsimile of The Saint John's Bible side-by-side on a table in Cambridge with the great Bible of Bury St. Edmunds Abbey [c.1135] and the even vaster Bible of Dover Priory [c.1160], it hardly seemed to be a facsimile at all but a living manuscript, as heavy and as lovely to touch and feel as its medieval ancestors.

The Centre for Studies in Religion and Society at UVic is the most recent owner of the Heritage edition thanks to the vision and efforts of long-time CSRS supporter Bishop Remi De Roo who raised the funds for its purchase in 2014. It is only the third copy of the Heritage edition in Canada, the other two being located at Regis College in Toronto and St. Mary's University College in Calgary. Regis College, the first to own a copy of the edition in Canada and which has a volume on permanent display, has built an extensive programme of outreach and education that has seen volumes of the Bible exhibited at nearly one hundred schools, churches, colleges and universities throughout Ontario since their acquisition in 2010. Presentations arranged by Regis College over the past number of years have brought together diverse audiences now totaling in the tens of thousands from, among others, youth faith groups, artists, illustrators, librarians, conservators, book historians, and theologians. A celebration is planned for September 20th, 2014 at St. Andrew's Cathedral in Victoria to officially present the Heritage Edition to CSRS and the University of Victoria.

From Navajo basket-weaving patterns to graphic renditions of the *Adhan* (Muslim call-to-prayer) to images taken by the Hubble telescope, the remarkable St. John's Bible draws inspiration from many traditions and is informed by two millennia of history for the extensive illuminated illustrations in the seven-volume work. Officially commissioned in 1998 by St. John's Abbey and University and completed in 2011, the St. John's Bible was created using largely traditional techniques in the Welsh scriptorium of master calligrapher Donald Jackson who served as artistic director for the project. Handwritten using quills on calf-skin parchment, with many of its illustrations illuminated with gold and platinum leaf, the St. John's Bible is a modern work of art unlike any other. Divided into seven volumes (Gospels & Acts; Pentateuch; Psalms; Prophets; Wisdom Books; Historical Books; Letters & Revelation) the Bible uses the New Revised Standard Version Catholic Edition for the text written in a beautiful flowing hand developed by Jackson and his fellow scribes.

The vision of the Benedictines at St. John's was to create a unique "work of art that illuminates the Word of God for a new millennium." The original volumes now reside in the Hill Museum & Manuscript Library on the campus of St. John's University in Collegeville, Minnesota where they can be viewed by visitors. A limited number of fine art reproductions are being produced that stay true to the artistic intent of the original. Called the "Heritage Edition", these facsimiles use the highest standards of paper, binding, printing and hand-finishing to produce a remarkable work, as Dr. Christopher de Hamel of Corpus Christi College, Cambridge and one of the world's leading medieval manuscripts experts states:



Gospels and Acts volume. Photo courtesy of Saint John's University, Collegeville, Minnesota. 2014.

At the CSRS the Heritage edition forms the foundation of the *Found in Translation* collection of modern renderings of sacred texts from around the world. In partnership with UVic Libraries, which has a growing collection of original medieval manuscripts that the St. John's Bible will complement, the CSRS has exciting plans to house and display volumes of the Heritage edition for public viewing in keeping with the mission of the Centre to be a leader in Canada for scholarly interdisciplinary research on topics at the intersection of religion and public life. The work has much to offer students and scholars and each image tells a story both ancient and modern. For instance, the frontispiece of the book of Psalms represents the five books through five overlapping book-shaped panels, each in a different combination of the same colours. Only in the Psalms do all the illuminations in the Saint John's Bible consist of abstract, nonillustrative designs. Each panel is identified by a roman numeral in gold and these panels reappear at the beginning of each book in a progressive accumulation corresponding to the numbers of the books. Superimposed on the frontispiece image are digital voiceprints (electronic images of sound) of the monks at Saint John's Abbey singing Gregorian chant; a Native American sacred song; a Jewish men's chorus singing psalms; Buddhist tantric harmonics; an Islamic call to prayer (adhan); Taoist temple music; Hindu bhajan; and Indian Sufi chant. The voiceprints of the Saint John's monks appear on every page, moving horizontally throughout the Psalms in gold.



Psalms Frontispiece, Donald Jackson, Copyright 2004, *The Saint John's Bible*, Saint John's University, Collegeville, Minnesota, USA. Used by permission. All rights reserved.

The St. John's Bible is a truly remarkable work and its acquisition is a fitting tribute to the Centre for the Studies in Religion and Society. As the basis for the *Found in Translation* future generations of students, researchers and community

YOU ARE INVITED...

Join us for a presentation of...

THE SAINT JOHN'S BIBLE - HERITAGE EDITION

12:00 – 2:00 pm, Saturday, September 20, 2014

Join the UVic Centre for Studies in Religion and Society and the friends of Bishop Remi De Roo for the first public presentation of all seven volumes of the Saint John's Bible, Heritage Edition. The volumes are available for public viewing Saturday, September 20th at 12:00 and 2:00 pm, with an hour-long program of readings and music taking place at 1:00 pm.

Contributions ranging from a one cent donation from a small child, to a man's gift of \$23,000 to commemorate his wife, have been made towards the acquisition of the bible. The names of each of the bible's donors have been inscribed in a leather bound book by local calligrapher Georgia Angelopoulos. This book will be presented to the University at the September 20th event.

Join us for a presentation of...

THE SAINT JOHN'S BIBLE - HERITAGE EDITION

FOUND IN TRANSLATION COLLECTION - INAUGURAL TEXT

Join the UVic Centre for Studies in Religion and Society and the friends of Bishop Remi De Roo for the first public presentation of all seven volumes of the Saint John's Bible, Heritage Edition.

Saturday, September 20, 2014

12:00 – 3:00 pm

St. Andrew's Cathedral

740 View Street (View at Blanshard)
Victoria, BC

- 12:00 pm – *Public viewing of volumes*
- 1:00 pm – *Welcome, readings, and music*
- 2:00 pm – *Public viewing of volumes*



Centre for Studies
in Religion & Society



Out of the Whirlwind, Where Were You, Thomas Ingmire,
Copyright 2006, The Saint John's Bible, Saint John's University,
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Norms of Religious Minority Participation

Avigail Eisenberg, *University of Victoria*; Paul Bramadat, *University of Victoria*;
Pamela Klassen, *University of Toronto*; Patti Lenard, *University of Ottawa*

On November 27-29, the CSRS will be cosponsoring an international conference about the participation of religious minorities in four 'fields of practice' – healthcare, policing, education and environmental assessments. The event organizers hope to contribute to the rich scholarship in Canada and at UVic about the recognition and protection of minorities. In British Columbia, recent debates, about accrediting the law school at Trinity Western University, or about how to respond to religious objections to immunization, suggest that there is no shortage of disagreement within democratic societies about what kinds of minority accommodations and protections ought to be adopted in practice. One of the pressing tasks of much recent scholarship is to bring clarity and precision to these debates by tracing the implications of particular approaches to multiculturalism and religious diversity and by exploring ways to distinguish between those claims for minority accommodation that are fair and those that are not. The conference aims to bring together scholars and practitioners to discuss how religious accommodation and participation works in practice and to discover the extent to which practitioners feel obligated to consider the cultural and religious dimensions of the circumstances that inform their practice each day.

Some of Canada's existing policies and practices associated with multiculturalism reflect a desire to be sensitive to cultural and religious beliefs but fall short of offering much practical guidance about how best to make that happen. So, a practical question raised by debates about minority accommodation is how to incorporate minority voices into policy making in hospitals, prisons, schools, and many other institutions. The aim of this conference is to explore, in four fields of

practice, the strategies have been adopted for the appropriate handling of minority accommodation.

This workshop brings together scholars working in the areas of Political Science, Religion Studies, Sociology and Law, with practitioners from hospitals, police and security, schools, and First Nations communities with experience in developing policy and implementing strategies for minority accommodation and participation. Participants will address the following questions: How is religious/spiritual diversity managed in different institutional settings and associated fields of practice? Are strategies for managing diversity site-specific? Are there apparent best practices either within a field of practice or across fields? Do some fields have more proactive policies than others and why? How do governing institutions (either legislatures or courts) help or hinder good policy development within fields of practice?

As these questions suggest, the overarching aim is to investigate the connection between the strategies used in different 'fields of practice' and the normative aims and ideals of multiculturalism and a politics sensitive to diversity. The project also has a special focus on learning from and critically considering the range of distinct, field-specific strategies for decision-making that engage the views of minority group members including leaders, rank-and-file members, women and dissenters within religious communities. More information about the conference will be available in the coming months on the CSRS website.

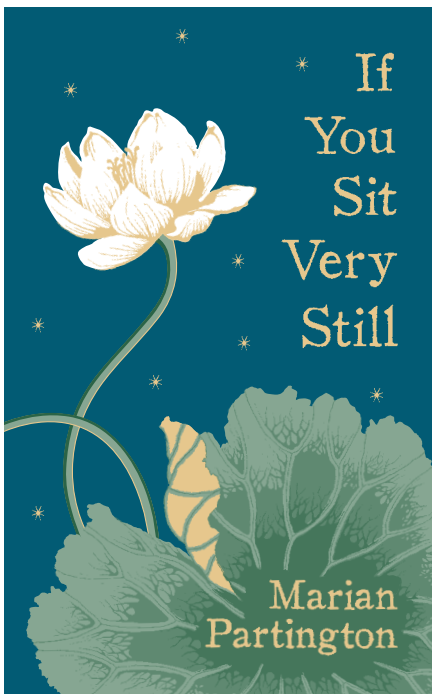


European Union Centre of Excellence (EUCE) Lecture

New Centres of Islamic Theology at Universities in the EU: The German Case

Monique Scheer *Eberhard Karls Universitaet, Tuebingen, Germany*

The CSRS is hosting *Norms of Religious Minority Participation* conference guest Monique Scheer for her presentation, *New Centers of Islamic Theology at Universities in the EU: The German Case*, as part of the EUCE lecture series with UVic Centre for Global Studies. Join us at 5:00 pm, Thursday, November 27 in David Turpin Building Room A104. For more information visit www.uvic.ca/interdisciplinary/europe/euce/lectures/.



Salvaging the Sacred

Marion Partington

CSRS Community Sabbaticant

In 2015 I will be joining the CSRS as a 'community sabbaticant'. My work, 'salvaging the sacred', arose from my need to transform a personal experience of traumatic loss into the hope of 'something good' for all. This found a shape in my book *If You Sit Very Still* (Vala, 2012). It is also at the heart of my work with Restorative Justice in prisons in the UK with the Forgiveness Project as a story teller and facilitator for the last ten years with our RESTORE programme (www.theforgivenessproject.com).

The book was chosen by Archbishop Rowan Williams in 2012 as his Book of The Year for the Times Literary Supplement and The New Statesman:

(It is) about the massive difficulty of anything like 'reconciliation' in the wake of outrage. There is nothing easily consoling here, but rather a sense of stillness, acceptance and hope – both given and worked for.

The question that I bring is: what does restoration look like, feel like, mean? Restored to what? What is the language of restoration: the shape, tone and vocabulary? I hope to unravel and weave together something of the diversity and commonality of its varied expressions both within and beyond the limits of words and the identity of spiritual practice. Without the possibility of articulating the unspeakable, and the furthering of structures within society that

enable this process, informed by deep reflection, there can only be continuing, intergenerational cycles of de-humanising violence and abuse.

It will be a great privilege to have time to listen and respond, to be challenged, encouraged and inspired and to write. May this quest be deepened and enriched through my engagement with the community at the CSRS, and the Restorative Justice Coalition, with those of faith and no faith.

SELECTED NEW PUBLICATIONS

For a complete list of publications from CSRS fellows, check out our soon-to-be-renovated website.

- Bramadat, Paul. 2014. "Don't Ask, Don't Tell: Refugee Settlement and Religion in British Columbia". *Journal of the American Academy of Religion*. Published online July 21, 2014, doi:10.1093/jaarel/lfu040: 1–31.
- Bramadat, Paul, and Lorne Dawson, eds. 2014. *Religious Radicalization and Securitization in Canada and Beyond*. Toronto: University of Toronto Press.
- Bramadat, Paul, and David Seljak. 2013. "Between Secularism and Post-Secularism: A Canadian Interregnum". In A. Laliberté, B. Berman, and R. Bhargava, eds., *The Secular State and Religious Diversity: Secularism, Tolerance, and Accommodation*. Vancouver: University of British Columbia Press, pp. 97–119.
- Coward, Harold. Fifty Years of Religious Studies in Canada: A Personal Retrospective. Waterloo: Wilfrid Laurier University Press.
- Harding, John S., Victor Sogen Hori, and Alexander Soucy, eds. 2014. *Flowers on the Rock: Global and Local Buddhisms in Canada*. Montreal: McGill-Queens University Press.
- Jones, Tamsin. 2014. "Traumatized Subjects: Continental Philosophy of Religion and the Ethics of Alterity." *Journal of Religion* 94(2): 143–160.
- Jung, Dietrich, Marie Juul Petersen, and Sara Lei Sparre. 2014. *Politics of Modern Muslim Subjectivities: Islam, Youth, and Social Activism in the Middle East*. UK: Palgrave MacMillian.
- Young, Kathryn. 2014. "Śrīvaiṣṇava Topoi: Constructing a South Indian Sect through Place". In Valérie Gillet, ed., *The Chronology of Bhakti: Milestones, Stepping Stones, and Stumbling Stones*. Pondichéri: Institut Français de Pondichéry and École française d'Extrême-Orient.



2014/15 FELLOWS

SCHOLARS-IN-RESIDENCE WHO FORM THE HEART OF OUR COMMUNITY

VANDEKERKHOVE FAMILY TRUST GRADUATE STUDENT FELLOWSHIPS



Adam Carmichael (PhD Cand., UVic Political Science)
Problematic Settlers: Settler-Colonialism and the Political History of the Doukhobors in Canada



Agnieszka Doll (PhD Cand., UVic Law)
"Mother Poland" in Straightjackets: Exploration at the Intersection of Gender, Psychiatry, Religion and Law

IAN H. STEWART GRADUATE STUDENT FELLOWSHIP



Sam Grey (PhD Cand., UVic Political Science)
(Un)Forgiven: The Confluence of Religious and Civic Virtue in, and through Reparations Politics



Richard Veerapen (PhD Cand., UVic English)
Physician Engagement with Family and Close Others of Patients during the Informed Consent Process

WINNIFRED LONSDALE GRADUATE STUDENT FELLOWSHIP & RELIGIOUS STUDIES TA GRADUATE STUDENT FELLOWSHIP



Justine Semmens (PhD Cand., UVic History)
Morality, Deviance and the Parlement of Paris in Catholic Reformation France

UVIC FACULTY FELLOWSHIPS

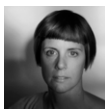


Margaret Cameron (Philosophy)
Varieties of Aristotelianism



Kathryn Chan (Law)
Faith-based Organizations as Loci of Law: A Malawian Case Study

CSRS ARTIST-IN-RESIDENCE



Trudi Lynn Smith (Visual Artist)
Portable Camera Obscura: Sewing Contemplation

ASSOCIATE FELLOWS



James Acken
Sacred Violence and Divine Eloquence in Early Norse and Celtic Culture



Harold Coward
Powerful Words/Chants for Spiritual Practice in Sikhism



Erica Cruikshank Dodd
Treasures of the Early Church



Scott Dolf
Practicing Place: Theology and the Local



Robert Florida
Ethical Issues in Modern Buddhism



Mona Goode
Muslim Taxation: The Evolution of Zakat as a "Sacred Tax"



Michael L. Hadley
Radical Evil and Restorative Justice



Chelsea Horton
Mixed Blessings: Indigenous Encounters with Christianity in Canada



Graham McDonough
What Catholic Schooling Means to Adolescents as Lay Persons in the Church



Terence Marner
The Medieval Concept of "L'Homme Armé" in the Victorian Hymn and in the 20th-Century American Western



Jordan Paper
State and Religion in China



Katherine Young
On Tamil Religion, Caste, and Politics: Non-Brahmin Srivaishnavas Speak Out

VISITING RESEARCH FELLOWS



Nicola Hayward (McGill University)
The Use of Funerary Art for Commemorating Social Identity: The Case of the Via Latina's Samaritan Woman



Tamsin Jones (Trinity College, Hartford, CT)
Movement Matters: New Materialism and the Study of Religious Experience



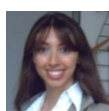
Morny Joy (University of Calgary)
A Question of Influence? Hannah Arendt and Paul Ricoeur



Dietrich Jung (University of Southern Denmark)
Constructing Islamic Modernities: Identity, Social Order and Religious Traditions



Andrew Klager (University of the Fraser Valley)
Interreligious Peacebuilding between Muslims and Coptic Christians in Egypt: Using Mennonite Approaches to Conflict Transformation



Giulia Marotta (École pratique des hautes études, France)
Tradition Against Authority: the Conservative Fundamentalism of the Society of Saint Pius X as an Agent of Change in the Catholic Church



Kristin Norget (McGill University)
Practicing Catholic Indigenous Theology in Mexico



Azam Rahmani (Tarbiat Modares University, Iran)
Development and Psychometric Properties of Risky Sexual Behavior Assessment Tool in Iranian Young Women



Katy Sian (University of Manchester)
Sikh and Muslim Conflict in the Global Sikh Diaspora: A Comparison of the UK and North America



Jeremy Smith (University of Ballarat)
Civilizations Analysis, the Sociology of Religion and Latin American Liberation Theology



Oriana Walker (Harvard University)
A Cultural History of Breathing

COMMUNITY SABBATICAL FELLOWS



Dan Rutherford (Canadian Baptists of Western Canada)
Church Engagement and Moral Freighting: A Canadian Perspective on Putnam and Campbell's Theory of Religious-Based Social Action



Marian Partington (Restorative Justice; The Forgiveness Project)
Re-membering: Articulating the Unspeakable



Moses Wesa (Anglican Church of Kenya)
Healing Conflicts in Kenya: The Restorative Justice Approach

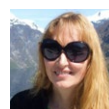
VISITING GRADUATE RESEARCH FELLOWS



Angela Andersen (PhD Cand., The Ohio State University)
From Tekke to Cemevi: The Conversion of Sufi Lodges into Alevi Meeting Places in Istanbul



Rachel Brown (PhD Cand., Wilfrid Laurier University)
Immigration, Integration and Ingestion: The Use of Food and Drink in Religious Identity Negotiations for North African Muslim Immigrants in Paris and Montreal



Catherine Nutting (PhD Cand., UVic Art History and Visual Studies)
Rubens and the NeoStoic Baroque



Matthew Riddett (PhD Cand., UVic Political Science)
Identity and the Politics of Education

CSRS FELLOWSHIP APPLICATIONS: mostly WE ARE GOING PAPERLESS!

Changes to the CSRS Fellowship application submission process will be occurring during the autumn of 2014.

Be sure to check the CSRS website for our new paperless pdf-fillable application forms and revised competition deadlines in early October.

PROJECTS IN BRIEF

Snapshot: Projects in Progress

RELIGIOUS RADICALIZATION AND SECURITIZATION IN CANADA AND BEYOND

Duration: 2012 – 2014 — *Published, University of Toronto Press*

Aim: An interdisciplinary team of scholars collaborate with Canadian security specialists to coauthor a book on religiously motivated violence.

Investigators: Paul Bramadat (UVic), Lorne Dawson (University of Waterloo).

Sponsor/Funder: Public Safety Canada and Defense Research, Development Canada.

Big Question: How well do scholars and security analysts understand the religious dimensions of radicalization? How might radicalization (of individuals and small groups) be related to securitization (by states and societies)?

RELIGIOUS AND CULTURAL ROOTS OF VACCINE HESITANCY

Duration: 2013 – 2014 — *Currently in press with the University of Toronto Press*

Aim: Experts from the health disciplines and social sciences to work together to understand the growing anxieties related to vaccines.

Investigators: Paul Bramadat (UVic), Maryse Guay (University of Sherbrooke), Julie Bettinger (UBC), Real Roy (UVic).

Sponsor/Funder: Réseau de recherche en santé des populations du Québec (RSPQ), Université de Sherbrooke, UVic CSRS.

Big Question: What do we know about why members of some religious and cultural groups are reluctant to vaccinate themselves and their children? How might scientists and public health practitioners better relate to these concerns about vaccine safety in order to prevent serious outbreaks of diseases?

THE GOVERNANCE OF RELIGIOUS DIVERSITY IN CHINA, INDIA AND CANADA

Duration: 2012 – 2014 — *In press Special Edition of Studies in Religion*

Aim: To prepare a scholarly manuscript resulting from an international workshop held at UVic in the Fall of 2012.

Investigators: Paul Bramadat (UVic), Rinku Lamba (Jawaharlal Nehru University).

Sponsor/Funder: Social Sciences and Humanities Research Council of Canada (SSHRC), University of Victoria (CSRS, Centre for Asia-Pacific Initiative, Faculty of Law).

Big Question: How do India, China and Canada respond to or “manage” the challenges and opportunities of religious diversity?



Looking inside the Pharping Chorten, photo by Wonderlane, 2007, used under CC BY 2.0 license

Lansdowne Lecture

Belonging to Law: Religious Difference, Secularism, and Civic Inclusion

Benjamin Berger

Associate Professor, York University

4:30 pm, Monday, December 1, 2014

UVic Fraser Building, Room 158

Faced with the challenges posed by religious diversity, political and legal debates in Canada (and around the world) seem consistently drawn to the assertion that to belong to the political community means, above all else, to belong to law. This talk will track and explore this shift of “obedience to the law” to the diagnostic centre of civic belonging by exploring two case studies drawn from the legal encounter with Islam in Canada: the debate over official recognition of Sharia law and controversies surrounding the niqab. The lecture will show why this way of imaging the lines between law and belonging has tremendous appeal, but also why it is deeply fraught from both a theoretical and political perspective, leading us into the kinds of ironies and paradoxes that seem to be the very character of modern liberal secularism.

Presented by the faculty of Humanities, Religious Studies Program, and the CSRS.



THURSDAY PUBLIC LECTURE SERIES

CSRS public lectures are held 4:30 - 5:30 pm Thursday afternoons in the David Turpin Building Room A104 unless otherwise indicated.

All lectures are free and open to the public. For lecture details visit the UVic online events calendar at www.events.uvic.ca

Sept. 18, 2014	Dietrich Jung	<i>Constructing Islamic Modernities: Identity, Social Order and Religious Traditions</i>
Sept. 25, 2014 ^H	Jeremy Smith	<i>Lineages of Liberation? Latin American Traditions of Liberation Theology and Critiques of the West in Civilizations Analysis</i>
Oct. 2, 2014 ^H	Adam Carmichael	<i>The Migration of Colonial Knowledge: The Case of Harry Hawthorn and the 'Doukhobor Problem'</i>
Oct. 9, 2014	Rachel Brown	<i>Consistency, Change, Culture and Context: The Four C's of Immigrant Muslim Food Practice</i>
Oct. 16, 2014	Jawid Mojaddedi	<i>Understanding Rumi's Place within the Sufi Tradition</i> *CSRS Distinguished Lecture in Islam – 7:00 pm, HSD Building, Room A240
Oct. 23, 2014	Katy Pal Sian	<i>Understanding the Contours of Sikh and Muslim Conflict in Britain and North America</i>
Oct. 30, 2014 ^{H*}	Paul Bramadat	<i>20-20 Vision: On the Cusp of the Next Twenty Years in Research</i> *20th Anniversary Event – 4:30 pm, University Club Fireside Lounge
Nov. 6, 2014	Justine Semmens	<i>Did Romeo Rape Juliet?: The Christian Origins of Rape and Consent</i>
Nov. 13, 2014	Margaret Cameron	<i>True or False? The World was Created in Six Days</i>
Nov. 20, 2014 ^H	Alan Batten	<i>The Greater Cosmology</i>
Nov. 27, 2014*	Monique Scheer	<i>New Centers of Islamic Theology at Universities in the EU: The German Case</i> *EUCE Lecture – 5:00 pm, David Turpin Building, Room A104
Dec. 1, 2014*	Benjamin Berger	<i>Belonging to Law: Religious Difference, Secularism, and Civic Inclusion</i> *Lansdowne Lecture – 4:30 pm, Fraser Building, Room 158
Jan. 8, 2015	Martin Bunton	<i>Erdogan's Democracy: The Legitimacy and Popularity of Turkey's Islamist Government</i>
Jan. 15, 2015	James Acken	<i>Blood, Wine and the Golden Chain: Mythic and Religion in Early Celto-Germanic Culture</i>
Jan. 22, 2015	Richard Veerapen	<i>Physicians' Experience of Triadic Interactions with Patients and their Families during the Informed Consent Process</i>
Jan. 29, 2015 ^H	Harold Coward	<i>Fifty Years of Religious Studies in Canada : A Personal Retrospective</i>
Feb. 5, 2015 ^H	Siobhan Chandler	<i>Like Nailing Jell-O to a Wall? Understanding Spiritual but not Religious Care in Nursing and Chaplaincy</i>
Feb. 19, 2015	Agnieszka Doll	<i>"Mother Poland" in a Straightjacket: The Intersection of Gender, Psychiatry, Religion, and Law</i>
Feb. 26, 2015 ^H	Sam Grey	<i>(Un)Forgiven: The Confluence of Religious and Civic Virtue in and through Reparations Politics</i>
Mar. 5, 2015 ^H	Kathryn Chan	<i>Faith-based Organizations as Loci of Law: A Malawian Case Study</i>
Mar. 12, 2015	Damien Keown	<i>Virtues, Vices and the Environment: Ethics and Ecology in Early Buddhism</i>
Mar. 19, 2015	Kristin Norget	<i>Practicing Catholic Indigenous Theology in Mexico</i>
Mar. 26, 2015	Morny Joy	<i>Evil and Forgiveness in Paul Ricoeur and Hannah Arendt</i>
Apr. 2, 2015	Trudi Lynn Smith	<i>The Inner Life of a Camera: The Camera Obscura and Contemplative Practice in a more than Human World</i>

^H indicates lectures generously supported by the Anglican Diocese of BC through the John Albert Hall Endowment.

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The Centre for Studies in Religion and Society has, from the outset, been supported by the generosity of individuals and groups. Through their charitable giving, our donors help young scholars achieve their life goals, help create a productive intellectual home for established scholars from UVic and all over the world, help create venues for public dialogue towards greater critical understanding of the role of religion in society, and assist in the creation of scholarly publications that inform public policy. Any and all donations are appreciated.

For many people, a charitable bequest directed to the Centre for Studies in Religion and Society is a realistic option for contributing to the continued success of the Centre. Given through your will, a bequest can include gifts of cash, real estate, securities, art work or other property. You can also designate the Centre as the beneficiary of your RRSP, RRIF or insurance policy, and there can be significant tax advantages for your estate. To discuss how you could leave your mark for future generations, please contact Katherine Blake, Development Officer, at 250-853-3893 or at kablake@uvic.ca for a confidential conversation.

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