

The HighWay

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



Members of the 65th Synod of Kootenay Diocese, University of British Columbia, Okanagan Campus, Kelowna, May 25, 2024.

The Diocese of Kootenay 6 5th S y n o d

May 23 - 26, 2024

The 65th Synod of the Diocese of Kootenay began with an opening service at the Cathedral of St Michael and All Angels, Kelowna.

The theme of Synod was to “Gather together, Encourage one another, Provoke to love.”

Holy Communion celebrated Pentecost Ember Day (transferred).

Meetings began at the University of British Columbia, Okanagan Campus on May 24, with the Bishop’s Charge to Synod.

GATHER
together
ENCOURAGE
one another
PROVOKE
to love

SEPTEMBER 2024

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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 Metropolitan Archbishop for the Ecclesiastical Province of British Columbia and the Yukon

Charge to 65th Synod

First, let me say what a joy it is to be here! What a joy it is to have all of you here together. You who have valiantly offered yourselves for the hard work ahead of us, and, I hope, the joyous work ahead of us in this Synod.

“Let us hold fast to the confession of our hope without wavering, for the One who has promised is faithful. And let us consider how to provoke one another to love and good deeds ... encouraging one another, and all the more as you see the Day approaching.”
Hebrews 10:23-25

This is the text from which we got our theme for Synod:

GATHER together

ENCOURAGE one another

PROVOKE to love and good deeds

This passage from Hebrews, which I’m sure you will have memorized by the end of Synod, a good thing as we are shaped by scripture we “learn by heart,” this text stood out for the planning team as we looked at our purpose for this Synod: gathering together to strengthen each other in our mission in each community around the Diocese.

In the previous 6 chapters of the Epistle to the Hebrews, the author carefully, painstakingly, outlines the amazing news of Jesus drawing us into a new life of holiness, of right relationship with God that we can approach God with confidence and assurance of being loved, and because we know this immense and amazing love of God for us, and for the world, we live with boldness. We can boldly go “where many fear to tread,” or “where none have gone before.” After outlining this God as the true source of our hope, the author then in this passage urges a response to this good news: “to hold fast to the confession of our hope without wavering.” Our hope rests in God, it rests in the character of God: God’s faithfulness. (not ours, God’s!) and the confession of our hope as this writer describes it, is: to gather, to encourage one another, and to provoke each other to love and good deeds. Our theme then is a way to Proclaim our Hope: gather, provoke to love, and encourage one another.

A couple of things to note first: remember these things are a response to the Grace of God: not to earn God’s love - that is already there. (This is the Good News that humans too often turn upside down, making our actions into a way to *earn* God’s love and approval...) Assured of God’s faithfulness, we can put away our anxious striving!

All our work is joyous response to the faithfulness of God.

Notice it says “*our* hope”. Hope is a communal thing; in our encouragement of each other, we remind each other of the real source of our hope.

We are called:

To gather - in worship each week in your local setting, however it is you gather. As a Diocese: We gather. We’ve been gathering on line in many ways. We gather once every three years as a diocese (except during pandemics) to enjoy that encouragement that comes from a wider perspective. We are not alone.

To encourage: to give heart to. The English translation means, to strengthen. (Gk: to call someone to your side, to invite them, to call out for help, entreating, exhorting, make an appeal, comfort, cheer up). This weekend of exploring our work together, the mission we can accomplish together as a Diocese that we could not do on our own. Synod is a way of strengthening each other. Maybe cheering each other up. Maybe comforting each other.

And then this last call: **To provoke** each other to love and good deeds....*Provoke* - such a startling verb here. The hope of the planning team is that we would startle each other, as we hear each other’s stories of what God is doing in our midst and what we are doing to respond in love to the needs in our communities. We hope we will indeed be strengthened, and our imaginations will be awakened for new possibilities in our own ministry settings. Communal (Our hope)

I have been reading a book by Steven Charleston, a member of the Choctaw Nation, an environmentalist, theologian and Episcopal Bishop, “**We survived the end of the World: Lessons from Native America on Apocalypse and Hope.**” It is a fascinating examination of history of how indigenous peoples faced the annihilation of their culture, language, religion, land and livelihood.

Faced with their world ending, they found ways to regroup, to carry their story and tradition in new containers: story, song, dance - in new containers that could withstand the apocalypse. Because it is an American book, some of the stories are new to me. He tells the story of Tenskwatawa in the early 1800s, building a “city on a hill,” a model village of Peace. When it was destroyed by government forces, he moved it, and again, and again... model communities of vision that could be moved when Indigenous people were pushed off their land. They carried with them the ideal of the Peaceful village, because a community can go anywhere. It was a Transportable vision, implanted in the people themselves, so it could survive displacement, oppression and threat: seeing beyond their former sense of being isolated tribes to being a people, one people, in unity.

He says the challenge amidst the fear of apocalypse is that people are tempted to build bunkers. Our society values self-sufficiency, self-reliance, self-focus. Charleston says the “death of community” is actually one of our greatest fears of an apocalypse. We know at our heart that we need community to survive.

There is much in this book that demands a whole book study. It speaks about what we can learn from Indigenous resilience about reshaping the church, restructuring so we can carry the gospel of love into an uncertain future. The need to travel lightly. As some have expressed it, to move from being an “institution” back to being a “movement”: followers of Jesus, unencumbered by structures that used to work but no longer serve us. We will hear more at this Synod of the Thriving Communities Tools to help us in that discernment.

There is a challenge here to be communities of Hope!

There are many stories of how leaders amongst the Indigenous people, as they were faced with annihilation, taught ritual, song, and dance as ways to carry the future forward: ritual, song, and dance. We do as a church have many things that are part of being communities of hope in apocalypse.

Charleston speaks of our need to build a relationship with Earth, a relationship of love. That love is the only thing strong enough to sustain the resilience needed to continue to work together in the face of the threat to Earth. I think an example of this is the Okanagan Anglican Camp. As we absorb the news this week that our hope OAC could have a summer camp *this year* has proved impossible. We will nonetheless continue tomorrow with our visit to the camp: to sing and to pray and hear the plans for rebuilding, to begin the “Say Yes to Kids” fundraising campaign from the Anglican Foundation. Lengthen the vision.

I have been amazed by the resilience of Ian Dixon, the camp director. (I’m not surprised by this because I watched him adapt quickly again and again during COVID, keeping camp going when most camps had to shut down) As I read Stephen Charleston’s book about hope in an apocalyptic world, I realize Ian is an example of “love” being the motivator to “hang in there.” Ian’s love for kids! His deep joy in providing a fantastic camping experience for kids: an experience for children being in a loving, accepting and respectful community. For fun and new skills; of seeing kids grow because of camp. It is Ian’s love that has compelled him forward even in the midst of grief, trauma, and unexpected roadblocks. Charleston says *love* is at the heart of the resilience and hope that will hang in there, keep going and find a way forward where the path isn’t yet clear.

A second thing about the shared diocesan mission to young people through OAC, is building a love of nature in the next generations; developing awe and wonder and reverence for creation; experience of nature that forms *relationship* with Earth. It is why I love doing “faith” time at camp, e.g. building nests. Kids come away awestruck by the intricacy of the nests, the skill of what a bird can weave together using only its beak.

Charleston says that is the way we as a society will shift climate change: through Love for Creation. Only love for creation is strong enough to transform our greed for stuff, our greed that is ruining the planet. May this Synod

provoke our love for Earth. May the long term vision of a mission to children and young adults (and elders, because that is part of the dream going forward) through Okanagan Anglican Camp be one way we serve our Earth.

(Seeing OAC will be devastating for those who have been before but not seen it since the fire. I was looking through my keys this afternoon and came across my key to Bishop's Lodge, and I started to cry)

OAC is right now an example of "Viriditas." It is a sign to the world that even as we face the horrors and cost of climate change, we will cooperate with earth's renewal. *Viriditas* is Hildegard of Bingen's word for the Greening Power of God at the heart of creation. I always think of Hildegard in these first weeks of spring when every tree changes daily from faint hint of light green to deepening shades that seem to pop - each tree a different hue, freshness and vitality that is miraculous. It is the power of God, the vibrant life of Creator. It is our mission and our baptismal vow to safeguard that greening.

We will also hear another story of Viriditas, with the Rev. Canon Anne Privett (Regional Dean) and members of St. Andrew's. The ministry of the Gift Garden in the Central Okanagan Region that began at St Andrew's Mission: the process of discernment of cooperating with God's mission through listening, to the needs of community, and being awake to gifts! We will hear of building community partnerships around a shared passion for feeding the hungry.

Saturday evening we will hear of responses to homelessness in various settings around the Diocese, of growing in our compassion for those who suffer most in our housing crisis. There are a variety of small and large stories, and we hope those will be a way of encouragement.

Part of our Provisional Mission statement we adopted last year was to have "Thriving parishes." I want to give you some history of our Diocesan work to put perspective on our work for this weekend: a reminder of where we have been putting our energy in the past couple of years.

In the 2018 Synod, the "Parish Futures" initiative was introduced, recognizing profound changes were afoot, but with the retirement of Bishop John Privett and during an interim time, along with far more rapid parish changes than was anticipated, plus several clergy retirements, that program was on hold for a while. In 2021, Synod picked that work up with the formation of the Structures Working Group (SWG) Synod 2021 also put in place annual special synods (via zoom) that have enabled us not to lose momentum as we adapt to change more quickly. After careful listening and consultation with every parish, Synod 2022 SWG led us through lively discussions about the changes that were happening. In December they presented the report "A PATH FORWARD," an honest report of structures not serving our mission. Some found that report alarming and some found it freeing. Not that the Church (Body of Christ) is dying but that the way we *organize* our-

selves needs to die in some forms, to change radically to fit the current reality.

From that report, in Synod 2023 last May, we approved the Implementation plan, part of which, was to hire for at least two years, a coordinator to implement the plan. We approved funding for the first year, and hired for this position in October 2023, renaming the position from Implementation Coordinator to a more descriptive Director of Missional Renewal. We will hear and discuss this work in the Diocese in two presentations and workshops, Friday and Saturday mornings.

I want us to notice that being able to have an annual gathering in between our in-person Synods every three years, has helped us to speed up our response, to gather more frequently to hear each other and make decisions. On Saturday, we will discuss a resolution regarding the structure, rhythm and purpose of these annual sessions of Synod.

We thought at special Synod last year that we would begin to look at some of the Canonical Changes needed, but we were not ready yet to formulate what those changes might be. Some suggested structural changes require looking at canons which may have served well in the past but no longer work. That will be some of our work on Saturday.

One example of this is the Geographical Regions of the Diocese; in some circumstances, like West Kootenay, they continue to explore an "area parish" model with Valhalla and Kootenay Summits. South Okanagan region has only one paid clergy at this time, other parishes are stepping up to the challenge - lay leadership of worship and community life, exploring partnerships, working on the Tools that have arisen out of the Structures Working Group report last year. Andrew will walk us through more discernment on that. Discussion and consideration of a resolution to form a non-geographical "region" of all the six Ecumenical Shared Ministries, to support each other in their common situations, may give us new imagination about how to structure "*Regions*."

Supporting and Building "Thriving" parishes means the Diocese resourcing parishes in transition. How does the Diocese equip leaders in parishes without clergy. This has given rise to Warden's workshops, with the treasurer's workshop coming up in June, with Christopher Parsons, the Executive Archdeacon, Sheila the Diocesan Treasurer, Teresa the Diocesan Finance person.

With Pam Harris, Licensed Lay Ministry coordinator, and the whole ministry Committee, we continue to figure out how to equip lay leaders to lead worship.

We have one congregation that is having such excitement about lay-lead worship in their parish they have stepped back from their original goal of wanting to hire a priest in the old model. This need not frighten the clergy. The work of theologically trained, ordained ministry will not disappear but yes, it will change. This is a discussion



Members of the 65th Synod of Kootenay Diocese at work.

in the House of Bishops. Circuit rider bishops and priests, multiple teams, area parishes...

I have appointed the Rev. Douglas Lewis as Coordinator of Kootenay Ministry Formation as we seek to strengthen the education of lay people for congregational leadership. I do not call lay leaders volunteers; they are *disciples*, equally called to ministry. It is work as the diocese, together, (the diocese is us!) our shared work, to equip them for this ministry, to build capacity to weather the changes. Douglas is working as liaison with WECAN (Western Educational Collaborative Anglican Network) and several other theological schools and dioceses who do lay training. So much is available now on-line, with an enhanced pool of teachers and a bigger learning community. I asked Kirsty Arndt, a theologically trained lay woman on the Diocesan Spiritual Development Committee, to attend on our behalf and WECAN, a national conference, called "We are Leaven" on strengthening the Spiritual Formation for lay people. Watch this space for her workshops!

The Book study of *When Church Stops working* held in January had 80 participants between the two different groups. Watching the excitement of the conversations between different leaders from across the diocese, I was full of joy, seeing the encouragement of community, the sharing of ideas, the recognition that the decline in numbers and struggle with aging leaders is in many parishes. "Not just us" as one person said. "Not that we're doing something wrong" said another to nodding heads. And perhaps my favourite, as we discussed the book's encouragement to simply enjoy the worship and community the way it actually is and celebrate what is already there, the glorious good news when one deeply committed and energetic lay leader said, "Ahh, I think then I'll just relax! Back to our theme of trusting in the faithfulness of God."

We will hear in this Synod about Education for Ministry, EFM, long an in-depth Biblical Training, continues to be part of our capacity building of lay leaders. We will hear tomorrow from Annette Cowan, the Director of EFM Canada. It is still an important pillar in our education for

discipleship.

I led one session training for doing *Lectio Divina* Bible Study in a congregation, either as the Reflection on the Word during Worship or as a parish bible study. I confess that at the end of the evening as people had experienced the simplicity of the model and as we reflected on how it would work in their setting, as they joyfully waved goodbye on zoom, to new people they had just met from across the diocese, after we said the doxology and I left the zoom room, I turned to Gerald with tears in my eyes. There, I said, if the structures of the church disappear, everyone in all parishes can and will continue worship and Bible study. Gathering, encouraging, and provoking each other to love! Being joyful communities of hope; and therefore, resilience and service is needed as we respond to the world. This has always been our calling, but right now it is more "in our face". How to be communities of hope! When our world is shifting so radically and is filled with fear, how can we be communities of hope?

We will at this Synod hear about the partnerships and structural change we are building at the Provincial level of the church, again sharing resources and partnerships. Ministries like Refugee Sponsorship we cannot do by ourselves even as a Diocese, let alone as parishes.

"The universe is unfolding; the center still is holding" (from Carrie Newcomer song "Where you been.")

The Centre of our Hope is the self-giving love of God, the Christ of compassion and mercy, "The grace and love at the heart of the universe." May we hold fast to that Hope. As we gather at this synod in the confidence of that Hope, may we indeed "Encourage each other" and "Provoke each other to love and good deeds."

Thanks be to God

+ Lynne McLaughlin

Elections

The following delegates were elected at Synod for Diocesan Council, Provincial Synod, and General Synod.

Diocesan Council: Austin Spry (Clergy), Cathy Haige (Laity), Judith Karding (Laity), Pam Harris (Laity)

Provincial Synod: Andrea Brennan (Clergy), Jackie Eaton (Clergy), Cathy Haig (Laity), Catherine Speechly-Pell (Laity), Rick Pallen (Laity)

General Synod: Andrea Brennan (Clergy), Michael Shapcott (Clergy), Dean David Tiessen (Clergy), Heather Hamlin-Gravellin (Clergy), John Lloyd (Laity) Anne McMichael (Laity)

Scrutineers: Heather Karabelas (Clergy), Austin Spry (Clergy), Richard Simpson (Clergy), Rosilyn Tiessen (Laity), Annette Cowan (Laity), Philip Benmore (Laity)

Resolutions

Resolution #1

Creation of a non-geographically specific region for Ecumenical Shared Ministry where they would support one another and each other in the gospel of Jesus Christ and our presence as God's hands and feet in our respective communities.

Moved: Andrea Brennan

Be it resolved to refer the Original Resolution to the next Diocesan Council Meeting.

Moved: Chris Harwood-Jones
CARRIED

Resolution #2

Acceptance of 2SLGBTQIA+ community in Kootenay Diocese and encouragement to sign onto the Open letter to the Canadian government which states, "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."

Be it resolved that the Diocese of Kootenay encourage each lay person, deacon, priest and bishop to sign the open letter reinforcing that the

Anglican Church of Canada is a safe place for the 2SLGBTQIA+ community to be; and that we will stand shoulder to shoulder with our 2SLGBTQIA+ siblings who are at risk; thus we commit to creating and advocating for religious communities that are reflective of these sacred tenets of inter-sectional equity so that all 2SLGBTQIA+ people can flourish.

Moved: The Reverend Canon
Andrea L. Brennan
CARRIED UNANIMOUSLY

Resolution #3

Be it moved that Diocesan Council be tasked with using the above listed non-parish funds as needed so as to be allocated to fund the second year of the ministry of the Director of Mission Renewal.

Moved: Lyn Longair
CARRIED

Amendment: Remove 'second year of' Moved:
Gwen Chapman
CARRIED

Resolution #4

Be it resolved that the Diocese highlights the continuing plight of refugees and the ongoing work carried out by diocesan and parish volunteers by naming the third Sunday in October 2024 as Refugee Sunday throughout the Diocese.

Moved: Cynthia Smith,
Amendment: delete 2024

Moved: Anne McMichael
CARRIED UNANIMOUSLY

Resolution #5

The Diocese of Kootenay is going through a transformational period that requires a principled and proactive approach to real estate, investments, and cash flow in order to better support local, community-based and diocese-wide ministries.

Be it moved that the Diocesan Council begin work to diversify diocesan income streams in support of local, community-based, and diocesan ministry, and provide a preliminary report in time for its September meeting.

Moved: Rick Pallen
CARRIED

OAC Plans to Reopen in 2025

After a year of relentless work to bring Camp OAC back from the devastation of the McDougall Creek Wildfire, the Anglican Diocese of Kootenay has regretfully been forced to defer reopening until 2025. Camp OAC, which has been in operation since 1950, a ministry of the Anglican Diocese of Kootenay, burnt to the ground on the second-last night of the camping season in August 2023.

Over the past year, camp director Ian Dixon, Archbishop Lynne McNaughton, and a dedicated team of volunteers have been working to secure permits, overseeing the remediation of the site, and replacing key infrastructure. Two cabin buildings have already been ordered and will be delivered to the site later this summer.

“Camp OAC is a special place that has been enjoyed by campers for years and will be enjoyed for years to come. While our goals for this year couldn’t be accomplished, I have the utmost confidence that we will return to a greater camp and camp community in 2025. I cannot wait to see what we can accomplish when we can welcome campers back home,” said Camp OAC Director Ian Dixon.

Camp OAC is a children’s summer camp located just north of Kelowna on Okanagan Lake. As a part of the Diocese’s commitment to supporting the ability of young people from all backgrounds to come to camp, we are embarking on a campaign to build our bursary fund.

You can find out more about the campaign at:

<https://www.kootenayanglican.ca/news/say-yes-to-kids-camp-oac>



Ian Dixon OAC Director and Bishop Lynne explain the plans for the Okanagan Anglican Camp (OAC) to the members of Synod.



Synod members plant a tree at OAC.

St Margaret's, Peachland, Celebrate 80 Years of Combined Ordination

By Donna Kusch



Archdeacon Chris Ross and Reverend Sue Mayoss-Hurd celebrating 80 years of combined ordination at St Margaret's, Peachland.

We at St. Margaret's were privileged to gather together after Worship on May 19, 2024 to celebrate Archdeacon Christine Ross and our Honorary Priest, The Reverend Sue Mayoss-Hurd in their continued commitment to God and in the mission of Jesus Christ. We were able to witness that rhythm of commitment in our midst. Archdeacon Chris Ross was ordained into the Diaconal Ministry on May 20, 1984. The Reverend Sue Mayoss-Hurd was first ordained into the Diaconal Ministry in May, 1984, and then ordained into the Priesthood in 1994. She was among the first women to be ordained into the Priesthood, which was finally allowed in the Church of England in 1992.

Archdeacon Chris was involved in so many "firsts" of outreach in our Diocese. Instrumental in providing care packages of household needs including bedding, linens, etc. to those individuals who were able to leave the streets and graduate into housing. Also the distribution of food such as "Chili Meals" to those living on the streets. We are so thankful to these two incredible women sharing their ministries and touching the hearts of all they have met over the past 40 years; each, but also sharing leadership in our church, St Margaret's, Peachland. We are very blessed and grateful.



By Andrew Stephens-Rennie

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

Bravery and Imagination

What would you do if you were newly elected to Parish Council, only to find yourself responsible—in ways you had never previously imagined—for difficult and pressing decisions about your congregation’s future? The priest has moved on. There’s only so much money in the bank. Parishioners and community members are in need of affordable seniors’ housing. But if you stop to think about it, there are wonderful gifts here too.

This was the scenario presented to members of Diocesan Synod in a role playing game that helped us explore the Diocese of Kootenay’s emerging approach to missional renewal (also known as the “Thriving Communities” process).

Through playful interaction, those elected to the (fictitious) Parish of the Ascension’s Parish Council were introduced to the principles behind the process. What’s more, we also had the chance to test drive a variety of tools—tools that provide a trellis or structure—for helping congregations to ask good questions; to have difficult but important conversations; to ask for the help they need; and to chart a faithful way forward.

As a part of this process, each group was invited to consider the following aspects of their situation:

- What strengths or gifts does Ascension bring to the world? What is your charism?
- What needs appear to be present in the congregation?

- What needs appear to be present in the wider community?
- As people of Ascension, what opportunities do you have to proclaim and embody God’s love in and for the world?

Over the course of the hour we spent doing this work, there was a buzz in the room as people wrestled with the most faithful way to respond. Each table group included people who had arrived at Synod from different parishes, ministry contexts, and congregation sizes who listened deeply, and who offered wisdom, insight, and experience to discerning a way forward in this complex situation—a situation many congregations are familiar with.

Perhaps the most challenging question facing each group was how—based on the congregation’s current reality—they would respond. In order to move forward, the parish would need to select approaches to leadership and governance that would move them forward. There weren’t of course, any “right answers.” This wasn’t that kind of game. And yet, based on a particular reality, each group had to contend with what—from their perspective—seemed like the most plausible, faithful way forward. In this deliberation, we considered the needs of the congregation, the needs of the world, and perhaps most centrally, the imperative and invitation of the gospel.

Contemplating Governance

In contemplating governance, groups suggested a number of possible ways forward:

- Working with other Anglican congregations to form an **Area Parish** in which a number of congregations across a large geographic area work with a team of clergy and lay leaders to serve the parish as a whole, ensuring pastoral leadership and ministry in every congregation
- Working with local United and Lutheran congregations to form an **Ecumenical Shared Ministry** in which people worship God and serve their communities in a unified way while still maintaining denominational identities and connections
- Acknowledging that energy for ministry is declining, intentionally becoming a **Nurse Log** that seeks to provide a home for a **New Witnessing Community** (i.e. a church plant, contextual mission, new monastic community or other kingdom-oriented social enterprise) and eventually to disperse its assets in a way that supports the growth of that new expression of church **Contemplating Leadership**

In contemplating leadership, groups offered a number of possibilities:

- The congregation strategically chose not to hire a minister, opting instead for a **Lay-Led Model** that relies on the variety of gifts in the congregation, with the occasional support of clergy to preside at Eucharist or to offer pastoral care
- The congregation seeks **Part-Time Clergy** focused on **Equipping the Congregation**. With this focus, the majority of other tasks (worship leadership, study and learning, life in community, pastoral care, service, or evangelism) are distributed within the congregation, who are trained in this work by the Equipper.
- Recognizing that an exclusively inward-looking congregation won't grow, some suggested that the congregation seek **Part-Time Clergy** focused on **Community Engagement**. This allows the minister to be more fully present as the congregation's ambassador to the wider community—building relationships and making connections on behalf of the congregation.
- Related to the proposal of an **Area Parish**, some suggested that a multi-staff model in which leadership is shared amongst multiple part-time lay and ordained ministers could work. This model shares responsibility for a variety of portfolios amongst a variety of people, not putting them all on one person's shoulders.

Having addressed these questions, one group

bravely put the church building on the table.

This group made it clear that they wanted to find ways of repurposing or selling the asset as a way of addressing the need for affordable seniors' housing. In the scenario, this need was facing both parishioners and members of the wider community. While the question of buildings was not explicitly written into the scenario (we only had an hour for this exercise), this group's response took the activity to the next level, proposing concrete next steps in response to the invitation of God and neighbour.

Whether we are facing conversations about our buildings or not, this moment—like this exercise—requires both bravery and imagination. In the face of this current moment, I do believe that God is inviting us to ask how we might best use whatever gifts God has given—whether gifts of faith, of relationships, of imagination, of time and energy, of prayerful discernment, of buildings or of money—as a way of proclaiming and embody God's love in and for the world.

For more information go to www.kootenayanglican.ca/renewal



Life and Death

“We can choose Hope or Despair”

By David Burrows

The Rev David Burrows is the Incumbent of Kokanee Parish

We are past the fullness of summer, in the church’s season of Creation, heading toward Harvest Thanksgiving, and Autumn. This, my first summer in the Kootenays, has challenged me as I have shifted and pivoted during the changing climatic conditions of heat, sun, smoke, storms, and fire while navigating the ups and downs of social challenges with folk. More and more are dealing with grief, death, health challenges, overdoses, forced relocation, and precarity of income, housing and community. Fire alerts and evacuation orders have been on everyone’s minds, as individuals and communities face anxiety, uncertainty, and pain as we look to a future that has not yet been determined. We strive to hold fast to tenets addressing our love of God, love of neighbour, care for creation, and justice for all. However, personal challenges many times derail community and society efforts to find solutions for all.

In all this, it becomes very easy for some to give up. We lose hope, we lose connection with the Holy One, with community and families, as so many get disheartened and disillusioned concerning their future as individuals, and within larger structures. So often I have heard the laments of persons, wondering if life will ever shift, if, how, and when God will be present in the midst of their lives and provide them with feelings other than anger and despair.

I find myself remembering back to the stories of my family of origin, as they faced the realities of surviving the Blitz in Coventry in World War II, of rebuilding amid the ashes and chaos of their community—like a phoenix—while working steadily toward a reality that was locked in a covenant of hope, determination, care and love to a broken people in a shattered world.

We are no longer in the throes of a global war in the same way, yet we are faced with so many conflicts that affect us individually, communally and globally. We can so easily become disillusioned and disoriented.

These days I am finding a reread of portions of Deuteronomy to be bringing perspective and hope. In the midst of offering the ‘second law,’ the Israelites through Moses are addressing a way to live, a way to honour neighbour and stranger, self and God (Deuteronomy chapters 6 - 30). This is continually embraced in a dialogue of love of God, self and neighbour, as epitomized in the Shema: “Here O Israel...” (Love God with all your heart, body, mind and strength, and in keeping the commandments). We hold to this through our Christian Spirituality by adding the tenet to love one’s neighbour as oneself. I feel the impact of our decisions and actions is seen in the exhortation that Moses offers in Deuteronomy 30: 11 - 16. Here the writer of Deuteronomy reminds us that we have a choice. **We can choose hope or despair.** So often I feel that we simply exist, or choose death and adversity rather than life and prosperity. This involves a reexamination of self, of community, and world, as we struggle with how to move and live in the present. We can choose to accept the failures of self, community, and society, or we can choose to bring the presence of God into our dialogue, enabling it to be a dynamic exploration of how we can rise from brokenness and despair to a resurrected life of hope and forward movement that brings justice, dignity and care to self, to others, to all.

Consider your place and your challenges this autumn. As summer draws to a close, do you find yourself dying to hope or rising from despair? Can you move and work diligently in humility and care to find solutions with others (both within and beyond the church) so that life and love become the priorities? I believe when we explore and act upon these things, slowly we will participate in the long path to justice, equality, dignity, and love for all. Be present, work hard, show gratitude, and live in humility with all.



The Man Behind "Songs for a Gospel People"

By Norene Morrow

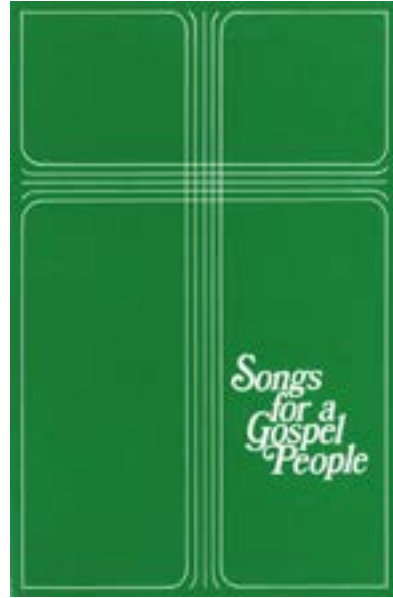
The current music director at St. George Anglican Church in West Kelowna.

Back in 1987, a hymn book supplement brought a breath of fresh air into church music. This new book introduced songs from around the world in a range of musical styles, beyond anything seen in *The Hymn Book*, ©1971 (a joint publication of the Anglican and United Churches of Canada, aka *The Red Book*). It included hymns set to folk and contemporary tunes, familiar traditional hymns with reworked texts that still honoured the intent and language of the original author, and used more inclusive language. That book was "Songs for a Gospel People," and it would not have been possible if it had not been for one man who agreed to take on the role of editor. That man was Gerald Hobbs. Many of you will be familiar with this name, while others will be surprised to learn that he lives in Kelowna and is married to our bishop, Lynne McNaughton.

R. (Robert) Gerald Hobbs was born into a clergy family in Dundalk, Ontario in 1941 and was raised listening to and playing hymns in the American gospel tradition by the tender age of twelve. In his late teens, he fell in love with classical music, leading him to study the organ. As he continued with his musical pursuits Hobbs went on to become a United Church minister in 1966, earned his PhD in History at the University of Strasbourg, France in 1971, and became an internationally acclaimed specialist on the Bible in the Reformation Era. He has written many scholarly publications, has taught courses all over the world, has been a lecturer at Huntingdon College in Sudbury and the University of Geneva in Switzerland, and guest faculty member at the University of Strasbourg. However, it wasn't until Hobbs came to BC, where he accepted a teaching position

at the Vancouver School of Theology and took on the position of organist/Minister of Music of University Hill United Church that his career took him on an unexpected journey of a lifetime. During his 31 years at VST (1977-2008), Hobbs taught courses in psalms, hymnody, church history, history of spirituality, and music; but in 1981 when he wrote a working paper pointing out the serious flaws of the 1971 Red Book, he could not have imagined it would resurface three years later to become the catalyst that led to the creation of "Songs for a Gospel People."

Fast forward to 1983 when the 6th Assembly of the World Council of Churches (WCC) was held in Vancouver: Hobbs had not intended to be involved due to other commitments, but on opening day the already overstretched worship committee sent representatives to his house to enlist his help. As per the request of then Primate, Archbishop Ted Scott and WCC General Secretary, Philip Potte, Hobbs was given the responsibility of accompanying hymns on a daily basis for delegates to sing as they made their way from the 1000+ person worship tent to the large campus hall for afternoon sessions. It was because of this that he came to be acquainted with or friends of many of the well-known writers whose hymns are found in "Songs for a Gospel People." However, his most cherished memory was when he played the organ for a special WCC service and Bishop Desmond Tutu came all the way from South Africa to make a surprise appearance. Apparently, the congregation erupted and burst into the singing of Jester Hairston's famous song, "Amen" (as featured in the film "Lilies of the Field"). Hobbs quickly jumped in to accompany it, thankful for his gospel roots, which allowed him to find the right key quickly and give it the



Gerald Hobbs editor of Songs for a Gospel People.

flavour befitting its style.

Following the WCC Assembly, Hobbs took a sabbatical in France, returning to Canada a year later to learn that his 1981 paper on the Red Book had been sent to United Church of Canada's National Worship Committee in the hopes of persuading them to produce a new hymn book. The proposal was rejected for the reason of being too costly and saying that the church was not ready for a new one since The Red Book was only 10 years old. Instead, they suggested that the BC Conference put together a supplementary hymn book. Ralph Milton, co-founder of Wood Lake Books had previously approached Hobbs at the WCC Assembly because he believed Hobbs was the only person able to create such a book due to his many musical connections, but Hobbs did not take him seriously at the time. One year later, however, Milton approached him again on behalf of the BC Conference, suggesting that Hobbs be the book's editor, that Darryl Nixon (whom Hobbs knew from his days in Geneva) be the music editor, and that Wood Lake Books publish it. The only hitch was that Wood Lake Books was in financial straits and needed money to get the project going, so Milton came up with the idea to offer the book to congregations at 1/3 off the retail price if they were willing to pay in advance. This reduced the cost to only \$3.35 per copy. The sales pitch worked so well that by the time "Songs for a Gospel People" was ready to print, Wood Lake

Books had cash in hand for 85,000 copies. Then, by the time it was published another 100,000 copies were sold. Following that, the top sales recorded were around 350,000 copies. Although it is no longer in print the book is still widely available for resale via online.

Some fun facts about SGP: It was the first hymn book ever to be created on a computer and it was only supposed to have 133 hymns, but one more was added at the last minute. It was Gordon Light's popular "She Flies On," which is now sung all over the world and has been translated into French, German, Spanish, and Swedish.

Since the creation of "Songs for a Gospel People" Hobbs has served as a member of the hymnal committee for Voices United (1996), a consultant to the committee for the Presbyterian Book of Praise (1997), and he continues to be encouraged by the new hymnbooks that draw upon many traditions. With his countless achievements and connections to the Who's Who of church music Gerald Hobbs remains a humble man, and when reflecting on his career he said this:

"It has been my great fortune to have met so many influential people that have shaped the music of the church and to have lived in this era in which we have become so much broader in our understanding of what the church needs."

Spiritual Development



By Marcella Mugford

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

Spiritual Dilemmas

“Helping others — difficult decisions”

Christians try to promote justice in our world. Jesus told us to *“love others as I have loved you.”* (Jn 13: 34)

How would you respond to the following situation? Who is obeying God, and who is not? I will not share the name of the young lady in the story, but I am sure many others are in similar positions.

P is a 24-year-old woman, and grew up with her younger sister and brother in a small village in northern India. She stayed with me, for about 2 months, as an International Student. Her father owns a small farm and has no other income.

P found living here more difficult than she expected and decided to return home. A few months later, she was married (arranged marriage). Almost a year later, I heard that she had left her husband. Now her family has disowned her, and she no longer has any contact with her. She has no family, no husband, and nobody to support her. She was asking for help so she could return to Canada.

If she was your daughter, what would you do? Please consider this question before reading the rest of this article.

By leaving her husband, she had brought shame on her family. Female children are to be married in order of birth, oldest first, then the next oldest, etc. To change the order causes shame, with both social and financial implications. The family would have to pay a larger dowry, for a less desirable husband if a younger daugh-

ter is to be married before an older sister. By disowning the older daughter, some of the shame is reduced, and the options for the rest of the family improve.

P’s loving parents had a very difficult decision to make. They had to choose between the oldest daughter, and the younger children.

Knowing a bit about the culture makes judgement more complicated. I wonder what God is saying to the families involved (hers and the family of the man she had married?).

When we hear stories from cultures that we don’t understand, we need to be careful of our judgements. We often assume people in Canada share the same values, and are like us, only to learn they grew up in a world of addictions, were physically or sexually abused, or are neurologically diverse and never felt like they fit in. or...

In making judgements about other people we need to take time to understand each other better. We need to listen, to people and listen to God. We need to pray with and for others and ourselves. We need to pause and listen for the whisper of God, and be open to a response we had not considered.

Let us pray. ■

From the Desk of a Deacon



By Christine Ross
The Venerable Christine Ross is
Archdeacon of Kootenay

The Prophetic Voice

in their context. Enacting real and lasting change occurs as people dare to promote and defend what is true, good and beautiful in a world that is broken, bleeding and in great pain. I have used the term “speaking truth.” The reality of that phrase can feel a bit beyond our understanding. After all how do we define the word truth. One of the limitations of a formal definition of truth is the inability to handle subjective values, such as goodness, beauty, justice and so forth. However, it is exactly these kinds of values that we mean when we speak about truth in the context of enacting meaningful change in society.

In case you are now alarmed and thinking that you do not have the skills to speak in this way, let me assure you that having a quiet voice, is perfectly acceptable. It is not important to be able to speak with the eloquence of a Martin Luther King Jr. It is only important to speak, when it is necessary, to try and effect change. A form of prophetic witness can often be effective without words. I do believe that the truth is more easily shown than narrated. Having something to say about finding the prophetic voice for our time is, for me at least, based on having endeavored, with God’s grace, to let my life speak.

In my own experience and observations, it seems to me that a prophetic life is one that is full of grace, grit, grief, and growth. I think there are five parts to living this kind of life, and each part needs to be absolutely grounded in God. The first part is seeking and waiting expectantly, being ready to change myself before I speak to others. The second part is discerning God’s call to speak when it is essential to speak, though it might be costly, challenging, or unpopular. The third is being willing to use our gifts and acknowledge them; being willing to live in the fullness of them with gladness, with joy, and also with humility. We need to recognize our own talents, own them and use them for the greater good.

The next stage is really living up to the light. This means actually being a prophet, and telling it like it is to whomever needs to hear what message needs to be shared. One does that by either actually speaking out or by setting an example of a life that can help change our individual corners of the world. So, I am asking all of us, are we ready to speak with a prophetic voice? Are we ready to challenge what is hurting where and how we live? Our Lord, spoke truth to power all the time, are we ready to do the same? ■

Earlier in June of this year, I was delighted to attend the Canadian National Conference of Deacons, held at the Sorrento Centre. As an Association, we meet together every three years. It is a wonderful opportunity for us to renew old acquaintances and to meet ordained Deacons from all across this vast and beautiful nation of ours.

The conference always introduces us to a keynote speaker and various workshops highlighting Diaconal ministry in its many forms. It brings us together in worship and the sharing of our spiritual and ministerial journeys.

The keynote speaker at this conference spoke eloquently about ministry “in and on the streets.” It was inspiring, encouraging, and a first-hand lesson on speaking truth to power..

Our speaker talked a great deal about speaking and preaching with a prophetic voice and I want to say something about what that might actually mean. This is not a concept most of us know a great deal about and if we do know about it, I am not sure that we are proficient at carrying out our ministries with a prophetic voice.

In general, speaking with a prophetic voice, centers around God’s divine revelation to humanity, which then becomes expressed through people who take up the message of God’s truth and speak truth into new contexts. There are other definitions out there, I am sure. However, I rather like this one because while speaking in this way is not easy, (and that’s an understatement) it feels to me as if it is an attainable goal. My personal belief is that the phrase, “speaking truth to power,” is the essence of the prophetic voice.

Anyone who speaks with a prophetic voice, especially to the issues of our time, is looking to make change happen

Around and About the Diocese

Service of Secularization for St Jude, Greenwood

By Juno Shenstone

Members of Holy Trinity, Grand Forks, St. Mary's Rock Creek, and St. Jude Greenwood, gathered to hold a final Eucharist service at the site of St. Jude in Greenwood. Having burned down on May 10 of this year, it was sadly decided to secularize the property and let it be used for other purposes. Archbishop Lynne McNaughton presided at this gathering, giving time for memories and reflections. People spoke of how Rev. Cathy Straume, a priest at St. Jude, was such a blessing to the Greenwood community, using the church to cook food for people in need, sewing quilts to give away, and providing a place for Aboriginal craft making. In final words, it was said that we are hoping for Cathy's ministry to continue and that we need to find a way for this to happen.



Members of Holy Trinity, Grand Forks, St Mary's Rock Creek and St Jude Greenwood gather for service of Secularization.

Sacred Circle Prayer at Holy Trinity



On Sunday, June 23, 2024, Holy Trinity held an Aboriginal Day of Prayer, honouring the Four Directions, with a stone circle in the middle of the sanctuary. Rev. Simon Shenstone spoke about the sacraments, bringing attention to a sacred pipe which was passed on to him by an elder. The pipe is a sacrament, opening our attention to the Creator's presence in us all. People of Cree, Mesquakie, Anishinabe, and Brazilian native ancestry offered tobacco to the Four Directions, after Reverend Shenstone opened with the Four Directions song in Lakota. Everyone was deeply moved by this service, asking if we could do it again.

Inviting and Welcoming Newcomers with Intention



**Ask yourself: Why are you interested in growing your parish?
What is God doing in the life of your congregation that's worth sharing?
Why would a newcomer want to return to your church?**

These are the kinds of questions we will wrestle with in this upcoming Diocesan workshop.

Participants from congregations of all sizes and shapes will walk away with new ideas and practical tools to implement immediately (and in the lead-up to Advent and Christmas).

Where possible, congregations should try to send teams of two or more.

This will help your congregation to build a common language and practice, and to work through ways that your learnings can be applied in your own context.

Starting Monday September 9 and Tuesday September 10

Zoom meetings

Mondays 6.30 pm to 8.00 pm

Tuesdays 11.00 am to 12.30 pm

6 sessions ending

Monday November 4 and Tuesday November 5, 2024

You can register to attend starting Monday September 9
or Tuesdays September 10

To register go to:

<https://www.kootenayanglican.ca/events/inviting-and-welcoming-newcomers-with-intention--59>

Public Lecture

The Most Rev. Stephen Cottrell, Archbishop of York, will give an interactive presentation titled "Evangelism: An accompanied Journey," at St. Michael and All Angels' Cathedral, Kelowna, October 2, 2024.



The Most Rev. Stephen Cottrell
Archbishop of York

More details to come, check Kootenay Contact.
<https://www.kootenayanglican.ca/news>