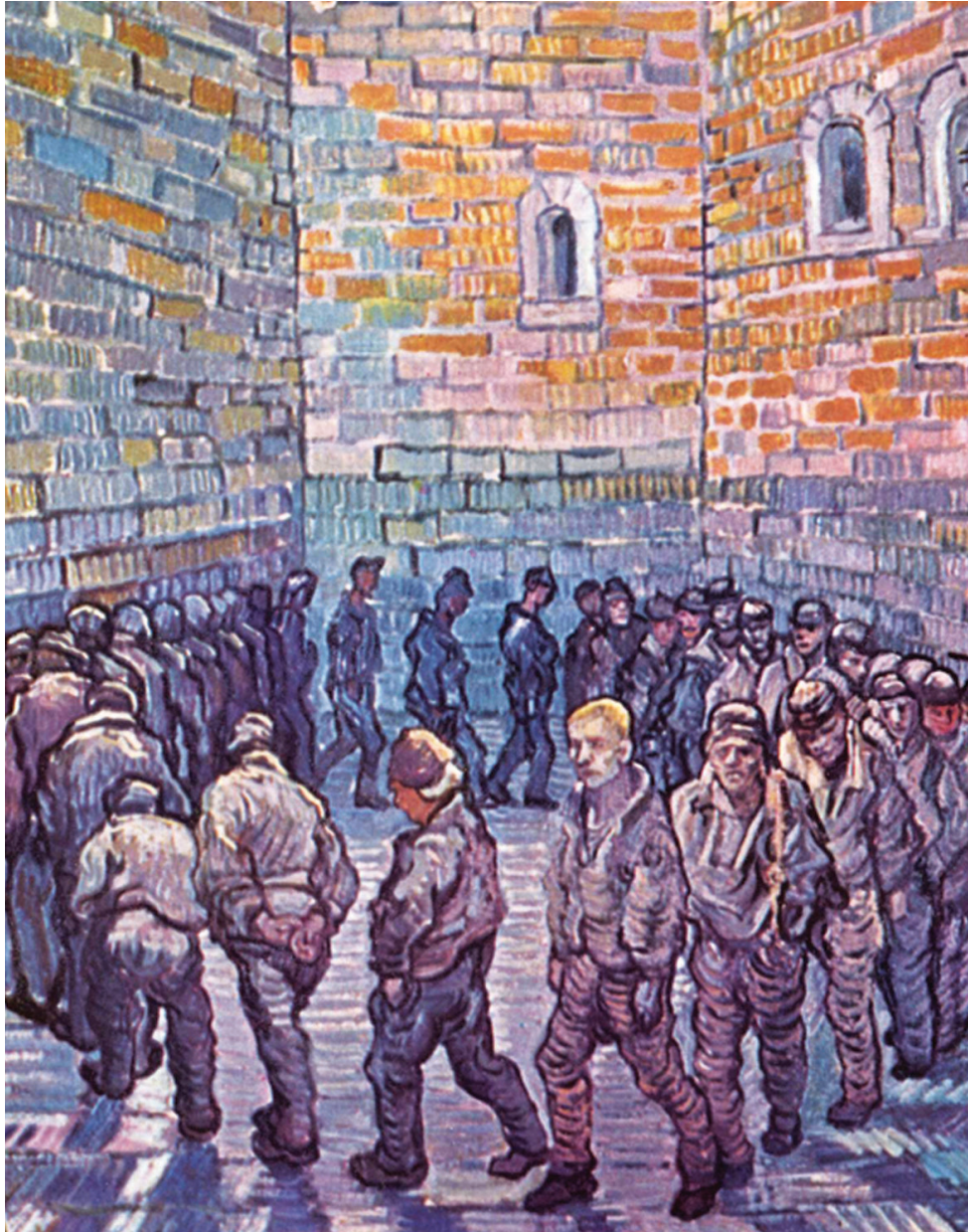


The Highway

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



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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

Discipleship — Lenten Practices

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry for help, and God will say, *“Here I am. If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. The Lord will guide you*

continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail. Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in.”

ISAIAH 58:1-12

The invitation on Ash Wednesday includes this reading from Isaiah 58, with God saying: “Is this not the fast I choose: to share your bread with the hungry, to loose the bond of injustice, to satisfy the needs of the afflicted.

The “fasting” we are called to, therefore, is not acts of self-denial, but practical help to those in need. And this is not just charity to offer food to the hungry, although that is part of it, but to address oppressive structures: to “undo the thongs of the yoke.”



There are challenges in Isaiah 58 that make me take a deep breath or wince!

“To bring the homeless poor into your house.” This feels way too intimate and dangerous; “not to hide yourself from your own kin” — not to avoid the suffering of those close to us; those for whom we have responsibility, our relatives, even the ones we want to avoid.

There is a call here for hands on, relational action; meeting people where they are in their suffering. Too often alms giving is one step removed from the people who are hurting; pressing a donation button. Yes, we are called to be generous and it is super important for our spiritual lives, our relationship to God, for us to give from our abundance to meet the needs of the marginalized and disenfranchised.

But I rankle at bringing the homeless poor into your house! I listen to that feeling to sort out what God is calling me to do. Impractical, risky, unwise,....yes, but even if I say this isn't to be taken literally, how do I respond to this challenge that asks me to involved at a personal level? To walk into the messiness and commitment of relationships, and to offer something of myself in meaningful hospitality. Invite them into a coffee shop and buy them lunch and sit down with them. How do I get to know people who have been failed by the system, for whatever reason, mental illness, abuse, trauma, addiction as a symptom (not a cause) of their woundedness...

How do we build a Lenten practice of face-to-face service in our impersonal and isolating world? Rowan William's book "Being Disciples" asks us to hang around the people Jesus would hang around with: street workers, beggars, refugees, strangers, those who are despised by our society. We often remove ourselves in fear, embarrassment, guilt, helplessness, overwhelm.... Take a deep breath and boldly go where Jesus already is.

What if our Lenten practice was to not only be ready to hand out an orange or a granola bar to the person begging on the street but to look them in the eye, sit down beside them, ask them what they need; listen to them, listen to their story, their lament about all that isn't working. Treat them as beloved of God, a human being with dignity and worth. Risky. And this is where we meet Christ!

+ Lynne McNaughton

P.S. You who are caregivers to a loved one who suffers with dementia, chronic disease...you are already following this demanding discipleship — you don't need to add another such practice. You probably need some respite!

Thieves attempt to steal copper from St Andrew's, Trail, roof

By Staff Writer

Extracted from a story first reported by the Trail Times.

An attempted theft of copper cladding from the steeple of St. Andrew's Anglican Church, Trail, took place just before midnight on November 17, 2024. The church's watchman had heard strange noises coming from the belfry and called the police.

When Officers arrived they discovered a man on the roof. According to church warden Marnie Jacobsen, the officer checked to see if the climber was safe.

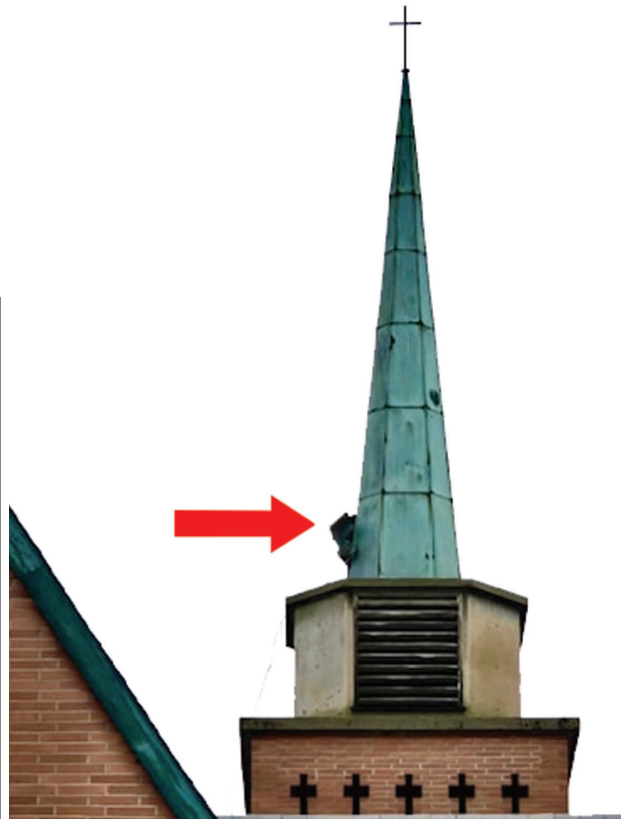
The man was taken into custody; and finding no immediate damage, the church decided not to press charges, even though the congregation was left with a costly repair bill.

The next day, church members noticed a section of copper cladding on the steeple was dangling precariously, alongside on what appeared to be a rope.

According to a BC RCMP bulletin, metal theft, fuelled by high global demand and rising prices, is a growing problem. Thieves target everything from catalytic converters and boat propellers to streetlamp wires and, as seen in Trail, copper cladding on a church steeple.

These crimes often cause more financial damage than the value of the stolen metal.

The church must first get insurance approval, which requires a crane to assess the damage. And even with approved coverage, the church faces a \$2,500 deductible.



Damage done to St Andrew's Trail roof

The question for the Church council is if they should replace the damaged roof with more copper just to risk it being stolen again, or reinforce it with something less valuable?

Thieves are often driven by drug addiction. A moral question for the church.

J. Friesen, who sent the information about the theft to The Highway, asked the following question: "If your parish is dealing with this kind of issue, how are you dealing with it? Contact St Andrew's at StAndy1@telus.net."

Setting Down and Picking Up



The traditional view of the season of Lent is one of denial, austerity and atonement. I can remember, as a child, being asked what I was going to “give up” for Lent. It almost always involved desserts and sweet things as that is what my Mam chose to give up, and as she was the head cook in the household, we ALL gave up sweets. Usually I would give up sugar in my tea.

It felt very sacrificial. To this day, I put honey in my tea. As I have aged, for me Lent is about giving something up that is harmful for me and picking up something that is life giving. In some cases it's been giving up unhealthy behaviour, and replacing it with something healthy. For more than a decade my practice has been to give up negative self-talk and replace it with self-care. In 2024 I came closest to success than I ever have before.

I would make a mistake, and start to berate myself, and then I would stop and replace that negative talk with loving talk. It would often sound something like this.

Realising I forgot to send an email regarding a meeting.

“Well done, you stupid girl, you were supposed to send that email.”

“No wait, that's unkind.” “Maybe so, but it's still stupid.”

“Don't beat yourself up. You forgot to do something. Send the email and schedule the meeting. People will understand. You're human. You make mistakes. You're

still a good person.”

Yes I know. That reads in a very artificial way. It felt artificial. Yet it's important to know we can change our behaviour, and it's going to be hard work.

By Andrea Brennan

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

Last year I returned to journaling. Something I had done most of my adult life, until I stopped. I stopped because of fear and it took a while before I convinced myself that I could journal again and it would be safe. And so I

have.

I have a journal I write in every night before bed. I record my day's thoughts, emotions, and always end with prayer. Most of the time I write on the left and right side of the page, then sign off with an “Amen” and turn the page ready for the next day. I found a journal I had used over the summer and it had the date at the top of the page and the area where I was staying.

It was exciting to remember those trips and locations. Sorrento, BC; Peacock Point, Ontario; Missoula, Montana; Creston, BC; Golden, BC; Calgary, Alberta.

We have so much for which to be grateful. It can be easy to overlook our blessings when we get caught up in the atrocities occurring around the world. Strife is not a competition. Grief is not a competition. There will always be someone who is doing better than we are, or at least appears to be. There will always be someone who is in more distress than we are.


CONTINUED from Page 6

It doesn't mean we have to pretend everything is well, when it isn't. It doesn't mean we have to downplay our joy. It means we should experience all emotions and be as gentle with ourselves as we are with others. We ARE gentle with others, are we not?

For this Lenten season I encourage you to slow down. Be fully mindful of everything you do. Savour your food instead of inhaling it. Look at your surroundings as you walk outside. Instead of being in a hurry to reach your next stop; stop and listen; stop and look; stop and smell. Give thanks that you are able to do these things.

I live in the mountains and have done so for nine years. I still find myself in absolute awe of the corner of creation in which I find myself. I try not to take for granted where I live, how fortunate I am to see mountains, make snow angels, pet the dogs, and feel the sun on my face. This Lenten season, rather than giving up drive-thru coffee, consider giving up negative self-talk or negative impulse reactions and instead, pick up gentle self-talk. Speak to yourself the way you would speak to your most cherished friend. Set down being a couch potato and pick up going for a 10 minute walk each day, or taking a walk instead of watching the next episode of your favourite show.

Treat yourself the way Jesus would: with care, with gentleness and especially with love.



Anxious Toil and Daily Bread



An essay on ministry in the midst of the many changes facing the church in the world, the Ven. Dr. Alex Hughes (Archdeacon of Cambridge, Church of England) writes of “Anxious Toil and Daily Bread,” and traces how the many anxieties about the future tempt the church to find (secure) our future by ‘managing’ ourselves out of various problems. Archdeacon Hughes highlights the danger of spending a great deal of energy managing our life and strategizing “to the point where ministry, mission and relationships are seen in [the] functional or instrumental terms” of how something serves to buoy up the church in the short term, but doing so as if it is all up to us to get it going and keep it going. In a way, that’s true, of course. There is always much to do. And good management matters to any organization. But Hughes points out that a focus on “management becomes especially attractive when things are chaotic (‘crisis management’), or when things are scarce (‘resource management’),” and notes that this serves as “a means of control, and it places human initiative at the centre of any enterprise” (Hughes in *For God’s Sake: Re-Imagining Priesthood and Prayer in a Changing Church*, ed. Jessica Martin and Sarah Coakley [Canterbury Press, 2016], 161-162).

As I reflected on Hughes’s words, it struck me that the First Sunday in Lent always gives us the reading of the temptation of Jesus in the wilderness (this year,

from Luke 4:1-13). This unfolds following Jesus’ baptism, from which Jesus is “full of the Holy Spirit”, and is then led by that same Spirit into the wilderness, where he encounters the devil(ish) temptations.

Were I to attempt a paraphrase of these temptations, they might go something like this:

- 1) breaking the fast by turning away from the purpose of being in the wilderness in favour of the immediate satisfaction of the luxurious banquet;
- 2) bowing down to the powers of this world so as to be granted power for oneself;
- 3) turning faith (trust) toward certainty by treating God as a magic genie for self-protection.

To distill these further, these are the constant human temptations *to have plenty, to hold power, and to be secure.*

In many ways, these are the goals of management in any business or organization – and often, they are at the heart of political gambits to attract our votes with promises of all three.

They are all at the heart of human desire.

But that is precisely the point of Jesus in the wilderness. Jesus is “tempted as we are, yet without sin” (Hebrews 4:15). Jesus is at the heart of human desire, but draws those desires back to their source:

“One does not live by bread alone.”

“Worship the Lord your God, and serve only

By David Tiessen

The Very Reverend David Tiessen is the Dean of the Cathedral Church of St Michael & All Angels, Kelowna, Diocese of Kootenay

CONTINUED from Page 8

him.”

“Do not put the Lord your God to the test.”


In this we are returned to the simple core of what it means to carry the faith – to look to the ‘daily bread’ of sustenance, to find our strength in God’s ways and wisdom rather than in power over others, and to keep the faith in the midst of uncertainty and anxiety.

At the heart of this Lenten text is the simple word “led.” Jesus is “led by the Spirit in the wilderness.” The wilderness in scripture is a crucible – a place of challenge, a place where many different routes can be taken, a place where it is necessary to navigate by paths both ancient and new, a place that cannot simply be managed. But it is also the place where the Spirit is at work – and so it is a place of formation, of seeking the wisdom of God by the leading of the Spirit.

And so in the midst of all our Anxious Toil, the season of Lent begins with Jesus drawing us back to our Daily Bread.

Archdeacon Hughes closes his reflection with a reference to Psalm 127:1-2, which offers a fitting conclusion:

*Unless the Lord builds the house,
those who build it labour in vain. Unless the Lord
guards the city,
the guard keeps watch in vain.
It is in vain that you rise up early and go late to
rest,
eating the bread of anxious toil;
for he gives sleep to his beloved.*



The 40 Solemn Days of Lent



Let us pray, God of goodness and mercy, Hear my prayer as I begin this Lenten journey with you. Let me be honest with myself as I look into my heart and soul, noticing the times I turn away from you. Guide me as I humbly seek to repent and return to your love.”

By Helen Hall

Helen Hall is a member of the Spiritual Development Committee

who gave of his time and perhaps a little money, phoning an old friend each day over the 40 days of Lent.

Some people spend a little time reading the gospel, or extra time in prayer. Google tells us that there are many on-line Lenten programs one can follow.

In his book, “Letters and Papers from Prison,”

Dietrich Bonhoeffer, writing on Repentance Day — which was held on the Jewish Day of Atonement, listened to Bach’s B Minor Mass (and remembered hearing the Nazi’s play it while he was a prisoner at Flossenbürg concentration camp. He also enjoyed listening to St. Matthew’s Passion. Sometimes a piece of music can touch you and aid in finding a spiritual connection.

One could decide to abstain from chocolate, or scotch, or desserts, but I suspect that really isn’t the point.

What if the point is to spend significant time finding a way to bare ourselves to God: to ask God to help us find our true self. To expose all your angst, deal with our swallowed griefs and sorrows — to rid ourselves of all our baggage that we have clearly been trying to ignore. To explore the real person and offer it all to God.

If God is the greatest good, and if all that God creates is good, it follows that we humans are good — but we see every day that this “ain’t necessarily so”...but if our intention is good, and if we want to gain a better understanding

Lent signifies the solemn 40-day period preceding Easter. Commencing on Ash Wednesday and concluding on Holy Saturday, Lent is typically characterized by fasting, prayer, and repentance as believers prepare for the celebration of Easter Sunday.

This season of reflection and self-discipline involves practices such as abstaining from certain indulgences, fostering a deeper spiritual connection, and commemorating the sacrifice of Jesus Christ by prayer, or other meaningful practices.

The word Lent comes from the Old English ‘lencten’ springtime, and from West Germanic ‘langitinaz’ long-days or lengthening of the day. Popularly regarded as a fasting period, there are many ways to make the Lenten period meaningful without missing meals.

Not everyone that I know celebrates this time of fasting and abstinence in the same way. I know someone who did not wish to fore-go his usual bottle of single malt, but rather than giving it up, put the equal amount of money towards the food bank. I know another person

CONTINUED from Page 10

of our Creator, then our Lenten intentions, likewise, are good.

What if we find a way to glorify God every day?

What if we stop promising ourselves that we will pray tomorrow — we just do it?

What if we stop trying to be perfect, because none of us are, and try to be perfectly ourselves?

What if we celebrate the good that is in us?

Perhaps if we spend this Lenten time of lengthening days, giving up for Lent, our foolishness of thinking working towards that Glorious first Hallelujah of Eastertide, we will find we have grown in love, and in companionship with ourselves and our God.

“May the God of all Goodness and Mercy follow you on this Lenten journey and may the barren parts of your life be made fruitful through the grace of Jesus Christ and the power of the Holy Spirit. Amen.”





Stepping Stones

Creating a Spiritual Autobiography

Writing a Spiritual Autobiography is a powerful exercise in one's spiritual life. In EfM this exercise is called "Stepping stones." It is often included in seminars for "adult formation."

Sharon Ely Pearson is an Author and Christian Educator. She says that, as an EfM mentor, "sharing one's spiritual autobiography builds a group faster than anything else, providing them with the chance (some for the first time) to reflect on where God has (or has not) been throughout the stages of their life. It is a humbling experience to share their spiritual autobiography with others. Even if they share only portions, it is an honour and a privilege to be entrusted with something so sacred."

The Jesuits give an excellent definition of a spiritual autobiography: "A spiritual autobiography focuses less on the people, events and experiences of a person's life and more on what these people, events and experiences meant for them and how they formed or shaped the course of their life. It allows the writer to communicate who they are and what is important to them. The process of crafting a spiritual autobiography demands communicating this to themselves as well. It demands that writers look within themselves and that they ask themselves the very questions they hope to answer – Who am I? and What is important in my life? It demands that they look long and seriously at the people, events and experiences of their life, their struggles and conflicts, their strengths and weaknesses, and the decisions they have made. Yet it is in seeking to understand these seemingly disparate facets of their life that they gradually come to understand them in all their interrelatedness. More importantly, it is there that they will often discover God in their life, not simply as their Creator and Redeemer,



By John Lavender is the Editor of The Highway and EfM graduate

but as the One who has been present actively, 'at work' in their life, inviting, directing, guiding and drawing them into the fullness of life."

EfM's third year's focal point is to create one's spiritual autobiography through employing the "Stepping Stones" process. There are many ways of gathering one's thoughts about our history with God. We could develop

a time-line, thinking about the historical events that occurred during our life and placing our thoughts, feelings, location and other personal events alongside it. Or put together personal photographs or magazine clippings that resonate with the different phases of our lives. Or, following the model of "Godly Play," create an "Object Box" containing mementoes and artefacts which have had meaning to us throughout our lives.

The "Stepping Stones" exercise, in the context of EfM, has the added dimension of sharing it with the people they have built a relationship with over several years. However, in a parish context, or even as part of our personal development, there is no reason why this process could not be a part of Lenten devotions.

Get out your personal letters, photographs, and mementoes: scan or photocopy christening and confirmation certificates. How you do this is up to you: being creative does not necessarily entail drawing, writing, or taking photos, but it might.

For further inspiration on how to write a spiritual autobiography, see: <https://www.upperroom.org/resources/writing-your-spiritual-autobiography>. ■



Deep Creek Retreat

In recent years it has become popular to walk the 900 km. route in northern Spain called the Camino de Santiago. It is a pilgrimage, a spiritual journey. In our area of Canada people have sought places where they could do a “retreat” and remove themselves from the hustle of everyday life where they could focus on their lives in God. There are such places as Seton House in Kelowna, Fairhaven near Vernon, Rivendell on Bowen Island, Bethlehem Centre in Nanaimo, Sorrento Centre, and Entheos Centre near Calgary. You may have heard of the Benedictine hermitage in Big Sur California. Leonard Cohen stayed there for several years. Some think this is more of a Catholic thing, but it isn't. I have made retreats at Queenswood in Victoria and Glenairlie near Sooke, both staffed by nuns. These were for several days and were life changing for me. Ten days of silence along with spiritual direction can have a profound effect! Sadly, both of these centres have since been closed, due to lack of visitors. The same is true for the monastery in Snowmass, Colorado, where Thomas Keating lived. He was famously known for his books on Centering Prayer. Then there was Unitas, the Christian meditation centre in Montreal, founded by John Main. Perhaps Anglicans aren't as accustomed to this approach, but it is available. I am writing about this as a way of introducing the Deep Creek Retreat House, which is located between Salmon Arm, Enderby, and Armstrong. We are a very private location deep in the woods and have been here for years.



By Brian Smith

The Reverend Brian Smith is the Priest-in-charge St. John the Evangelist, Salmon Arm

Many of us just “go to church” and leave it at that. Isn't that enough? Indeed, many of us are busy with committees, councils, study groups, and social justice initiatives. Once, we had a small parish retreat here at our retreat house and I noticed one person standing at the window in tears. She said that she had been going to church for 50 years and never knew what it meant to really pray. Another time there was a group of women from Kelowna who saw themselves as serious Christians on a spiritual journey. And that meant to be

challenged to change and grow. They were learning to do Centering Prayer, which is a contemplative prayer of silence. It was about developing a spiritual practice.

These days we mostly welcome individuals and many of them want to spend their time up on the hill where the hermitage is located. It is nothing fancy! There is an outhouse, electricity, and a wood stove. It is a few hundred feet from the house. We supply water, and supper, which I bring up to them. I have training from Mercy Center in California as a spiritual director and am available to provide that if requested. It is very quiet and totally private. People pray, read, journal and in season walk our trails. Some just sit! There is no Internet up there. For some this unplugging can be a new experience. For most it is a time of stepping away and personal restoration.

There are no set fees to come here, and people pay by donation.

Contact info is Tel: 832-2934,
brianevasmith964@gmail.com

Chaos or Community



What does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.
– Micah 6:8



By Michael Shapcott

The Rev'd Michael Shapcott is an ordained Deacon in the Diocese of Kootenay, serving as Executive Director of the Sorrento Centre and in the shared ministry at St Mary's Anglican / United in Sorrento.

Dr. Martin Luther King Jr. in “Where Do We Go From Here: Chaos or Community” (the last book he wrote before his assassination) set out the “great new problem” for humanity:

“We have inherited a large house, a great world house in which we have to live together - black and white, Easterner and Westerner, Gentile and Jew, Catholic and Protestant, Moslem and Hindu — a family unduly separated in ideas, culture and interest, who, because we can never again live apart, must learn somehow to live with each other in peace... The large house in which we live demands that we transform this world-wide neighborhood into a world-wide brotherhood. Together we must learn to live as brother or together we will be forced to perish as fools.”

In the increasingly turbulent times we live in, with myriad social, economic, gender, political and other divisions that are exploited by powerful forces for their own advantage, Episcopal Bishop Mariann Edgar Budde issued a call for true unity as part of her homily on the day after the inauguration and in the presence of U.S. President Donald Trump:

“...The culture of contempt that has become normalized in our country threatens to destroy us. We are all bombarded daily with messages from what sociologists now call ‘the outrage industrial complex,’ some of it driven by external forces whose interests

are furthered by a polarized America. Contempt fuels our political campaigns and social media, and many profit from it.”

Instead of contempt, fear, division and private profit, Bishop Mariann called for a culture of unity:

“...Unity is a way of being with one another that encompasses and respects differences, that teaches us to hold multiple perspectives and life experiences as valid and worthy of respect; that enables us, in our communities and in the halls of power, to genuinely care for one another even

when we disagree... The first foundation for unity is honoring the inherent dignity of every human being, which is, as all faiths represented here affirm, the birthright of all people as children of the One God.”

At the Sorrento Centre, we continue to walk in the journey started by a group of Anglican visionaries in 1963 as peace-makers, justice-seekers and community-builders, celebrating difference and diversity and honouring the dignity and worth of all people. Through generous hospitality and loving service, we aim to walk the Way of Love in 2025.

In 2025, we expect to welcome 3,500 guests to a variety of programs from the arts and music to spirituality and reconciliation. After a significant downturn due to the pandemic and then a fierce local wildfire, we hope to exceed our previous record set in 2019.

In 2025, we will continue to grow our loving service with our neighbours through meals, events and community gatherings. Our annual Christmas dinner, which served 600 people in 2024, is a truly collaborative affair – many people and groups joining

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together for the benefit of all.


Our aspiration for our 24-acre main campus and 7-acre natural farm is more modest than the great world house that Dr. King envisioned, but it is an equally radical response to a fearful, contemptuous, exhausted and divided world and local community.

For our long-time friends, you are welcome to return home to the Sorrento Centre for a day, a weekend, a week or longer.

For those who have never visited our beloved Centre (we call you new friends), you are most welcome to make us your home for a day, a weekend, a week or longer.

There is plenty of information on our website at www.sorrentocentre.ca about upcoming events and activities, including our special Anglican summer programming for families and a variety of other engaging, inspiring, delightful and restful activities.

We are a gathering place for all even as we seek to be a holy place of transformation for learning, healing and belonging.





Music Ministry Update



Prior to the COVID shutdowns, All Saints hosted three services each Sunday: a small, quiet BCP service at 7:45 am, a contemporary, band-supported service at 9:15 am, and a traditional choir-supported service at 11:00 am. When I last wrote about our program in 2020 my reflections were focused on the joys and challenges of the contemporary music program at our 9:15 service. Since the return to in-person worship, however, the more interesting story at All Saints has to do not with the band but with our choral program.

All Saints did not escape the devastating impact of the COVID shutdowns on church attendance: in the fall of 2019 we had averaged about 169 people every Sunday across all three services combined, whereas in the fall of 2024 we have grown back only to an average of 96 in-person attendees, plus 30-ish online viewers. These numbers cannot support multiple services on a Sunday, so the varied musical and liturgical traditions from our two main pre-COVID services have all had to find a home in a single combined service. For some the mixed approach simply does not evoke a worshipful

feeling the way their preferred service once did, so it has been a challenge.

Compounding this challenge, in 2022 our choir had become diminished and our co-directors had both retired. This

By Chris Harwood-Jones

The Reverend Canon Chris Harwood-Jones is the Dean of the North Okanagan Region and Incumbent for the Parish of All Saints, Vernon.

put All Saints in the unusual position of having more robust contemporary music resources than traditional resources when it was time to resume regular in-person worship. With the band in good shape, and our unwillingness to abandon choral worship entirely, the pressing question

was how best to rejuvenate the choral program.

In the end I was encouraged by our church council to attempt the bold, but risky and controversial strategy of disbanding the pre-pandemic choral program and creating a new program from scratch. Rather than a typical approach that welcomed all willing singers from the congregation, this new program would be oriented toward challenging classical music, and would reach out beyond the congregation for experienced choristers. Having found a highly qualified local conductor willing to take on a church gig we canvassed the congregation and the wider community, held auditions, and selected a group of about 16 choristers, of

whom about a quarter were parishioners. The commitment level was one service per month from September through May, plus Lessons and Carols.

This program is now in its second year and I think it is going well, though it has had a few bumps along the way and still has some detractors. A common argument here is that participatory music is good but performative music is bad. While I agree that ego has no place in worship, I cannot escape my biases in this discussion because for me listening to great music can be a highly participatory form of prayer, while participating in poor music can sometimes be more painful than prayerful. There are no right or wrong answers here, it's just the old tension between excellence and inclusion: there are simply different advantages and disadvantages depending on where you land in that tension. For my part I am glad that All Saints was willing to at least attempt an excellence-based model, because we are one of the few churches that even has that option due to our available resources and community connections. I'd rather that we had tried it and been proven wrong than failed to try it at all.

Meanwhile our band "Cross and Crown", currently providing music for the majority of our services, continues much as it has since its inception in 2009. Our repertoire was largely established prior to the pandemic, with some of our favourite pieces now preserved on YouTube. Since then we have continued to add the occasional piece of new music, often from a project called "the Porter's Gate" (also on YouTube).

Finally, in cooperation with the local jazz community All Saints hosted its first jazz vespers service in October of 2024, with the expectation of more to come in 2025.



A Reflection

From The Rev. David Burrows' "Weekly Word"



Take, Lord and fold my life away; Its purpose is fulfilled.

**I clasp, expressed in mortal clay,
All that your love has willed:**

**This babe reveals your costly
grace to Israel and the human race.**

**May we, like Simeon,
receive this new reality;
And, living by it, now
believe Christ came to set
folk free,**

**Till kingdoms of the earth appear marked
by God's rule and presence here.**

©1992 Ian Fraser, Iona Community.

It is the feast of the presentation of the Lord in the temple, or Candlemas, in the Christian tradition. This morning, after I arrived at work I took time in our sanctuary, played the piano (don't tell the organist), and sang a great many songs. These were songs that I have known, some for over twenty years.

As I sang and played, words and emotions seemed to jump off the page, and out of my heart, based on my feelings, perhaps, my accumulated experience, and the state of my being these past weeks and years.

Upon reflection, I felt completely inadequate, as I contemplated how much memory, emotion, gratitude, and wisdom

would have flowed from both Simeon and Anna's lips, as they sang in the temple, so long ago.

*In the book *Common Prayer: A Liturgy for Ordinary Radicals*, the authors describe the challenge of the story of the presentation so well:*

'Despite their lack of wealth, however, these peasants (Mary and

Joseph) from Galilee carried in their arms the salvation of the whole world. Simeon and Anna, a holy man and a devout woman of Israel, immediately recognized the incalculable value of the present they had brought. We sing "Simeon's Song" to train our eyes to see the salvation of the world in the presents of the poor.' (page 130)

May we always have our eyes focused on the salvation of the world, as we sing, as we work, as we cradle infants in our arms, as we hear of the challenges and pain of the world and of our neighbours, and may we always respond in the love that God inspires within us.

Peace,

David Burrows

Around & About the Diocese

Robbie Burns Night

Holy Trinity, Grand Forks

By Juno Shenstone



The parish of Holy Trinity, Grand Forks, hosted a big potluck dinner/ musical/ dancing evening in honour of Burns Night at the church on Thursday, January 23.

The Haggis was “piped” into the supper by John Wilson, accompanied by Simon Shenstone, Rev. Austin Spry, and Rod Templeton. “Ode to the Haggis” was recited enthusiastically by Dan MacMaster.

The Can-Can Troupe, “Les Folles Jambettes,” performed a Scottish country dance to “Mairie’s Wedding.” Simon Shenstone led the Scottish country dancing, and prizes were awarded for guessing the meaning of Scottish words found in Robbie Burns’ poetry.

The Rev Simon Shenstone leading Scottish dancing on Robbie Burns’ Day, Holy Trinity, Grand Forks.

The evening concluded with everyone singing “Auld Lang Sang.”

It was the general opinion of those attending: “This was the best Burns Night ever! We want to do this again next year!”

NOTICE BOARD



Farmer Mariluz Suarez of ECLOF, Colombia

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.

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



Alongside Hope

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