

The HighWay

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

St Mark's, Kaslo 130th Anniversary



*The Right Rev Lynne McNaughton Bishop of the Anglican Diocese of Kootenay
celebrating 130th Anniversary of St Mark's, Kaslo, Sunday April 27, 2025*

PENTECOST

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CONTENTS

- 3-4 130th Anniversary, St Mark's, Kaslo
- 5-6 An Emerging Anglican Way
- 7-8 And a Little Child Shall Lead Them
- 9-10 Riding My Bike
- 11 Singing the Songs of the Seasons
- 12 Pray in THE BIG BOOK Way
- 13-14 Engaging with our Communities
- 15-16 Adam & Eve: What is the Bible Trying to say?
- 17 Easter Momentum
- 18 Around & About the Diocese



The Highway

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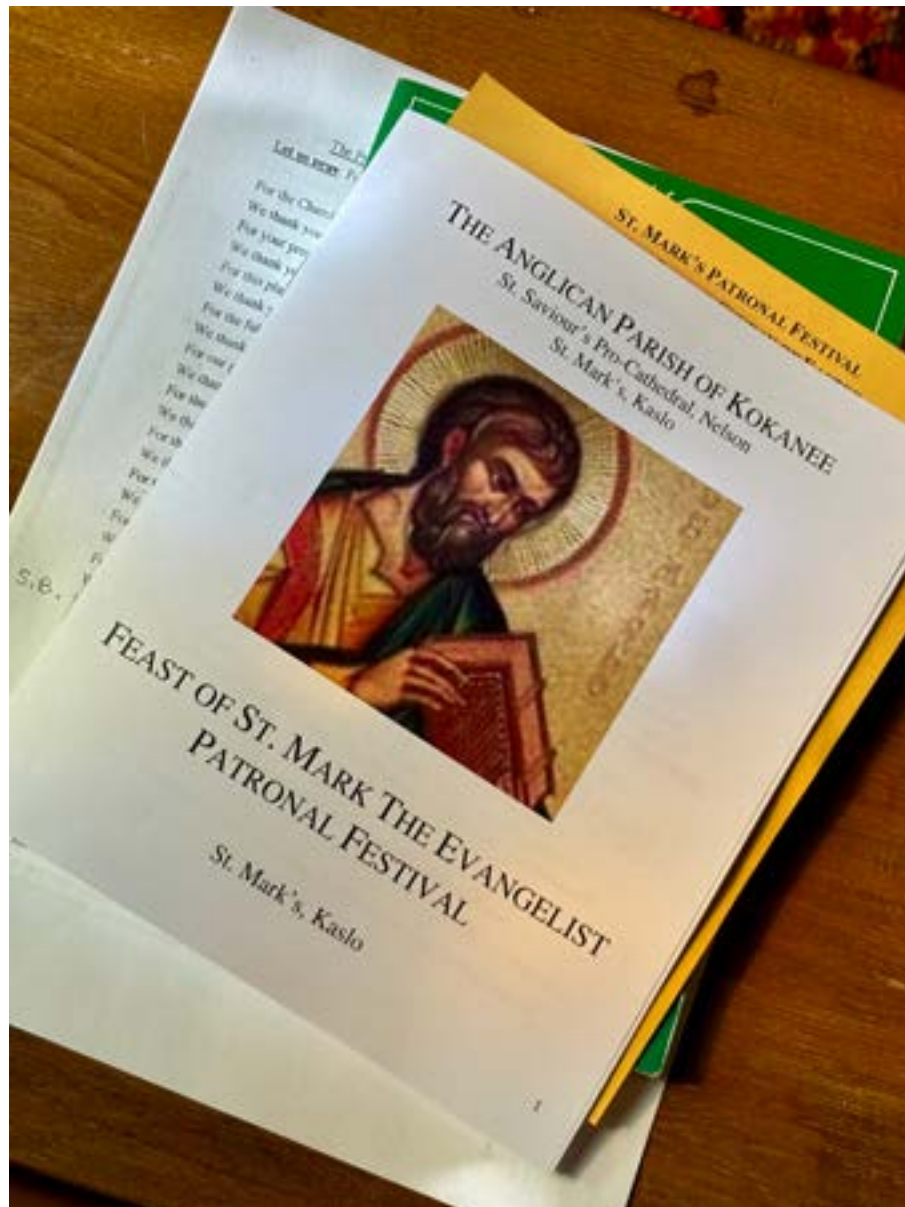
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We acknowledge that the land on which we gather in the Diocese of Kootenay is the traditional unceded territory of the Syilx (Okanagan) Peoples, the Ktunaxa and Kinbasket Peoples, the Secwepemc (Shuswap) Peoples, and the Sinixt (Arrow Lakes) Peoples. 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.





An Emerging Anglican Way



By Andrew Stephens-Rennie

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

For as long as I can remember, my kids have been into building. It started with the remnant bricks I have from childhood, and continues as an obsession. On the floor of my wife's office are bags of the stuff alongside plenty of works in progress. As parents we've endured plenty of Lego-induced foot injuries; stepping on unseen pieces in the carpet, unclear why our children haven't felt the same pain.

Perhaps they're light on their feet. Perhaps they have a sixth Lego-sense that makes it possible to avoid stepping on those angular bricks. Perhaps they're so wrapped up in the process of realizing their vision that they don't notice the full impact of castaway pieces on the bottom of tender, mistreated feet.

I still love playing with Lego. And yet, so much of my experience these days is mediated through my children. It's not often I sit down on my own to imagine something and build it. Maybe I should.

When my nine-year-old invites me to come and build with him, we sit down together, doing our own thing for a while. We talk about what we're doing, we help each other find pieces, and then, inevitably, he steals my creation and harvests it for parts. Even though it's become a bit of a pattern by now each time it happens, I find myself disappointed. At first I feel frustrated. Often I feel sad. I



know it's just Lego, but it's something I built, and that matters. I put myself into it. It often takes me awhile to work my way through the flurry of emotions so that I can do my best to extend curiosity about the transformation my nine year old is about to instigate.

Sometimes my creation is salvaged for parts. Other times it forms a main feature in my kid's new creation. Each time, it's different. Without fail, it is nothing that I would have imagined: it has been transformed.

At the recent *Missional Imagination Conference*, Canon Janet Marshall addressed the challenges our church is facing in this current time of transition. "We're in a season of transformation that's being propelled at speed right now," she said, "and it's being propelled by contextual, structural, and generational transitions."

Janet pointed to the ways in which our congregations and the world changed rapidly during the worst of the pandemic, rewiring our habits and practices. In the wake of these changes, our survival instinct was activated. For those who invested a lifetime in making church work; for those who remember a time when it worked (or seemed to work), this transition can be disappointing, frustrating, and sad.

Reflecting on her work with those dreaming up new ministries alongside those of a different generation who lead the institution, Janet has noticed a significant gap between the dreamers and the planners. There are some of us who see possibility in the pile of bricks before us. And there are others of us who want to rebuild according to the blue-

print we're familiar with. The church we knew. The church we loved. The church we still love.

A few months ago I helped to facilitate a meeting amongst all of the congregations of the South Okanagan. As we were discussing possibilities and priorities for more regional collaboration, someone asked,

"Isn't it possible to find a solution where we can look after us older people with liturgy, and also free up resources (time, money, space) to do something new and 'woo-woo' that reaches people who aren't already engaged with what's here?"

I couldn't help but laugh. The use of "woo-woo" caught me off guard. But I knew immediately what they were saying. It felt like an incredibly important insight. Is there a way, this person was asking, to continue with the traditions that are meaningful to us, even as we free up resources to engage in ministry amongst people who are not already here? This was a profound and visionary question.

I think the answer is "yes."

I truly believe that there are communities and regions throughout this diocese who are ready to do this very thing. I truly believe that as God's people in this time and place, we are called both to tend to one another, and to those who have not yet encountered the gospel.

What we require for this moment are more people to stand up and say:

"There are some elements of the church as it has been that I love and want to preserve. But I also want this church to be here long after I'm gone. I don't know what it's going to look like. I may or may not like it. But what I want—more than preserving what was valuable to me—is for people to experience the connection with God and with others that have anchored me in this place."

Whatever emerges might be unfamiliar, might be "woo-woo," but if it's rooted in Christ and part of an emerging Anglican Way: maybe that will be enough. ■

And a Little Child Shall Lead Them

The wolf shall live with the lamb; the leopard shall lie down with the kid; the calf and the lion will feed together, and a little child shall lead them. Isaiah 11.6, NRSV

His name is Gabriel. He's 3 ½ years old. He was baptised at Fernie Knox United Church in June 2022. His Mum brought him to Church regularly and every Sunday before Worship there would be a wee fashion parade, where he would greet his public. So many cute outfits!

We were at a place in our Shared Ministry journey where we would rotate between Fernie Knox United Church and Christ Church Anglican. He came to know both Worship spaces. And he came to know his parish family.

He has piercing blue eyes and looks just like his Mum. He also has an incredibly kind heart. Gabriel's mum got a job that meant she worked most weekends and we didn't get to see much of him for a year or so. Then on Holy Week, Maundy Thursday, he was walking past Fernie Shared Ministry and wanted to come in.

He remembered the Church...he'd been here before. So they came in and up the stairs where I was laying out symbols for Good Friday. "Hi" he said, with a wave.

"Hi!" I said...unable to recall his name.

His grandmother re-introduced me and I said "Gabriel! Do you remember me?"

"Yes", he replied wryly, "You got me wet".

It's true. When a child is baptised, they get three full handfuls of water over their head. He was 10 months old when he was baptised...he remembered being wet.

He headed to the front of the Church to check out the toys, and chose a book, "Jesus and the Twelve Dudes Who Did." A most excellent read, I highly recommend it.

"When do you have Church?" he asked.



By Andrea Brennan

The Reverend Canon
Andrea L. Brennan
Dean, East Kootenay Region
Incumbent, Fernie Shared
Ministry Fernie, BC

"Every Sunday at 10:00 am," I replied.
"Are you going to come to Church?"
"Yes," he replied. "Mummy will bring me."

As it turns out, his Mum has a new job and has most Sunday's off. So for the past two Sunday's he's been joining us, with his Mum, for Church.

Gabriel is very comfortable in our Worship space. He knows where the toys and books are. He chooses to sit at the back, and when he wants a new toy he knows where they are. He is an active little boy, who certainly knows his mind, and he is fully aware of what is going on when he's at Church.

This week was the story of "Doubting Thomas." I talked about how important doubt is, how we need to question those things we may once have taken for granted. Doubt challenges us to examine our faith and may, in fact, bring us to a place of strengthening our faith.

Many members of the Fernie Shared Ministry family know Gabriel and have known his Mum since she was born. Fernie Shared Ministry is filled with honorary grandparents for Gabriel. When he comes into Church he waves and says "Hi" to just about everyone. He gives wonderful hugs.

His Mum told me today that he calls Fernie Shared Ministry "Huggy Church Place." My heart swelled with pride and my eyes welled with tears. Huggy Church Place.

During coffee hour he "worked the room" going from person to person asking what they were doing this Sunday afternoon. I had a card to be signed for a friend of the Church who is ill.

I asked Gabriel if he could sign his name. "I know my letters" he said. "Could I help you sign your name", I asked. "Sure!" he replied.

And so, he sat on a chair, well, knelt up on the chair, and he held the pen with his right hand, and I



Artist: Edward_Hicks "The peaceable kingdom"

held his hand in my left hand. "G," he said, then "-A-
-B- -R- -I- -E- -L-" he told me as we signed his name.
It looks legible and large, both good things.

"Mum needs to sign it too," he told me, and so I
asked her to sign it and she did.

He went to play with some toys and included four
ladies in his play and they all played along happily.
After a while he decided it was time to go, he wanted
to ride his bike, so he went from person to person.

He waved and said, "Bye, see you later" to each
person then hugged them. Each in turn. Not a single
person refused. Not a single grumble or concern.
Simply a little boy, completely at home with his
Church family, hugging, waving and checking in on
each of us.

I asked if he was going to have a nap later today.

"Yes," he responded, "Are you?"

"I hope so", I said.

"Naps are always good," he said. And he is correct.

His name is Gabriel. And as he left today he
waved, and almost every person around the table
waved back. "Bye Gabriel."

And a little child shall lead them. Thank you
Gabriel. Amen.



Riding My Bike

By Heather Hamlin Gravells

All walkers and bikers are dismissed for the day, please be careful and watch for cars on your way home..." was announced every day of my elementary school years. We only lived 1.2 kms from our school so we had to walk or bike.

The 'we' I refer to is all the kids in my neighborhood. We usually drove or walked together; we were quite the pack! We loved taking the path through the gravel pit – especially on our bikes. So much fun!

I have always loved biking. I have never really biked for exercise, although it is inevitable that you will get some exercise even while out having fun.

I grew up in the Maritimes and most of my biking was done in the Annapolis Valley and then Halifax. I used my bike to get to and from places like school, friend's places, university, and the pool. I bike on the roads following the rules (mostly). I didn't bike to high school until our bus drivers went on strike.

There is something about peddling a bike that I find quite fulfilling. The hard work of uphill and the joy of gaining speed on downhills. It is freeing. It is delightful.

Twelve years ago, we moved to BC. Let me tell you, biking in BC, (for me is not the same at all. The bike I moved across the country sat idle once we moved to the Shuswap.

We started out in Revelstoke. All four of us loved to bike in Revelstoke. There was a stretch of 12 days once, where our car did not move. This is a long time for our family. The only place I did not bike was to the hospital; it was up the mountain, and I did not like arriving all sweaty to do my pastoral care.

David and Michael were taught the rules of the road, fitted for appropriate gear including helmets and off they went. They were both excellent bikers and still are today. They are much stronger than I am, that's for sure.

Moving across the country and aging has changed how I bike. I now have a very fancy e-bike that helps me navigate the not so subtle 'hills' of BC. I do not think it diminishes biking or makes me less of a biker, because my e-bike lets me bike again. Just using a 'regular' bike was not letting me bike at all. I just do



Revs Heather Hamlin Gravells and Michael Shapcott with their bikes.

not have the strength in my legs for that.

I absolutely love my DOST 'Drop' bike. It was designed in Vancouver, so it is perfect. It has a long range and is very zippy. I use it to commute to church and a couple of the schools where I get called to work. I am not excited about biking on the highway, but we will see what the future holds.

I bought it as a birthday present in our self-declared jubilee year when I turned 50. When I first bought it, I spent too much time being afraid to get started because it was heavy and I didn't want to wipe out, but now am so grateful for the chance to breeze down Blind Bay Road, skirts a flapping!

There are a few things that I am leery of: loose gravel and dogs. I travel cautiously around both. The things I love about biking far outweigh my concerns. The benefits (minus the hip flexor issue) for my health, for the environment, for my mental health. It is all good.

There is just something about throwing your leg over the body of a bike and stepping on the peddle and pushing off. I am not sure what it is, but it is awesome. There is a connection to the world that I experience on a bike that I do not get, walking or driving in a car. I sometimes listen to music, but a lot of the time I listen to the sounds around me.


It is a spiritual practice for me as much as any-

thing else, I spend time praying (sometimes just not to be run over) or for the things I see and feel around me. It is so wonderful to drive by people and say hello.

I was inspired by the Executive Director of Sorrento Centre, Rev Michael Shapcott (also the Deacon at St. Mary's Anglican-United Church), when he started biking. He had also purchased an e-bike. I loved seeing him drive into the Centre with his Labradoodle, Phoebe, riding in a trailer behind him. Such a wonderful sight. I knew the first time I saw him, that I needed to get back on a bike again.

I encourage you to find something that gives you joy and embrace it and go for it. I am so grateful that I have finally been able to resurrect the biker inside of myself. A couple of days this summer, I have gone for a hike, a bike, and a swim – my own personal triathlon, well not really, but it is fun to think about!

‘Find your Joy’ as Greg of TikTok would say!



Singing the Songs of the Seasons



By Norene Morrow

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

As a cradle Anglican I grew up learning about the seasons of the church year. But in recent years, I have come across many Anglicans who know little or nothing about them. Of course, everyone knows about the major feast days of Christmas and Easter, but not much in between. Perhaps they were never taught about them; maybe they are newcomers from a different faith background or it could be that the hymns sung in their parishes don't reflect the themes of the seasons. I have certainly noticed this to be the case in a few congregations I have visited and have wondered about that. Then, a few years ago, while leading a church music workshop, one music leader confessed to not having been aware of this liturgical cycle, so seasonal hymns didn't really factor into their choices. I must admit that this came as a bit of a shock to me. As a church musician, I believe that one of the ways we set ourselves apart as Anglicans is through our liturgy, with our music playing a big part in that. When the hymns support the liturgy by reflecting seasonal themes and symbols, our congregations are more likely to be aware of them. With this in mind, I have chosen to write about what we Anglicans can expect in the coming months.

By the time you read this we will be entering into the season of Ordinary Time. It is the longest season of the church year and the liturgical colour is green. You will notice this in the hangings and clergy vestments. The season is actually broken into two sections. Part 1 started on January 6 with the Feast of the **Epiphany** and went until **Ash Wednesday** on March 5. **Lent** followed, and then came the season **Easter**, which lasted fifty days. This year, part 2 of **Ordinary Time** begins on June 8 with the **Feast of Pentecost** and will end with the **Reign of Christ** on November 23,

Although the seasonal colour is green, Pentecost is an exception because it is a special feast day. Its colour is red and marks the day when the Holy Spirit descended upon the apostles, empowering them to preach the Gospel and begin the mission of the Church. This empowerment came with their ability to speak in various languages/tongues so all could understand. Hymns for Pentecost reflect themes and symbols such as the Holy Spirit, renewal, wind, and flames. In Common Praise

these are hymns #249-254, and those listed in the subject index. Popular ones include "Come Down O Love Divine," "Wind Upon the Waters," "Spirit of the Living God," "Spirit of Gentleness," "Loving Spirit," and "Veni Sancte Spiritus." The following week is **Trinity Sunday**, another special day, so the colour is white. It celebrates the three Persons of God: Creator, Son, and Holy Spirit. Popular hymns include "Holy Holy Holy," "I Bind Unto Myself," "I Believe in God Almighty," "Jesus Calls Us Here to Meet Him," and "Today I Awake."

Once these two Sundays are done, the colour for Ordinary Time will be green until the **Reign of Christ**, which is white. It represents growth and the time when we learn about the ministry, life, and teachings of Jesus. In September, Anglican parishes have the option to celebrate the **Season of Creation**. It is still considered part of Ordinary Time, but focuses on creation, nature, and the environment. I have not listed any hymns for this green time as there are so many, but one can't go wrong if one relates the hymns to the readings and includes themes of praise and creation.

If you would like to know more about how to select hymns or just need some seasonal ideas please feel free to contact me at nmorrow@telus.net



Pray in THE BIG BOOK Way



By Marcella Mugford

The Reverend Marcella Mugford is a member of the Spiritual Development Committee.

Summer has begun. For many, this is the season for travel, relaxing with other, enjoying fresh local produce. For others, it is time of intense seasonal work — little time to relax, or even to sleep.

Do you have plans for this summer? Routines change, and often that is good.

When my prayer times feel non-productive, I sometimes find it helpful to remember the wisdom of John Scotus Eriugena, an 8th century intellect and church father in the Celtic church in Ireland. He referred to the Bible as “the Small Book,” and the universe as the Big Book.” Both contain Truth. As Christians, we are wise to pay attention to what is said by both of them. Studying scripture and other Holy Writings is one way to help us know God better. Formal prayers — services on Sundays, and regular morning, evening, or night prayers can be helpful. Perhaps you have another routine that helps you remember you are in God’s presence, in God’s love even while surrounded by chaos.

I find that often, when I am outside, or even looking out a window, I am reminded that God created a beautiful world, one for us to enjoy and take care of. God created people, to love. The people he created are to love each other, themselves, and to love God.

One way to experience God may be to go for a short walk in the Big Book and notice what is around you. Ask God to show you what God wants you to see. Something will likely catch your attention — perhaps a different shaped leaf,

or a small plant, or a rotting stump, or a bird, or the bark on a tree, or ... stop and look, spend some time with the item. Look carefully. How many shades of colour are there in it? What does it feel like — soft, hard, sharp, hot, cool?

Does it have a smell? What does

the smell remind you of? Perhaps taste it. Does it make a sound? If this item was put into a pile of similar items, how would you know which one is yours? You may like to sketch a picture of it, but this is optional.

Then ask God what is being revealed through this item that has called you? Take time to notice and listen to the feelings, the questions within you. Perhaps a piece of music or dance or scripture will float into your imagination. Pay attention to these. They may be from God. You may be surprised by what surfaces for you. Thank God for spending time with you today. Some people find it helpful to write about the experience in a journal.

This is one way to pray in the Big Book. There are others. Perhaps this summer is a good time to play with different ways of letting God speak with you, and for you to speak with God.

If you don’t have time to do all this, just pause for a moment, and thank God for the signs of creation and love around you — a plant, the smile on someone’s face, whatever you notice. This is prayer. Amen.

Engaging With Our Communities

From the Desk of a Deacon



By Christine Ross

I have been in many conversations lately about how we, as the church, need to look more closely at how we engage with our communities. We need to be engaged in a way that has real meaning for those of us who try to live by Christian values and principles. I recently read some material by Bryan Tener, a writer who has a background in discipleship ministries. His writing gave me much pause for thought, and I want to share some of his ideas, as well as my own, with you.

Bryan says, “In the rhythms of daily life, most people spend their time in three types of places: home (first space), work (second space), and the communal gathering places in between, what sociologists call “third spaces.” These third spaces include coffee shops, gyms, parks, barbershops, community centres, and even dog parks. They are places where people naturally gather, where relationships are formed, and where trust is built over time.

For the church, third spaces are fertile ground for relational ministry: spaces where we can practice incarnational presence, being with people, rather than trying to draw them into church buildings. The challenge, however, is that presence in these spaces requires a different posture from traditional church outreach efforts. Instead of organizing programs, hosting events, or inviting people to come to us, we are sent out to show up, listen, and join in the everyday lives of our neighbours.

The Venerable Christine Ross is Archdeacon of Kootenay, Director of Deacons – Diocese of Kootenay.

While I think that we instinctively know the truth of those words, I wonder how much work we are actually doing to live out that truth. It is hard, I know,

with dwindling resources, both human and monetary, to show up, listen, and join in the everyday lives of our neighbours. However, if we are serious about engaging the community in meaningful ways, we need to look at what this might mean and to ask some important questions.

Where are people already gathering? What would it look like to be present in that place and space, not as a church leader, but simply as someone who wants to show the love and compassion of Jesus Christ, to others? How has God already been at work in those spaces, long before we arrive? What has God already been doing with those people and those relationships that we can expand and build on, going forward?

Remember that Jesus spent very little time confined to religious spaces. His ministry happened on the move, in homes, in public gathering places, and along the road as he travelled. This pattern of ministry reveals a simple but profound truth: Jesus met people where they already were. He didn't require them to enter a synagogue first. He stepped into their world. We, the church today, must do the same, learning to build relationships in third spaces rather than expecting people to enter the church to encounter Christ, and all that Our Lord taught us about how to treat people.



Engaging in third spaces requires intentionality. It is not about taking over a space but becoming part of the fabric of that space, showing up regularly, and allowing relationships to develop naturally. So, for a start, develop a consistent presence.

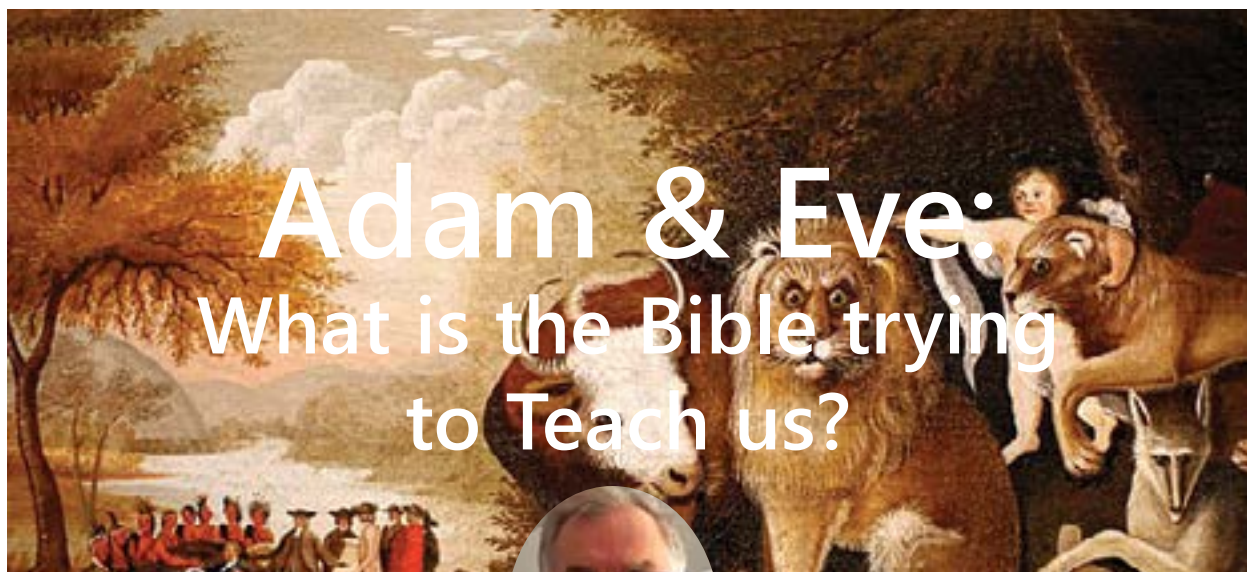
People notice consistency. When we frequent the same spaces regularly, we become familiar faces, and familiarity builds trust. Being present in a third space is not about forcing interactions but allowing relationships to develop over time without an agenda.

Learn the rhythms of each space, that you are frequenting. Every third space has its own culture, dynamics, and unspoken rules. The way people interact in a coffee shop is different from the way they engage in a park or a gym. Rather than rushing to “do ministry,” observe what conversations naturally happen in that place, and what needs or opportunities for connection are emerging? Paying attention to these things will allow you to see where God is already moving and how you might participate.

Finally, be open to interruptions and to changes in the conversation. Jesus’ most powerful encounters happened through interruptions, moments when someone reached out, asked a question, or expressed a need. When we are present in third spaces, we need to be ready to engage with people when natural opportunities arise.

Community engagement is more than outreach; it is how the church becomes rooted in the places and among the people God has called it to serve. Engaging the community focuses on the strengths and assets of a community rather than what it lacks. I invite you to look beyond the walls of your church building to recognize God at work in your neighbourhood and to join with the Holy Spirit in being present with the world that God loves.





Adam & Eve: What is the Bible trying to Teach us?

The story of Adam and Eve is about choices and consequences. Right and wrong. Choices mattered then and they matter today for us all. God gave them truly clear guidelines and responsibilities as to what was expected of Adam and Eve as they came to be in the Garden of Eden, a perfect paradise except for the one especially important rule: Not to eat from the tree of the knowledge of Good and Evil.

In putting forth this article, I first want to point out I have researched extensively in The New American Standard Bible, also known as The New Open Bible, Study Edition. I have also referred to the Jewish Study Bible, Tanakh Translation, Oxford University Press. Jewish Publication Society. As well as the Short Introduction to the Hebrew Bible, Second Edition by John J. Collins. Along with Wikipedia, Got questions.org/Edenicpcovenant.html, Paul Enns, Moody Handbook of Theology.

The Bible can be overwhelming to students, including myself. It should be studied thoroughly, not just read. For best results in studying the Bible you could choose a Study Bible you are comfortable with. By reading the study notes in unison with the chapters and verses you will gain a greater insight. If there are any words you are not familiar with, find the best definition for those words. You can access Google to find unfamiliar words, by inputting the words, followed by “ancient, or Biblical.” The

meanings can sometimes be different than the meanings of today.

The Garden of Eden was the first home of

Adam and Eve, the first man and woman (Gen. 2:2—3:24).

Eden is a translation of a Hebrew word which means “Delight,” suggesting a “Garden of Delight.” They both fell from their original state of innocence when Satan approached Eve through the

serpent and tempted her to eat of the forbidden fruit, (Gen. 3:1-5). Eve ate and gave it to her husband, and he chose to eat the fruit as well (Gen. 3:6-7). The disobedience plunged themselves and humanity into a state of sin and corruption.

Locating the exact spot of the Garden of Eden is difficult, although the best theory puts it near the source of the Tigris and Euphrates rivers in the Armenian highlands. Modern photographs taken by satellites have shown evidence that the two rivers, now dry beds, could have flowed through those areas centuries ago.

The New Open Bible, Study section talks about “The Edenic Covenant” in which God promises Adam life and blessing, but that promise is conditional upon Adam’s obedience to God’s command not to eat of the fruit of the tree of knowledge of good and evil (2:15-17), which is the first of the general covenants. In it, Adam is charged to populate the earth (Gen. 1:28); exercise dominion over the animal creation (Gen. 1:28); care for the garden of Eden



By Dan Prysunka

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

, and enjoy its fruit (Gen. 1:29; 2:15). The Edenic Covenant was terminated by man's disobedience, when Adam and Eve ate of the fruit of the knowledge of good and evil, resulting in their spiritual and physical deaths.

Genesis 2:18-25 How the first family began:

Fills in the details of the simple statement in Genesis 1:27: "Male and female He created them." This account particularly amplifies the "and female" part of the statement and shows how women were created. Three observations can be made on the passage that will help us to understand how the family began:

a. The need for woman (vv. 18-20). Woman is absolutely essential in God's plan. It was God who observed, "It is not good for man to be alone" (v. 18) and determined to make a "helper" for Adam. Woman's role in the will of God was as a "helper" who was suitable for Adam in every mental, spiritual, emotional, social, and physical need. God undertook an orientation program to show man the need that God alone had observed. God brought to man the birds and the beasts created by God, so that man should exercise his dominion over them (v. 28) and name them (v.19). However, in verse 20 it is noted that for Adam there is no helper like himself.

b. The provision of woman for man (vv.21-24). God caused Adam to go to sleep, and God removed one of his "ribs." Exactly what God removed is not known, but it was adequate for God's purpose to "fashion" (lit., build) a woman (v. 22) whom Adam recognized as being his equal, "bone of my bones, and flesh of my flesh." This became known as **the universal law of marriage** (v. 24), in which it can be seen that: (1) the responsibility for marriage is on the man's shoulders—he is to "leave his father and mother," (2) the responsibility for keeping the union together is on man's shoulders—he is to "cleave" to his wife; and (3) the union is indissoluble—"they shall become one flesh."

c. The state of the first man and woman (v. 25). From the beginning the man and the woman were "naked" in each other's presence and "were not ashamed." There is no shame in nudity when it occurs in the right context—the marital union. This passage clearly teaches that (1) sex was God's idea and is not sinful; (2) sex came before the Fall, and if the Fall had never taken place there still would be sexual relations between a man and his wife; and (3) propagation of the spe-

cies is one, but not the exclusive purpose for sex. The Bible gives two other reasons for sex: (1) to promote love between the husband and wife (Page 1430—Heb. 13:4) and (2) to prevent fornication—the unlawful satisfaction of the God-given sexual desire (Page 1317—Cor. 7:2).

The Fall of Humanity

Genesis 3:6-76.

When the woman says that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. 7. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings (girdles). "Adam's Sin," as it is titled in the New Open Bible, Study Edition. Here it says Adam's sin does not seem to be a very great sin from man's perspective. All he did was take a bite of some fruit. Adam's sin is serious in that the fruit was of the tree of the knowledge of good and evil, of which God said that he was not to eat under penalty of death (Page 6—Gen. 2:17). "but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it... you will surely die."

This covenant plays an important part in the unfolding of God's plan of redemption. As it shows the inability of humanity to maintain a right relationship with God even when they are in the earthly paradise that God created for them. Adam's sin broke this conditional covenant with God and left humanity in a fallen state.

Both the Edenic Covenant and the Covenant of Redemption that follows are significant for several reasons.

First, they establish a pattern to be repeated throughout scriptures: 1) humanity sins, 2) God judges the sin, and 3) God bestows grace and mercy by providing a way to redeem humanity and restore its relationship with God.

Second, the covenants show us that sin always has consequences. Understanding the different covenants in the Old Testament and their relation to each other is important in understanding the covenantal relationship with God's chosen people as well as His plan of redemption as revealed in scripture.

In the fall we will review the other covenants of God and Jesus Christ. See you in the fall of 2025!

Blessings,

Easter Momentum



The tomb is open; all has changed
Life forever rearranged

Challenging me:

Living

Growing

Healing

Knowing?

Being.

There were times earlier in ministry when the weeks following Easter were ones of stillness, of rest, of quiet. Here during my second Easter in the Kootenays it is not so. These weeks following Easter seem to be propelling life forward so so swiftly. Spring seems to be unfurling with great abandon, and I find myself swept along in rivers of energy, conversation, and great joy these days.

In visits and interactions with new parishioners, I feel lightness, wonder and radiance as individuals share their journeys of life, and their observations in this community.

Things which are so familiar to me as to be forgotten or unimportant are being highlighted; new eyes on ancient practice are transforming the faith community.

I am humbled as well, for as I interact with the wider community beyond church, I find great love, great compassion and great care. My dialogue and presence in the community beyond the church reveals Jesus to me in many ways. Last week while having my weekly visit to Nelson's Temporary Drop in Shelter, I witnessed beautiful Birthday celebrations for unhoused folk. I have rarely seen such expressions of love, joy and belonging. It brought me to tears.

This week I attended the West Kootenay Homelessness Summit, and participated with Non-Profit Agencies, Government, Front Line workers, and persons with lived experience of homelessness. I felt included, engaged, and inspired to engage deeper in

the community.

It seems everywhere I turn I witness newness.

New life

New healing

New perspectives

New energy

By David Burrows

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

This Easter for me is a time of searching and finding Jesus in the wider world. For me it is a time to shift my lens, experience the movement of the Spirit, and be

thankful for the joyous momentum I experience in the community.

Sometimes I feel that much of the momentum of the church is caught up in binding the presence of Jesus up in our old structures, systems, liturgy and learning. At times I've felt like my momentum can be at odds with the community of faith. Here in this place, this moment, I find myself asking:

Where is Jesus?

How are we showing up with Jesus?

How is life reflecting this change?

I'm reminded that post-resurrection scripture points us to a command to the disciples to continually pray, serve, and participate in healing and care. We are called to exit places of comfort and safety, to encounter others, and through that encounter, be present to the Holy Spirit.

It is scary stuff no doubt. We can't live in the tomb forever. We've got to fish on the other side of the boat. We have to venture beyond the locked upper room.

Yes, there's fear and apprehension, but we must not be shackled by fear. When we venture further than our places of safety and comfort, we might just find Jesus. We might just witness the work of the Spirit moving, growing, being in the hearts and minds and hands of those whom we encounter.

Around & About the Diocese

World Day of Prayer Hosted by St James, Armstrong

By Helen Hall

St James, Armstrong, hosted the World Day of Prayer on March 21.

The service was written by people from the Cook Islands.

With our new mobile screen, we were able to hear the sounds of waves breaking on the shore, as well as listen and watch a circle of women chanting The Lord's Prayer in their language.



Bringing back the light

EASTER VIGIL
Holy Trinity, Grand Forks

Bringing the Light of Christ back into the Church.
The Reverend Simon Shenstone and his grandson Gael Shenstone.

