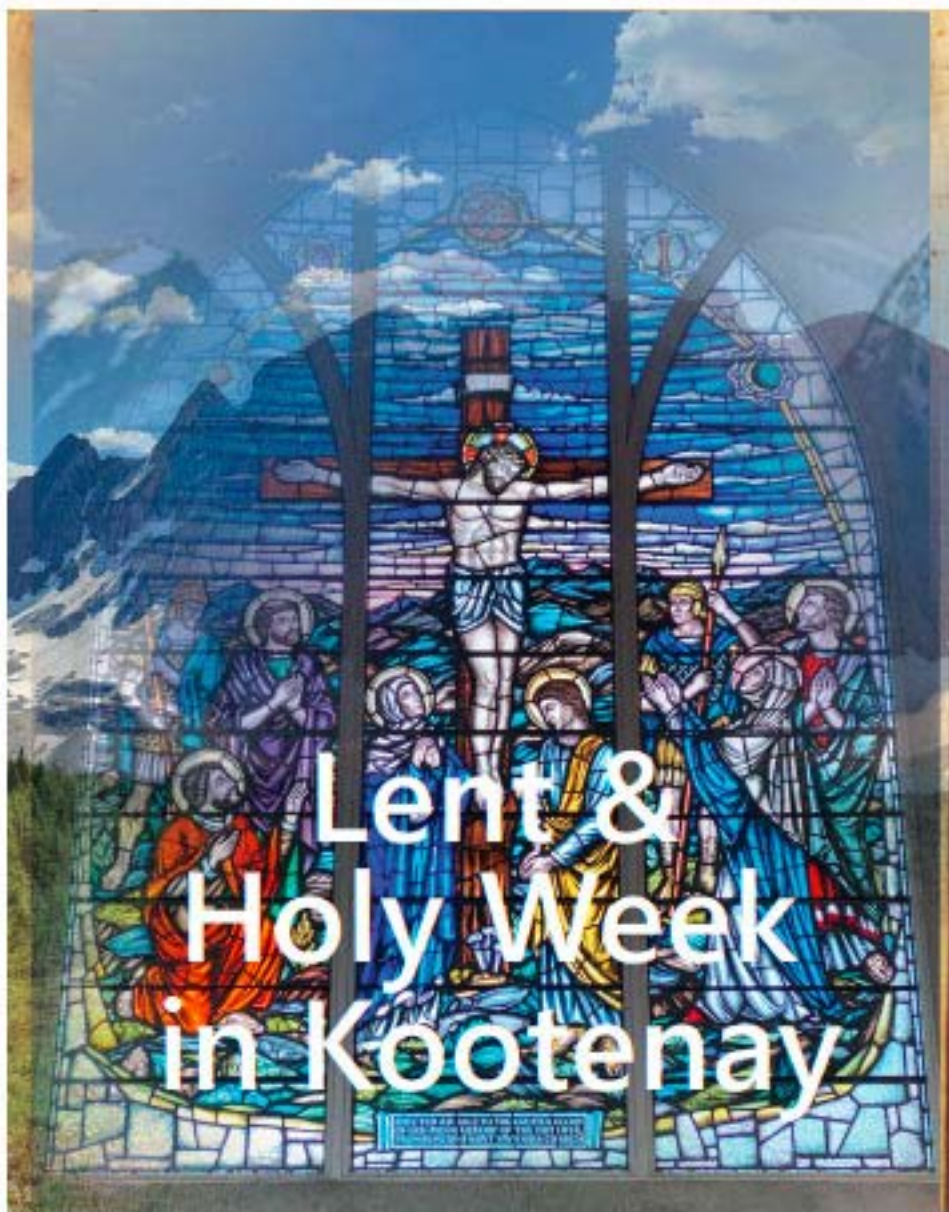


The HighWay

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Image: The Crucifixion and surrounding windows, St. Seraphim and Floe Lake, Kootenay National Park, British Columbia



Lent & Holy Week in Kootenay

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We acknowledge that the land on which we gather in the Diocese of Kootenay is the traditional unceded territory of the Syilx (Okanagan) Peoples, the Ktunaxa and Kinbasket Peoples, the Secwepemc (Shuswap) Peoples, and the Sinixt (Arrow Lakes) Peoples. We seek a new relationship with the first peoples here; one based on honour and respect, and we thank them for their hospitality. We pray that we may live more deeply into the Calls to Action of the Truth and Reconciliation Commission.



**By The Most Reverend
LYNNE MCNAUGHTON**

Dr Lynne McNaughton is the Bishop of the Diocese of Kootenay
and Metropolitan Archbishop for the Ecclesiastical
Province of British Columbia and the Yukon

Lenten Reflection

"Love God with all your heart."

People have been creating cartoons and jokes because this year, Ash Wednesday falls on February 14, Valentine's Day. But it does seem appropriate: Lent really is a season of the heart. In Lent, God invites us into the deeper relationship God longs to have with each of us, the union with the Divine, which we each seek. In the Ash Wednesday readings, God urges "return to me with all your heart" (Joel 2). We pray the words of Psalm 51: "Create in me a clean heart, O God." Paul entreats the Corinthians: "Be Reconciled with God."

Preparing for new life at Easter, we open ourselves to God's transformation of our lives. The collect for Ash Wednesday sums up our stance before God in the season of Lent: "acknowledge our brokenness." Returning to God with all our heart requires a searching honesty before God. Every Anglican Eucharist begins with the Collect for Purity:

*Almighty God,
To you all hearts are open,
All desires known,
And from you no secrets are hidden.
Cleanse the thoughts of our heart
By the inspiration of your Holy Spirit,
That we may perfectly love you,
And worthily magnify your holy name,
Through Christ our Lord.*

Again, honest open hearts before God are necessary for worship and for a transformative closeness with the Holy One. The disciplines or spiritual practices of Lent are to help us toward that honesty in our relationship with God, with whom "no secrets are hidden." The Twelve Step of Alcoholics Anonymous, the addictions recovery program, has immense spiritual wisdom for healing in community; the fourth step is to create a "searching, fearless moral inventory,"

naming those we have wronged, admitting our faults and helplessness.

What spiritual practice helps you into this kind of honesty? Journaling, talking to a trusted friend, a formal confession with your priest or spiritual director?

I think in the chaos of our time, the Lenten phrase “acknowledging our brokenness” is particularly helpful as a spiritual practice to move us out of numbness and stuckness. We feel helpless and caught in much of the evil of our time: what can I do in the face of genocide in Gaza? What good do my small life-style choices make in the overconsumption, greed and destruction of the earth. “Acknowledging our brokenness,” lamenting our corporate sin, is freeing, healing, and re-energizing.

One practice that some people find helpful in Lent is “The Reconciliation of a Penitent” on Page 166 in the BAS. If there is a particular wrong you have done for which you find it hard to find forgiveness, speaking confidentially to your priest, opening our heart before another human being and hearing the words of God’s forgiveness, may bring you closure and help you to let go and begin anew.

God is at work transforming us, freeing us and moving us toward abundant life. May you find Lenten practices that cooperate with the Holy One, our compassionate God of Love, who is creating in us a clean heart.

In trust, we allow God our healer to perform open-heart surgery.

Blessings,

Yours in Christ,

+ *Lynne*



Letters to Editor & Updates

By JOHN LAVENDER
Editor of The Highway



King James Version vs RSV and King Charles III

In a letter to the editor in December 2023, a reader complained that the translation of the Bible we use is a ‘dumbed’ down version. The writer was referring to the gospel for the Twenty-first Sunday after Pentecost: ‘Render unto Caesar that which is Caesar’s.’?” The NRSV says, “Give therefore to the emperor the things that are the emperor’s.” I replied that I couldn’t do anything about the language used in Anglican churches, but the ‘emperor’ might. In this case, King Charles III, who is the Supreme Governor of The Church of England and whose head is about to be used on Canadian currency. As this was an irony that I thought the King might appreciate, I wrote a letter to HRH. I received a reply four weeks later from Buckingham Palace marked **“PRIVATE & CONFIDENTIAL.”** And so, unfortunately, I’m not at liberty to share what HRH said, other than I was pleased with the reply.

Ecumenical Number Plate

The article in the February edition concerning the many meanings of my wife’s number plate “SHADAI” in different languages. We received another one recently while in a shopping mall parking lot. Apparently, “SHADAI” in Poland means “take a seat” in the context of a welcome. I can’t think of a better way to introduce “Almighty God” in a casual conversation.

The Highway’s return to a Newspaper Format

Even though the magazine format of The Highway was popular, we have returned to the Newspaper format, which is less expensive to produce and wastes less paper in its production.

Practicing Resurrection

ANDREW STEPHENS-RENNIE

Andrew Stephens-Rennie is the lay incumbent for St David's, Castlegar.

Throughout the season of Epiphany, seventy-five people from across the Diocese of Kootenay (and several more from beyond!) joined together to study “When Church Stops Working” by Andrew Root and Blair D. Bertrand. Week after week we gathered together in discussion of a book that reminded us over and over again that God is the hero of our story, and that God always acts first.

There is much in North American culture that tells us this logic is nonsensical. Steeped as we are in an unswerving allegiance to consumer capitalism, there is little tolerance for patience or waiting. We get too easily bored. And, enmeshed as we are in the immanent and the material, what room is there for the transcendent experience of God's indwelling love?

Over the course of five weeks, this provocative book served as a springboard for spiritual practice and reflective exploration. At the heart of our conversation, we gathered to turn down the volume of the outside world, listening for God's still small voice.

While many insights were explored, one seems particularly poignant in the midst of Lent's intentional period of disorientation before Easter's reorientation. For far too long, the church has been confused, equating “success” with our busyness, accumulated resources, and the number of people who come to church. We have believed that a church growing in busyness, resources, and people, is the one that God has blessed. But what of the church that slows down and waits on God in prayerful surrender? What of the church that enters vulnerably into vulnerability for the sake of the other and the life of the world?

In a world dominated by the logic of exponential growth, we feel sad when our congregation's numbers are not moving up and to the right in a parabolic curve. So focused on one way of measuring success, we forget that God can (and invariably does!) work with the small.

Do you remember Gideon's ramshackle army of misfits? What about Jesus' bumbling, conflicted disciples?

Recently I have turned my attention to Alan

Kreider's history, “The Patient Ferment of the Early Church.” As I've read, I have been awestruck by the faithfulness to these small, dispersed, and persecuted Christian communities embodying self-giving love in a culture that had little more use for them, than lion bait in the Colosseum.

The early church learned fidelity to Jesus in the shadow of the Roman empire's own exponential growth curve. Growing and influential, the Empire proclaimed “evangelion” (gospel) at Caesar's every victory. With access to vital resources, the imperial forces exercised impressive world-shaping power. And yet, omitted from the Empire's slick website was mention of the mounting death toll. Missing were the flattened communities and ecological devastation fuelling unfettered growth. Missing too, was a link to the Oxford English Dictionary's definition of cancer.

Perhaps motivated by St. Paul's earlier letter to the church in Rome, the people of the early church waited patiently on God, presenting their bodies as living sacrifices. Clinging to God and to each other under the nose of a hostile regime, early Christians understood that worship is not confined to “the thing we do on Sunday.” If that were the extent of it, the whole Jesus movement would have ended up on the rubbish heap of history long ago. Instead, they banded together, prayed for one another, and supported one another, making it their business to care for those society rejected in ways far more radical than the average parish budget allows. All this while awaiting a fresh word from God.

A few thousand years down the road, our invitation—like that of the early church—is the invitation to wholehearted worship. In Lent (and beyond!) we are invited to radically and actively reorient our lives to wait for God. We practice such waiting in the vulnerable, transforming practices of community life: shared meals, prayer, mutual aid, and testimony. We rehearse the story of Jesus' life, death, and impossible resurrection. In quiet moments, and as part of our worship, we share our stories of God's faithfulness. We devote our common life to discerning the ministries into which Jesus is calling us. And, when we hear that call, we respond with delight, entering into the pain and suffering of the world so that, with God's help, we too might practice resurrection.

Getting the Most Out of Your Music Resources

By NORENE MORROW

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

The subject of this month's article is geared toward those who lead or have input into the selection of music for their parish, but all are welcome to read on and learn about what goes on behind the scenes in a music ministry.

Having attended a variety of churches in my life and watched worship services online, I have noticed that music resources vary from parish to parish. Some use Common Praise or another hymnal, exclusively, while others supplement their hymnbook with additional resources. At St. George, our congregation does not sing from hymnbooks at all. Instead, we subscribe to an annual copyright license that allows us to reprint hymn texts in our weekly leaflet because the selections we sing come from various sources, including Common Praise (CP), Voices United (VU), Sing a New Creation (SNC) and More Voices (MV).

If the same hymn is in more than one book I always compare them for key, language, and accompaniment. If a title in one book is in a better key for congregational singing or the language is more inclusive, I will use that version. With regard to the accompaniment, some hymnbooks may have a better arrangement or a better visual layout.

Generally speaking, when it comes to things like inclusive language in traditional hymns, I find that VU is more up to date than CP. This is due to the fact that CP came out in 1998, while VU was revised in 2007. If there is no difference in the text, I reference CP because I prefer to use the official hymnbook of the Anglican Church of Canada. However, if most of the hymns we will be singing on a particular Sunday come from one book, I will choose the source that creates the least amount of book juggling

for the choir and accompanist.

Songs for a Gospel People, ©1987 and Spirit Anew, ©1999 are two favourite older resources that I only use occasionally, because many of their most popular songs can now be found in VU. As for newer sources: Sing a New Creation, ©2022, and More Voices, ©2007 are wonderful supplements to CP and VU respectively. They include hymns by newer composers and songs from a variety of countries and cultures, with little overlap between them.

Even with all these resources at hand I still sometimes get stumped when searching for hymns. This is when I make use of the various subject indices. Each denomination has its own way of organizing their hymns and will label their subject headings differently. Comparing CP and VU again, I often find that VU has so many more subject headings, which has led me to find hymns I never would have considered.

After re-reading my words it sounds like I am favouring VU over CP. That is not the case, but I do find it to be a very useful tool in my planning. In fact, along with the other previously mentioned books, I have a collection of resources from various faiths that give me inspiration.

Even if your parish only uses one hymnal it is still possible to find great material to sing. You just have to look for it. Try periodically playing through your hymnbook page by page. You may be surprised to discover a gem that you previously missed. Another suggestion would be to consider occasionally purchasing a single/multi use license from the publisher of a particular hymn (not found in your hymnal) that your parish may want to sing. For example, if the congregation enjoys the music of Common Cup Company, you can go to their website, download, and purchase a single title for as little as \$10 (US funds). My point is that music leaders should take advantage of whatever resources they can in order to support and enrich the worship experience.

Sorrento's New Mission, Vision & Values from the desk of a deacon

By **MICHAEL SHAPCOTT**

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

"The thief comes only to steal and kill and destroy. I came that they may have life, and may have it abundantly." John 10:10

The Sorrento Centre has adopted a mission, vision and values statement that begins: "The Sorrento Centre exists to proclaim the Gospel of Jesus Christ in the Anglican way. We offer generous hospitality, joy, rest and relaxation and aspire to be a gathering place for all. We seek to engage body, mind, soul and spirit. We seek to offer loving kindness in our work and with our neighbours near and far. Sometimes we proclaim the Gospel using the explicit words, symbols, stories, and rituals of the Church. Always we proclaim the Gospel by imitating Jesus."

As followers of the Way of Love, we are in the nourishment business... seeking to nourish body, mind and soul through expressive arts, music, rest and relaxation, contemplative and spiritual retreats, learning, reconciliation, healing and community-building expressed in dozens upon dozens of events and activities throughout the year. We nourish our neighbours in a variety of ways, through picnics and meals, our new community gardens, produce from our farms, and hosting lively events including the winter school concert.

We are in the 'abundance business': a radical proposition in a world where neighbours are waging war on their neighbours, global climate change is triggering extreme weather (including forest fires), the dominant economy is generating grinding poverty even as a few amass unprecedented wealth, and divisions (racial, gender,

cultural, and religious) are being stoked to serve the extremes.

Check out our website at

<https://www.sorrentocentre.ca/> for nourishing spring activities like "Indigenous Ways of Knowing" in March (cultural celebration and drum-making with Bernice Jensen) and "For the Birds" (expressive arts with Catherine Nicholls) in May. Our wonderful summer programming includes Episcopal theologian Michael Battle who has worked closely with Archbishop Desmond Tutu. In addition, there will be a full range of engaging offerings from hiking to creative journaling.

And there are plenty more opportunities for nourishment.

Our Associate Director Kathie MacDuff has reminded us that nourish means to provide food or other substances necessary for growth, health, and good condition and includes the action of nourishing someone or something.

The word "nourish" comes from the Latin "nutrire" meaning "to feed, to cherish." Nourishing the mind, body, and soul is vitally important to the health and balance of our lives. When we take the time to intentionally nurture our spiritual well-being, we create space for positive things to flow into our lives.

In our world, nourishment is sometimes reduced to mere consumption. The Latin root offers a wider scope. Not just taking in (though that can be good), but cherishing. And so, we have events that celebrate mushrooms and birds (a week of delight, observation, reflection and wonder with Jessica Schaap and Cameron Gutjahr in July) and forest bathing with Joanne Schofield in September.

Over the spring, summer and fall, our guests, neighbours, visitors, friends and staff will have a celebration of nourishment. We've already generated a list of 14 ways to be nourished that we will be sharing, and we invite you to join with us in growing this list.

How's it going Eh!

I mean the Lenten Discipline

By **PETER O'FLYNN**

Ven Peter O'Flynn is a member of the Spiritual Development Committee

Easter is almost here. Is the excitement growing? Has your Lenten discipline helped the love of God wrap you more firmly in these final days before the great Easter festival? Will it seem that the Holy One will be walking with you daily as we celebrate the risen Christ and move through the following season of Pentecost and into the long season of Trinity, of ordinary time? There is still time you know, if your Lenten preparation seems to be falling apart. If you made a plan about what you were going to do to make your Christian life a little different, a little more exciting during Lent, and work on family issues or health problems, which might have screwed up the plan. Don't give up. There is still time, for The Holy One is always there, always waiting for you, always looking forward for you to know the joy of acknowledging the Divine presence.

Just start again from where you left off. If you planned to attend the parish bible study or Lenten preparation, and you missed a couple, pick up with the next one. If you planned to read one of the gospels again, pick up from where you left off. Or if you planned to give some time to helping the homeless or help out in the food bank, then start again. If your plan was to have a period of holy reading or silent prayer each day or every weekend, you know what to do. Start again!

If none of that works then redesign your plan. The Holy One is a God of many chances. Scripture as a whole proclaims that. If none of that helps, try the following. When you get out of bed each day say, "I praise my God this day. I give myself to God this day. I ask my God to help me this day." If you can't remember the words, write them on a Post-It note and pin it to your pillow—If you sleep in a water bed, be

Spiritual Development

cautious where you pin them. When you shave, or do your make up say, "Thank you God for the rest of the past night and the gift of this new day. Pour into my heart the living water of your grace. By your light I see light. Increase my faith, and grant that I may walk this day in the light of your presence, through Jesus Christ my Lord. Amen." Write the words on a Post-It note and stick it to your mirror. At breakfast say "God is great, God is good, and I thank him for my food." Remember, breakfast is the most important meal of the day. At Noon time try, "Glory be to the Father and to the Son and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen" Do it again at tea-time, or your afternoon coffee break. If you need to, you can put the "Gloria" on a Post-It note and keep it in your wallet or purse. At noon time or tea-time take some time to say, "O Holy One I carry into your presence..." then name those persons or issues you are concerned about and let them go. As you start supper again say, "God is great God is good, and I thank him for my food." Before you lay down for the night count on the fingers of one hand five things or events from the day for which you are grateful and then say, "Thanks for the day Lord. Into your hands I commend my spirit for you have redeemed me O Lord, O God of truth." You may want to put that on a Post-It note too and place it on your pillow. It won't take much time out of your busy day, but it will help you to be aware that the Holy One (the Father, the risen Son, and the Holy Spirit) has been like your shadow, near in each situation of your day.

As you are nourished by the Easter Sacraments, may you be filled with joy, and the Spirit of love that you may be a witness to the resurrection and show the glory of God to all the world.



A Pagan Anglican

By **MARK MEALING**

The Rev Dr. Mark Mealing is a retired priest serving in the parish of Kokanee.

A sermon given for Epiphany by Mark Mealing on the occasion of his retirement.

At the turn of the 1980s, I was standing on my porch with my best friend Bob Foster. We were talking about the branches of the Anglican Church: High, Low and Broad. My neighbour J. D. Scott arrived, and asked me what kind of Anglican are you, Mark? There are times when the normal brain shuts down and something else opens its big mouth. 'I'm a Pagan Anglican,' I said. I've been thinking about that ever since. How did I come to say that?

Here are some answers.

When I was in my early teens, I discovered C. S. Lewis' Narnia books; it was obvious they had a Christian framework. Narnia is an imaginary country, populated chiefly by talking animals and figures from mostly European folklore and mythology. The first British child there encounters a Roman Faun, what the Greeks called a Satyr. What struck me at once was how easily and well such traditional figures fit the framework: one could be Christian and entertain other ideas as well. About the same year, I brought home a library book entitled Books of the Great World Religions. In it, I stumbled across excerpts from the Chinese 'Tao Te Ching,' and felt at once: this is Scripture. It showed the same character and immediate truthfulness. I was doomed.

In the next few years, I read a great deal of traditional tales, mostly European and West Coast Indigenous. I found that they were great stories, but they also were deeply life-giving: they suggested that the right way to live was not to grab for material riches, but to keep trying to do what was right despite one's mistakes; and that there would always be help. This too did not clash with Christianity as I saw it, and

remember that the Magi, the Wise Men we remember in Epiphany, were Pagans too, who devotedly studied the heavens: yet they had no trouble recognizing what was true and divine.

There are other things. For the first ten years of my life, I lived within a long block's walk of Oak Bay Beach, and would go there whenever I could. There were tide pools with fascinating little creatures in them, not at all like me; and every night, someone came and changed the pools and the creatures in them, too. But to the East, above and beyond the tide pools, was Mount Baker. Mount Olympus in Greece, the 'Home of the Gods,' is distant from Athens; but it can be seen sometimes, isolated from the land below by haze so that it appears to float detached from the earth below. The same is true of Mount Baker in most bright weathers: it hovers above the low land of the Gulf Islands, the Salish Sea and the Washington coast and seeing Mount Baker, I desired it: I wanted to be there. In time, I had a car of my own, and went there, taking with me my friend Bob and my future Brother-in-Law Colin. We hiked in the snow and saw Mount Baker close enough to touch and walk on, immense and majestic; and Mount Shuksan beside it, with its continuously rumbling avalanches. I have since climbed a number of mountains, none so high, to the summit, including Park Mountain in Yoho Park: the latter provoked several lines in a poem: Why do you climb a mountain? Some say, 'To conquer it!' Others: 'Because it's there.' But I come because I've been invited by a friend. I found one can feel this way about a mountain. Indeed, one can feel this way about many things in the Natural world. This brings me to another reason for my answer to J. D. Scott. I have learned that many Indigenous peoples, especially in the Americas, view the World as a Gift: it provides us with food, shelter and clothing, for a beginning; and it continues to do so, as we work with it. More: we should be always and often grateful for such generosity.

CONTINUED ON PAGE 11 ►

The Lord put a man and a woman in a Garden. It took me rather a long time to realize the point of that: this is a place where the People take care of the Garden and the Garden takes care of the People. We Christians share the Indigenous view, if we are willing to recognize it.

But there is something else, too, and another of our oldest stories, one we can trace in writing back more than 6,000 years, tells of other people: Now the Earth was corrupt in God's sight, and the earth was filled with violence...for all flesh had corrupted its ways upon the earth, and the Lord said to Noah: 'I have determined to make an end of all flesh... Make yourself an Ark...' (Gen. 6: 11, 13-14)

What was Noah's special virtue? His people had 'corrupted their ways upon the earth,' with no thought for their or the Earth's future. But Noah, as tradition says, put a century into building the Ark. He looked to the future when he acted.

We now know that modern human beings have occupied the Western continents for more than 30,000 years. When Europeans arrived, they could see only vast treasures of rich land and resources to be seized, and ignorant savages living in poverty to be exploited and destroyed. They were too blinded by their narrow philosophy and narrow understanding of their own religion to see a cluster of civilizations living in elegantly integrated harmony with the

natural world.

What happened?

Consider the Americas the Europeans found and their condition after 30,000 years of occupation; and their present condition, after 500 years of Western Civilization's presence. Perhaps it is our own culture that is becoming 'corrupt in God's sight, and...filled with violence': at least, one can make a very sound argument for that view.

But the Ark is still present, though now it is the whole world. North American Indigenous people, slowly recovering their rightful authority, point us in the right direction: to live in balance and kinship with all the creatures, the whole Creation; and to be continually grateful. Just as St. Paul says: *"Rejoice always, pray without ceasing, give thanks in all circumstances: for this is the will of God in Jesus Christ for you... Do not despise the words of prophets, but test everything: hold fast to what is good; abstain from every form of evil."*

(I Thess. 5; 18, 20-22)

There is one thing more. When I recall my hunger for Mount Baker, and my delight in the tide pool creatures, I was being shown aspects of the glory of God. More and more, I have learned to find the Presence everywhere. Most of us say, 'I believe...' That is the essential thing: to believe is to accept an idea and live as if it were true, even when one isn't sure. But there is another way: sometimes one has such experience that one knows something is true, and then 'belief' is no longer necessary: One knows. And now I find the presence of God everywhere.

So that is the kind of Pagan Anglican I strive to be.



St Margaret's, Peachland

Parishioners contribute to Food Bank and OAC



The parishioners of St Margaret's, Peachland, were very pleased to present this year's contribution to the Peachland Food Bank and the Okanagan Anglican Camp.

The parishioners of St Margaret's, Peachland, were very pleased to present this year's contribution to the Peachland Food Bank on December 15, 2023. The congregation was once again so generous with their nutritious food and other necessities, resulting in two Van loads of donations that were delivered to Judy Bedford at the food Bank along with a cheque, which, together with the food donations, totalled over one-half of the funds raised from our annual Angel Bazaar. The other half of the money raised at our Angel Bazaar will be donated towards the restoration of Anglican Camp, OAC, which was destroyed by the McDougall Creek Wildfire this past August. Pictured are Gale and Frank Quesnelle who have been instrumental in running the Peachland Food Bank Drive at St Margaret's for many years, Judy Bedford, Representative for the Peachland Food Bank, our Honorary Reverend Sue Mayoss-Hurd, and Donna Kusch. It was such a rewarding experience that can't be matched at Christmas time.

St Margaret's, the little church that would!

Camp OAC Restoration: \$1,672.27

Peachland Food Bank: \$2,200.00 (cash and total Food Donations)

Witness and Dialogue:

Essential Elements in Christian Ministry

Part 2 of 5 — Witnessing

By **STUART E BROWN**

Rev Dr Stewart E Brown is the Principal of Kootenay School of Ministry

The primary meaning of the English word “witness” indicates a person with first-hand knowledge of a fact or event. Witnesses testify in a court of law about discernible truth pertaining to a particular case, and their observations are taken as “testimony” or solemn affirmation. In matters of religion, persons witness, by declaring what they “know” to be the truth, from their own experience. In recent years, the word has come to denote a specific affirmation of faith, which is intended to encourage prospective new believers to make a similar declaration, so that people are said to witness to others by “sharing” their beliefs. By extension, the actions of believers can be said to be “good” or “bad” witness according to their consonance with assured norms of Christian (or Muslim, etc.) behaviour. Both the Greek and Arabic for witness have acquired profound religious significance by mistreating a person who offers the ultimate affirmation of assurance by dying for the faith: martyros and shahid.

Still in this third millennium of grace, Christians are dying for their faith in Sudan, Pakistan and elsewhere, while millions suffer persecution because of their serene conviction that the truth they know in their hearts is worth more than the transitory benefits of denial. The blood of the martyrs has indeed been the seed of the church among peoples like the Jang Bor of the Upper Nile, where half a century of war has set a scene of death and sorrow as thousands turned to faith in Christ, and even

to martyrdom at the hands of a ruthless enemy. But most Christians live in more tranquil contexts, whether they are in the spiritually tepid regions influenced by the secular movement called Enlightenment, vibrant multi-faith societies or small missionary outposts. Christian witness in these various milieu will naturally show some diversity, but there must be some broad, inclusive characteristics that we can ascribe to witness generally so that we can assess its relationship to dialogue.

Whether they are lonely sentinels on the frontiers of faith or busy executives in large urban parishes, bishops or laypeople, youth or elders, men or women Christians live their witness in their daily lifestyles as they speak and act ‘in their everyday surroundings. Our witness is not only what we say and how we say it, it is also what we do and how we do it. If we speak through loudspeakers and safely sidestep the risk of dialogue, at the same time we forego any chance of explaining our message. And we cannot evade the observation and judgment which our intrusion into other people’s lives will necessarily invite. Our words may be vigorous and inspirational, but our audience will measure the sincerity and effectiveness of our message in the balance of our deeds.

“Faith comes from what is heard, and what is heard comes through the word of Christ.” (Rm 10:17) Christians need to understand the teachings of the church so they can have a ready answer “to anyone who demands from you an accounting for the hope that is in you”; yet we must give our account “with gentleness and reverence.” (I P 3:15)

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It is imperative for Christians to understand their faith in order to explain to others (and themselves) why they persist in following Jesus. If even a few people listen to a street preacher long enough to kindle their interest, it is their Christian neighbours who will in most cases be called to respond to their queries. It is not enough to baptize or dedicate infants and sit for a few hours in a pew every week; Christians need to prepare themselves for serious discussion, with people who may be hostile, suspicious, curious or perhaps sympathetic. All these Witness and Dialogue: Essentials in Christian Ministry enquirers will listen carefully to the replies, measuring them for logic and plausibility. The presentation of the Christian case is therefore important, but it is even more important to live according to the message.

Christian doctrine seems elaborate to many, Christians as well as others.

Besides the marvellous stories of Easter and Pentecost, Christians preach complex ideas like incarnation and redemption. These concepts are central to the Christian message, and anybody who would claim to be a follower of Jesus has to have some notion of their import or risk serious embarrassment and disappointment. Catechesis is therefore a critical component of the Church's witness, both in the reception of new converts and in the education of the children of parents who are already in the church. Nevertheless, we must insist that even in training, practice is more important than fluency.

Earnest simplicity always evokes more conviction among the faithful and more respect among their neighbours than eloquent teaching diluted by a casual or impious lifestyle.

Witness is an individual responsibility, requiring each believer to show that the gospel makes a real difference in daily life. Witness is also a collective responsibility, and the church is the community of believers who are called out of the society to bear common testimony to the good news about Jesus.

Attendance at communal activities like worship services and study groups helps each person to broaden awareness and deepen faith, and the regular assembly of a congregation offers the surrounding community its own evi-

dence of solidarity and commitment. Of course, the way a parish works together and serves its members also provides a discernible measure of its engagement.

Equally important, especially in today's pluralistic societies, is the nurturing of mutual respect and family affection among the various expressions of Christian faith which may be present, even when the total number of Christians is very small. Charity begins at home, and if the Christians cannot show love for one another in keeping with Jesus' own prayer (Jn 17), they will have little success in witnessing to the love of God in the wider population. An exchange of greetings is a good beginning, but vigorous evidence of interdenominational harmony will generally be indispensable in persuading outsiders that the church is an authentic instrument of love for God and neighbour. Here again, it will be necessary for believers to understand their differences so they can confirm one another's witness to the essential truth which they claim to share.

Christian witness, then, is the means by which Jesus' followers prove the authenticity of their faith, to themselves, to one another and to their neighbours. Oral witness will certainly entail verbal exposition of a variety of types, from monologues like sermons or lectures through discreet conversations to group discussions. Witness will also involve our actions and attitudes as these give substance to what we say. In every situation, Christians are called to speak the truth (as they understand it) and to act in love and to the extent that they can influence the situation, to have peaceful; with everyone else. Circumstances will occasionally be so adverse that witness will lead to suffering and even death. Whether they must live in constant danger or in relative comfort, sincere Christians will respond to their faith by loving God and their neighbours and encouraging similar positive behaviour from those around them.

Let your light shine before others, so that they may see your good works and give glory to your Father in heaven. (Mt 5: 16)



Kootenay Diocese and Residential Schools

First Steps Toward Reconciliation, Part 2 of 3

By KATHRYN LOCKHART

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By the late 1980s, many residential school survivors began to come forward with stories of their experiences, including physical and sexual abuse and the impact of their loss of culture. Over the next twenty years, the Anglican Church of Canada would establish The Anglican Council of Indigenous Peoples, the Residential Schools Working Group, and the Indigenous Healing Fund to support local, community-led healing undertaken by Indigenous communities and groups.

In 1993, at the second national gathering of Indigenous Anglicans (now known as Sacred Circle), located at Kenora, Ontario, Archbishop Michael Peers, Primate of the Anglican Church of Canada, delivered an apology to all who suffered as a result of the Anglican Church's role at residential institutions.

In the mid-1990s, former Indian Residential School students began to file individual and class-action lawsuits against the Federal Government and church entities. Eventually there were over 12,000 claims, with Anglican organizations named in about 18% of these claims.

In March 2007, after years of negotiation, the Canadian government signed the Indian Residential School Settlement Agreement (IRSA) with legal representatives of Survivors, the Assembly of First Nations, Inuit representatives, and church entities.

The Settlement Agreement called for the establishment of a Truth and Reconciliation Commission, which defined "reconciliation" as follows:

Reconciliation is about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. In order for that to happen, there has to be an acknowledgment of the harm that has been inflicted

- awareness of the past
- atonement for the causes
- action to change behaviour.

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Acknowledgment of the harm

In 2008, Primate, Fred Hiltz, reiterated the apology of 1993 and pledged the Church's full participation in the work of the Truth and Reconciliation Commission.

In 2019, he delivered an "Apology for Spiritual Harm" to Indigenous peoples in Canada, laying out a confession of the ways the Anglican church demonized, dismissed and actively discouraged traditional Indigenous spiritual practices.

Awareness of the past:
TRC Document Collection

Raymond Frogner, head of archives for the National Centre for Truth and Reconciliation (NCTR), says the most important reason to have these records is that they contain proof of what occurred. "A community that's experienced collective trauma has the right to remember and the right to justice,... And those are embodied in the records, to make sure the

event is never forgotten," he said.

All entities, including churches, which ran the schools were obliged to submit scanned copies of all relevant documentation. The Diocese of Kootenay archivist, along with a student funded by a Young Canada Works grant, scanned almost 2,000 documents over a five-month period and submitted them to the TRC in the fall of 2013. These documents are now held in the National Centre for Truth and Reconciliation at the University of Manitoba.

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.

