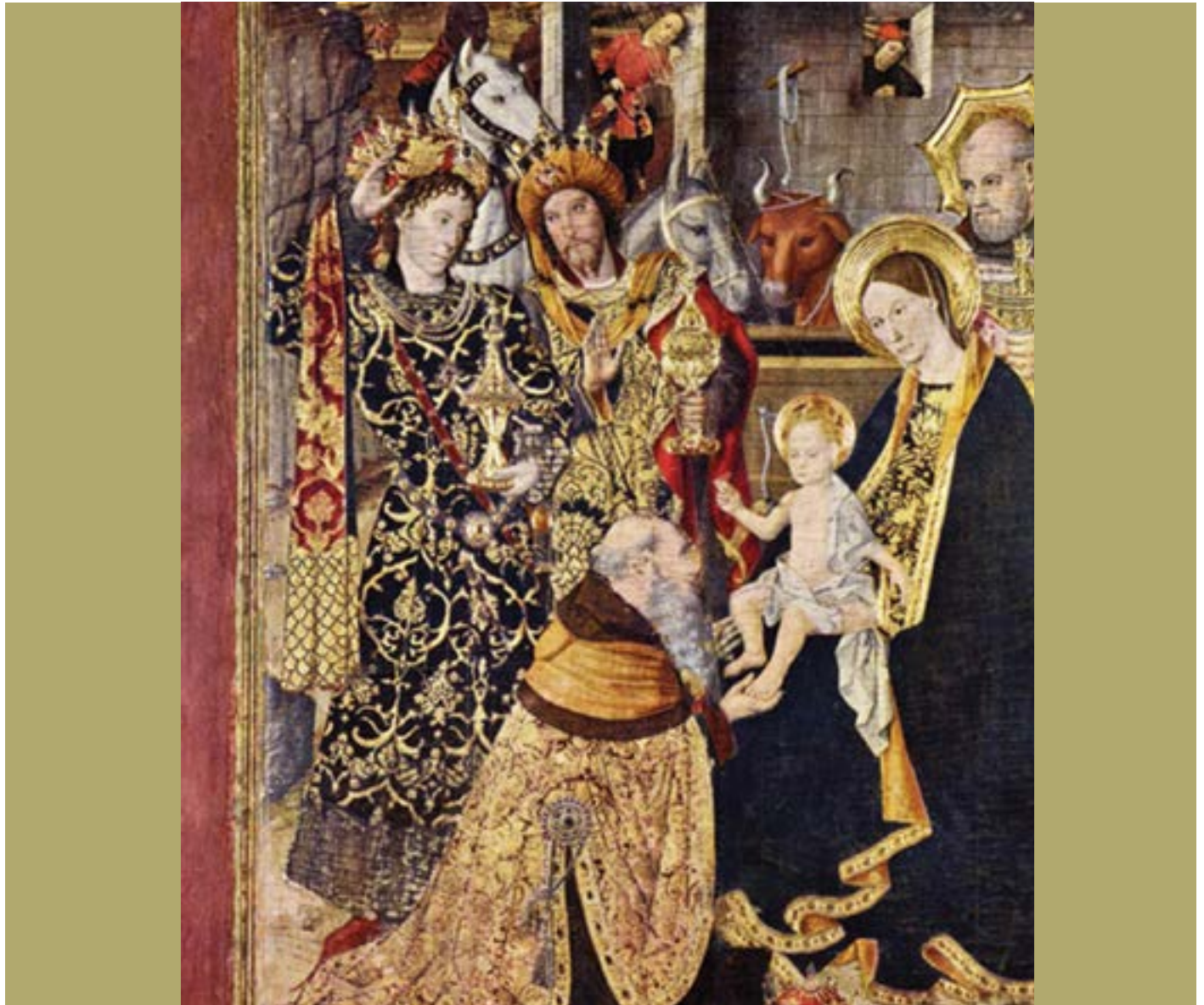


The HighWay

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



Adoration of the Christ Child by the Three Kings — Huguet, Jaime, b. 1415 Reial Capella de Santa Agueda, Barcelona, Spain

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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

A Model for Daring Discipleship for Seniors!

February 2, 2025 in our liturgical calendar is a Holy Day: the Feast of the Presentation of Jesus in the Temple. In the middle of this year's long season of Epiphany, when we reflect on our baptismal ministry, our discipleship, this Holy Day jolts us into another image of Jesus' ministry and connects us to our hope.

Mary and Joseph, following requirements of faithful Jews, bring their firstborn son to the Temple in Jerusalem as an offering to God. Here is the basis for discipleship; they recognize in their baby that life is a gift of God, and they offer this life back to God in gratitude and joy. In the temple, they meet two elders, Simeon and Anna, who greet the child. These two elders who are near the end of their lives had spent years hoping for God's reign to come. People of prayer, they were alert to God at work, and something in them recognized the hope and promise in the baby Jesus.

Simeon took the child and blessed him,

announcing in the words we know as the *Nunc Dimittis*, from the Latin meaning "Now you let depart."

Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel.

Simeon has seen in Jesus what he had longed for, and recognizes his life has now been fulfilled. This "Song of Simeon" from Luke 2 is a beautiful prayer of letting go and trust in God. For centuries it has been used for evening prayer each night, in monastic communities and in Anglican prayer books. It is also said as part of the prayers at the time of death. Letting go and trusting in God.

Simeon speaks with deep compassion for Mary, saying "a sword will pierce your heart also", recognizing that offering their baby to God will be costly.



JESUS MAFA: Presentation of Jesus in the temple, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN.

The other elder who meets Mary and Joseph in the Temple is Anna, a widow, who is described as a Prophet, a truth-teller who sees what God is up to. Upon seeing the baby Jesus she “began to praise God and to speak about the Child to all who were looking for the redemption of Jerusalem.”

In her book ‘The inner work of Age: Shifting from Role to Soul,’ Connie Zwaig invites us into integrating reflections on our life that allow us to let go in peace at the end of life. To find fulfillment in our past work, our failures and successes, or what is unfinished, or what has now changed in meaning as we look back on our past with what we now know. This inner work as we age opens us to a future beyond our own lives. As I have pondered this fine book, I have thought of Simeon and Anna.

As in our own time, there was little of the day to day reality and outward circumstances for Simeon or Anna that would have pointed to God’s reign. Living under the oppressive Roman rule, there was little hope of the peace, freedom and justice that Simeon and Anna longed for. As you look around the state of the world today, where are the signs of hope?

Anna speaks to “all who were looking for God’s redemption.” This phrase intrigues me. It seems that this describes the life of a disciple, a life of looking for God’s redemption, awake to God’s salvation and wholeness, in spite of evidence to the contrary.

The life of the disciple is a discipline of hope in God. How are you “looking for God’s redemption?” To spend our lives looking for the wholeness God intends is not passive, but

invites participation. It is, I think, a very counter-cultural way of being. Many in our society have lost hope, either they turn inward in apathy as self-protection from the helplessness of our world, or they live in despair or cynicism. Our call is to speak of hope.

Anna and Simeon are examples of what it means to be daring disciples in our elder years. They catch a glimpse of God birthing something new and trust this, even though they cannot see the road ahead. They see hope in the faithful action of the two young people, Mary and Joseph, offering Jesus to God, despite the presence of Roman dictators like Herod. Simeon and Anna bless this faithful action of Mary and Joseph.

Anna and Simeon model the work of an “elder” disciple when they speak about trust in God’s future. This gives confidence to their community. They witness to God’s faithfulness, God’s promises, even though as yet unseen. It is the work of elder disciples to bless what is coming to birth.

We do not need to see what the church will look like beyond our own time in order to trust that God is at work, that there will be a faithful church. Yes, it will be different; that is where we need Simeon’s faith and ability to “let go” into the new. How do we as “elder” disciples see God in what is emerging? How do we find ways to bless it in ways that encourage a new generation.

+ *Rynne McNaughton*



A Brave Calling: The Cost of Discipleship

By Andrew Stephens-Rennie

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

February 4, 1906, German pastor and theologian Dietrich Bonhoeffer was born into a rapidly changing world. His thirty-nine years of life were shaped by and in response to the cumulative forces of the First World War, the Spanish Flu pandemic, Germany's economic collapse, increasing political polarization, the ascendancy of fascism, and the resulting onset of another global war.

Bonhoeffer was born into an aristocratic family with power and position, status and money, all of which insulated them from much of the suffering others were experiencing. As Germany took its totalitarian turn in the 1930s, Bonhoeffer no doubt could have dodged that bullet by taking a stipend from the state and curtailing his critique of the regime. Instead, informed by youth work in German slums, engagement with the global ecumenical movement, transformative experiences of a resilient Black Church while studying in New York, Bonhoeffer's theology took an incredibly practical and relational turn.

Much has been made of Bonhoeffer's life. Indeed, each interpreter of his life is always in danger of recreating this Christian martyr in their own image. One recent film conveniently casts Dietrich as a decisive moral agent (in contradiction to his own searching writings and the ambiguity of his actions). The authors of the Heritage Foundation's Project 2025 Mandate for Leadership co-opt Bonhoeffer's words and

legacy to justify their vision for Christian nationalism in the United States.

How did we end up here?

Throughout this series of articles, I have repeatedly returned to what I believe this moment demands of us. As I have framed it, fidelity, imagination, and bravery are contemporary ways of understanding St. Paul's invitation to imitate what Jesus' laid out in 1 Corinthians 13. For Paul, Jesus' self-giving "kenosis" path, the one to which you and I are called, can be summarized in this way: "And now faith, hope, and love abide, these three; and the greatest of these is love."

We hear these words at weddings. In the revised common lectionary's cycle of readings, we encounter them on the fourth Sunday after the Epiphany. In each setting, they remind the gathered community what we talk about when we talk about the love of Christ. They are, of course, more than talk. They are grounded in relationships and embodied in the ambiguity of daily life.

For love to be patient and kind (as St. Paul articulates it); for love not to insist on its own way, not to be irritable or resentful; for love to bear all things, believe all things, hope all things, and endure all things; love must be more than a feeling, a concept, or a passing fancy.

The Christ-shaped conception of love, as we continue to explore its contours, is embodied somewhere in the paradoxical space between my flourishing and yours. It is found in the paradoxical contrast

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between the fulfilment of my needs and the needs of others. Love is lived when we do not treat each other as a means to an end, or as a barrier to our desired end, but rather, when we receive our encounters with others as divine gifts.

Love requires discernment. Love demands that we make decisions about how to live and relate in this world—decisions that cut off one possible future in favour of another. Love, in the Christian sense, is built on the foundation of God’s fidelity and buoyed by a prophetic imagination for a flourishing future for all of Creation. In embodying such love, God makes way for a future that we can’t yet (and might never) see. As stewards of and members of Christ’s church in 2025, this begs a question:

■ *How are we acting in this moment to make way for a future, including a church that we can’t yet (and might never) see?*

It’s a difficult question, the answer to which requires discernment both personal and corporate. This is another way of saying that to love as Jesus loves, requires bravery.

When Bonhoeffer writes “The Cost of Discipleship” in 1937, he makes clear distinctions between grace that is cheap and grace that is costly. Cheap grace demands that God “forgive us our sins,” without any reciprocal demands that we forgive those who sin against us. Costly grace, on the other hand yokes us—aligns us, calls us, marries us—to the costly way of Christ. How are we to understand the way of Christ? Bonhoeffer puts it starkly: “When Christ calls a [sic] man, he bids him come and die.”

Fidelity to Christ and his call requires discernment, imagination, and bravery. Thankfully, this is not something we are left to do alone. This is the realm of Christ’s body, the church—that together we might act in loving response to the God who first loved us.

What’s troubling in this context, then, is the ratio of time spent discussing dwindling numbers and costly buildings to time cultivating practices of discipleship. This isn’t a plea to ignore buildings or numbers. Instead, I’m wondering what might happen if we put discipleship and worship at the top of our priority list, and restricted the doomsday talk to (I dunno) a couple of hours, every fourth Tuesday.

I haven’t been on this earth very long. It’ll

be 45 years this month. But all of this reflection on Bonhoeffer and his challenge makes me wonder: in what ways have the structures and practices of the church over its last eighty-odd years challenged and equipped us to live on this brave path of discipleship? In what ways have these same structures and practices stood in the way?

And so I wonder, this month, if you’d consider responding to this small invitation to reflect, and possibly even share some of these reflections with another person, perhaps even me. As you reflect on your life in the church (however long that’s been), how have you been equipped to:

- Live faithfully in relationship to God and your neighbours?
- Imagine, with God, a world where all have enough and know that they are enough?
- Step bravely into God’s future, as part of a community that embodies and bears witness to God’s love?

I’d love for you to take time with these questions. To remember the stories of the people and the moments that have challenged and inspired you in this journey with Jesus. To walk faithfully, imaginatively, and bravely, in seeking to embody the divine life on earth as it is in heaven. Give thanks for these saints; offer prayers of thanksgiving; and if they’re still alive, write them, call them, share your gratitude.

One of the things I love the most about my job is the chance to visit communities, and hear the stories of how God is present and at work in their lives. So consider this an invitation to reflect, and then to share. How has your church community been brave in calling its members to live faithfully in the way of Jesus? How is your community growing into such bravery? And what, in this moment, do you think God might be calling you and your community to do? ■



WHO, WHAT, WHERE, WHEN

How to write an article about parish events

By John Lavender
Editor of The Highway

Writing for The Highway can be very fulfilling, especially when it is about people that you know in your parish. Here are a few tips that might inspire you to write an article for The Highway.

Choose a subject. It can be about a person in your parish or a group involved in a particular ministry. For instance, it could be a fundraising event, like organizing a tea and/or bake sale. Just organize a few simple facts using this template and you are halfway there.

First sentence/paragraph
(SUBJECT):

Write down the WHO, WHAT, WHERE and WHEN of a particular event.

Example: WHO: "The Anglican Women at (parish name)."

WHAT: "held a fundraising drive of baked goods."

WHERE: "location..."

WHEN: Date... "Saturday, November 30, 2024."

Second paragraph (general information):

- Did anything happen?
- Was a guest present?

Third paragraph (what did they do or say?)

Invited guest said, "I'm glad to be here today..."

The Primate's World Relief Fund is a very worthwhile charity," she added.

Fourth paragraph:

- Did anything else happen?

Fifth paragraph:

- How much money did this event raise?

- For what purpose (a percentage was used for much needed hymn books).

This template for an article about an event can also be applied to an article about someone in your parish who has done something that deserves recognition. All parishioners have lives that deserve recognition and celebration.

Some people only write 30 words and call it an article. That's good if you are just sending a photograph.

This format might be about 240 words, which is okay. However, a better article would be at least 300 - 500 words.

Providing the WHO, WHAT, WHERE, and WHEN of a photograph is also important. In addition, try to take action shots (children dancing) and less of people sitting down or standing in a group. Now that we have cell phones with camera and email capabilities, we can send images to The Highway easily. Each image file should be as large as possible but not more than 2 Mega-pixels.

The aim of The Highway is to have timely and relevant articles about your parish life. It is important to share with other parishes who contribute to The Highway. If an event is close to the deadline, please send an email describing your intended submission and then we can reserve space. The deadline is always the last day of the month, but sooner is better.

Send your submissions to anglicanhighway@gmail.com. Articles or photographs not published in the next printed edition of The Highway will be considered for the following edition.

Articles are published in a print format and online <https://thehighway.anglicannews.ca/>



Welcome to my World

By Norene Morrow

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

As a Church Music Minister

Over the years in my role as a church music director, I have responded to many questions and comments by parishioners, which have led me to the realization that the average person in the pew doesn't really know what my work entails. They only experience the end result on a Sunday morning. Therefore, this month's column is an invitation into my world.

For me, being a church music director is akin to being a tightrope walker. It involves experience, balance, and treading a fine line, especially when it comes to meeting the needs of the congregation. Also, I prefer to think of myself as music minister because what I do encompasses so much more than leading hymn singing and directing the choir.

Firstly, I have been blessed with an extensive music education, was married to a priest, and have worked in many churches. This has been extremely beneficial because it has afforded me the opportunity to become well-versed in a wide range of church music styles and to understand how liturgy works within the various service formats. Most importantly, I have learned that relationships and teamwork are the keys to a successful music ministry. Knowing the congregation's music preferences and worship style, as well as having a good relationship with the incumbent or priest-in-charge are crucial. The priest and music director must work together so that the music and the liturgy complement one another. Also, they are part of a larger team that shapes and delivers each worship service.

This includes the parish secretary and one or two others. Regarding the priest's involvement in the music selection, it varies from parish to parish. Some are keen to be involved in every step of the process while others are less so. Either way, communication is extremely important.


Planning service music is probably the most time consuming task that I have. It takes many hours. I usually plan by season up to eight weeks in advance. This includes hymns, sung parts of the liturgy, and choir pieces. With direction from the priest, who may or may not attend the planning sessions, I work with a partner who sings in the choir. His input has been invaluable to me due to his 30+ years' membership in the congregation. He knows their musical history; I only came to the parish just over two years ago. He keeps me balanced on the musical tightrope that I walk when it comes to selecting congregational favourites and introducing new hymns. This ensures that it is not my taste and preferences that are being imposed on the congregation. With regard to the planning process there are many things we consider: the season of the church year, its themes and symbols, feast days and other observances, and the readings. Each of us reads all of the scriptures for the upcoming weeks and writes down our hymn ideas, which we draw from the various hymn books and other resources.

CONTINUED from Page 8

Following this, we meet to share our ideas in order to draw up a hymn schedule. This meeting usually takes a few hours. The schedule is then vetted by the priest before going to the parish secretary and members of the choir.

Other tasks that come with my work include communicating with our pianist and rehearsing with the choir on a weekly basis, leading choral warm-ups before services, preparing a rehearsal agenda for each rehearsal, ordering special music, transposing hymns into lower keys as needed, writing music for any sung responses and acclamations, practicing piano and playing for the choir when our pianist is away, teaching new music to the congregation, preparing the hymn texts for the worship leaflet, reporting the copyrighted hymn texts to our license provider, and writing an annual report.

Indeed, being a music director/minister takes a lot of work, but the rewards are great. I love it when people make note of the connection between the music and the liturgy, and it gives me even greater joy when they tell me that the music has contributed to a meaningful and memorable worship experience.



Spirituality: Making Room for Everyone



By Kristy Arndt a member of the Spiritual Development Committee

What do you envision when you think about spirituality? I picture quiet and stillness; calm, silence, spaciousness and depth for my soul. These are the experiences I want to share with others and I sometimes struggle to envision the breadth of spirituality that exists in the Christian tradition and gives meaning to other people.

As a mom of teenagers and an education assistant I am privileged to be surrounded by people with diverse abilities, learning styles and ways of being in the world. Some struggle to find their place in a world that doesn't fully understand them; people with varied ways of being in the world and those who can struggle to understand and accept themselves. I feel privileged that the people I share my life with are constantly teaching me to broaden my understanding of what is authentic: how people learn and experience the world around them and what holds deep meaning for them. These experiences have prompted me to wonder how to nourish the spiritual lives of such a diversity of God's people. I offer you some thoughts about creating a broad and diverse understanding of spirituality that holds room for everyone.

At the core of every human is the desire for connection and belonging. I believe this is the starting place for our journey. Everyone desires a sense of belonging, of connection, of safety, of being seen, accepted and understood. That is what we want for ourselves and for our children and grandchildren. Shared spirituality can provide this when we remember to make space for people with a variety of needs and abilities. Spirituality is about connecting with the sacred, knowing that we are beloved children of God, finding meaning and purpose in our call to serve the needs of the world. This looks

different for each of us. Celebrate and encourage the noise makers, the wigglers and movers, the questioners, the disbelievers, the stubborn ones, the shy and anxious ones, the centre-stage confident ones, the jokesters, the ones who struggle silently, those with little to say, and those who live boisterously. Hold space for the confident ones and those who struggle with self-acceptance who lack self-love and understanding.

In our zeal to share our own meaningful spiritual practices we may be leaving people out. I prefer stillness and quiet while other people need to dance and sing, debate and argue, run and jump in order to connect with the sacred. Some need space, nature, creative outlets. Others need predictable patterns and known expectations in order to open themselves to encounter the holy. Some people are grounded in their senses of touch, sound, smell and sight while some struggle to hear, to move, or need time to think before they act. Encouraging people to try something new is good, but requiring people to do something beyond their abilities is unfair and isolating. Start small and simple. Invite someone to join you in a practice that you find meaningful. Invite people to draw a picture of gratitude, sing a song, dance out their feelings, sit quietly while you hold their hand, or share their hopes and concerns with you as you pray together. Attune yourself to others needs and open up space to make room for what makes other people comfortable. Offer love and acceptance. Share what is meaningful to you and ask others to share the same with you. Let us hold ourselves open to growing in our own spiritual lives through the diversity in our communities. By sharing with one another, our joy is multiplied and we are all drawn deeper into the boundless love of God. ■

In Thanks for Light and Life



By David Burrows

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

As February dawns it may be easy to forget the beauty and wonder of Christmastide. Winter still holds us in its grip, and the days can be messy and cold. At the beginning of February we pause to give thanks for the Feast of the Presentation of Jesus, or Candlemas. In earlier times the church observed the season of Christmas from December 25 straight through to February 2, with the blessing of candles and light, recalling the presentation of infant Jesus, our light and our life, to God at the Temple.

The prayer and action of Simeon and Anna shine a light on our response to Jesus; they cradle Jesus, offer blessing and praise. We are encouraged to do the same, and live out the blessing through our response in love to all those who come into our midst.

Though February is now upon us, I find my heart is still wrapped up in the beauty and wonder of incarnation. No, my tree is not still up, nor are my decorations adorning mantle and window. But each week, in both Kaslo and Nelson, I observe actions of love and service that remind me of the beauty of the Creator, and the gift of the created.

Two months ago, at Christmas, liturgies were fulsome and rewarding, with a fifty percent increase in attendance, including many newcomers. The Sunday Community Meal Programme and the Winter Emergency Bed Programme received beautiful gifts. Our Community meal continues to expand with active participation from the wider community. All are welcome, and many are making Sundays a priority to prepare and serve meals alongside parishioners. The

Winter Emergency Bed Programme is on stand-by for cold weather, and we were gifted twenty handmade quilts to provide for clients needing extra warmth and TLC. These actions confirm to me that we in Kokanee Parish are living out our baptismal covenant, specifically:

Seeking and serving Christ in all persons, loving our neighbour as ourselves, and striving for justice and peace among all, and respecting the dignity of every human being.

In a world where the knee-jerk response to human need is usually a call for 'thoughts and prayers,' we are trying in our own small way, to live our convictions through action. It is a joy to see that we who pray and wonder, also take time to prepare, serve, feed, warm, listen, and be present to those who walk through our doors.

Sparks of energy and amazement are palpable throughout Kokanee Parish. People are stepping forward to share gifts and skills, love and effort to bring justice and hope in our small corner of the world. The Holy Spirit is enabling us to open ourselves in response to community needs around us.

It is a blessing and honour to partner with this community as together we serve and respond in love. As I light candles this season, I ask God to bless the light, the liturgy, and our community, remembering that we hold this gift of Incarnation, not just at Christmas, nor at Candlemas, but each and every day. In this world where we live and move and work and love, there will always be struggle and adversity; may

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we be channels of justice, holiness and joy, to bring
light and warmth into God's world.

Like Simeon,
may I grow old
in hope and in wonder.

Like Anna,
may I be in love with you
all my days.

May we be open to truth,
open to surprises.

May we let your Spirit
into our common life.

May we let your Justice
change our behaviour.

May we live in the brightness
of your joy.

*Adapted from Hay and Stardust: Resources from Christ-
mas to Candlemas by Ruth Burgess, Wild Goose Worship
Group: Iona Community 2005*





The Epistle of Diognetus

By **Dan Prysunka** an EFM graduate (2020) from the West Bank, Kelowna parish of St George

I would like to present a rare letter, an apologetic almost lost to history: the “Epistle to Diognetus” (Greek, name meaning God-born), from Chapter 5-6, of twelve chapters believed written by Mathetes, which only means student, pupil, or disciple. Neither the author Mathetes nor the receiver Diognetus are known to history. I was intrigued by this letter.

Why was a Christian explaining Christianity at that time? What does it say about the new (at the time) Christian movement? What does it say about being a Christian today?

This letter is dated about AD 130, based on language and other textual evidence, which would make it one of the earliest examples of apologetic literature for the Christian faith. Please keep in mind this epistle is more than 1800 years ago. Gender attitudes were very different than today. I also found one sentence at the end of the third paragraph also difficult. “They are attacked by the Jews as aliens, they are persecuted by the Greeks, yet no one can explain the reason for this hatred.” We must remember this was the world as Mathetes saw it in his time, where Christians encountered much persecution.

I believe there is much to learn from this epistle.



It reflects on how Christianity grew just after the death and resurrection of Christ Jesus during its first century. As Christians are again becoming a minority in our society, it may shed some light on what the Christian message means for today.

“The Epistle to Diognetus: What is a Christian.”

Christians are indistinguishable from other men either by nationality, language, or customs. They do not inhabit separate cities of their own, or speak a strange dialect, or follow some outlandish way of life. Their teaching is not based upon reveries inspired by the curiosity of men.

Unlike some other people, they champion no purely human doctrine. Regarding dress, food, and manner of life in general, they follow the customs of whatever city

they happen to be living in, whether it is Greek or foreign.

And yet there is something extraordinary about their lives. They live in their own countries as though they were only passing through. They play their full role as citizens, but labor under all the disabilities of aliens. Any country can be their homeland, but for them their homeland, wherever it may be, is a foreign country. Like others, they marry and have children, but they do not expose them. They share their meals, but not their wives.

They live in the flesh, but they are not governed by the desires of the flesh. They pass their days upon earth, but they are citizens of heaven. Obedient to the laws, they yet live on a level that transcends the law. Christians love all men, but all men persecute them. Condemned because they are not understood, they are put to death but raised to life again. They live in poverty, but enrich many; they are totally destitute, but possess an abundance of everything. They suffer dishonor, but that is their glory. They are defamed, but vindicated. A blessing is their answer to abuse, deference their response to insult. For the good they do they receive the punishment of malefactors, but even then they rejoice, as though receiving the gift of life. They are attacked by the Jews as aliens, they are persecuted by the Greeks, yet no one can explain the reason for this hatred.

To speak in general terms, we may say that the Christian is to the world what the soul is to the body. As the soul is present in every part of the body, while remaining distinct from it, so Christians are found in all the cities of the world but cannot be identified with the world. As the visible body contains the invisible soul, so Christians are seen living in the world, but their religious life remains unseen. The body hates the soul and wars against it, not because of any injury the soul has done it, but because of the restriction the soul places on its pleasures.

Similarly, the world hates the Christians, not because they have done it any wrong, but because they are opposed to its enjoyments.

Christians love those who hate them just as the soul loves the body and all its members despite the body's hatred. It is by the soul, enclosed within the body, that the body is held together, and similarly, it is by the Christians, detained in the world as in a prison, that the world is held together. The soul, though immortal, has a mortal dwelling place; and Christians also live for a time amidst perishable things, while

awaiting the freedom from change and decay that will be theirs in heaven. As the soul benefits from the deprivation of food and drink, so Christians flourish under persecution. Such is the Christian's lofty and divinely appointed function, from which he is not permitted to excuse himself.'

Translated from a letter to Diognetus (Nn. 5-6; Funk, 397-401)

Prepared by the Spiritual Theology Department of the Pontifical University of the Holy Cross.

My thoughts on the Epistle to Diognetus:

Today Christians generally are not distinguishable from others in the general society other than by nationality, heritage, language, or historical customs. Christians live in the general population of each city, town or farm mixing with different religions, cultures, languages, and customs. Christians live by the same laws and customs of whatever location they happen to be living in, whether in their homeland or a foreign country.

Christians do understand that something greater awaits them through their faith and belief in God, Christ Jesus and the Holy Spirit. Christians love all but are still encounter persecution today: 365 million Christians are exposed to high levels of persecution and discrimination for their faith primarily in areas of Mexico, Cuba, Nicaragua, Malaysia, Indonesia, Asia, the Middle East, Africa. Of these 4998 were murdered in 2023 (taken from Open Doors, World Watch List, 2024).

Christians still turn the other cheek to insults and rejoice in their beliefs.

What does it mean to you, when you are asked what does it mean to be a Christian?

Please contact me if you wish to discuss about this epistle. email: dprysunka@telus.net.

(Note: All information on this article was found online.) - Dan Prysunka



Servant's Heart

Staff Writer

Getting Started as a Deacon

Part 1: Definitions

An Inquirer: Is a person who is considering that he/she may be called to ordained ministry, wants to learn more about the discernment process, and wants to explore the willingness of the Parish/Congregation to support that process.

Candidate: Is a person, who can articulate a sense of call, has met with the Parish/Congregation leaders, the Bishop and has the permission and support of both the Bishop and the Parish/Congregation to formally enter the discernment and training process of the programme.

Postulant: Is a person who has completed, or nearly completed, the discernment and training process, has met with the Examining Chaplains, attended a Diocesan Advisory Committee on Postulants for Ordination (ACPO), met with the Bishop and has permission from the Bishop to proceed at some future date to ordination.

Ordinand: Is a person who has been through the programme, whom the Bishop has decided to ordain and who has written a covenant with his/her Parish/Congregation.

Deacon: Is a person who is ordained or received by the Diocese of Kootenay, whose discernment and training are recognized by the Diaconal Commission and affirmed by the Bishop.

Diaconal Commission: The Diaconal Commission advises the Bishop on the suitability of candidates for the Diaconate, in the Diocese of Kootenay.

Incumbent: An incumbent is a priest appointed by the Bishop to be responsible for a parish. A team ministry arrangement may include a missionary, who may carry out duties that this document assigns to the incumbent.

Deacons: Preliminary Requirements is baptised and a communicant member of the Anglican Church of Canada

—is an active member of the worshipping community for a minimum of one year and has a significant level of maturity and stability

—who demonstrates some ability to care for people, both individuals and in groups
—has high moral and ethical standards
—has the support of his/her spouse, fiancé(e) or partner, if applicable
—has a good reputation in the community and in the Parish
—has the recommendation of her/his parish and Incumbent
—has a mature spirituality and disciplined prayer life
—has demonstrated some time of *diakonia*, particularly in the area of community work and/or social advocacy
—has an understanding of the diaconate and of diaconal ministry
—has an understanding of Baptismal ministry
—has the potential for leadership
—has a personal support system in place or a commitment to form one
—is committed to the discernment process and has the time and resources necessary for the education requirement
—is committed to, and has the capacity for, the training and education involved in the process
—will have the time and resources necessary to carry out diaconal ministry
—can articulate a sense of call
—must provide the Diocese with a criminal record check.

For More Information contact:

The Ven. Christine Ross, Deacon

Director of Deacons
cross@telus.net

Reference: <https://www.kootenayanglican.ca/deacons-getting-started>

Around and About the Diocese Christmastide at St Saviour's, Nelson

Photographs by Angela Schade

