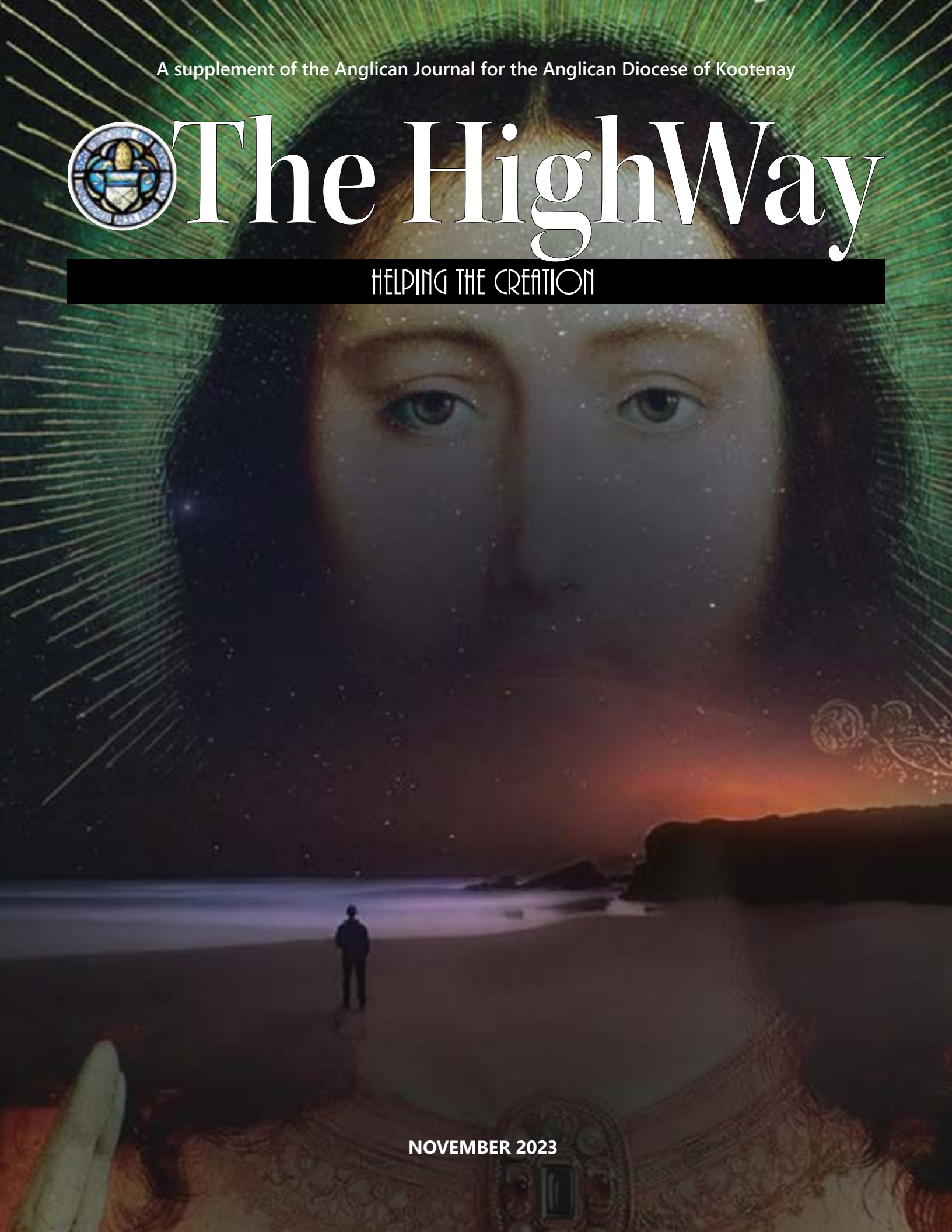


A supplement of the Anglican Journal for the Anglican Diocese of Kootenay



The HighWay

HELPING THE CREATION



NOVEMBER 2023

FRONT COVER:

Cristo Salvator Mundi (oil on panel) by Massys or Metsys, Quentin (c.1466-1530); Christ the Saviour of the World); Giraudon; Netherlandish. Milkyway over the ocean at sunset. Photo-montage by John Lavender

The HighWay is published under the authority of the Bishop of Kootenay and the Synod of the Diocese of Kootenay. Opinions expressed in **The HighWay** are not necessarily those of the Editor or the Publisher.

Editor John Lavender
The Diocese of Kootenay
#201-308 Leathead Road
Kelowna, BC V1X 2H8

Editorial Assistant
Micahel Lavender

Phone: (250) 226-6792 —
email: anghighway@gmail.com

Advertising material and inquiries should be addressed to the Advertising Manager, Angela Rush, 905-630-0390, or e-mail: thehighway.ads@gmail.com.

Payment is to be made directly to the Diocese of Kootenay. Advertisers will be invoiced on an issue by issue basis. Payment must be received not more than 60 days after publication.

Advertising Policy:

The acceptance of advertisement does not imply endorsement by the diocese or any of its principals. Advertisers and advertising agencies assume liability for all content, including text, representations and illustrations, and also assume responsibility for any claims and costs arising there from. Display advertising for commercial parties is available in accordance with our ethics and advertising policy, which is available on our rate card.

Submissions & Deadlines:

All articles, advertising and correspondence submitted to **The HighWay** is subject to editing for length, clarity, timeliness, appropriateness and style in accordance with the Canadian Press. Letters should be limited to 250 words, columns and articles no more than 600 words. Please include with all submissions your name, e-mail address and parish, as well as the name of the photographer, if applicable. The deadline for submission is five weeks prior to the month of publication, unless otherwise indicated.

Privacy Protection:

Photographs and articles submitted to **The HighWay** for publication requires that authors and photographers have received permission from parents or guardians of all minors (under 18) that have their names or whereabouts published in **The HighWay**.

Printed and mailed by

Webnews Printing Inc. North York ON.

CONTENTS

03 Bishop's Letter to the Diocese

05 Discovering Your True Identity:
Who Are You?

06 Wholehearted Worship

07 Season of Creation: Forest Sunday

08 Sing a New Creation:
New CP Supplement

09 Was CA Lewis a Believing or
a Mystical Christian?

10 Help: St Michael and All Angels

11 The Role of the Pilgrim

13-16 November Readings Year A



The HighWay

ONLINE EDITION:

<https://thehighway.anglicannews.ca/>

Subscription Changes

To subscribe please email:
circulation@national.anglican.ca
or write to **The HighWay** c/o Anglican Journal,
80 Hayden Street, Toronto ON M4Y 3G2
or phone 416-924-9199 ext 241
or complete the on-line form at
<https://anglicanjournal.com>
and click "Subscribe."

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

Bishop's Letter to the Diocese

Dear People of Kootenay,

Greetings in the name of Christ,

Blessings as we exit the season of Autumn when we take deep breaths of fresh air as cooler temperatures and rain clear the smoke; when we harvest our gardens and enjoy the beauty and abundance of creation.

We celebrate the appointment of our new Executive Officer, The Rev. Chris Parsons, and if you haven't had a chance to read his introduction it is reprinted in the Kootenay Contact. I look forward to welcoming him here in January to join our Synod staff team.

Two things about the wider church I want to alert you to. On September 16, I was in Kamloops for an electoral assembly for the Territory of the People (the archbishop of a Province presides at elections and consecrations of bishops). There was only one candidate for bishop of the Territory, so the ballot was a choice of confirming that candidate as their bishop or beginning with a new electoral process. The Territory chose to elect the Ven. Clara Plamondon, archdeacon from Nanaimo, to be their next bishop. Please pray for her and for the Territory as she begins this new ministry with them. A consecration date will be set soon. I have worked closely with Clara as she has been prolocutor for the Province; she brings strong leadership gifts and a pastoral heart.

This September I was in Sorrento Centre for the Provincial Council meeting. We meet three times a year, two meetings on zoom and one in person. Kootenay's reps on this council are Cathy Haig and the Venerable Chris Ross. I commend to you for your parish a video produced by the Provincial Social Eco-Justice group for the Season of Creation.

<https://www.province-bcyukon.anglican.ca/provincial-groups/social-eco-justice-working-group/>

We had spacious time together for conversation about structural changes that will serve the mission of the Province into the future. Yes, conversations about structure! These are happening

CONTINUED ON PAGE 4 ►

► **CONTINUED FROM PAGE 3**
BISHOP'S LETTER TO THE DIOCESE by THE MOST REV LYNNE MCNAUGHTON

at every level of the church. We used stories from the book of Nehemiah of rebuilding the temple after the exile, asking what rubble has to be cleared away before we can build a more effective and simplified church structure to meet today's challenges. Much like our suitcase exercise we did at Synod in May: if we are repacking our suitcase as a church, what was useful in the past that no longer serves us and needs to be taken out of our suitcase? What else do we need to pack along now?

The Ecclesiastical Province is gathering for a Summit in November with the bishops and two other reps from each of the six dioceses to deepen our conversation about how we can partner more effectively to share resources in the province. Joining me from Kootenay will be Andrew Stephens-Rennie and Rick Pallen. Rick is a lay person from All Saints Vernon, a member of both the Structures Working Group and Diocesan Council, who brings professional experience of helping organizations to down-size.

The Primate has begun a national commission and I am delighted that she has appointed the Rev. Canon Nick Pang to that work. Our provincial work will feed into this national work too.

I am pleased to announce the appointment of Andrew Stephens-Rennie as Director of Missional Renewal for the Diocese of Kootenay. This position was authorized by our Special Synod in May to coordinate the implementation of the "Path Forward" report from the Structures Working Group. He will work with me to support and provide tools for parishes in transition. He will also work with me, the Executive Archdeacon, and other leaders on structural renewal in the diocese.

Andrew began part-time in September and started full-time in October. At present, this is a two-year position.

Andrew is an adaptive leader who brings many gifts and relevant experience to this position. For the past three years, he has been a Missioner for Valhalla parish- St. David's, Castlegar, and St. Stephen's, New Denver. In this interim position, he coordinated and supported worship, pastoral care, and parish life through the pandemic and time of transition in the parish, to help them clarify their call to mission to the community, as well as working with the West Kootenay Region plans for a regional parish.

Please pray for all these consultations. At heart is how together we best serve God's mission!

Blessings!

+ *Lynne*



Discovering Your True Identity



By **RICHARD SIMPSON**

Rev. Richard Simpson is an ordained Deacon serving St Saviour's, Penticton.

Who Are You? From the Desk of a Deacon

“But you are a chosen people, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the excellence of him who called you out of darkness into his marvelous light.

Once you were not a people, but now you are God’s people ...”

1 Peter 2:9-10 NRSV

Do you know who you are? It seems that in recent times, many individuals and communities have experienced what is often termed “an identity crisis.” Who are we? Our identity is important to us. It defines who we are and what values guide our lives. Acknowledging and understanding our identity as God’s people is critical as we seek to carry out God’s mission in the world. Claiming our identity will lead to action – action that is in harmony with those values.

As individuals and as a community, it is incumbent on us to ask ourselves “Do You Know Who You Are?” This rich text from First Peter speaks of the identity of God’s people. I offer here some thoughts on how one might reflect on these words to deepen our understanding of what it means to be part of Christ’s church, and to encourage us to live out our God-given iden-

tity, so that we may ultimately make a difference in the world.

The author of First Peter wrote a letter of encouragement. Among other things, the writer reminds readers that they do have a place in the world. You are part of a community with a purpose and identity. “In Christ,” he said, “you are God’s people. You belong to God.” The writer in effect says, “Do you know who you are?” And he goes on to answer that question in one splendid sentence: “You are a chosen race, a royal priesthood, a holy nation, God’s own people.”

Those wonderful words speak across the centuries to the church in every age and in every place. They are powerful words of identity and belonging. We need to be reminded who we are, because just like the community Peter was addressing, the church today faces great challenges.

Like the original readers of First Peter, Christians today may feel out of place, alienated from the culture around them. We need to receive the words of First Peter as words spoken to us: “You are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of the One who called you out of darkness into God’s marvelous light.”

“A chosen race, a royal priesthood, a holy nation, God’s own people.” The language and metaphors are ancient. They describe four striking titles of honor and dignity drawn out of the Hebrew Scriptures. To those struggling Christians alienated from friends, family, and society – without an identity – the writer proclaims, “You are somebody!”

And for us today those words are also powerful as we seek to know who we are and what it means to be the church in these times. “You are somebody! You are like a chosen race – the people of God, precious, and beloved of God. You are like a royal priesthood – ministers of God – called to serve one another and the world. You are like a holy nation, special and set apart for God’s purpose, called to carry out God’s mission in the world.”

CONTINUED ON PAGE 12 ►

Wholehearted Worship...



ANDREW STEPHENS-RENNIE

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

Wholehearted Worship Daring Discipleship Right Relationship Thriving Communities

In May of this year, at the Diocesan Synod, the people of this diocese adopted a plan to move forward together in ministry. We adopted a provisional set of values, vision, and mission. Rather than the final destination, these statements are signposts that we discerned would provide a sense of direction for the next two years.

Wholehearted Worship. Daring Discipleship. Right Relationship. Thriving Communities.

These are the values out of which our diocesan vision and mission flow. They give us a sense of the pathways along which we will work towards our shared vision, one in which we are co-creating a world where all experience and share the transforming power of God's love. This vision ought to shape our prayer and actions, as together—individuals, communities, parishes, the whole diocese—we seek to nurture and create such spaces in the world God loves.

Perhaps we start by nurturing these spaces within our existing church community. And yet, God's call is rarely to turn away from the world. And so, as we listen for a fresh word from God, we ought to expect that what we hear in that deep and intentional listening will lead us

beyond our doors to embody God's dream, to share God's love with our friends and neighbours each and every day.

If we still believe that God speaks and acts today (and I hope that we do!) then our mission is grounded in an active waiting. In expectant prayer and responsive action, we bear witness to a God whose Spirit still blows on the waters of Creation, and who sets our hearts aflame. We cultivate practices of listening, we cultivate practices of responding as disciples, and we cultivate practices of sharing the stories—even the ones we're still trying to understand—of how God continues to transform our lives and the life of the world.

At Synod earlier this year, we said the following: "Stepping bravely into God's emerging future, our mission is to cultivate thriving communities embodying and bearing witness to God's love through Christ for all of Creation."

We do this work in our own congregations as we ask, "what does it look like to thrive at this moment as we are?" Without dwelling in the past, we ask, "how might we thrive in faithful living today?" Perhaps we take the opportunity to consider how we might collaborate with another congregation in our diocese. Perhaps we consider how we might embody this mission in ecumenical partnership or an interfaith collective. Sometimes, as we look around, we find partners in places we once thought unlikely, and we wonder if this is something God is nudging us to consider.

The thing about all of this, of course, is that we aren't in this alone. We do this work with God, and with one another. As a diocesan community of communities, we seek to support one another, to share in the work, to share our learnings, and to share the charisms and insights of each community.

As we continue to walk together on this path forward, individual communities throughout the diocese will express their own unique mission in response to the world's deep needs in their local communities knowing that, as a diocese, we will support one another in pursuing God's mission in these concrete ways.

CONTINUED ON PAGE 12 ►



Season of Creation: Forest Sunday

SUBMITTED

Listening to the Forest

The forest and the bush are ideal places to feel immersed in the mysteries of creation. On the first Forest Sunday, the exercise focuses on listening. In this exercise, we should enter a cluster of trees or dense vegetation, remain silent, and listen! Perhaps close your eyes. Progressively become conscious of more and more sounds, especially the soft sounds arising in the forest. Name them in your mind and heart. There may be sounds of breezes, birds, insects, or the place itself—perhaps even the sounds of silence. Become aware that these are the sounds of life from a myriad of living things around you. You are immersed in life and life sounds.

There are also sounds that are too soft for you to hear - the fluttering wings of moths, the beating of hearts in tiny animals, and the breathing of trees as they emit oxygen. Imagine them in your mind's ear. Yet all of these sounds together combine in a chorus of praise—not like a human choir but a symphony of living sounds from creation. Listen to the forest as the psalm writer once did: 'All the trees of the forest sing for joy' (Psalm 96:12). As you grow in awareness, you may wish to join in the chorus of the forest and add a human voice. Beyond all the sounds, songs, and music of the forest, For God's Spirit is the deep impulse that created diverse life forms in the beginning and continues to create in the forest. Listen, like Elijah at Mt Horeb, to the word of God stirring life through the forest. Be still and hear the voice of God, the spiritual impulse behind all the sounds of life. ■



Forest Sunday, September 3, 2023, Holy Trinity, Grand Forks, British Columbia, officiating the Rev Simon Shinstone. Photograph by Kersti Jakobsson.



"SING A NEW CREATION"

The New CP Supplement

Aslan singing the creation into being (The Magician's Nephew: Genesis in Narnia (Chronicles of Narnia #6))

By NORENE MORROW

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

If new hymn books are published about every 25 years, then "Sing a New Creation" (2022) is right in line with that. Technically, it is a supplement to Common Praise but its purpose is the same; that is, to be a resource for congregations that reflect our changing times and our life experiences. When Common Praise came out in 1998 it had followed a period of intense change: new translations of the Bible, new forms of worship, new lectionaries, sensitivities to how language includes or excludes people, and an increased awareness of other cultures, races, languages, and religious denominations. At the time this hymnbook did reflect those things, but times have changed yet again. Although Common Praise (CP) is still relevant in many ways, "Sing a New Creation" (SNC) fills in the gaps.

In the introductory notes to SNC Kenneth Hull states that the new book's aim is "to include songs and settings that are attractive and enjoyable to sing, to offer more texts and tunes written by Canadians, and to reflect the global character of the church by including a wide range of material from diverse cultures and language groups." The hope is that the book will be used as a rich resource for selecting hymns beyond their traditional roles of processional, offertory, communion, and recessional.

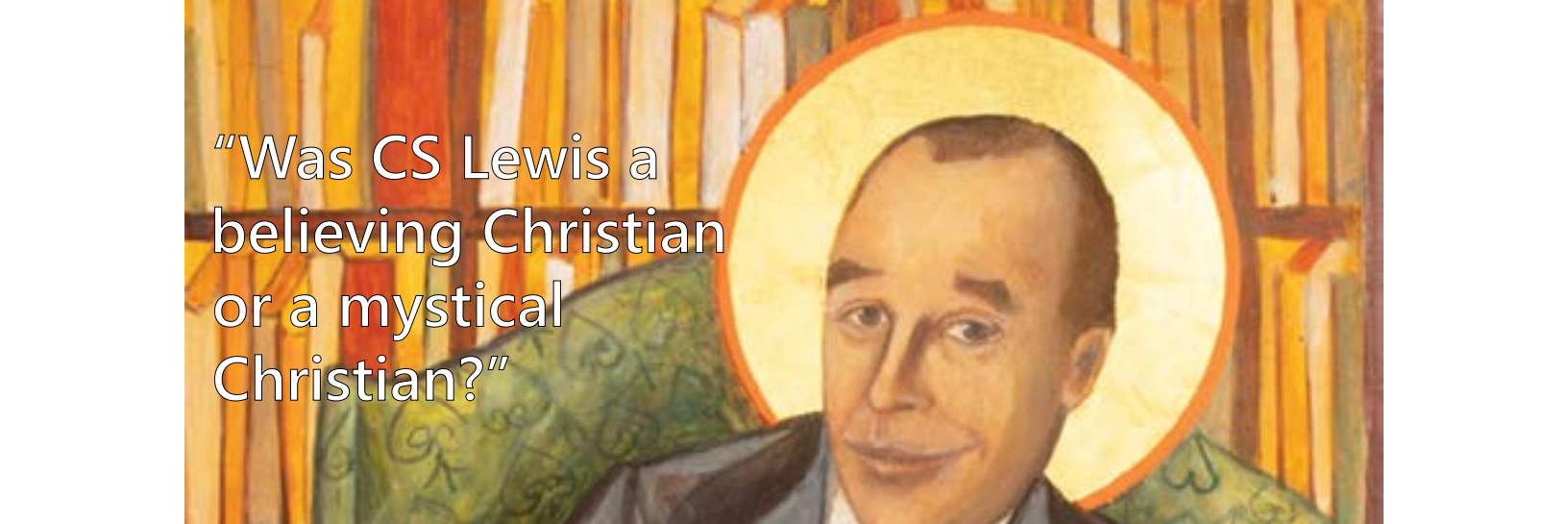
I would like to add that SNC does not duplicate any of the music found in CP; rather, it compliments it. While you will not find a lot of traditional hymns in this book you will find new words set to traditional tunes. You will also find songs that are more inclusive when it comes to things like God language and gender, as well as

more songs of lament. Specific styles not already mentioned include folk tunes, rounds, chants, plainsong, contemporary, tunes from our First Nations people, more of the shorter worship songs from the Iona and Taizé communities, and new liturgical settings.

In addition to considerations like language and style one of the great things about SNC is that it does not make the assumption that all hymns will be played on the organ, nor should they be. While the sound of the organ is always magnificent to hear, it is often not a suitable accompaniment instrument for hymns that do not follow the chordal structure of traditional hymns. Also, these days an increasing number of congregations don't even have an organ, and with more songs coming from the global church, it is more enriching when those songs are authentically sung unaccompanied, or accompanied by percussion or melody instruments only.

A feature that I really like about SNC is the inclusion of songs that can be taught by rote. These are especially useful for teaching children, for churches with limited resources, or for singing in situations such as outdoor services where song sheets or books can be cumbersome. To find these songs in SNC search for the little icon that looks like an ear. It can be found in the bottom right-hand corner of each of these songs. There are about thirty-two of them.

If you have not had a chance to check this book out, I highly recommend that you do so. It contains a wealth of wonderful music. I can say this because I have gone through it with a fine toothed comb and have been using it at my church. In fact, I have created a colour-coded chart that allows you to see details for each hymn at a glance. These include season, type, style, other uses and notes. If you are interested in having a copy of this chart, you can request one by emailing me at nmorrow@telus.net. ■



“Was CS Lewis a believing Christian or a mystical Christian?”

By **JAMES WILD**

James Wild is a member of the Spiritual Development Committee

Spiritual Development

Mystics are often thought of as different from the rest of us, having gone beyond daily, earthly experience into some higher realm of experience and understanding of spiritual things. No doubt there are Christian believers who have had very deep experiences of the presence of God and exceptional understanding of spiritual matters, and not all of us can claim to have had such spectacular spiritual experiences. Perhaps we are even a little suspicious of those who report that they have.

But I believe that all Christians have had such experiences to some degree. I came across a question someone posted online: “Was CS Lewis a believing Christian or a mystical Christian?” What an odd question, I thought, as if these two things were alternatives or even opposing one another. Hopefully, we are all “believing” Christians, that is, our faith is in Jesus Christ, the Son of God who died and rose again to bring about our salvation. This is all laid out in the Scriptures and summarized in the creeds. We believe these things and, beyond merely believing, we trust in their truth.

But how could one believe such things and not, consequently, have some degree of “mystical” experience? We believe in a God who knows and loves us individually and personally. In our prayers, we open ourselves to

this God as we offer thanks and seek solace, healing, and deeper understanding. Is that not a mystical undertaking? When we feel inwardly that we are heard and answered as we turn to God, is that not a mystical experience? Mystical because it goes beyond what we can physically sense and intellectually explain. Our faith in God grows and has for us a surety that gives peace and joy, and it cannot be explained in words alone.

No doubt we should seek an ever closer relationship with God and there are many ways to do so. Prayer is the foremost. Not only the prayer of telling God everything that is on our minds, our hopes, anxieties, thanks, and the needs of all those for whom we are concerned but also the meditative kind of prayer where we are seeking to know what is on God’s mind; perhaps taking a portion of scripture and finding what it may mean in the present moment. There is a study where we read the thoughts of our brothers and sisters and find new insights. Music can lift us up to new awareness of love and grace. Quietness before God in nature can make us more conscious of his presence.

These things do not have to culminate in huge explosions and overwhelming and powerful insights but may be more like daily nourishment, bringing moments of peace, rest, and joy which build up our souls by instilling an inner confidence in what we believe and enable us to be witnesses to the real presence of God in our lives. We can all be mystics as we seek to know God’s presence every day.

Help: St Michael & All Angels



By DAVID TIESSEN

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

“Grant that as your holy angels stand before you in heaven, so at your command they may help and defend us here on earth.”

As we prepared to mark our patronal festival at the Cathedral Church of St Michael and All Angels, the banners were set out for the day. One of these is a particularly striking depiction of the Archangel Michael fully engaged in combat with a dragon, and indeed running a spear right through it.

This graphic banner caught the attention of a visitor to the Cathedral, who was attending the memorial service for her grandmother.

That led to a question: just what is that banner all about? Why would such a thing be in a church?

On the Feast of St Michael and All Angels, we encounter a bit of apocalyptic!

The language of the Book of Revelation is that of the “great dragon being thrown down, that ancient serpent.” The Archangel Michael and all the angels fight against this dragon and the rebellious angels – “and there was no longer any place for them in heaven.”

The Revelation to John is properly titled “The Apocalypse of John” – ‘apocalyptic’ is a literary genre indicating disclosure – or you might say: the literature of the ‘glimpse’.

Apocalyptic literature seeks to pull back the curtain on the normal goings-on so as to offer a glimpse behind the scenes, so to speak – in the revelatory terms of divine disclosure.

In the 1939 film *The Wizard of Oz* (of which a remake is in the works), there is the Man Behind the Curtain. Dorothy was in need of help, and so sought out the man behind the curtain in hopes that this Wizard could help her get home. It turns out that the whole thing is smoke and mirrors. Behind the

curtain is just a regular fellow operating machinery and making noise.

And yet this ‘wizard’ then hands out some gifts: to the tinman a heart, to the lion courage, to the scarecrow a brain, to Dorothy the revelation that she does in fact have the power to return home within her grasp, but she had not realized that and needed to be able to see it.

Those gifts actually end up changing things. Transformation occurs. Help is given.

And that is a kind of gentle apocalyptic that offers a glimpse not of what is expected, but of what is unexpected and most needed.

Nobody really expects to encounter a depiction of an angel running a spear through a dragon when you attend the funeral of your grandmother!

And yet it is the spear through the dragon that illumines something deeply important.

The Apocalypse of John was written into a world marked by oppressive structures – exploitation – persecution. It is written as a kind of flash of light that tries to direct the churches’ attention in the midst of whatever situation it finds itself in, toward a reality that it confesses at the heart of its faith, and to shape its life accordingly.

It is a disturbing book and has always (rightly) occupied only the fringes of the churches faith and scripture.

But the French sociologist Jacques Ellul writes helpfully of this text as framing the reality of the world relative to the truth of the Kingdom of God. In some of the biblical writings there is strong opposition between those two things, but Ellul writes that “in the Apocalypse there is a close relation between the two: the real provides the truth with the means for expressing itself, the truth transfigures the real by giving it a meaning that it obviously does not have in itself” (Ellul, *Apocalypse*, 17).

I think that suggests an incarnational form of divine help. On the one hand, we are directed to look at the world around us as an arena in which power is at work in ways that are often oppressive, or simply blind – because power doesn’t need to stop to notice the one who is powerless. The angelic spear and the dragon point toward the conflict of good and evil, found readily around us, and in us, and in our institutions, including the church. On the other hand, we are directed also in the opposite direction at the same time – to consider the image of the “lamb who was slain” as the place of divine power – indeed as the place of divine help. A gift – a flash of light – a glimpse that transforms the world.

“O God make speed to save us; O Lord make haste to help us.” ■



THE ROLE OF THE PILGRIM

Charlotte Hardy with the Primate's group of pilgrims to the Holy Land

By CHARLOTTE HARDY

Charlotte Hardy is the Youth Delegate to COGS for the Ecclesiastical Province of British Columbia and Yukon

“**T**he role of a pilgrim is to share their experience with their community.” This has been told to me many times in the past year. The only issue with this is that I have no idea where to start when people ask about my journey through the Holy Land.

I have been back on Canadian soil for over four months and when anyone asks about my journey I tell them, “It was very eye-opening” or “I had so much fun. I learned lots and met many amazing people.” Sometimes it feels like I am letting the people of Palestine and Israel down by not knowing how to share my experiences or the stories they told. I joke that I have seen too many churches and holy sites to count, and things get all muddled up in my mind. The reality of it is, however, that everything is so crystal clear in my memory that it is overwhelming, and I do not know where to start when people ask.

I want to tell people of the fear I felt when our tour bus was stopped and soldiers came aboard asking to see our passports and visas. I pulled out my passport and realized that my visa must have slipped out when I transferred my passport from my fanny pack to my backpack. I sat on that bus with my heart beating a mile a minute, panicking that I would get myself or worse, our entire group into trouble. Luckily the soldier just glanced at me and walked past, that did not stop me from breaking down that night though.

I want to tell people of the stunning views as we walked down the Mount of Olives into the Old City of Jerusalem. The beauty cannot be encompassed in words and the pictures I took do not do it justice. Trying to describe the way the sun peered through the leaves of the olive trees in the garden of Gethsemane is impossible. I was surprised, paradoxical, to find beauty in the garden where I knew Jesus was in agony and was captured before his crucifixion.

I desperately want to tell people of the experience of visiting Ramallah, the Palestinian capital. This day is one that I struggle to put into any cohesive words. Walking through the museum, reading about the history of violence and slaughter was an experience I will never forget. Being allowed to listen to the Representative of Canada to the Palestinian Authority speak to us and answer our questions about Canada’s relationship with Palestine was both heartbreaking and heartwarming all at once. Being allowed to walk in the streets of Ramallah and just “be” for a moment in the land of our Arab Christian brothers and sisters in Christ, was a moment that can never be taken away from me.

“The role of a pilgrim is to share their experience with their community” not only in words but in action. This journey has pushed me to take on new roles in the Church: to educate myself on how we function and live together in Christ. This has been a huge part of my calling and I can not thank Bishop Lynne, Dean David and my community enough for the opportunity to strengthen my love and understanding. I believe we are all pilgrims on our own journeys and mine has just led me on the most incredible journey to understanding and love.

► **CONTINUED FROM PAGE 6**
WHOLEHEARTED WORSHIP by ANDREW STEPHENS-RENNIE

As part of my new ministry in the diocese, I will be working with others to come alongside congregations, parishes, and regions, in the following ways:

- Facilitating parish-led discernment processes in service of the following goals:
 - Providing a reality check (where are we now?)
 - Identifying community gifts and the world's needs
 - Setting and prioritizing missional objectives by discerning how God is inviting each community to

use its gifts in response to the world's needs

- Providing specific support to parishes wishing to set and prioritize missional objectives through:
 - Offering focused leadership formation opportunities
 - Compiling, developing and sharing tools for parishes
 - Seeding imagination through examples and case studies of imaginative, possible, and proven ministry transformations

In all of this, may we continue to pray that God's word light our path as we seek to journey together into the future that God will show us. ■

► **CONTINUED FROM PAGE 5**
WHO ARE YOU? by RICHARD SIMPSON

As people of God, our calling is: "to proclaim the mighty acts of God, who called you out of the darkness of this world into the hope and healing of God's marvelous light." There is both blessing and challenge with that call. We are called to bear witness to God's love for all of creation by our lives and our actions.

"Do you know who you are?" If you do, there is every reason to be hopeful. This time in which we live is a wonderful opportunity for the church to rediscover its voice, to find new language for the gospel in a changed and changing world. This is an opportunity for the church to reinvent itself and its way of being in the world. This is an opportunity to discover new ways to reach out, to meet people where they are, to walk with them, and welcome them into the marvelous light of God's love. We are in a challenging and hopeful time of discovering new ways to live out our calling – to love and bless the people around us. May we listen as God tells us who we are. ■

The advertisement features a red banner at the top with the PWRDF logo (a colorful geometric shape) and the text "PWRDF World of Gifts". Below the banner is a yellow background with a honeycomb pattern. Two bees are shown: one at the top right with a speech bubble that says "Every gift is matched!*" and one at the bottom left with a speech bubble that says "Thanks bee to God!". At the bottom of the advertisement, there is a red banner with the text "Find your copy of PWRDF's annual gift guide in this issue!" and a smaller red banner below it that says "*Up to \$110,000, thanks to an anonymous donor. Order your gift today before the match runs out!". The website address "pwrdf.org/worldofgifts" is also visible in a black box.

Readings for November 2023

Matthew 23:1-12

“**T**hen Jesus said to the crowds and to his disciples, “The scribes and the Pharisees sit on Moses’ seat; therefore, do whatever they teach you and follow it; but do not do as they do, for they do not practice what they teach. They tie up heavy burdens, hard to bear, and lay them on the shoulders of others; but they themselves are unwilling to lift a finger to move them. They do all their deeds to be seen by others; for they make their phylacteries broad and their fringes long. They love to have the place of honor at banquets and the best seats in the synagogues, and to be greeted with respect in the marketplaces, and to have people call them rabbi. But you are not to be called rabbi, for you have one teacher, and you are all students. And call no one your father on earth, for you have one Father--the one in heaven. Nor are you to be called instructors, for you have one instructor, the Messiah. The greatest among you will be your servant. All who exalt themselves will be humbled, and all who humble themselves will be exalted.”



Twenty-Third Sunday after Pentecost

November 5, 2023

vs. 12: “All who exalt themselves will be humbled, and all who humble themselves will be exalted.”

Scripture texts are from the New Revised Standard Version of the Bible. Lections are from the Revised Common Lectionary.
Stained-glass images — stock image

Year A: Joshua 3:7-17 and Psalm 107:1-7, 33-37 • Micah 3:5-12 and Psalm 43 • 1 Thessalonians 2:9-13 • Matthew 23:1-12



Matthew 25:1-13

“**T**hen the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept. But at midnight there was a shout, ‘Look! Here is the bridegroom! Come out to meet him.’ Then all those bridesmaids got up and trimmed their lamps. The foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ But the wise replied, ‘No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.’ And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. Later the other bridesmaids came also, saying, ‘Lord, lord, open to us.’ But he replied, ‘Truly I tell you, I do not know you.’ Keep awake therefore, for you know neither the day nor the hour.”

**Twenty-Fourth Sunday
after Pentecost**

November 12, 2023

vs. 13: “Keep awake therefore, for you know neither the day nor the hour.”

Scripture texts are from the New Revised Standard Version of the Bible. Lections are from the Revised Common Lectionary. Stained-glass window: the chapel of St Paul’s Convent, Birmingham UK.

Year A: Joshua 24:1-3a, 14-25 and Psalm 78:1-7 • Wisdom of Solomon 6:12-16 or Amos 5:18-24 and Wisdom of Solomon 6:17-20 or Psalm 70 • 1 Thessalonians 4:13-18 • Matthew 25:1-13

Matthew 25:14-30

“**F**or it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master’s money. After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, ‘Master, you handed over to me five talents; see, I have made five more talents.’ His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’ And the one with the two talents also came forward, saying, ‘Master, you handed over to me two talents; see, I have made two more talents.’ His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’ Then the one who had received the one talent also came forward, saying, ‘Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’ But his master replied, ‘You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.’”



Twenty-Fifth Sunday after Pentecost

November 19, 2023

vs. 30: “For to all those who have,
more will be given, and they will
have an abundance...”

Scripture texts are from the New Revised Standard Version of the Bible. Lections are from the Revised Common Lectionary. Composite image by John Lavender. Stained-glass image —Kind Permission, St James the Lesser, Birstall, Leicestershire, UK.

Year A: Judges 4:1-7 and Psalm 123 • Zephaniah 1:7, 12-18 and Psalm 90:1-8, (9-11), 12 • 1 Thessalonians 5:1-11 • Matthew 25:14-30



Matthew 25:31-46

“When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?’ And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’ Then he will say to those at his left hand, ‘You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick

Reign of Christ November 24, 2023

vs. 31: “When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory.”

and in prison and you did not visit me.’ Then they also will answer, ‘Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?’ Then he will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’ And these will go away into eternal punishment, but the righteous into eternal life.”

Scripture texts are from the New Revised Standard Version of the Bible. Lections are from the Revised Common Lectionary.
Stained-glass image —Kind Permission
St Andrew’s, Wesley-United, Vancouver, British Columbia.

Year A: Ezekiel 34:11-16, 20-24 and Psalm 100 • Ezekiel 34:11-16, 20-24 and Psalm 95:1-7a • Ephesians 1:15-23 • Matthew 25:31-46