



# The Highway

News from the Anglican Diocese of Kootenay  
February 2024

## Witnessing the Transfiguration in our lives

By Lynne McNaughton



*The Most Reverend Lynne McNaughton*

## Reflection by Archbishop Lynn McNaughton

Transfiguration — transition between Seasons — we mark the “Transfiguration” as we close the Season of Epiphany with the Sunday before we begin Lent. In Epiphany Season we focus on Jesus’ ministry and therefore on our ministry as Church. Lent is the season of preparation for

Easter when we walk with Jesus on his journey to suffering and the Cross. Putting the transfiguration story here at this hinge moment in the liturgical year is meant to create a space for the work ahead of us. What does it mean for us to witness this event? How does it affect our own understanding of Jesus and what it means to follow him as disciples?

This story is full of Mystery. Any close encounter with the Holy is always hard to articulate. I think it important to observe the jarring juxtaposition of this mystical story (dazzling robes, God’s voice in the cloud, appearance of ancestors in the faith) connected with their immediate return to everyday life and the woes of humanity.

Significantly, this story happens immediately after Jesus is trying to teach disciples that he must undergo great suffering and be killed, and that he will be raised from the dead. He tells them they must take up their own cross. They resist!

In this shining moment of Transfiguration, Moses and Elijah are with Jesus. They appeared in “glory,” Glory! Sarah Heinrich (professor of New Testament at Luther Seminary) says “Glory” is the “visible aspect of God’s holiness and majesty,” which is both “puzzling and yet hope-giving.”

Moses and Elijah are key figures from Hebrew scripture with mystical credentials — both are described as having walked with God, spoken to God intimately. Moses, the one who brought the covenant teachings of God to the people; Moses who lead the people out of slavery into the promised land through all the trials of desert wandering; Moses for whom God made water flow from a rock for the people dying of thirst.

Elijah the truth-teller who fearlessly confronted corrupt monarchs; Elijah who challenged people for worshipping false gods; Elijah whom

God fed on the wilderness mountain through a raven bringing bread and water.

Moses and Elijah show up here to say to Jesus: we too walked perilous roads because of our faith, and God sustained us. You can do this. God will sustain you on this road. This encounter will give Jesus the strength and courage he will need for the road to Jerusalem.

For us to live as witnesses to the Transfiguration is to allow this story to give us strength and courage for the road we are travelling. We live with a sense of having “ancestors of the faith” present with us, Moses and Elijah, “a cloud of witnesses,” the “communion of saints.” We are not alone in this life. We live with a profound sense of being surrounded by community. This helps sustain our hope.

The presence of Moses and Elijah was a confirmation for the witnessing disciples that what God is up to in Jesus is in continuity with what God is always up to, delivering people from oppression and death-dealing rulers.

Now the voice from the cloud is addressed to the disciples, “This is my chosen, listen to him,” hear Jesus’ hard teaching that he must go to Jerusalem

to the cross.

The disciples (and therefore we) are drawn in to be eyewitnesses; seeing Jesus in his glory, and hearing God’s confirmation of Jesus.

And then the vision fades, the visible glory fades, and the disciples keep silent. It is an entirely appropriate response after that kind of encounter with God; a time to process it, to ponder in their hearts in silent contemplation so that this experience shapes and sustains them and gives their ministry meaning and courage.

Jesus and his disciples are directed back to their mission. The very next day Jesus and the disciples are surrounded by a crowd, and a child with convulsions. The father had begged the disciples to cast out the demon but they couldn’t. Jesus rebukes the unclean spirit, heals the boy, and restores the boy to his family.

It seems to me this last piece is so evocative of our human situation in the here and now. The disciples caught glimpses of the glory of God and of Jesus, yet still feel helpless in the face of evil. We need God to bring healing, to rebuke the unclean spirits, to restore community.

The World is convulsing, being dashed to the ground by demons: the evils of war, ruthless tyrants terrorizing and destroying the lives of innocent people, and other nations paralyzed about how to help for fear of further escalation.

I feel like the disciples at the foot of the cross, watching in horror at the crucifixion yet under the terror of Roman oppression under a tyrant, feeling helpless to address the evil.

We understand and empathize with the disciples who are ineffective in casting out demons. We long for Jesus to come and exorcise all of our

demons.

These two stories are deeply connected. The transfiguration means that Jesus has power to rebuke unclean spirits. The Glory of God's presence we have seen is still here in the pain of this world. God is not remote, but with us suffering and at work transforming us and giving us strength: mobilizing us to work together, to receive refugees, to feed the hungry, to support those suffering.

The Transfiguration story gives us a quest to tend in our spiritual lives during this upcoming season of Lent. We enter an Exodus wilderness in preparation for receiving God's new life.

We walk with Jesus to the Cross. In Lent we honestly face our demons and the costliness of opposing evil.

How do we pay attention to the glimpses of God's glory in a way that allows us to see those signs of God's presence and then to remember them so they are a source of strength for us in this wilderness time.

After the Transfiguration, Jesus set his face like flint to go towards Jerusalem. May we likewise gather our courage to continue in the face of evil.

+Lynne

## What is the purpose and work of a congregation?

By Andrew Stephens-Rennie



It seems a basic enough question, and yet, I wonder how often we think about the reasons why we gather. We all have our reasons for coming to church, of course. For some it's the liturgy. For some it's the Eucharist. For some, it's one of the few places we can sing—really sing—together with others. For some it's the haven of silence in otherwise frantic and busy lives. For some it's the sense of community. For others it's a sense of the familiar.

When Jesus gathers his disciples on the mountaintop—the time when glory shone all around; when his clothes dazzled, sparkled, and glowed; when a voice spoke from the heavenlies declaring Jesus to be God's beloved—his disciples had all kinds of reasons to stay. To mark and preserve that moment. To build a monument to a most incredible moment. To preserve an experience in the (albeit very recent) past.

“It is good for us to be here,” one says. And while we don't hear the voices of the other two, I can imagine James and John expressing similar sentiments—albeit for their own reasons.

It is good to gather and we all have our reasons. Many of them are quite good and yet Jesus, in this

moment, points us to a better way:

What is the purpose and work of a congregation?

For years, since serving as a trainer in the Diocese of New Westminster's school for congregational development, I have worked with a variety of Christian communities to frame our response in this way:

"The unique purpose and work of a congregation is to gather those called by God into Christ's body, the Church—a community of transformation of mind, heart, and action—and to send these same people into the world both to be and to act as God's loving and transforming presence."

That is to say, the purpose of a congregation is to be the body of Christ, a foretaste of God's kingdom here on earth.

The church is not primarily about our individual relationship with Jesus, or to pursue our own spiritual path (although this is part of it). Rather, we are gathered by God (and we seek, with God, to gather others) to form and to renew Christian folk in creating and renewing a world we believe both already exists, and is in the process of becoming God's own kingdom.

God gathers us together in congregations so that we might be transformed in our vulnerable encounters with Jesus, the one who is transfigured before us, and who invites us into a transfigured life. God gathers us not that we keep these gifts to ourselves, but so that we might be transformed and sent into the world to bear witness to the hope that animates our every breath.

God gathers us so that we might be transformed in our vulnerable encounters with others, as we practice the ways of God's kingdom: the ways of

confession, forgiveness, reconciliation, courage, compassion, solidarity; the ways of radical generosity, hospitality, and welcome; the ways of peace, hope and self-giving love.

The purpose and work of every congregation can be summarized in this way:

Gather – Transform – Send

God gathers us together. We are transformed by our vulnerable encounters with God and one another. And then, perhaps awe-filled, perhaps terrified, perhaps animated by joy, we are sent forth from the mountaintop into the world.

We are sent, but we do not go alone. We go with Jesus, and we go with one another into the contexts where we minister and bear witness to the one who gathers, transforms, and sends. We go with Jesus and one another into the world to proclaim and embody God's loving presence in the relationships, communities, roles, and occupations we already find ourselves in. And then, once again we gather, as the cycle repeats.

In each community across this vast diocese, God is inviting us into this life-giving flow that we might be a community gathered and gathering; transformed and transforming; journeying with Jesus up the mountain and back again into the places where we are sent and sending.

# Understanding our Hymn Preferences

By Norene Morrow



Since the last century there has been an explosion in the evolution of hymn singing. On the traditional end of the spectrum we find medieval plainsong melodies, chants, and four-part traditional-style hymns that date back to the 16th century. On the contemporary end of the spectrum we find modern folk, pop-style ballads, and praise songs. When it comes to musical taste within and among various parishes however, lines tend to be drawn between the two; each end of the spectrum has its own perception of what the other is like. (There is a middle area where congregations do have some common ground, but that discussion will have to be reserved for a future article.)

In broad strokes based on comments I have heard, there are those in the traditional camp that equate contemporary worship music with secular pop songs accompanied by amplified instruments, which are viewed by some as having no place in church. Some of the arguments suggest that this style is too “happy-clappy” or over-emotional, is often difficult to sing, or lacks theological substance, focusing only on an individual’s personal salvation and relationship with God. By the same token, the contemporary camp’s arguments regarding traditional hymns is that they are dirge-like, stiff and formal, and they

contain poetical texts that are difficult to interpret, archaic, or unrelatable. While both sides make some valid points it is important to examine what influences these perspectives so we can begin to discover ways to increase understanding and to bridge the gap.

Firstly, people like what they know and are reluctant to go out of their comfort zone. This is particularly true when it comes to church music. We develop an emotional connection to certain hymns because they evoke memories of special people, places, or specific events. Musical style and taste also factors into this.

If we look at the musical structure of a traditional hymn it is the melody that drives the hymn forward. Everything is subservient to that. The melody determines which chords are to be used; single words or syllables are sung on almost every chord and rhythms are straightforward. Because of this, congregations know when to come in and when to breathe. Every verse is sung to the same melody, which within itself contains repeated musical phrases. Introductions to hymns make use of these phrases, which grounds the congregation in the key and primes them to sing. In short, traditional hymns are written for congregational singing

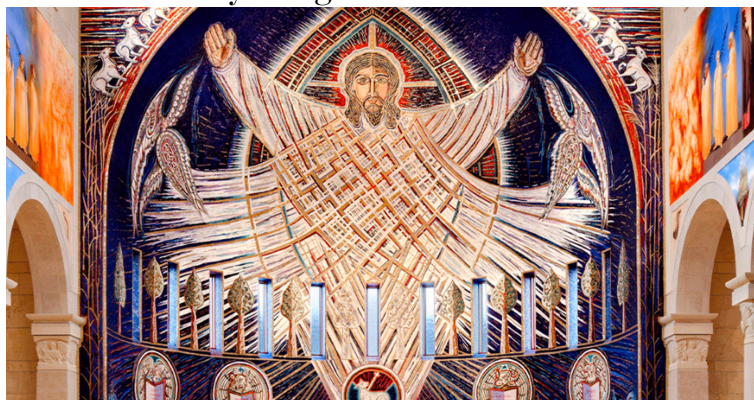
In contemporary hymns, the melody is subservient to the underlying pulse or groove, making accompaniments more complex than in traditional hymns. Syncopation, changing rhythms, complex chord progressions, and less predictable melodies make them difficult to learn on the spot. Add to that introductions and interludes, which may or may not contain any recognizable melodic material, thus making it difficult for a congregation to know when to come in or what to sing. In short, contemporary hymns are not always conducive to congregational singing, and in the case of the many pop-style

worship songs, they were originally written by or for a specific solo singer.

So how do we bring the two camps together? I think it comes down to how we introduce and how we lead new music. Congregations need to feel included in the process so that they will be more receptive. This can start with a short explanation of the text or some historical/anecdotal information. From there, music leaders must take time to teach new music rather than hope people will catch on. Also, the music leadership must be strong in order to support the congregation. That means your singing group must know the music well. In my experience, congregations that sing a variety of styles develop a respect for each other's preferences and when we strike a balance between the familiar and the new, the expression of our faith is greatly enriched.

## Transfiguration

By Margaret Sherwood



### From the desk of a deacon

One of the meanings of transfiguration is a great change of form or appearance.

What transfigurations are taking place for us?

The earth is in transformation for us. In the

Northern Hemisphere, it has gone from autumn to winter, and we are cozy in our homes while waiting for the coming of spring with hope for new life and rebirth.

For ourselves it may mean a change in our families with births, marriages, or deaths. It may mean a new career, home, wardrobe, or hairstyle.

What does it mean for the Church? The old ways of “doing” church no longer seem to work. People do not go to church because they feel obligated or it’s the thing to do on a Sunday morning. Society has changed and the younger generations no longer join service groups, philanthropic organizations, or churches.

Many churches cling to the old ways and bemoan they no longer attract young people. Other churches try out the latest fad or gimmick and hope this will attract people, especially the young. These may work for a while but have no lasting impact. Some churches ask the young people what they want to see in the church, which they try for a while but with limited effect.

What are we to do? What are we called to do? Why are we so scared of change?

Maybe the church of today must die in order to be reborn. Is this what we fear? We are afraid the church may not look like what we want when we get to the other side? Nevertheless, this is what transformation is all about. The church as we know it is not working. We need to change but fear what the change will mean. The answer is prayer: praying for the Holy Spirit to lead us. Prayer for the strength to do the work we have to do. Prayer that we can accept the change and move with the Spirit.

Pray that the transfiguration is in us, moving with the Holy Spirit.

## Around the Diocese

By thehighway



### The Induction of Rev David Burrows, Kokanee Parish



St Saviour's Pro-Cathedral, Nelson: The induction into New Ministry of the Reverend David Burrows at Kokanee Parish. The service took place on the patronal day of St Nicholas, Wednesday, December 6, 2023. Presider: the Right Rev James Cowan, and Dean David Tiessen. In attendance were clergy and lay people from across the Diocese of Kootenay. Photographs:

Andrew Stephens-Rennie.

### Holy Trinity, Grand Forks



*HOW VERY ANGLICAN* — Here is a photograph of Louie, our new addition at Holy Trinity. While our organist, Sharlie McCreadie, makes beautiful music for us, he sits quietly on her lap. Photograph by Kersti Jakobsson.

# What Earthly Good is a Mystic?

By Jane Bourcet



White marble sculpture of the Ecstasy of St Teresa of Avila. St Teresa, eyes closed, lifted on a cloud toward heaven, with an angel holding a spear.

## Spiritual Development

Definition of a Mystic:

*“a person who seeks by contemplation and self-surrender to obtain unity with or absorption into the Deity or the absolute, or who believes in the spiritual apprehension of truths that are beyond the intellect.”*  
(The Oxford Dictionary)

The word “mystic” brings to my mind the white marble sculpture of the Ecstasy of St Teresa of Avila. St Teresa, eyes closed, lifted on a cloud toward heaven, with an angel holding a spear, is a reference to an experience from her autobiography, “The Life of Teresa of Jesus.”

*“I saw in his hand a long spear of gold, and at the iron’s point there seemed to be a little fire. He appeared to me to be thrusting it at times into my heart, and to pierce my very entrails; when he drew it out, he seemed to draw them out also, and to leave me all on fire with a great love of God. The pain was so great, that it made me moan; and yet so*

*surpassing was the sweetness of this excessive pain, that I could not wish to be rid of it. The soul is satisfied now with nothing less than God.”*

These are precisely the kind of words, I think, that scare us so much about the mystic — the crazy sounding experience of seeking for unity with the Divine, which to the modern ear sounds an awful lot like a mental health issue.

So what could being a mystic have to offer this cynical, chaotic world?

I found part of the answer when I became intrigued by the Beguine movement of the 13th century during a visit to Amsterdam, where I visited the remains of a Beguine community, which is made up of a row of dwellings, now repurposed, surrounding a courtyard, in which a chapel stands.

In the Middle Ages, the place of women was primarily the home or the convent. However, there arose a movement of women, the Beguines, who chose to live a faithful and chaste life outside the institution of the church or convent. They were lay women who created independent communities and provided for themselves through work, such as lacemaking, embroidery, and weaving. The Beguines also provided the social services of the day, such as nursing care, education, care for orphans and the dying. They were dedicated to their faith, prayer and worship, but did not align themselves with the institution of the church. In fact, they created their own worship in the vernacular. In the days of the Inquisition, being independent of church structure was a dangerous position for women to take, and yet, at its height, there were around 1 million Beguines, particularly in the Netherlands, Belgium, Germany and France.





Beguine community, which is made up of a row of dwellings, now re-purposed, surrounding a courtyard, in which a chapel stands.

The Beguines revealed the needed connection between contemplation and the mystical, with action in the world. These women sought unity with the Divine, captured in the words of Mechtild of Magdeburg, a Beguine in Germany, in her book, “The Flowing Light of the Godhead.”

*“The soul is made of love and must ever strive to return to love. Therefore, it can never find rest nor happiness in other things. It must lose itself in love. By its very nature it must seek God, who is love.”*

The language of the Beguines is steeped in tales of chivalry and can seem even erotic when describing the relationship between God and human.

This can feel odd to our ears and yet there is

a joy, a lightness, and an energy in their words that is often missing in our present day ways of describing our personal experiences of God.

This desire to be “lost in Love” is linked and expressed through the practical provision of love toward the world that the Divine has created. By grounding the ever deepening search for the transforming Love of God within the human heart, which is often messy, contradictory, and nasty in the created world, we, along with Beguines, prevent the mystical experience from becoming an idol or an ego trip.

I believe this is the gift of the Beguines to our chaotic world. Mystical experience may be what we are seeking, but it must issue in the transformation of the human heart to greater and greater acts of Love. As well, through our connecting with our neighbour in need, we open ourselves to perceiving God’s presence in the totality of all that is. It’s a two-way street with unity, and with God our destination and compassion through service our pathway.

## Kootenay Diocese and Residential Schools

By Kathryn Lockhart



*All Saints IRS, Lac la Ronge, Saskatchewan was supported by Kootenay Diocese.*

## First Steps Toward Reconciliation, Part 1 of 3

“The preservation of knowledge is fundamentally not about the past but the future.”

*Dr. Richard Ovendon, OBE, Bodley’s Librarian, Oxford in “Burning the Books: A History of Knowledge Under Attack.”*

In the summer of 2023, I was contacted by Dr. Evan Habkirk, Historian and Indigenous Studies Professor at UBCO in Kelowna, inquiring whether some of his students might do research in the Kootenay Archives on the subject of Indian Residential Schools. I informed him that the documents which we had scanned and submitted to the Truth and Reconciliation Commission would be available to the students in digital format, and that he would be welcome to share them with his students. By September 2023, Dr. Alanaise Ferguson, a Psychologist and Indigenous Studies Professor, became involved with her class, for a combined total of 50 students. Half of the 1,986 documents were shared among the students so they could study them and put together large posters documenting their findings about the (dis)connections that have existed between the Anglican church and Canadian Indigenous Residential Schools. These were displayed at a Knowledge Sharing Event on December 5 at the Cathedral, which was attended by an enthusiastic and attentive crowd.

What follows is an introduction to the event providing context for the student research, and a common point of reference for the audience. If you are interested in obtaining a list of my resources for this article, please email me at [archives@kootenay.info](mailto:archives@kootenay.info)

In 1892, the Federal government and churches

entered into partnership in the operation of Indian Residential Schools. The Anglican Church of Canada, along with the Roman Catholic, United, and Presbyterian churches ran the nearly 140 government-funded schools which were attended by over 150,000 First Nation, Métis and Inuit children.

Between 1820 and 1969, the Anglican Church of Canada administered more than 30 government-funded residential schools for Indigenous children. Students in the Anglican schools were supported materially and financially by the Women’s Auxiliary (WA) of the Missionary Society of the Church of England in Canada (MSCC), and by non-Indigenous parishes.

Although the Diocese of Kootenay did not operate any residential schools, churches in this diocese supported over 17 Indian Residential Schools across Canada through the Dorcas and Supply Department of the National Church Women’s Auxiliary, by providing clothing, food, and funds.

By the early 1960s, the churches and government concluded that the residential school system had failed. In this post-war era, Indigenous issues were high on the public agenda as aboriginal groups found a forum to raise their concerns. Successive amendments to the Indian and Constitution Acts and landmark court decisions removed discriminatory practices, restored rights and provided a new empowerment for Indigenous groups.

# Witness and Dialogue: Essential Elements in Christian Ministry Part 1 of 7 — Introduction

By Stuart E Brown



For more than fifty years, the worldwide Christian community has been discussing relationships with other faith groups. Sometimes the debates consider formal contacts between institutional churches or ecumenical bodies and parallel organizations within the other populations or, when the Christians are a minority, between the churches and the various political authorities. At other times, the focus narrows to the daily interaction of individual Christians or Christian families and those around them. Often these discussions have seemed to be of a controversial nature, posing a choice between “proclamation” or “witness” on one hand and “dialogue” or “coexistence” on the other.

Some people, insisting on the Christian duty to love one’s neighbours (and even one’s enemies), would eschew any form of proclamation, in order to avoid offence to other believers and to promote

a sentiment of irenic equality before the law (and even before God) of the various belief systems.

In some cases, such people act out of fear of intercommunal violence, but usually their motives are rooted either in a theological supposition of confessional relativism or in a conviction that a harmonious society will allow the full expression of every faith perspective, including their own. In the other camp are those who stress the obligation to preach the gospel in whatever circumstances; many in this group confuse dialogue with a synergistic betrayal of Christian truth or a supine timidity in the primary task of spreading the good news of salvation in Jesus Christ. Can we live at peace with our neighbours and still be true to the Lord’s command to make disciples?

Of course, the older theory urges us to bold, sometimes aggressive, preaching to the lost. Adherents of this school include those who use megaphones to regale bystanders at bus stops or shoppers in the markets, generally with little sensitivity to the local cultural ethos. But there are also those who prefer a more direct approach, meeting strangers on their doorsteps or in quiet corners to present the Christian message in the hope of winning souls for Jesus. Whatever their methods, such people act in sincere and urgent response to the commission of Jesus and the fear that any who do not hear the word and accept the message will face eternal punishment. At the opposite end of the spectrum we have those quietists who would live their faith in near secrecy, praying behind closed doors and avoiding any risk of confrontation, whether in an earnest desire for calm or in a more general sense that somehow God will resolve all the apparent disparities without requiring any overt testimony from the faithful.

Between the assertive thesis and the diffident

antithesis there is surely a viable synthesis, and it is such a balance that we would seek. Our synthesis would not be a mere middle ground of compromise taking some components of each opposite position and combining them in some fragile mixture, but a positive fusion of the basic hermeneutic insights from both perspectives to develop an outlook that is practical, evangelical and open. This endeavour will first oblige us to reconsider the basic terms, so that our own meaning is clear among the many definitions that each word has acquired. Once we have established the sense of our concepts, their true mutual relationship should become evident.

## Ecumenical Number Plate

By John Lavender



When my wife was attending seminary, she chose the letters “SHADAI” as her car number plate. She liked the name because “El Shaddai” was a song that Amy Grant popularized. My wife didn’t realize how much this number plate would create interest from passing strangers, who attributed that word to many different interpretations. You might say that it became a witnessing tool that did not involve proselytizing because people would approach us.

According to Wikipedia, El Shaddai is one of the names of the God of Israel, conventionally

translated into English as “God Almighty.” However, it is “El” that means God, and “Shaddai” is the Hebrew word for “human breasts.” The significance of that, I will leave you to interpret for yourself.

The spelling for Shaddai on the number plate, according to licensing rules, had to be six characters long, and the choice was limited. Moving from Ontario to California and then British Columbia, we kept the number plate spelling with just a few minor alterations.

Over the years, people have made different remarks about the plate; some have claimed it meant something to them in other languages, including Polish, Persian, and Japanese. Someone remarked that he solved a problem that he was having and saw SHA DAI as meaning “should I?” Apparently, the plate evoked a question and helped him solve his issue.

On another occasion, a woman asked me if I lived in the area and said she had been wondering if she should move there. When she saw the number plate, it confirmed the area was a good place for her. The number plate acted as a witness and as a messenger.

Another word closely linked to Shaddai is the Arabic word Shahada. The Shahada (“the testimony”) transliterated as Shahadah, is an Islamic oath and creed and one of the Five Pillars of Islam and part of the Adhan (call to prayer). It reads: “I bear witness that there is no deity but God, and I bear witness that Muhammad is the Messenger of God.”

The number plate gives testimony not only for Christianity and Judaism, but also for Islam.

One time, I was driving down the Presidio in San Francisco, a beautiful drive by the ocean which is

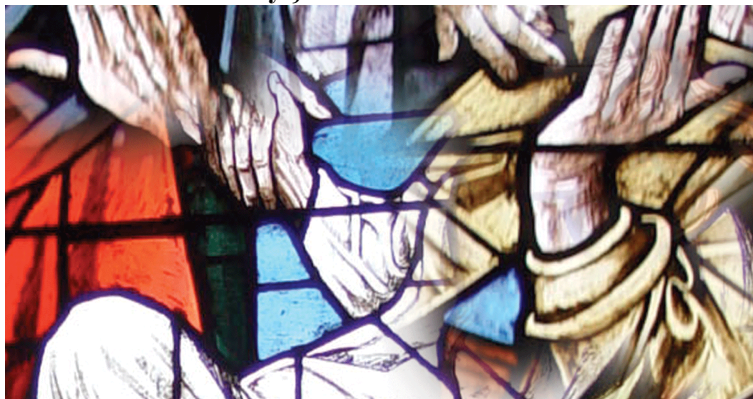
also a speed trap set by police. My speed was a little over the limit (not a good testimony) when I was pulled over by police. The cop asked for my registration, and then he proceeded to check it out on his computer. When he returned, he asked me about the number plate. I said it was the name of God, “El Shaddai,” and he said, “baruch adonai ham’vorach l’olam,” which in Hebrew means, “Praised are You, Our God, Ruler of the universe.” Then he asked if I was “some kind of Holy Ghost Christian?” At that moment, his computer “screeched” and he said, “I’ll let you go this time, but keep your foot off the accelerator.”

Saved!

I have had many experiences with our sacred number plate, and it reminds me of the Day of Pentecost, when the disciples spoke in tongues and people from different cultures understood what they were saying in their own language. Praise be to God!

## Readings: February 2024

By John Lavender



## Fifth Sunday after Epiphany, February 4, 2024

*Scripture texts are from the New Revised Standard Version of the Bible.*

*Lections are from the Revised Common Lectionary.*

Mark 1:29-39

As soon as they left the synagogue, they entered the house of Simon and Andrew, with James and John. Now Simon’s mother-in-law was in bed with a fever, and they told him about her at once. He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them.

That evening, at sundown, they brought to him all who were sick or possessed with demons. And the whole city was gathered around the door. And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him.

In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed. And Simon and his companions hunted for him. When they found him, they said to him, “Everyone is searching for you.” He answered, “Let us go on to the neighboring towns, so that I may proclaim the message there also; for that is what I came out to do.” And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons.

*Year B: Isaiah 40:21-31 • Psalm 147:1-11, 20c • 1 Corinthians 9:16-23 • Mark 1:29-39*



## Transfiguration, February 11, 2024

Mark 9:2-9

Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, “Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah.” He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, “This is my Son, the Beloved; listen to him!” Suddenly when they looked around, they saw no one with them any more, but only Jesus.

As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead.

*Year B: Genesis 17:1-7, 15-16 • Psalm 22:23-31 • Romans 4:13-25 • Mark 8:31-38 or Mark 9:2-9*



## First Sunday in Lent, February 18, 2024

Mark 1:9-15

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, “You are my Son, the Beloved; with you I am well pleased.”

And the Spirit immediately drove him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.”

*Year B: Genesis 9:8-17 • Psalm 25:1-10 • 1 Peter 3:18-22 • Mark 1:9-15*



## Second Sunday in Lent, February 25, 2024

Mark 8:31-38

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

*Year B: Genesis 17:1-7, 15-16 • Psalm 22:23-31 • Romans 4:13-25 • Mark 8:31-38 or Mark 9:2-9*

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**Submissions & Deadlines:** In addition to regular columnists, our policy is to print local news and feature articles. For its content *The Highway* relies on contributions from the parishes, congregations, worshipping communities and individuals; all of which give testimony to the lives of Anglicans and an important historical record of their activities in the Diocese of Kootenay. Photography is an important element and we ask congregations to send pictures documenting the life of their parish.

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