

# The Highway

A supplement of the Anglican Journal for the Anglican Diocese of Kootenay



**"Modest Beauty" an altar arrangement for Lenten Easter 2025**

## **LENTEN EASTER**

APRIL 2025

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# The Highway

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*We acknowledge that the land on which we gather in the Diocese of Kootenay is the traditional unceded territory of the Syilx (Okanagan) Peoples, the Ktunaxa and Kinbasket Peoples, the Secwepemc (Shuswap) Peoples, and the Sinixt (Arrow Lakes) Peoples. We seek a new relationship with the first peoples here; one based on honour and respect, and we thank them for their hospitality. We pray that we may live more deeply into the Calls to Action of the Truth and Reconciliation Commission.*



**By The Most Reverend  
LYNNE MCNAUGHTON**

Dr Lynne McNaughton is the Bishop of the Diocese of Kootenay and 13th Metropolitan Archbishop for the Ecclesiastical Province of British Columbia and the Yukon

# Reflection

## Holy Week as a Spiritual Practice

**A**s Easter arrives so late this year, this issue of the HighWay will arrive before Holy Week. My Easter greeting to the Diocese will arrive by email, at Easter. But now in the remaining days of Lent, it is worth pondering Holy Week itself as a spiritual practice. How do the liturgies and readings of Holy Week help us to grow in our discipleship and deepen our relationship with God?

The pageantry of Palm Sunday and Passion Sunday run the gamut of human emotion. Liturgy and ritual are safe containers for us to explore our feelings and thoughts about aspects of our faith. On Palm Sunday, waving palm branches, we give voice to our joy and celebrate our sense of Jesus as Sovereign in our lives. Hearing or participating in reading the passion story, we experience the horror of

being part of the crowd that eggs on Pilate to crucify Jesus. We feel the angst and agony of our part in betrayal of God, which takes many shapes – our corporate responsibility for over-using/abusing our planet, for economic systems that keep people poor or disenfranchised, our guilt at our silence in the face of injustice, our collective sin. I cringe when the congregation yells “Crucify him! Crucify him!” I wince when Pilate washes his hands of responsibility for the violence of handing Jesus over to death. The drama can open us to self-awareness and therefore to God’s transformation.

Even some of our personal preparations for Easter can become meditations on God’s work toward our redemption. Polishing tarnished silver or spring cleaning are great metaphors for God’s work of cleansing and renewal.



*Holy Week Celebrations as a Spiritual Practice*

In a couple of parishes I served in, I offered a workshop on Tuesday in Holy Week for people to plan their funeral. The depth of discussion was amazing, as people who had known each other for years shared why they wanted a particular hymn or piece of music at their funeral: what this expressed about their faith. We began Lent with the Imposition of Ashes as a sign of our mortality, and in Holy Week we follow Jesus to his death. Part of being a mature Christian is the contemplation of our own death. Planning our funeral is a healthy spiritual practice, a discipline that makes sense in the container of Holy Week.

I invite you to engage in as many of the stories of holy week as possible: the reenactment of the Last Supper, Jesus washing the feet of the disciples with the New Commandment to love one another; the stripping of the altar with the stark empty darkness as we leave in silence after Jesus' arrest in the Garden of Gethsemane. The dismay of Peter when the cock crows Friday morning makes us face our own betrayals. The grief and helplessness of the trial and crucifixion. Experiencing the powerlessness in the face of the cruelty of the Roman Empire takes on more significance as we live through

the distressing disturbances and dismantling of democracy in our own world. We stand as disciples at the foot of the cross. Through Holy Week we ponder how God's presence is hidden, and yet is working in and through and in spite of all the suffering.

I do not think it is possible to experience and celebrate the surprise and joy of the Resurrection unless we have walked through the losses of Holy Week.

May you discover again this Holy Week Christ's presence with us through our suffering, and God's power for transformation and healing.

Yours in Christ,

Bishop Lynne



## By Andrew Stephens-Rennie

In early February, over ninety Anglicans joined together online for the first “Missional Imagination conference.” Of those who participated, one third were from the Diocese of Kootenay.

The conference was directed towards resourcing people who are sensing God’s invitation to explore creative approaches to mission, and who feel uncertain about the next steps to take. Over the course of a Thursday evening and an all-day Saturday session, a variety of practitioners – lay people and clergy alike – shared stories of what God has been calling them into, in their contexts.

The imagination that was demonstrated was about more than updating liturgy or changing service music. In fact, neither of those were mentioned at any time during the conference. Instead, the speakers bore witness to the ways in which God invited them (and is inviting us) out into the neighbourhoods where we live, where we work, where we neighbour, and where we worship.

In a presentation during Thursday’s opening session, the Rev. Michael Garner from St Albans

Canon Andrew Stephens-Rennie is the Director of Missional Renewal for the Diocese of Kootenay

Anglican Church in Ottawa, Ontario, spoke about the importance of “action listening.”

Michael began by relating how when his parish council meets, they spend the majority of time in prayer. Members of St Albans’ parish council are expected to engage in daily prayer focused on the life and ministry of the congregation. And so, when the council meets, they do so to pray, to share what they have been hearing in prayer, and in light of what they are hearing, to discern the congregation’s next faithful steps.

Action listening relies on this foundation of prayer, but is not afraid to act in response to the needs that members of the congregation, and their leadership discover. Where as Anglicans, we can often listen, and listen, and listen, never ready to act, Rev. Garner shared the importance of bravely taking small steps with the information at hand to respond to the community around them. For St Albans, such Action Listening has led to the University inviting the congregation to provide monthly meals in one of the residences with the highest

incidence of food insecurity.

A variety of other presenters spoke from their various vantage points. Musician and United Church music minister Drew Brown spoke to the importance of Creativity, Listening, and the Prophetic Imagination. He shared stories of gathering with his neighbours in the park to envision a neighbourhood that embodies their deepest values.

At Hallowe'en, neighbours gather on his porch and dare to imagine ways of enacting those things in the year ahead: block parties, neighbourhood gatherings, opportunities to break down the loneliness of modern life. One afternoon he tapped other fathers on the shoulder, asking if they wanted to gather at the local pub for wings after they had put their kids to bed. By the time 8.00 pm rolled around, there were over twenty gathered. As Drew tells the story, there was laughter and there were tears. Relationships deepened and continue to grow. With each step, each interaction, an opportunity and invitation to contribute to the building of God's beloved community.

Beth Carlson-Malena, shared her experiences planting the "Open Way Community" in Vancouver, a community that developed and grew out of and for people – specifically queer folks – who we regularly marginalize in the church. Beth's story was a vital reminder to me that there is still a long way to go towards the full embrace of all God's children in our communities. But what's more, she spoke about the power of partnership and celebration, collaborating with unlikely suspects, across denominational lines, and finding life and abundance in these mutually transformative relationships.

There were so many more presentations, all of them a gift. And yet at the heart of each of them, the reminder to listen deeply to God and to our neighbours, committed to taking small responsive steps in faith, hope, and love—fidelity, imagination, and bravery. Whether we're seeking to start something new, or to reimagine how we might embody and proclaim Good News amongst our neighbours, we have opportunities to do so.

At the end of the conference, one question loomed large for me: do we believe that this news is good enough to share? If it's not, why do we stick around? If we do, what are we willing to do about it?



# A Place of Belonging



**By Andrea Brennan**

The Reverend Canon  
Andrea L. Brennan  
Dean, East Kootenay Region  
Incumbent, Fernie Shared  
Ministry Fernie, BC

One of the challenges of ministry in the 21st century is defining membership. Especially in ecumenical shared ministry! For many of us in Anglican/United Church ecumenical shared ministries membership is ‘counted’ differently. The United Church has members and adherents. A “historic parish roll” is kept and it is maintained as a physical book. Members can transfer from one United Church to another, there is an official transfer form. The only way a person is removed from the roll is if they request it, they transfer or they die.

In the Anglican Church of Canada membership has taken many forms, from the baptised, to those who are confirmed, to those who are communicant members of the congregation. We do not keep an official roll. We often do not transfer to another parish home, we simply show up and keep showing up.

In Fernie we have had the signs of Christ Church Anglican and Fernie Knox United affixed to the exterior of our building for over a year. We have officially adopted the name Fernie Shared Ministry, but have yet to hang a sign.

At our AGM on February 16, I proposed a sign with a specific logo of a cross which is also a tree

trunk and branches with multi coloured leaves. These represent a number of things...different ages, different races, different denominations, different faith backgrounds. We have folks attending with us who are Anglican, Lutheran, Methodist, Roman Catholic, United Church, a couple of folks who practice Buddhism and a few that don't really have any particular denomination, yet have a very deep faith. All of this makes membership challenging.

So, I decided to take the names of all the people who regularly attend worship. And I decided to include the folks who join us online; from those who live in Fernie but find it difficult to get to Church, to those who live further afield in British Columbia, Alberta, Ontario, Montana and even Idaho, who joins us from England. Each of our family has a nametag with our logo and their name in simple black lettering.


This came about because of two separate conversations I had one Sunday after Worship. One lady who comes from a Roman Catholic background commented that she loves coming to Fernie Shared Ministry because while she doesn't know if she is a member, she does feel like she belongs. I assured her that she absolutely is a member and she is most welcome.

A few minutes later I had a conversation with

a husband and wife who belonged to the Lutheran Church in Fernie which closed a couple of years back. They took some time to heal from all of what surrounded that and then decided to attend Fernie Shared Ministry. Immediately upon their entrance they were welcomed warmly by friends and neighbours. It was heartening to see the family circle growing. I thanked them for coming to worship with us and the husband commented that they feel as though they belong with us, as they know most all of the congregation.

This got me to thinking...is membership more important than belonging? If we look to the future of the Church, in many areas of growth it is in small towns where two or more denominations have come together to worship God. Aside from denominational labels, they come together to Worship. They come together as the body of Christ and as the family of God. When someone is baptised, they are welcomed into the family of God, regardless of denomination.

It is time, I believe, to look beyond the label and into the heart. To realise and live into the truth that we are followers of Jesus, first and foremost. I am proud of my Anglican heritage and grateful for the Church that raised me up to ordination. And yet, that Church no longer exists. The Church that I began my ministry in no longer exists. And while there is grief surrounding that, there is also gratitude for the lessons I've learned and the understanding I've realised that belonging is far more significant than membership.





# Queer Interfaith Coalition and its Affirming Allies

By Andrea Brennan

**T**he **Queer Interfaith Coalition** is a group of religious leaders from across Canada and from many religious backgrounds. In response to growing hatred towards members of the 2SLGBTQIA+ communities and especially anti-trans\* violence, the QIC was founded. At the Diocesan Synod last Spring, the following letter was read aloud and a Resolution was passed unanimously inviting all present to sign onto the letter. The full text of the letter is below.

**The Queer Interfaith Coalition and its Affirming Allies** are reclaiming the religious voice from those who have sought to weaponize faith. We believe that all 2SLGBTQIA+ individuals are created in the Divine Image and that advocacy for their human rights is not antithetical to faith, but a central tenet of our religious faiths.

We denounce the historic and current harms caused by fear-mongering, misinformation, disinformation, political maneuvering, and hate speech. We seek to bring healing and justice on behalf of our communities of faith that have, far too often, been responsible for adverse religious experiences and spiritual wounds that have caused enduring harm to 2SLGBTQIA+ communities and their advocates.

We affirm that the shared understanding of our religious duty is to dedicate ourselves to advocating for the full and comprehensive human rights of all members of the 2SLGBTQIA+ community; promoting mental health, realizing the rights of 2SLGBTQIA+ children and youth, and ending gender-based violence. We commit to creating and advocating for religious communities that are reflective of these sacred tenets of intersectional equity so that all 2SLGBTQIA+ people can flourish.

We encourage people of faith to engage in the public square and support the **Society of Queer Momentum's** response to rising anti-2SLGBTQIA+ hate, including the #FactsOverFear campaign, helping change the conversation on inclusion in schools, and the #Act4QueerSafety initiative, mobilizing communities to call for the Government of Canada to take action on rising hate and violence.

We believe that every person is holy, every love and life is sacred, and that our faiths invite us to be more of who we are, not less. We call upon all people of faith to join us in denouncing the damaging heresy that some people are more deserving of equality than others.

We will not be silent. We will not be invisible. And we invite every person of conscience to join us in advocating for a world where the rights of 2SLGBTQIA+ individuals are no longer debatable.

## Queer Interfaith Coalition and its Affirming Allies

To sign this letter, please go to <https://affirming-connections.com/interfaith-coalition>

Many thanks,

The Reverend Canon  
Andrea L. Brennan, Incumbent  
Fernie Shared Ministry & Dean of the East  
Kootenay Region



# An Introduction to Biblical Storytelling



Recently, I had the opportunity to participate in the 2025 online Festival of Biblical Storytelling organized by the Network of Biblical Storytellers Canada. The NBSC is an association of individuals from a variety of denominations whose mission is to engage with the presence and spirit of God through the gift of biblical storytelling by teaching basic skills, offering theme presentations, enrichment workshops, and opportunities for storytelling and networking.

I first heard about NBSC through Linnea Good. Her name may sound familiar because she is a well-known singer-songwriter, worship leader, accredited biblical storyteller and Christian educator. She lives in Summerland and has travelled the world leading conferences, missions and worship animating experiences for the wider Church. Chances are you may have sung some of her songs – i.e. Make a Joyful Noise All the Earth, Living in the Light, and Like a Rock.

So, what is biblical storytelling? Linnea describes it as “telling the scriptures by heart like it’s your story. They are words that belong to you that you want to share. ...It is for those who want to share the scripture from inside out.” It is NOT straight memorization of scripture. Of course, this takes practice and a bit of courage so I can understand why many might prefer to stick to reading the scriptures aloud. In my experience, however, even those who present the weekly readings clearly, with good vocal

tone and accurate pronunciation don’t always connect with their text or deliver it in a way that draws their listeners in.

## By Norene Morrow

Norene Morrow is the music director at St. George Anglican Church in West Kelowna.

Dennis Dewey, master biblical storyteller, says this about biblical storytelling, “It is a spiritual discipline that entails the lively interpretation, expression, and animation of a narrative text of scripture that has first been deeply inter-

nalized, and then is remembered, embodied, breathed, and voiced by the teller as a sacred event in time and space in community, and with an audience/congregation.”

How then, do we learn to tell these stories?

The easiest way is to sign up for some workshops through NBSC, which uses a five-step method that can be found in detail on their website. Following is my paraphrase of it.

1. FOCUS ON THE STORY – Pray, inviting God to speak through you; read the passage aloud three times; in your own words describe aloud the story as it happens, taking note of its sights, sounds, and smells; put yourself in the position of the various characters; meditate on all of this.
2. FOCUS ON THE WORDS – Format, and then print the written text, giving each new line, phrase, or event its own line on the page; note words and phrases that repeat; know what has happened in the story prior to your particular passage; consider the who, what, where, and when of the text.
3. LEARN THE STORY BY HEART – Walk as you read or speak the text; draw a storyboard of

the events; Put gestures to key words (for memory help, not necessarily for presentation).

4. PRACTICE – Get away from the text; practice saying the story aloud everyday to internalize it; if you forget a part, wait for the words to come to you.

5. TELL IT – Rehearse your scripture by telling it to another person before you tell it publicly. Keep telling your stories.

At this workshop, I learned that one should aim for 75% word accuracy and 95% content accuracy. This is your telling of the story. When telling scripture as part of the worship liturgy, stick to the translation that your denomination uses and don't insert elements from other gospels, books, or songs. (Anglicans use the New Revised Standard Version.

To learn about biblical storytelling, search online for Network of “Biblical Storytellers Canada” or “Network of Biblical Storytellers” International. Also, search “Linnea Good bible storytelling” on You Tube to hear her tell many biblical scriptures from the heart.



# What Comes from Studying The Bible



## By Dan Prysunka

Dan Prysunka is an EFM graduate (2020) from the West Bank, Kelowna parish of St George.

**C**onfirmed into the Anglican Church at age 13 in 1965, I genuinely enjoyed my young years in the church. God was with me. However, later I went through what I called those “lost teen years. “I always knew I would return. I never forgot my church, and I did return. I became a dedicated Christian in 1981, married in 1982. I served on church council for several years. As a warden I co-led the amalgamation of two churches in Calgary. I was a reader of the Sunday readings. I studied a lot of Christian books. All these steps opened my mind and heart to God. However, these callings did not connect me to the full story of God. I needed more and the years were flying by.

In 2010, we retired to the Okanagan and began attending St. George’s Anglican Church, West Kelowna and continued in our worship. I began to realize that I avoided the Bible like it was the elephant in the room. This is when our parish priest, Reverend Roger Cooper introduced me to Education for Ministry (EfM) in 2016, I realized a structured study plan with a qualified mentor was exactly what I was looking for. I committed to the 4-year program.

This is the best way to study the Bible and related topics in a shared group setting with a trained mentor. Important note: the Bible used in the EfM Canada program is The New Revised Standard Version of The Oxford Annotated Bible with the Apocrypha with valuable notes and comments to help the reader better understand the text. As I enrolled in the EfM group, I was growing spiritually and was drawn closer to God because of many aspects of the program beyond just Bible study, and to the people in my group. I now feel more fulfilled with God’s love than ever before. I also have life-long, like-minded Christian

friends from my group as well as many from our parish to draw on. I also now see myself as part of God’s story.

The historical aspect of the Bible especially drew me in. It led me to see and hear God in my heart. As I studied the Old Testament, I found it was not Sunday school level learning. Each book dwells deeply into every person in the Bible either as an Israelite or other cultures. These are some of the historical things you will learn as I did.

Simply combined these books are the Bible. If one genuinely wants to learn the Bible, each one must immerse themselves in the Bible. Students must grapple with everything the Bible throws back at them. Some books of the Bible include pain and murder, others bring out love and lessons.

In the study of the Old Testament the official EfM study book, “A Short Introduction to the Hebrew Bible” states the Protestant Old Testament has 39



books and is referenced as the Roman Catholic Canon, which has forty-six books and the differences in them and why things were left out or added. I learned The Hebrew Bible, fully translated into Greek from Hebrew in the third to second century B.C., which became the Old Testament. The Israelites had no interest in using Greek. I learned in detail so many interesting stories, facts, lessons, poems, and songs in the Old Testament. I learned to understand the unusual chronological order of the Old Testament. I learned how the Torah, or the first five books of the Hebrew Bible is not so different from the Pentateuch of the Protestant Old Testament. I learned from The Old Testament how Jewish religious leaders demanded all traditions and laws be adhered to without question, even up into the time of Jesus' teachings, as described in the New Testament. I learned about the predictions of the coming of a Messiah in the Old Testament, I studied The Exodus, the Era of the Judges of Israel, the Kings of Israel, Book of Ruth, King David, The Prophets, Book of Jonah and much more.

As you will see The New Testament has twenty-seven individual books, written between 60 A.D. to 120 A.D. The New Testament was divided into several groups. First, the Gospels of Matthew, Mark, Luke, and John. The gospels describe Jesus' mission in the world, and his eventual crucifixion and resurrection. Secondly, the Acts of the Apostles, also written by Luke as a companion piece to his Gospel. This book describes the early activities of the emerging church and introduces the story of the disciple Paul. Thirdly, the letters, or epistles attributed to Paul. These are the earliest writings we have in the church. Most of Paul's letters were written well before the creation of the Gospels. These letters helped to establish the churches to which Paul was writing. As well as letters to other co-workers, the church in Rome, and the Hebrews. Fourthly, there are short letters attributed to the apostle Peter, Jesus' brother James, Jude, and the apostle John. Finally, the prophetic The Book of the Revelation to John, an example of apocryphal literature (also attributed to John, although written much later). As with the Old Testament, to aid in understanding our faith, you study the New Testament in a biblical order and not chronologically. The gospels play a significant role in this. Learn what Jesus teaches us from the Beatitudes. Learn from Matt. 22, 37-39, how we are to love The Lord our God with all our hearts mind and soul. This is the first commandment. The second is like unto to it: Love your neighbour

as yourself. All the laws and prophets hang on these two commandments. How Jesus asked Peter to build his Church on a rock. The gospels go on to describe how and why Judas betrayed Jesus, which led to his death, then the Resurrection, and the redemption of humankind for our sins. In Acts, you learn how Saul was named Paul and spread Jesus' word.

There is a multitude of resources supporting the Old and New Testament Bible. These resources are available to everyone if they are willing to do the searching. Every word, statement or event can and does become a book or a hymn. God's Word is as endless as time and space. Critical enquiry is important in ensuring the validity of the information we obtain. It helps to search out multiple sources of information, and to listen to disagreeing points of view before moving on.

Most importantly it is always good to bring prayer into your study plans. Start by addressing God. Ask God for wisdom and understanding. Ask for specific guidance to your life as a Christian. Praying shows God, you are humble and open to God's help and direction. Studying the Bible expands your knowledge and understanding beyond what you learn in your church. Studying the Bible is a bold undertaking. It lets God into your work.

The EfM Canada program is celebrating its 40th anniversary. EfM Sewanee (USA) will be celebrating their 50th anniversary. Please follow the website of EfM Canada for all pertinent course information. Ongoing updates and registration information to follow. You may call Annette Cowan, Director EfM Canada at 1-778-478-8313.

I encourage each of you to accept this challenge for yourself, You will determine what comes from studying the Bible and beyond. What you learn will last a lifetime and more.

May God bless you on your Christian journey.

**References:** The New Revised Standard Version of The Oxford Annotated Bible with the Apocrypha.

EfM study book, "A Short Introduction to the Hebrew Bible," Author: John J. Collins.  
Annette Cowan, Director EfM Canada and the EfM Canada website.



# Learning from Geese!

## From the Desk of a Deacon

**L**ike the rest of you, I have just attended my Parish's AGM. It was an encouraging time for me to watch the team of people who look after our Parish; not just the administration but also the liturgical pieces and the pastoral care of the people. As I participated in that meeting, I was reminded of some observed facts about geese that I read a while ago. You may be familiar with this information but I thought it was worth mentioning again. Let me be clear, we are talking about that Canada goose here, although all geese behave in the following manner:

The first fact is: as geese flap their wings, they create an uplift for the bird following. By flying in a V formation, the whole flock adds 71% greater flying range than if any bird were to fly alone. This is about teamwork. Flying together creates an uplift, a surge that carries the whole group farther than its individual parts could go by themselves. We need to work together in these unprecedented times, clergy and lay people together in order to provide the pastoral care and support for our people. We each have been called to a different job within the body, and we all need to do those jobs. We are truly a flock. The forward movement of the group, its success, is dependent on the efforts of us all.

The second fact is: whenever a goose falls out of formation, it suddenly feels the drag and resistance of trying to fly alone and quickly gets back into formation to take advantage of the lifting power of the bird immediately in front. Unity is the key here and it dovetails wonderfully with the first point. Going it alone, being independent of the flock, leads to falling behind. In order to work most fully and successfully, the body of Christ (our Parishes) must "fly" together.

The third fact is: when the lead goose gets tired, it rotates back into formation and another goose flies at the point position. This is about leadership. We need to share leadership in the church in order to give other voices a chance to be heard, and to provide a chance to bring a new perspective to the work we are doing



**By Christine Ross**

The Venerable Christine Ross is Archdeacon of Kootenay Director of Deacons – Diocese of Kootenay.

together. It pays to take turns doing the hard tasks. We need to respect, protect and share each other's unique arrangement of skills, capabilities, talents and resources.

The fourth fact is: the geese in formation honk from behind to inspire those up front to keep up their speed. This is about encouragement. To lead any endeavour, especially a church in transition, requires huge amounts of effort. To break the trail for others, to be the lead bird, can be stressful and wearying. Everyone who is providing leadership, needs to hear, through our prayers and kind words that we are there to support them and want

to help keep the flight going. In Parishes where there is encouragement, production is much greater. Individual empowerment results from quality honking. So, feel free to honk, in a helpful way!

The fifth fact is: when a goose gets sick, hurt or is shot down, two geese drop out of formation and follow it down to help and protect it. They stay with it until it is able to fly again or dies. They then launch out on their own, with another formation or catch up with their own flock. This is about family. The church, God's flock, is composed of God's called and chosen children, and is indeed a family. God expects us to extend the same care to each other as we would any member of our own families.

The lessons we can learn from geese are a beautiful analogy for any Christian but are especially poignant for this liminal time in the church. Imagine if the church of God behaved like a flock of geese, flying in perfect formation, cooperating as a team, unified behind shared leadership, constantly encouraging those around us, and helping our brothers and sisters in the faith. When we have a sense of community and focus, we create trust and can help each other to achieve our goals. I'm not sure about you, but I find all this a very encouraging image for me, especially on those days when my wings are tired and sore.

# Mountain Reflections



**By David Burrows**

The Reverend David Burrows is the Incumbent for the Parish of Kokanee: St Saviour's, Nelson and St Marks, Kaslo.



Dorothy

I first met Dorothy in the autumn of 2005. She came into church leaning on two crutches, and sat in the very back pew. She took out a worn, faded prayer book, and leaned forward silently in prayer, as her knees seemed not to support her too well. After a couple of Sunday services she didn't return to church so, as I generally do, I found her phone number and address, and visited her, bringing sacrament and sharing fellowship. I never imagined this would be the start of such a long and close friendship.

I visited her almost every month until April of 2021. I would sit and listen to her talk about her family, her neighbours, her aches and pains, her hopes and dreams. She was from Blackhead, on the road to Cape Spear, the eldest of eight. Her son had died at eighteen and his organs were donated, and she became friends with the recipient of one of his organs.

Dorothy was feisty, and challenged me on many things. She was a traditionalist, she was deeply caring and compassionate. She had a sharp tongue and a quick wit; she refused to call me David except on her most vulnerable days — instead she called me Longshanks.

Sometimes in winter I arrived to find the entrance to her small apartment blocked by deep snow. I'd

find a way to push through the berm and shovel away whatever snow she couldn't move herself.

During our sixteen-year relationship, Dorothy was admitted to hospital four times, and it seemed like every time I turned up at her hospital bedside I found her engaged in an antagonistic conversation with medical staff, as she laid out in no uncertain terms her needs, her demands, and even sometimes their alleged incompetence.

We grew closer over the years, and I received a card here and there, sometimes a bottle of wine, or a few sweets. She always insisted on preparing me something to eat when I visited, even if I'd just had lunch.

Over this time, others learned about our friendship. My office administrator was particularly enamoured with my nickname, and found every opportunity to chat with Dorothy on the phone while booking our pastoral visits. I met her sister, her close friends, and her daughter. I learned about her childhood, her marriage, her grief and her pain.

My role in ministering to Dorothy, I realized, was to accompany her as a pastor, and as a friend. On one particular day I discovered she had fallen down, and I helped call paramedics and sat beside her as we waited, so she could feel reassured that she was not alone.


I realized that part of my role as Dorothy's pastor and friend was to pass on the love that I have received from the Holy One, and be present in her times of turmoil. I tried to bring her peace in times of uncertainty, and to offer perspectives of joy and wonder in the face of her pain, grief, or angst.

My journey with Dorothy ended abruptly when, in the course of my separation and divorce, I had to step away from my role as her pastor and priest. When she died, after living 88 full years, I could not officiate at her funeral. I grieve her today, on this, her birthday, and would want her to know she has often been in my thoughts wherever I turn.

I live in the hope that she understands, and she forgives me.

I live in the hope that one day our souls will meet again.

Blessings, David





# Sharing Knowledge About Indian Residential Schools



**T**he Truth and Reconciliation Call to Action Number 59 encourages church parties to the Indian Residential School Settlement Agreement to develop ongoing education strategies to ensure their congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and commu-

**By Kathryn Lockhart**

Kathryn Lockhart is the Archivist for the Diocese of Kootenay

nities were necessary. Since the fall of 2023, the University of British Columbia Okanagan (UBCO) Kelowna and The Cathedral Church of St Michael & All Angels have partnered in two **Knowledge-Sharing Events** as first steps toward active reconciliation, where we closely examine our own histories and actively learn how to improve our relationships as descendants impacted by a culture of domination.

During the 2023-2024 academic year, two UBCO Indigenous Studies professors partnered with the Diocese of Kootenay Archives to offer an "experimental" course. Dr. Alanaise Ferguson (Psychologist, holder of Canada Research Chair in Health, Healing and Community Revitalization) and Dr. Evan Habkirk (Historian, consultant to Truth & Reconciliation Commission) guided 44 students as they studied and transcribed (from handwriting!) the Diocese of Kootenay archival documents which were scanned in 2015 and sent to the National Centre for Truth & Reconciliation at the University of Manitoba.

The majority of these documents were Womens' Auxiliary meeting minutes, covering 42 churches and 35 Women's Auxiliary groups

from 1902-2007. The students presented their community-based archival research in the form of posters documenting their findings about the (dis)connections that have existed between the Anglican church and Canadian Indigenous Residential Schools. These were displayed at a Knowledge Sharing Event on December 5, 2023 at the Cathedral, which was attended by an enthusiastic and attentive crowd.

Even though this course was not renewed for the 2024-25 academic year, the documents have continued to provide research material. Seven students continued with the project as paid transcribers, alongside four Research Assistants, resulting in an additional 761 completed transcriptions. These documents have also fueled three forthcoming publications on Research Methods within Research Projects with Reconciliation Aims; Church Histories; and Church/Indigenous interconnections. Preliminary findings were presented at two academic National Conferences, and three local venues (including the Cathedral.)

On January 18, 2025, a second Knowledge-Sharing Event was held at Kelowna Cathedral.

From the national to the local: What we were told about the National Residential School project

Dr. Evan Habkirk discussed the harmful legacy of the Indian Residential Schools, including the original mandate of the schools, and provided examples of government messaging about indigenous peoples. He used the City of Vernon as a case study of how government

policy was used to justify seizure of indigenous lands used for grazing, for a military base, an artillery range, and an airport. He noted that systematic theft of indigenous land, language, and culture have resulted in ongoing indigenous inequities in housing, healthcare, child welfare, and the justice system.

How your archive became active reconciliation and what we have learned.

Dr. Alanaise Ferguson explained active reconciliation as:

- the process of research and education to unlearn preconceptions and inaccurate historical perspectives.
- the promotion of open and honest conversations to comprehend our varied histories and experiences.
- the exploration of ways to build a renewed relationship with Indigenous peoples based on the recognition of rights, respect, and partnership.

Dr. Ferguson pointed out that it is important to sustain active interest in Indian Residential Schools because IRS denialism is on the rise. Training the next generation of researchers provides them with the skills to work with archival materials to provide incontrovertible evidence to counter this movement. Building relationships among the descendants of the IRS removes tools from denialists.

A third Knowledge-Sharing Event is being planned, including guest speakers, perhaps in May or June 2025, by Zoom, which will make the event widely accessible. Participation in these events is strongly encouraged, because our understanding of healing and reconciliation encompasses the need for all of us to address the forces within our social structures and ourselves that perpetuate injustice and discrimination.

■

# God's Call — Means Taking Risks!



In these chaotic political times, many people speculate what our world will look like in 5, 15, or 30 years. There are questions about what we can do to prepare for the future. There are many visions of the future, but it is only when the future becomes the now that we will know. Some are speculating about what the Church will look like in the future. We look at the statistics and see declining numbers and resources. Other denominations are similar. What is God asking us to do to prepare?

I can only speculate about what the Church will look like. I think the Church will survive but will look very different from now. Similar situations recorded in scripture and history give me hope.

“The Exodus,” when a small group of people fled from Egypt, following a leader not trained as their leader, into a foreign land where they faced heat, drought, and hunger. They had to rely on God for life, and God provided what they needed and taught them about the central importance of loving God, loving their neighbours, and loving themselves. They entered the Promised Land as a united people.

“The Exile” of the Israelites (BCE 598 - 538) was a time of about 60 years when the Israelites were captured and taken en mass to Babylon. Without clergy or a temple, they continued to meet as families or small cells where they worshipped God together, sometimes with laughter and sometimes with tears. They continued to sing, remember, study and discuss with each other what they felt God was saying to them. They lived in scattered communities, sharing God's love and hope.

Similarly, “First Nations” peoples in Canada were told they must worship God using traditional European ways and made to stop worshipping as they had for thousands of years. Like the Hebrew

people, their traditional ways survived in small family groups and communities. Once again, elders are teaching their traditional ways.

## By Marcella Mugford

The Rev Marcella Mugford is a member of the Spiritual Development Committee

The Rev. Henry Irwin (1859 - 1902), affectionately known as “Father Pat” because of his Irish heritage, became a circuit priest in British Columbia. He was the only Anglican priest in much

of the southern Okanagan and Kootenay regions. He would visit each congregation as frequently as he could, and that was not very often. Between his visits, congregations met regularly to worship together. They listened to scripture, followed by a discussion and the singing of spiritual songs. Their Christian community continued, and God's love continued to be shared.

I think God is calling us to risk trying new things. Perhaps a team of lay people leading book studies, prayer groups, Bible studies, offering pastoral care, and leading Sunday services. Lay people would do the work: organizing their congregation to care for people who lived around them and caring for nature. Under their oversight, clergy would have better-resourced communities reaching out to encourage and train lay leaders in several small congregations.

People will recognize God's church as they witness how people are living and working together: “They will know we are Christians by our love, by our love. They will know we are Christians by our love”, to quote the words of a song. (writer: Peter Scholtes)

What would God's church look like in 5, 15, or 30 years? How is God asking us to prepare? I would like to hear your thoughts.

# NOTICE BOARD



## Our name has changed. Our work stays the same.

### PWRDF is now **Alongside Hope**

After two years of discernment and consultation, PWRDF's members\* have approved a new name. **Alongside Hope** emphasizes themes of partnership, accompaniment, community and teamwork that have always exemplified the way we work.

With its tagline – Anglicans and partners working for change in Canada and around the world – **Alongside Hope** honours the legacy of PWRDF as an agency of the Anglican Church of Canada, and it will carry us forward into the future.

As we walk alongside our partners and many supporters, listening and sharing with one another, we embrace and embody the hope of a truly just, healthy and peaceful world.



Scan the QR code to view a video about our new name and read our list of Frequently Asked Questions, or visit [pwrdf.org/our-new-name](http://pwrdf.org/our-new-name).

\* The PWRDF Board of Directors, Diocesan Representatives and Youth Council comprise the voting membership.



**Alongside Hope**

Anglicans and partners working for change  
in Canada and around the world



**Auprès de l'espoir**

Anglicans et partenaires œuvrant pour le changement  
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