

The HighWay

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



Christ is Risen — by JESUS MAFA, Cameroon (licensing: diglib.library.vanderbilt.edu)

Jesus is Risen!

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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

Easter Message

“Jesus is Risen!”

John 20: 11-18 But Mary stood weeping outside the tomb. As she wept, she bent over to look[a] into the tomb, 12 and she saw two angels in white sitting where the body of Jesus had been lying, one at the head and the other at the feet. 13 They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” 14 When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. 15 Jesus said to her, “Woman, why are you weeping? Whom are you looking for?” Supposing him to be the gardener, she said to him, “Sir,[b] if you have carried him away, tell me where you have laid him, and I will take him away.” 16 Jesus said to her, “Mary!” She turned and said to him in Hebrew,[c] “Rabbouni!” (which means Teacher). 17 Jesus said to her, “Do not touch me, because I have not yet ascended to the Father. But go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’” 18 Mary Magdalene went and announced to the disciples, “I have seen the Lord,” and she told them that he had said these things to her.

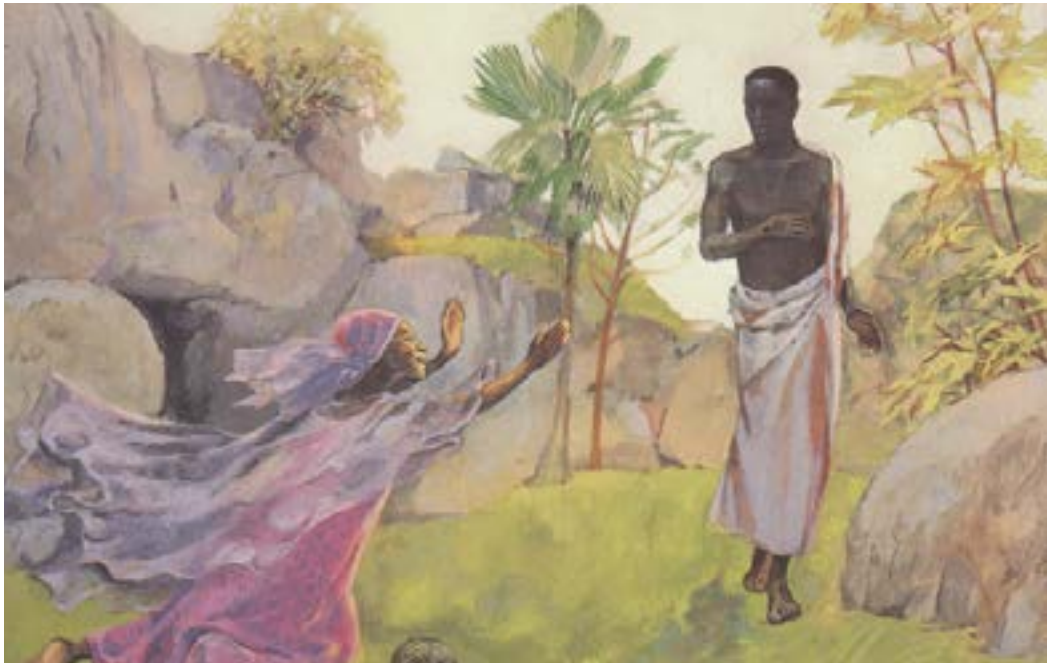
Dear People of Kootenay,

May you be full of joy as we celebrate the resurrection of Jesus. In the midst of all the madness and trauma of the world, in the anxious fears that surround us, we dare to proclaim that with God, death and devastation do not have the final word. Jesus is Risen!

One of the crucial effects of the resurrection

in the Gospel of John that has deep implications for the life of our church today, is what Jesus teaches Mary Magdalene in his first resurrection appearance (John 20:11-18).

It is a glorious story that yields yet more fullness for me every Easter. Mary Magdalene goes early in the morning to discover the tomb is open and Jesus’ body gone: the body she had



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come to anoint. “They have taken the Lord... and we do not know where they have laid him.” She is bewildered and shocked, so shocked she doesn’t seem to register that there are angels in the empty tomb. She just repeats the same statement over again, typical of people who are overcome by grief. She is obsessed with the question: Where is Jesus? She stands outside the tomb weeping. When Jesus appears she doesn’t see who he is, but turns to him to ask again about the location of the body of Jesus. Where have they laid him? We all wait for the delicious irony and tenderness of this moment: When Jesus says her name, she recognizes him. She reaches out to touch him, the beloved body of her friend, the body she has been seeking. But Jesus says to her “do not hold onto me.” Jesus points her instead to her fellow disciples. What Jesus teaches her in this moment is the profound truth that John, the Gospel writer, knows from experience years beyond the resurrection. The presence of Jesus is no longer to be found in his resurrected physical body, but in the gathered community of Jesus’ followers. The community of the Gospel writer calls it “The Beloved Community.”

Through the centuries, Christians have experienced Jesus present with us when we gather

in his name: that the love of God people experience in Jesus is in our midst now.

Look around you when you worship; these people you care about and who care about you embody the Love of Jesus by feeding the hungry, visiting the sick, supporting each other through the traumas and hardships of life. Love incarnate. Your beloved community.

Where is Jesus? Jesus is alive and in our midst.

May all of our beloved communities be filled with joy that spills out in love to the world.

Yours in Christ,

+ Lynne McNaughton

For further reading I would recommend:
Written That You May Believe:
Encountering Jesus in the Fourth Gospel
 by Sandra M. Schneiders

Dwelling in the Household of God: Johannine Ecclesiology and Spirituality by Mary Coloe

Implementing Thriving Communities

By Andrew Stephens-Rennie

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

Over the past number of months I have been quietly working with regions and congregations to roll out the new Thriving Communities process our diocese approved at Synod last May. A part of the Structures Working Group's Implementation Plan, and emerging from the Diocese of Kootenay's provisional Values, Vision, and Mission, the Thriving Communities process is designed to do two things.

First, the process offers a way to come alongside and support community-based ministries (including camps, congregations, chaplaincies, ecumenical shared ministries, parishes, partnerships, worshipping communities, and new witnessing communities) in discerning their current mission and ministry.

Second, the process is designed to help our diocesan Community of Communities restructure the work of the Diocese (Bishop, Synod Office Staff, Committees) to focus more clearly, effectively, and efficiently at supporting these local expressions of church as they participate in God's mission to the world.

In January, I began meeting with regional councils to share an overview of the draft process. Those meetings have offered opportunities for conversation and to refine the process in ways that better serve the needs of congregations right now. From there, I have started working with individual congregations (six as of this writing) to journey with them through this process of discernment.

If we truly believe in this diocese, as I do, that the local congregation is an incredible site for God's transformation, and that God shows up in congregations of all sizes, then the health and vitality of community-based ministries is of the utmost importance. While the process we

are embarking on is only one tool in our diocesan toolkit, it will help us to have the important conversations we need to have in our congregations and ministries about who we are, and what Holy Spirit is inviting us into.

This whole process is rooted in the assumption that no matter who we are, no matter what size our congregation, God still speaks, and God still acts; alongside this, the affirmation of Frederick Buechner's observation about vocation. That is to say, each congregation finds its vocation at the place where its deep gladness (what we, as God's people, in a particular place love) meets the world's deep needs. As we listen to God's persistent whisper and the cries of our neighbours, this is where we will find our ministry.

Sometimes as we seek to listen for what God would affirm in us and what God is calling us into, it takes time to pay attention to the stories of who we have been as a congregation alongside the story of who we are in this present moment. To begin, we might ask, what is the single most important thing other parishes or congregations in the diocese need to know in order to understand you and the ministry you are called to in your community? Another is like it: what is the single most important thing you would like people in your local community (i.e. people who don't come to your church) to know about your congregation?

While this work takes time, time invested abiding with God and each other, discerning our response to the world around us is never wasted. It draws us closer to God, closer to one another, and closer to those amongst whom God is calling us to serve. In the days ahead I am very much looking forward to journeying with more congregations through this process that together we might explore what God is calling us to, and how we might continue—in whatever ways Holy Spirit reveals—serve the world that God loves.



Finding Common Ground In Our Hymn Singing

By Norene Morrow

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

In my February article, “Understanding Our Hymn Preferences,” I made a comparison between traditional and contemporary hymns, also referring to a middle area where congregations might find some common ground. I said I would write about that at another time, and that time is now.

Up to and throughout the 1960s hymns sung in churches were pretty much traditional metrical hymns. Then, in the 1970s, we started to see the emergence of the modern folk music influence – a breath of fresh air to some and “pooh-poo-hed” by others. That was then. Now, many of those songs have become mainstream, and have paved the way for others. It is hard to imagine our hymnbooks without music by the likes of Gordon Light, Ian MacDonald, Linnea Good, Jim Manley, Ron Klusmeier, Carey Landry, Marty Haugen, and the list goes on.

So why are these kinds of worship songs now accepted? I think has to do with both their sound and their messages. They have appealing tunes that are rhythmically interesting, easy to sing, and the texts are relatable; they represent the many facets of God and the human experience. This then, brings me to other styles that have become a large part of our church music repertoire. They include music from the Taizé Community, the Iona Community, and songs from other countries and cultures.

Taizé is an ecumenical community of brothers in France that was started by Brother Roger in 1940, during World War II. As he saw Christians divided and killing each other he dreamt to have a place where all faiths and nationalities could be reconciled. For 30 years they sang 16th century chorales and the psalmody of Joseph Gelineau, but with the sudden influx of young people in the 1970s a new type of music was needed. Enter

composer Jacques Berthier. He found that writing short, repetitive pieces worked the best because it encouraged congregational singing and engaged the whole worshipping body in “sung prayer,” allowing one to move into the presence of God without the constraint of many words.

Iona is an ecumenical community of men and women founded by George MacLeod in Scotland in 1938, during the Great Depression, amid prospects of war. He was an inner-city minister who was appalled by the lack of impact the church had on the lives of those most hard-hit by economic and political events. This led him to start a community in a 1000-year-old historic abbey located on the remote island of Iona. Today it has a thriving world-wide membership whose work relates to peace and justice, community, and celebration. Their tenets are what drew John Bell, a Scottish minister, and Graham Maule to the community in the 1980s. There, they developed a biblically based theology that speaks to the young and marginalized, addressing subjects such as disenfranchisement, poverty, persecution, abuse, etc. The music to which these texts are set covers a wide range of styles including rhythmic contemporary, short repetitive chants (similar to Taizé) and Scottish folk tunes. Chances are you might be familiar with their well known hymn, “Will You Come and Follow Me.” In addition, John Bell is responsible for bringing countless songs from developing countries to the rest of the world. He believes it important that their voices also be shared.

Referring back to my February article, I stated that there has been an explosion in the evolution of hymn singing since the last century, and it goes far beyond the once narrow view of only traditional or contemporary hymns. Therefore, I encourage you to take another look at the wealth of music available and hopefully, you will discover that it is, indeed, possible to find a common ground as we worship together through song. ■

Modelling Jesus Love

Servant's Heart

From the Desk of a Deacon

By The Venerable Christine Ross

Archdeacon of Kootenay,

Director of Deacons – Diocese of Kootenay

Our Lord said, “he came not to be served but to serve.” That is a large statement; we have all heard it before, but I am not sure that we have defined clearly the service that is needed in our communities and in our world. It seems to me that we spend much time worrying, as we should, about those who are unhoused. I worry just as much about the “working” poor. Those who have jobs, but who are living by juggling whether they eat or heat their homes.

The working poor need our help and care as much as those who tend to be in the news every week. This work of service requires serious commitment and deep prayer for the people with whom we work. Let us remember though that we do not serve simply because it is good to do so, because it is on a liberal agenda, or that being of service to others will prove our personal goodness. We serve because it is Our Lord's call to us. In the poor, we see and know Jesus. We see the suffering Christ in the person of our brothers and sisters broken by unemployment, struggling to feed, clothe and house their children with little income and constant challenge. As we serve our working poor, we serve Jesus Christ in all his guises.

Now, we need skills to carry out this work. For a start, we need to be compassionate. Compassionate people are able to clearly see Jesus, broken, hurt, and in need in the faces of those we serve. Compassion enables us to offer comfort, relief, and a listening ear to our brothers and sisters who need to be heard and who need to be loved as our Lord asked us to love.

We need to have an acceptance of our own limits. This skill is essential because how can we be open to

the suffering and pain of others if our own personal pain is overwhelming us? A life of service is demanding. However, a servant does not need to do everything, or solve everything. A true self-aware servant listens to their own inner being and trusts what they hear, in order that they not burn themselves out in this work.

We must be courageous. Service to those whose lives are marked by deprivation is risky. This demands energy, wisdom, and resources that often are scarce. To undertake projects that we probably cannot control, trusting that we can find a way to bring healing and wholeness, requires enormous courage.

We must be committed to smallness. This is not work that hits the headlines! Service to the working poor means doing ordinary things with ordinary people. This work is about listening, feeding, offering shelter, seeing dignity and showing respect.

We must be humble. We need to serve with the heart and love of Christ. True servants are people who stand for what is right and who constantly and consistently call that forth in others. Humble servants understand that we need to work where we find ourselves, doing what we can with whatever resources are available to us.

We need to work together with all our collective skills. It is in modelling Jesus altruistic love for others that we are enabled to find true meaning and purpose in our lives. Working together in this common cause to bring aid to the poor and especially the working poor is to see the Gospel at its best. ■

Music & Divine Love

Hildegard of Bingen

By Kristy Arndt

Member of the Spiritual Development Committee

Hildegard of Bingen was a nun, medieval mystic, abbess, and prophet who lived from 1098-1179. She experienced visions throughout her life. At the age of 8, she entered a hermitage attached to the Benedictine monastery of Saint Disibod, in the German Rhineland. In 1136, she became abbess of the order. She was granted sainthood in 2010 and also made Doctor of the Church in the Roman Catholic Church in 2012.

Hildegard is unique among women of her time because her mystical visions were preserved in word and image. At the age of 42, having experienced visions throughout her entire life, she was explicitly given a vision where she was told to write down what she saw and heard. She firmly believed herself to be a vessel for God's revelation to the world and followed this command. With the help of a Benedictine monk, who acted as her scribe, and fellow sisters who helped to illuminate her visions, they have been preserved and passed down to us today.

Hildegard had many visions, 26 detailed experiences written and illuminated in her work "Scivias" and more in "The Book of Divine Works." These describe salvation history from God's creation of the world, the fall of Adam and Eve, and the incarnation of the Word through to the end times. She also composed about 150 pieces of liturgical music, some still used today. Hildegard believed that her music was inspired by God through the experience of her visions.

One image from Hildegard that I find of particular interest is her focus on music and the way it reflects the purity of Paradise. She speaks of the pure and glorious singing voice of Adam before the Fall. She wrote, "For, before he sinned, his voice had the sweetness of all musical harmony." Hildegard understood the pre-Fall conditions of the Garden of Eden to be a place filled with the pure light and joy of God. In an attempt to reflect an aspect of that pure pre-Fall state, her liturgical music included intricate musical arrangements that created sweeping melodies over extended musical ranges.

Why does this matter? German theologian, Dorothee Soelle, argues that we are all mystics. We are all on a journey of encounter and deeper discovery of the experience of the pure love of God. While mysticism was historically reserved for the fortunate few, Soelle believes otherwise. Mysticism, understood as the mutual sharing of longing and love between ourselves and God, is for everyone willing to be open to this experience. The reason to encounter the mystics today, then, is to open ourselves to divine encounters in our everyday lives. Might we allow the mystics to mentor us today in our striving to encounter the Love of God? Democratizing the experience of receiving and sharing the Divine Love of God, perhaps we follow the example of Hildegard of Bingen and engage in the gift of mystical music. I invite you to allow liturgical music to fill us, encircle us, transport us and our voices to an experience of pure joy and Divine Love in Paradise. ■

Hallelujah!

What's Next?

By The Rev David Burrows

The Incumbent of Kokanee Parish,
Diocese of Kootenay

Hallelujah, Christ is risen, the Lord is risen indeed! After we sing these responses in the liturgy, often I am overwhelmed with feelings of weariness and exhaustion. The Lenten sojourn takes much energy, as we engage minds, hearts, and senses in acts of mercy, service and worship during the forty days. Now in our journey of faith we explore the themes and symbols of the Great Forty Days, from Easter to Ascension, revealing the depth of grace and mercy offered to us through the gift of resurrection. Most years, I pause, wearied from the journey, and try to refocus, centre myself, and continue a life of prayer and action into all things Easter.

Each year there is always a moment, a calmness, in Easter week, as I begin a mental shift from Lent and Passion to Resurrection, Easter, and beyond. I reflect on the journey, I give thanks, I find quiet in my body and soul, so that I might hear the stirring of the Spirit.

For me, that has usually come in shoreline walks, contemplating the power and majesty of creation, along the North Atlantic coast. I appreciate the immensity of creation, and my own minute place in space and time.

How many Easters have I experienced? How many Easters has the world seen? How will my attentiveness to nature, to liturgy, to community, to society bring about the change that we see promised in the person of Jesus, in the Gospel as we have inherited it?

At some point during my Easter walks, I am reminded that the kingdom is now, and not yet. We are a part of the present, yet not of the fullness of life because all of life is not yet realized. We are but small players in the history of the cosmos. This reflection

helps keep my focus, as with each passing year there are more blessings for which to be thankful, as well as more concerns for which to pray.

This year, I will not be walking shorelines breathing in salt air. Instead, I will be exploring mountain paths under the shadow of majestic trees and walking sandy beaches on the shores of Kootenay Lake. Though my location has changed, the Holy One has not, nor has the challenge of faith. These next forty days I will be exploring the message and reality of resurrection. What does it mean for me to die and rise once again? How can I continue to die daily to negative patterns, approaches, and feelings? How do I rise to the resurrected life?

There is much to be done to address injustice, promote human dignity, and care for creation. I am thankful that in my Easter journey, as with my Lenten one, I am not alone. I walk with the Holy One, and I am supported by the community of faith. I may have personal challenges, insecurities, fears, but I face them as I move forward, in community with God, with the parish, and within wider society.

My understanding and expression of my spirituality has grown. The narrative of Scripture stays constant, yet with every passing season new light, new insight, and new growth intertwine such that the expression of my spirituality deepens. There will be many walks in Easter season as we move forward to Ascension and Pentecost. I live hopeful that the growth in me will contribute to the continued work of the Spirit in addressing the brokenness, pain, and injustice present all around.





Jesus rises from the dead by Leah aged 8.

Concerns In Our Neighbourhood

Kokanee Concerns - February 2, 2024 Issue
By David Burrows

It has been a little over three weeks since we published an edition of Kokanee Concerns. In this new year, we have adjusted our regular pattern and rhythm of ministry in order to be present to immediate emerging concerns in the local area. This past month, much of the region was affected by an extreme weather event, leading to a dramatic drop in temperatures (-22 to -26C) which particularly affected the most vulnerable, the unhoused population. At short notice, we were called upon to provide space for sixteen individuals to sleep warmly and safely as we established the Winter Emergency Response program with ANKORS, the City of Nelson, and the Nelson Committee on Homelessness.

This has meant that we adjusted our space in order to accommodate our guests, plus the staff workers and volunteers. We adjusted some of our storage so that we could house the necessary items for use (cots, emergency medical supplies, blankets, sleeping bags). In many ways we integrated ourselves within the larger community, taking on our role as a host and a good neighbour in the best ways possible.

Later this past month, we found out that the Hub Centre will be closing at the end of March. This is

due to a decrease in federal funding and increased rent for the location. This affects front-line workers and the 77+ clients that use the Hub every weekday. Now there is a further conversation occurring that is trying to sort out how we can continue to care for those who are vulnerable, and access the Hub's support on a weekly basis.

This past week we hosted a thank-you to volunteers who assisted with the Winter Emergency Response program. Next week I am meeting with representatives of BC Housing as they review the space, knowing that we are still on call as an emergency winter bed location for Nelson up until March 31. I continue to prepare and to pray for all those who are affected by extreme weather events, homelessness, and the challenges of living in precarity.

It is apparent to me that a wider conversation is needed between the federal government, province, the city, aid agencies like ANKORS, Nelson Cares, and community partners like ourselves. As the climate crisis grows, there will be ever-increasing needs for shelter, emergency response, and community plans to address shifting dynamics of weather, smoke, heat, flood, and other challenges.

As I walked to work again this morning, I was reminded of my place and privilege. Throughout the extreme weather event, I didn't get cold. I wasn't hungry, I always had a place, a community, a partner, and a family that loved and supported me. In my reflections as I walked this morning, I passed the public toilet on Baker and Hall, and noticed a sign which read, 'Closed due to extreme weather.' It was a further reminder of the harshness of life for those who are unhoused in our community. How can we respond? How can we pray? What can we do?

Write to your federal minister and your provincial government. Speak with city councillors. Have conversations with neighbours and family. Include prayers for the unhoused and front-line workers in your daily prayers, and in the prayers of the people. Challenge yourself to read and learn more about how to be compassionate in our daily lives with strangers, neighbours, unhoused or housed. Donate to the St Saviour's Food Pantry or volunteer.

Take time to go down to the Hub and introduce yourself to Front-Line workers, and learn about the programs and supports that are needed. Advocate for positive change. This is how we live out our baptismal covenant. These are ways we can live the Way of Jesus in the

■

Witness and Dialogue:

Essential Elements in Christian Ministry

Part 3 of 5 — Dialogue



By Rev Dr Stuart E Brown

Retired priest, Formerly Principal of
Kootenay School of Ministry

A dialogue is a conversation or discussion, as the root *logos* would suggest.

The prefix *dia* means “through,” “apart” or “across,” as in “diaphanous,” “diacritical” or “diameter.” In religious circles, “dialogue” has generally been applied to conversations between people of different faiths, and we can suppose that such conversations cut across perceived divisions of belief, and that they are thus somehow set apart from the normative theological discourse within any faith community. But there IS a further dimension implicit in the term: dialogue offers an opportunity for a more thorough examination of many questions than would generally be possible within the comfortable limits of our own confessional chambers. To see old questions from new perspectives enriches our understanding of our own doctrine and practice just as the insights we can offer will help our neighbours to see their customs from new angles. We should also note that there can be two, three or several sides to these discussions, as the concept bears no hint of duality.

In dialogue, we seek to explain the beliefs and activities of our coreligionists and to learn about the aspirations and traditions of our neighbours. Of course, participants usually seek to present their viewpoints in an atmosphere of good manners, but for a dialogue to have any substance, it must go beyond polite formulations and address real questions of mutual concern.

Often, the representatives of different communities will find that they have much in common, and they will be able to coordinate their efforts towards a shared objective, such as a public affirmation of family values or an appeal for understanding in moments of social tension. Any topic of general interest is appropriate to dialogue, and everyone who joins in the discussion will inevitably add to their appreciation of the questions at hand, whether the issues be political, economic, social or doctrinal in nature.

It is important to dispel two false notions of dialogue. Dialogue is not a subtle form of proclamation, and it is not an exercise in syncretism. As these two errors have attracted some following in Christian (and other) circles, it should be clearly stated that neither can represent honest dialogue. In other words, when we open a discussion we have no hidden motives. We seek to expand our knowledge and understanding and to discern what is of deep Significance to our partners in conversation, with the primary object of better expressing our love for them as neighbours. Our contributions to the discussion will be honest and sincere, and we will hear our interlocutors with the same openness that we expect from them. It is both dishonest and impolite to abuse dialogue by trying to seduce people from their cherished beliefs.

On the other hand, a conversation without candour risks banality and sterility. It may be useful to initiate contacts with simple descriptions of safe topics like pilgrimage or fasting. But there are many areas of potential difficulty which need exploring to enable the different communities to live in an

atmosphere of harmony and respect. (Examples could include the rules of marriage and inheritance or the regulations concerning participation in institutional prayer in private schools.) We ignore grievances at our peril, and the recent histories of both Lebanon and Nigeria give stark evidence of the sorts of suffering and turmoil that can result from a failure to engage in frank and serious dialogue about issues that permeate the very marrow of the body politic.

Indeed, dialogue is a theological imperative for any Christians who are called to live as neighbours with people of other faiths. We are called to love these neighbours “as ourselves” and we are admonished to live peaceably with all. Love, says Paul, is patient and kind, rejoicing in the truth. “It is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful.” (I Co. 13:5) It is a sin to bear false testimony against another person, and this interdiction extends well beyond mere lies to include wilful distortion of events, actions, statements or beliefs for any partisan motive.

Dialogue impels us to strive for a correct and sympathetic sense of the teachings and sensitivities of others. We know how many times Jesus told us to forgive a person who offends us. There is absolutely no room in his gospel for saying that we are tired of turning the other cheek or that it is time for Christians to “fight back.” We are to speak the truth in love, denounce tyranny and support the downtrodden. If we succumb to temptations of power, revenge or despair, we fall short of the glory which our God has called us to enact.

We must also be aware of both the unity and diversity of the communities with whom we dialogue. Just as we can better articulate our common witness as Christians when we put our doctrinal disparities under the banner of Christ’s gospel and respect our divergences within the community of the faithful, so we should appreciate the spectrum of teachings among Muslims of various schools of legal interpretation or different mystic fraternities. On some points, all Muslims will stand together, while on others they will display a broad range of opinions. We should learn to distinguish these points, respecting each tradition as we would like people to indulge our own idiosyncrasies.

Our witness in dialogue may well lead us to martyrdom, or to reconciliation and new wisdom; it should never put us in the role of persecutors or murderers. If we are in sustained and respectful dialogue with those near us, we can often avert violence. Even when our best efforts cannot forestall catastrophe, we must act in a manner consistent with the gospel. “If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God’s approval.”

If we join the looting and the killing, then we can expect not only the full punishment of the law but also the eventual revenge of our adversaries.

“But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy.”
(Jas 3: 17)

Partnership as Mission:

Essays in Memory of Ellie Johnson Edited by Kenneth Gray
and Maylanne Maybee Eugene

A Book Review

By Dr Stuart E Brown

Dr Eleanor Johnson, universally known as Ellie, became the mission education coordinator of the Anglican Church of Canada in 1987, and from 1994 until 2005 she was the Director of Partnerships, before crowning her career with three years as the Church's acting general secretary, from 2005 until 2008. Kenneth Gray, who worked with Ellie as a member of the General Synod's committee on ecojustice, and Maylanne Maybee, who was her colleague in the Department of Partnerships for most of a decade, have compiled this volume to honour Ellie's memory and to commend the work that she guided and nurtured through her inspiration and example. James Boyles has provided a superlatively concise and perceptive foreword.

The volume comprises twenty 'chapters', which can be sorted into several genres, including two pieces by Ellie herself, a batch of eulogies from her funeral, and a number of testimonials by people who worked beside Ellie on many of the great issues which confronted the Anglican Church of Canada during her time in office. These issues included most prominently the transformation of the 'missionary' perspective from the idea that the church had its mission to people living in various countries overseas into a sense of a universal partnership of the faithful in service to God's mission throughout his creation and the denomination's responsibility to the victims of its disastrous experience in administering a network of residential schools for the children taken from families in the First Nations communities.

It was a pleasant indulgence for me to read the several items of memorabilia, as each brought its own memories of my own times with Ellie, along with a bonus of memories of the various authors and other persons mentioned in the text, most poignantly Christopher Lind. Each of these articles shines its own beam of light on one of the specific theatres in which Ellie's influence changed perspectives, from reconciliation to ecojustice to the ecumenical commitment of Kairos.

Andrea Mann has contributed a fine testimony to Ellie's legacy in the church's continuing policies and in the community spirit within the worldwide fellowship of Anglican churches, and there is a special treat in a cluster of articles which show how Ellie has cast her light on the ongoing development of our denomination's contribution to resolving such challenges as homelessness and climate change.

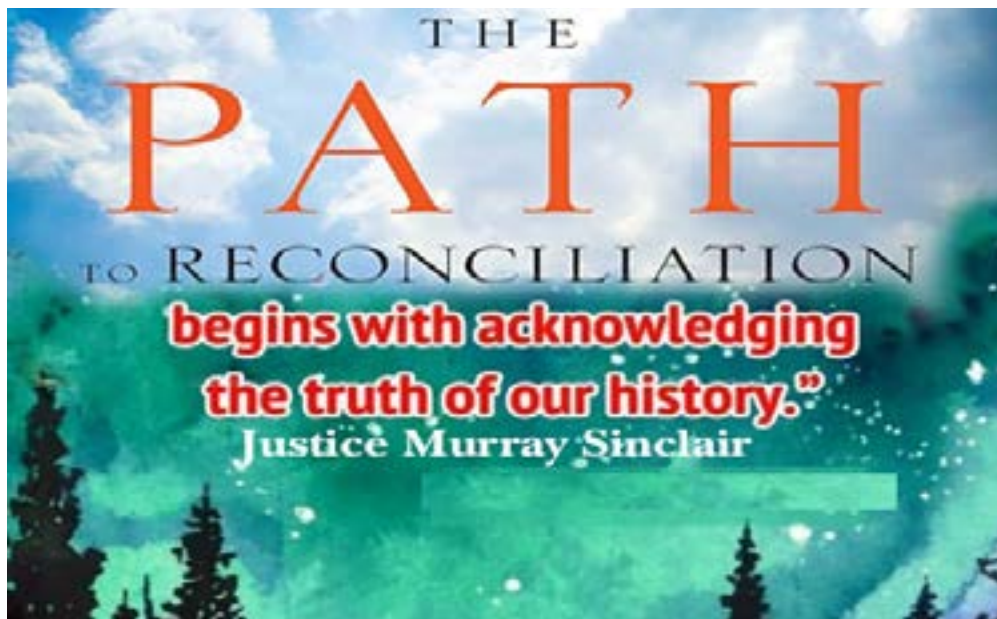
In all 250 pages of stimulating reflection, I found only two quibbles. On p. 109, the reporter who met Dr Livingstone in Central Africa was not David, but Henry Morton Stanley, and on p.194, Pope Francis, in spite of his name, was not a Franciscan, but a Jesuit. Kenneth Gray and Maylanne Maybee have produced an excellent volume for the edification and further encouragement of Canadian Anglicans, and I for one am most grateful for the several items in their collection and for their enterprise in assembling the work. I recommend it most warmly to anyone who is looking for information on our denominational history or worthy examples of worthwhile investments of time, energy and resources.



Kootenay Diocese and Residential Schools

First Steps Toward Reconciliation, Part 3 of 3

By Kathryn Lockhart
Archivist for the Diocese of Kootenay



Survivor testimonies were gathered at seven events held in various Canadian cities between 2010 and 2014. Archbishop Hiltz joined Anglican and other church leaders in attending all seven events. Archbishop John Privett of Kootenay attended a regional event in Victoria in 2012 and a National event in Vancouver in 2013. These testimonies are also held at the NCTR.

For 150 years, European settlers wrote the history of the residential schools in Canada. With the gathering of documents, survivors can now tell their version of this history. Survivors' stories have many sequels due to intergenerational trauma, which has led to high levels of substance abuse, lower levels of educational and social attainment, interpersonal violence, broken relationships between parents and children, and suicide.

TRC Commission Chair, Justice Murray Sinclair, said that Canada will be enriched by the stories of survivors. "Your story has the strength to ensure that what happened at the residential schools will never be repeated," he told survivors.

Atonement for the causes: Fundraising for IRSSA

In the 2007 IRSSA agreement, the total settlement amount for the Anglican Church of Canada was \$15.7 million, to be shared according to a formula among all 30 dioceses, with the Diocese of Kootenay's share to be \$275,000. The Diocese of Kootenay established the Kootenay Cares Fund, and the generous congregations of the diocese raised this amount over a five-year period from 2003-2008.

Action to Change Behaviour Fulfilling the TRC 94 Calls to Action

In 2015, the Truth and Reconciliation Commission published a report entitled *Calls to Action*. The Anglican Church has fully endorsed all 94 of these Calls to Action.

Number 45 calls for us to repudiate and renounce the Doctrine of Discovery. This doctrine was denounced at the 2010 General Synod (annual meeting of the whole church). The Church also committed to a major program of study on the impact of the Doctrine of Discovery on Anglican attitudes and actions over four and a half centuries. As a result, the documentary *Doctrine of Discovery: "Stolen Lands, Strong Hearts"* was released by the Anglican Church of Canada in 2019.

Numbers 43 and 44 call for us to endorse the United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP). These calls to action were endorsed at the 2010 General Synod.

Number 61 calls us to establish permanent funding for community-led healing projects in consultation with Survivors and Aboriginal groups. To date, The Diocese of Kootenay has provided over \$195,000 to such groups as the Little Shuswap Indian Band, Chase, BC; Okanagan Nation Transition Emergency House, Penticton, BC; and Okanagan Indian Band, Vernon, BC. These projects include programs to revitalize language, teach parenting skills, school music programs, art therapy programs, and community healing gardens.

Number 92 iii calls for the Diocese of Kootenay to engage in skills-based training in anti-racism.

In 2014, the diocese sent delegates to attend a national consultation of the Anglican Church of Canada held in Surrey, BC. Kootenay also sends delegates to Vancouver where the Diocese of New Westminster holds regular anti-racism workshops.

On June 8, 2020, all the Bishops of the Anglican Church of Canada signed a statement on racism, as follows: "As teachers of the gospel, we remind the world that Christ himself was crucified in part because of the threat he represented in standing with those who were marginalized. (Luke 6:20-28) We re-commit ourselves and our Dioceses to confront the sin of racism in all its forms and the patterns of silence and

self-congratulation, which have silenced the experiences of people of colour, First Nations, Métis and Inuit peoples of this land."

Number 24 calls for all medical and nursing schools in Canada to require students to take a course dealing with aboriginal health issues. In 2016, the Diocese of Kootenay funded a UBCO course called *Cultural Safety in Health: Indigenous Perspectives*. Our \$30,000 donation was our share of a \$2.7 million "refund" owed to the Anglican Church of Canada based on a clause in the agreement that linked our contributions to those of the Catholic Church. By 2016, the Catholic Church had raised just 15% of its \$25 million goal and declared that they had no more money, thus reducing the total we were required to give.

Number 59 calls upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure their congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary. The hope being that this Knowledge Sharing event would be the first of more events to come.

Number 46 Calls for the renewal or establishment of Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future. For over six decades, the Anglican Church of Canada has engaged with and supported issues of justice for Aboriginal persons, particularly land claims and self-determination.

In 1998, General Synod passed a motion to reaffirm its commitment to a just and speedy settlement of unresolved aboriginal claims and, through the Primate, urge the governments of Canada and British Columbia to conclude the treaty with the Nisga'a people, as expeditiously as possible, honouring all commitments already made. After 110 years of negotiation, the treaty was finally signed on May 11, 2000.

In 2017, the Diocese of Kootenay became involved with the The Ethics and Treaty Project, which facilitates annual conferences concerning the Columbia River Treaty. In 2015, a letter was sent to Prime Minister Stephen Harper and

President Barack Obama signed by 17 American and Canadian faith leaders, including Archbishop John Privett, asking them to support the reopening of treaty negotiations regarding the damming of the Columbia River, because Indigenous rights and environmental issues had not been taken into consideration in the original 1964 agreement. Archbishop John Privett spoke at the Revelstoke conference in 2017, and Archbishop Lynne McNaughton attended the Castlegar conference in 2019.

Number 48 ii calls us to respect Indigenous peoples' right to self-determination in spiritual matters. On July 6, 2013 the General Synod approved a new diocese called the Indigenous Spiritual Ministry of Mishamikoweesh (meaning "big beaver house" in Oji-Cree.) With its primarily indigenous identity, the new diocese will be a source of ministry responsive to the particular needs of First Nations communities—including the provision of services in Cree and Oji-Cree, as well as community-based responses to addictions, violence and suicide. Bishop Lydia Mamakwa says, "There is a lot of work yet to be done in areas of healing: our people have undergone so much pain and despair—and yet they still go on with their ministry and with their faith."

Conclusion

Our understanding of healing and reconciliation encompasses the need for all of us to address the forces within our social structures and ourselves that perpetuate injustice and discrimination. We cannot change the past, and none of our apologies, money, committees, and conferences can make up for the legacy of unresolved trauma we have caused. All we can do is seek a new and life-giving way of living together as indigenous and non-indigenous Canadians.

For the Cree, the meaning of healing and reconciliation is this: "to be purified and made whole so that nothing is lacking in you, and relationships are at peace." To the Lakota it means "nothing blocking health and life so that one can walk a straight road." To the Inuit it means "taking a burden off your chest." To the Siksika it means "letting go and lifting off burdens so one may rest before moving on."

**"Reconciliation is a way
of life and requires
work everyday."**

*Governor General
Mary Simon*

Around the Diocese Shrove Tuesday Celebration



Holy Trinity, Grand Forks



Members of Holy Trinity, Grand Forks, preparing and consuming pancakes for their Shrove Tuesday celebration. The Rev Simon Shenstone on the right. Photographs by Juno Shenstone.