

# The HighWay

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



# 2024-2025

*A montage of front cover images from The HighWay 2024*

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



By The Most Reverend  
**LYNNE MCNAUGHTON**

Dr Lynne McNaughton is the Bishop of the Diocese of Kootenay and 13th Metropolitan Archbishop for the Ecclesiastical Province of British Columbia and the Yukon

# Daring Discipleship

## Epiphany Reflection

**W**riting about the meaning of Epiphany Season at the beginning of Advent is particularly challenging; the rhythm of publishing *The HighWay* pushes me to overlap the seasons of the Church year. I realize how much I physically occupy, immerse myself in each season, how much the season shapes me. It seems I want to actually live through the season of Holy Waiting and then the Festival of the Incarnation each year in order to figure out anew how to respond practically in my life as a disciple! Epiphany is a call to action. It is a season of Response to the good news of Jesus' birth. God is born in our midst! The Mysterious Transcendent Divine Creator of the Universe is united with the fragility of fleeting Human Life. "Heaven and Nature Sing!"

Now that the last drop of eggnog has been drunk, the leftover turkey soup frozen, the figures of the creche lovingly packed away, there is a

"so what" season. Jesus is born: so what!? How does it make a difference for those of us who are followers of that same Jesus?

I pray that over the Christmas Season you caught once again the wonder of God's engagement with Earth. That wonder stirs us to love Earth as God does. That joy has power to lift us out of despair and cynicism into concrete hope. God's gift renews our energy for service to neighbour.

One of the values we adopted in Synod 2023 is "Daring Discipleship". This theme will be a focus of our Diocesan work in 2025. To be a disciple of Jesus means to follow a path of service, of self-giving, and in the process discover that this service is a way to draw closer to God. Being a disciple does take daring. The practical love Jesus calls us to is risky, costly, demanding our all. We dare to participate in God's work of mending the earth. We cooperate with God's will to bring

healing and wholeness for all creatures, including humans!

In Epiphany may our imagination for discipleship be rekindled:

- Invite a grieving acquaintance for coffee and give them your best compassionate listening, as they need time and space to retell the story of their loss. Give them the gift of no advice, just listen.
- Take homemade soup to a lonely person.
- Volunteer for the local environmental group.
- Organize a spring clean-up of invasive species along the river.

■ Write a letter on behalf of Amnesty International.

■ Phone the cousin from whom you are estranged.

What niggling call to discipleship could you attend to this winter?

How could you make the healing power of Jesus practical and real?

May you have a Blessed Epiphany, that blesses others!

Yours in Christ,



## Following into Risky Obedience

Where you lead us, we will follow:

He called and said "follow me".

We are his followers, baptized into his company.

He called us...to follow him into a world of fear and threat and anger

To follow in obedience

To follow in gladness

To follow in buoyant confidence.

We are sometimes his willing followers, ready to go.

We are sometimes his reluctant followers, slow to get under way.

We are sometimes stubborn nonfollowers,

Preferring other paths

Of our own contrivance. ...

We know ourselves, in your presence, to be carriers of your way

Of mercy, compassion and justice,

way out beyond our comfort zones.

We are practitioners of your goodness,

Your generosity

Your hospitality

Revive our new identity in Jesus

Revive our pledge of fresh obedience

Revive our passion

So that the world may breathe easy again,

With thanks and joy and peace, Amen.

*Excerpts from Following into Risky Obedience.*

*Walter Brueggemann, collected prayers. WJKPress, 2023.*

*Page 100-101 (permission sought)*



# The Beginning

**By Andrew Stephens-Rennie**

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

## What if this is only the beginning?

While empires clash, while sea levels rise, while markets crash, and temperatures rise, how might we live if we were to believe that this is only the beginning? These days it is all too easy to become imprisoned by nostalgia. Nostalgia for a different time, with different markers of worldly success. I am not immune to these thoughts, often comparing my current experience to the highlight reel I've collected, of those moments I've felt most connected, most profoundly alive.

And yet in recent days I was reminded by an elder in my church to start the day reflecting on God's many great blessings; God's mercies that are new every morning. Over coffee in the parish hall, they asked, "how can we get stuck in the gloom when we begin our days with gratitude for all that God has done?" Oof. Knowing some of that person's story, that comment struck me as profoundly faithful, profoundly grounding, profoundly brave.

Their statement immediately confronted me, breaking me out of a less-than-helpful train of thought. It took me by surprise and as I turned it over in my mind, settled deep into my heart. How can I—how can we—get stuck in the gloom when we remember that God is here, God is present, God is with us in the midst of all that we face?

## What if this is only the beginning?

I am not one for New Year's Resolutions nor am I one for unbridled optimism. I am, however, one for hope in shadows. Hope that God will speak. Hope that God will act. Hope that God will heal. Hope that God will continue to show us a way when there seems to be no way. I am one for a hard won hope that God will continue to invite us further up and further in, with each new day taking us on a journey to explore their beautiful dream for the world, a dream we have yet to fully imagine, let alone explore.

Some days my mind turns to catastrophe. And yet there are days when this coffee conversation comes to mind, and my heart turns towards gratitude and hope. Contemplating the long history of the world, a world that God has loved from its inception—billions upon billions of years ago—I am compelled to live in awe at what has been, at what is, and to imagine all that might be.

What can we say about a two thousand year old church on a billions-of-years-old planet? These days I'm finding myself asking along with British theologian, the Rev. Dr. Sam Wells, "*what if we are the early church?*" *What if all that we are experiencing and exploring, a mere two thousand years after Jesus' birth, are only the birth pangs of what's to come?*

Perhaps if we consider the church in this way, we might find ourselves compelled to see the church's current contractions as signs, neither of abandonment nor of failure, but rather, the familiar signs of new life to come?



# Unfolding the New



## By David Burrows

The Reverend David Burrows is the Incumbent for the Parish of Kokanee: St Saviour's, Nelson and St Marks, Kaslo.

**2025** has come, and in the transition to this new year, many of us have embraced the ritual of the many familiar occurrences and cultural expectations. Faithful have gathered, welcoming in the observance of the Incarnation. Presents have been given and received, wrappings and decorations have served their purpose. Meals and memories have been shared between friends, loved ones, strangers, and neighbours. Annual revues have been offered, reflecting on the 'best' and 'worst' of the past year, as society seeks to move forward in hope and optimism. Our collective prayer and desire for the future echoes with words like peace, economic stability, purpose, health, forgiveness, and justice.

As each year unfolds, I feel the desire of the community to share hopes for the future; yet also I hear the frustration of those who show that with the changing of calendar years, not much changes. Poverty and inequality abound; greed and ignorance seem to take centre stage almost as soon as the decorations are removed from peoples' lives.

Now in the church we are shifting to the feast of the Epiphany, recalling how Jesus is revealed to the wider world, specifically through the gifts of the Magi, and the sharing of the Good News beyond the confines of Nazareth, Jesus' hometown. It can be easy to get consumed by the frustration that is felt in society and lose the gift that Epiphany brings: negativity and frustration can lead to fear, isolation and exclusion, which is further magnified by the shortened days, winter storms, and harsh weather.

Perhaps in the Kootenays we need to hear the prophet Isaiah's oracle once again which is echoed in Luke's Gospel:

*'Get you up to a high mountain, O Zion, herald of good tidings; lift up your voice with strength, O Jerusalem, herald of good tidings, lift it up, do not fear; say to the cities of Judah, "Here is your God!" (Isaiah 40:9)*

So often we cease to unwrap and unfold the essence of love that we've been given in Jesus to any beyond our closest kin. To so many, our dialogue and conversation can turn to reminiscing of the 'good old days,' or of the seeming hopelessness in our present situation.

As many look for higher climbs in the Kootenays this time of year, to catch the sun, to ski the slopes, I hope and pray that we may be reminded that we are called to keep our conversation hopeful, life and love centred, as we daily partner with the Holy One to bring peace and justice, love and forgiveness to all whom we encounter.

'We are an Easter people, Hallelujah is our song,' as Augustine and others have said.

Our song must unfold the hope which we hold in the gift of the Holy One to the world. How are our lives transformed by this revelation? How do we act with justice and compassion, with dignity and service to bring this message beyond our ken?

This new year I have the opportunity once again to share the love song of the Holy One to the world where I roam. Liturgy and Scripture, homiletics and Sacrament serve as strengthening agents to help me unfold the gift of Incarnation and share it in new and transforming ways. How will you share the Epiphany in your context? How might the world be changed by your presence in it?

# God Bless the Diocese



## By Catherine Ripley

Catherine Ripley is a member of the Spiritual Development Committee

I am writing this article on the cusp of our new church year, and as you read it, a new calendar year is just beginning. The turnover from old to new is always a welcome opportunity to reflect on where God has led in the past year and to listen for what might be next. Is the Holy One calling me — calling you — to commit to a new life-giving practice and habit? What might it be? Here's a habit to consider: Praying regularly for and/or with the Diocese of Kootenay as part of your own personal prayer practice.

That said, confession: Too often I find it easiest to pray for the people and circumstances closest to me. Praying for Kimberley Shared Ministry, for example, is much easier than praying for “the Diocese.” But in this time of transition and change for all of us, surely the Diocese — composed of all you wonderful people living out your faith in all manner of ways in all types of diverse communities of faith — need our prayers: But what exactly for?

Here are some ways you might become more intimate with the specific needs and joys of our Diocese should you choose to pray in a more intentional way for the Diocese over the next year:

**Become a Diocesan Prayer Companion:** Since the Prayer Companion initiative was launched in Spring 2023, this company of pray-ers has prayed for parishes in transition, summer rejuvenation for clergy, the hiring of the right people to fill vacancies, Camp OAC in the aftermath of the 2023 fires, Education for Ministry (EfM) mentors, Synod, ... and of course, for our Bishop, and our parish clergy. This group receives prayer requests from the Diocesan leadership on a monthly-ish basis. To become a Compan-



ion, please send an email to the Spiritual Development Committee at [sdc@kootenay.info](mailto:sdc@kootenay.info) Everyone is welcome. No experience necessary!

**Use Kootenay Contact or The Highway as a spark:** In these venues, often the Bishop asks us to pray for specific circumstances or people, so that's an easy one! But consider the discipline of lifting the subject matter up to God and listening as you read between the lines.

**Follow the Diocesan Cycle of Prayer:** This prayer cycle, prepared faithfully by The Rev'd Helen Hall each quarter and available on the Diocesan website, names all of our parishes (and their leaders) on a rotating basis as well as the people serving on various Diocesan committees. It is an excellent reminder about the breadth and depth of our Diocese.

**Tune into Night Prayer (8:30 pm [PT] Mondays-Thursdays...or in the wee hours when you can't sleep!** Join Bishop Lynne and/or other prayer leaders on the Diocese's Facebook page in praying this daily office. There is always an opportunity to request prayer, so this could also be a place to both hear and bring the needs of your small corner of the Diocese to the attention of others and into God's light.

So, are you in? If you are willing to pick up or renew the habit of praying intentionally for the Diocese as we “build trust and resilience in our common life [plus] anticipate and celebrate new possibilities,” thanks be to God! And a sincere thank you to you, too. God bless the Diocese and God bless you. ■

# Milestone Ministries



## By Patricia Simons

The Rev Patricia Simons is a deacon serving the people of St Saviour's Penticton

**M**ichelle Collins is a Lutheran Deacon who offers a workshop sponsored by the North American Deacon's Conference.

With the transitions happening in our churches today, I was curious. The following is a synopsis of the workshop: As we move through life, there are special times that warrant celebration. These celebrations are important, not only in our communities, families, or educational institutions but also in our places of worship.

So, what might some of these milestones be? Baptism, confirmation, graduation, ordination, first job, first day of school. Or better put, anything that marks an important event in our lives.

Once every six months or a year we should gather to celebrate the milestones of those attending. The Deacons of this

Church felt that going through the records of the past, opened opportunities for Pastoral care, targeting special milestones to be celebrated. As church we need to seek out partners outside the church building and listen for new voices. Prepare to visit people we may not have seen for a while and target the milestones in their lives, inviting them back to the Church.

A committee could be set up to go through information we have about some of these people and we could get in touch with them and invite them back to our church to celebrate these important events.

In the life of our Church, it might be a good time to reach out to the communities around us who may be interested in being a part of our vision as we work towards worshipping in an inclusive way.





**By Norene Morrow**

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

**W**ell, it's January, and the Christmas season has been over for quite some time ... according to the secular commercial world. Going by their calendar, the Christmas season started the day after Halloween and ended on December 25. Many people took their trees down on Boxing Day and rushed out to scoop up all the bargains before the Valentine merchandise hit the shelves.

In the Anglican Church, Christmas just gets going on December 25 and continues for twelve whole days. I always enjoy this time because we get to sing carols that are often overlooked during the "high season." Unfortunately, many in the secular world are completely unaware of this fact and much less, Epiphany

As you read this column, the season of Epiphany is just getting started. For that reason, I feel that I can legitimately indulge myself by telling you about two carols that relate to this "post" Christmas season.

The Twelve Days of Christmas is not a carol that one sings in church; however, it has quite an interesting connection to the Roman Catholic Church. Some believe its origin to be true, while others say it is an urban legend.

It began in 16th century England, and lasted from 1558 to 1829, when Catholics were not allowed to practice their faith openly. The only legal church was the state church – Anglican. In order to teach Catholic children basic doctrine, parents taught them songs

with lyrics that would not raise suspicion. The strange gifts listed in The Twelve Days of Christmas are a perfect example. The partridge represents Jesus Christ and the pear tree is a reminder of the cross. (A mother partridge will give her life for her children by feigning injury in order to lead predators away.) Two turtledoves are the old and new testaments; three French hens are the three theological virtues of faith, hope, and love; four calling birds are the four Gospels and five gold rings represent the first five books of the Torah or Law, as recorded in the first five books of the Old Testament, considered to be worth more than gold by Jews. Six geese a-laying stand for the six days of creation; seven swans a-swimming are the seven gifts of the Holy Spirit; eight maids a-milking are the eight beatitudes; nine ladies dancing are the nine fruits of the Holy Spirit; ten lords a-leaping are the ten commandments, eleven pipers piping are the eleven apostles that remained faithful to Jesus, and twelve drummers drumming represent the twelve points of doctrine in the Apostles Creed. All these gifts are given by "my true love" - God.

We Three Kings is probably the most well known Epiphany carol and the 1938 hymnbook gives names to each of the kings – Melchior, Gaspar, and Balthazar. In reality, Matthew is the only book that speaks of them, telling of wise men, three

## Carols into January CONTINUED

gifts, and a star in the east. No country of origin is mentioned. Yet, from this kernel of information, Christians have embroidered all kinds of circumstantial details over the centuries. We have assumed that there were three visitors because there were three gifts. They have been described as wise men, magi, astrologers, priests, and most popularly, kings; probably due to linkages with the Old Testament prophecies that have the Messiah being worshipped by kings in Isaiah 60, and Psalms 72 and 68. Then, because the kings' visit is often included in Christmas pageants, we have come to believe that they arrived immediately after Christ's birth. Biblical scholars say that this likely wouldn't have occurred until up to two years later.

Regarding the gifts, it is believed that they are intended to be symbolic and prophetic. They represent gifts that one would give a king. Gold symbolizes kingship on earth, frankincense symbolizes divine authority, and myrrh (embalming oil) symbolizes death.

As we begin a New Year it is my hope that many of you are still savouring the miracle of Christ's birth. If not, I encourage you to think ahead to next Christmas and perhaps leave that tree up a little longer and keep singing carols right into January.

# Where Cloud? Which Light?



**By David Tiessen**

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

**B**ack in 2021, the Rev. Canon Dr. Herb O’Driscoll (1928-2024) served as the speaker (by Zoom) to our annual clergy conference for the Diocese of Kootenay and the Territory of the People.

O’Driscoll spoke on a wide range of matters pertaining to carrying the Good News of the Gospel into the 21st century. I found him very encouraging in his emphasis on the centrality of the faith resting always in Christ, while being constantly attentive to current trends in culture. “Christianity is Christ!” he reminded us – and from that centre he spoke of moving into the world with an eye to carrying grace amid the ‘deeply shadowed world’ we encounter along the way.

I found it particularly interesting that one of the cultural matters O’Driscoll highlighted as demanding attention was that of the rise of AI – Artificial Intelligence. That was 2021. Since then, of course, ChatGPT and other AI frameworks have come into increasing prominence. A quick search on the WIRED magazine website is enough to paint the picture of how much ink has been spilled in reckoning with the rise of this new reality.

If this is a trend, it is one that has exploded and seemingly dominates every horizon, especially causing worry in its unpredictability. Where is this going? Will it come to so dominate our horizon that everything will be run through the artificial rather than the human? Will we be able to tell artifice from art, fake from truth? Will the ‘intelligence’ in the (computer) cloud turn out to be more than information-processing at such a high level as to become an active agent that we will come to be dominated by it?

Many questions. The question O’Driscoll raised bothered me and has stuck with me. Partly because it is now simply a given – it is an inescapable new reality in the world.

## Where Cloud? Which Light? CONTINUED

But it is also a new reality generated by ourselves. We have created the cloud into which our data has been uploaded and resides. It is in that cloud that it is processed, chewed up and spat back out – affecting us in new ways, both good and bad.

The season of Epiphany also concludes with a cloud – in the Transfiguration on the Mountain: “While he was saying this, a cloud came and overshadowed them, and they were terrified as they entered the cloud. Then from the cloud came a voice that said, “This is my Son, my Chosen; listen to him!” (Luke 9:4-5)

It strikes me that this is a witness to both transcendent mystery and grounded wisdom for the sake of the world: “Christianity is Christ!” And that must be carried into the world as a gift of grace that breaks forth new light.

An epiphany entails illumination. Epiphany illumines what has already been revealed. It breaks forth new wisdom but it is wisdom from the depths of God-With-Us, even and perhaps especially in the midst of fear and uncertainty. The light of Christ “shines in the darkness, and the darkness has not overcome it.”

So what I’m pondering in Epiphany is how to cultivate that mystery – a “cloud of unknowing” if you will – that stands out as a gift for the sake of a wise humility and generates a wise humanity that will not simply be consumed by a cold cloud of uploaded data (even if shaken and stirred), but will remain open to the wisdom of being creatures in communion with the Creator.



# Epiphany 2025: All Through the Year!

By Rev Dr Trish cCarthy

**A**s we open our hearts to God's presence around us and to the ways God speaks to our hearts in this liminal season of Epiphany 2025, you are invited to take one or more courses in Theological Studies and to learn how the Church prepares people to be beacons of light and hope in this dark world.

You may have heard of the Western Educational Collaborative Anglican Network of Western and Northern Canadian Dioceses that have worked closely with the Anglican College of Emmanuel and St. Chad based physically in Saskatoon. This partnership has developed an on-the-ground, contextually and practically-oriented Licentiate in Theology program that is offered in person and online through local diocesan courses resourced and supported in various ways through E.S.C. College. This kind of spiritual and practical support in your walk with the Triune Christian God is literally available at your fingertips.

Learn how God shows Godself in special ways to people through their perception and conceptual and various learning styles. Consider learning about Stages of Faith, Adult Christian Education, and effective ways of teaching children in the ESC-WECAN Licentiate in Theology program called Teaching and Learning. This course takes place online on Thursday evenings in February and March 2025 with Instructors: Fiona Brownlee of Edmonton Diocese and Rev. Dr. Trish McCarthy of Saskatoon Theological Union.

God regularly reveals the divine triune self through a person's disciplined Spiritual Life. Mark your calendars for the Fall 2025 ESC-WECAN Spiritual Practices and Spiritual

Formation Course with Rev. Dr. Trish McCarthy on Thursday evenings in September and October 2025! Learn about tried-and-true ways of opening the self to God's love and grace using Spiritual Practices such as: the Liturgy of the Hours, Eucharist, Prayer Walking, Body Prayer, breath prayer, Taize services, Spiritual Direction, Labyrinth walking and many other patterns of prayer.

In late 2025, take in the ESC-WECAN Leadership course taught by: Bishop David Greenwood of Athabasca Anglican Diocese, Kyle Schiefelbein-Guerrero of the Lutheran Theological Seminary and Rev. Dr. Trish McCarthy of the Anglican College of Emmanuel and St. Chad. You will learn some thoughtful and proven ways of leading people into a closer walk with God in Jesus Christ.

All through this year, you can experience God's divine revelation and perhaps become acquainted with God on more visceral and heart levels. Learn new ways to open your heart to God through reading, praying and reflecting on Divine Epiphanies. Find elsewhere in this Sask. Anglican the whole ESC-WECAN 2025 Course Schedule. Register for any of the above courses on our website: [esc-wecan.ca](http://esc-wecan.ca). Spiritual Practice, Leadership and Teaching are key in the Christian's tool-box for a life of faithful witness. Your deeper, reflective journey with God can get a kick-start in the 2025 Season of Epiphany. Join us!

# 98<sup>th</sup> Birthday Celebrated

## St Margaret's, Peachland



**A** beloved member of St Margaret's Parish in Peachland for some 68 years, Betty Sutherland, recently celebrated her 98th birthday. Betty was married to her late husband, Earl, at St Margaret's Anglican Church in the early days, and her children were baptised there as well. St. Margaret's became

the Anglican church in Peachland in 1908 and still stands beside our present day church today. The tiny building welcomes tourists each year.

Betty still lives on the homestead orchard in Peachland and does exceedingly well on her own, with family close by. We had a lovely little celebration for Betty's 98th Birthday, downstairs in our hall, where a tasty Birthday cake was served and we sang a rousing rendition of "Happy Birthday To You." Good times, never to be forgotten and we wish you many more, dear Betty.

## Christmas Market & Bake Sale St Saviour's, Nelson



*Having a "nice cup-pa tea" at St Saviour's Nelson Christmas Market and Bake Sale.*

# In Memoriam

**K**ootenay Contact announced the passing of three retired priests in November: The Rev. Mark Mealing, the Rev. Brock Lupton, and the Rev. James Kiddel: May they rest in peace and rise in Glory.

The Rev Mark Mealing, a contributor to The Highway, is seen in a photograph from the November, 2012 edition that reflects, in part, Mark's ministry in Kokanee Parish.

The photo might look like a typical baptism of an infant, but it records something new in modern family life.

“At St Mark’s, Kaslo, on Sunday May 12, 2012 in a happy service that looked to the future, The Rev. Dr. Mark Mealing officiated at the Baptism of Estelle Junalene Hunter-Butler, the adopted daughter of fathers Paul Butler and Joshua Hunter.”



*May 12, 2012, The Rev. Dr. Mark Mealing officiated at the baptism of Estelle Junalene Hunter-Butler.*

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