

The HighWay

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



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and
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See Pages 17-18

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EASTERTIDE

MAY 2025

The Highway is published under the authority of the Bishop of Kootenay and the Synod of the Diocese of Kootenay. Opinions expressed in **The Highway** are not necessarily those of the Editor or the Publisher.

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Printed and mailed by
KT Web, Toronto ON.

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The Highway

ONLINE EDITION:

<https://thehighway.anglicannews.ca/>

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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 Anglican Diocese of Kootenay

R e f l e c t i o n

E A S T E R

Happy Easter! I am always grateful that Easter is a whole season, not just one day, but fifty days. The wisdom in the liturgical calendar recognizes it takes an entire season for Easter to take effect and for the resurrection to sink in. We move slowly from shock or skepticism towards recognition of Jesus alive in our midst, then to joy, and then on to figuring out the implications of this joyful new life for the whole community, and afterwards to being sent out to the world with news of God's resurrection and transformational power. Easter unfolding. New life taking root.

We in the diocese of Kootenay in 2025 are focusing on our value of "daring discipleship". (from the values we adopted in Synod 2023 <http://kootenayan-anglican.ca/pages/values-vision-mission>). I invite you to hear the scripture stories over this Easter season with a keen ear for the disciples. How do the disciples absorb the news of the Resurrection? What makes them "daring"? Which disciples do you resonate with? The women telling their fellow disciples about

the empty tomb only to have the others call their witness an "idle tale"? Mary Magdalene recognizing Jesus in the garden when he quietly says her name? Peter and John running to the empty tomb to see for themselves? Thomas likewise asking to see for himself, to put his own fingers in the wounds of Jesus. Like the couple from Emmaus who invite the stranger to eat with them and then recognize Jesus when he breaks the bread, where in your own life as a disciple have you experienced Jesus' presence in the gathering of disciples? Like that same Emmaus couple, who said "Did not our hearts burn within us?", when an explanation of scripture, in a sermon or bible study or your own reading, startled you into a vibrant and compelling understanding of what God is up to? Do you hear yourself addressed when Jesus says to the disciples "Peace be with you".

Meditate or journal on the original disciples, imagining yourself in conversation with them. Where do these familiar stories from the Gospels and the

Book of Acts connect with our stories? We are disciples too, people who have committed to follow Jesus because we have found in Jesus meaning and purpose and peace and freedom.

The resurrection of Jesus had the effect of making the disciples brave.

What makes you a “daring disciple”? Boldness for living with fullness of life. Determination to serve others. Fearlessness to change systems that harm people or creation. Audacity to confront evil. Vulnerability to express compassion.

I think the Resurrection life in God makes us bold because we know we are named by Jesus, loved and worthy. We belong to God.

May this season of Easter bring you renewed joy and bravery in following Jesus in serving God’s kingdom.

Yours in Christ,

+ Suzanne McLaughlin



Provincial Bishops, April 2025



House of Bishops, April 2025

Learning to be Brave



By Andrew Stephens-Rennie

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

I first heard of Bishop Mariann Edgar Budde in the days following her sermon during the National Prayer Service at Washington National Cathedral. Preaching after the inauguration of the United States' 47th President, her final plea for mercy was all anyone could talk about:

"In the name of our God, I ask you to have mercy upon the people in our country who are scared now."

Not "my God." Not "your God." Ours. Appealing for mercy on behalf of all God's children, Bishop Budde reminds the president and all in attendance of the One to whom all allegiance is due. Exceptional bravery in exceptional circumstances. In the wake of these remarks, the Bishop's plea was pilloried by the president, her life threatened by others. But what I hear in her words are as much a challenge to me as to anyone else.

In the face of violence, the church's call to extend God's grace and mercy is more vital than ever.

I went back to read the Bishop's sermon in light of all that has taken place in the intervening months. What I found in her words was even more challenging and expansive than what I initially remembered.

Preaching in the midst of a growing storm of outrage

and contempt, Bishop Budde's sermon calls for unity across whatever lines otherwise divide us. Unlike many modern calls to unity, she relies neither on unswerving submission to coercive power, nor on "you do you" relativism. Instead, the Bishop roots her call for unity in an appeal to "honour the inherent dignity of every human being."

Bishop Budde's call to mercy is rooted deeply in the promises of the baptismal covenant (see Book of Alternative Services p.159 for context).

In baptism, we rehearse the story of God's grace and mercy from the very beginning to the very end. In baptism, and in response to God's self-giving love, we renounce evil and sin, along with the powers of this world which corrupt and destroy God's creatures. In baptism, we commit to align our whole lives with Jesus. That is to say, we pledge our ultimate allegiance to no one and to no thing but God.

This is the way of discipleship to which our God calls us: joining Jesus on his mission of liberation and love for all who find themselves in the valley of the shadow of death. Discipleship in the way of Jesus calls us to fervent and expectant prayer. But Jesus' call to "pick up the cross," asks something more, too. When

our neighbours are suffering, we are called to put our bodies and resources on the line, embodying mercy for all who are scared.

In the introduction to her 2023 book, “How We Learn to Be Brave,” Bishop Budde explores the dynamics of faithful, imaginative bravery: “The courage to be brave when it matters most requires a lifetime of small decisions that set us on a path of self-awareness, attentiveness, and willingness to risk failure for what we believe is right.”

I want to follow Jesus. I want to be faithful, imaginative, and brave. Oftentimes I find myself (not unlike the first disciples) feeling scared and alone, longing for simpler days. I feel the pull of self-sufficient individualism infecting me. That pull is as present in the world as it is in the church. And it leaves me wondering: has the church prepared us for the bravery this moment requires?

Perhaps anticipating such feelings of helplessness, Bishop Budde reminds us, “most of life is lived in smaller acts of faithfulness.” Not every moment has us pleading for mercy before a power-hungry despot. And yet, should that day come, this is a promise we have made: to renounce the evil powers of this world which corrupt and destroy.

I don’t know anything about Bishop Budde’s thought process in crafting her prophetic sermon. But as I re-read its text, I was reminded of the question the celebrant asks (in the baptismal covenant) following the renunciation of evil and commitment to follow Jesus with our whole selves, “Will you who witness these vows do all in your power to support these persons in their life in Christ?”

“Will you do all in your power to be Christ’s body, the church, a people who stand in the way of evil, defend God’s creatures, and seek the flourishing of God’s good Creation?”

Who can anticipate what such a commitment will require?

Perhaps we imagine small acts of faithfulness. A meal here. A prayer there. An awkward coffee hour conversation with a confused teenager searching for God-knows-what.

Further from our mind might be the offer of sanctuary to a refugee at risk of deportation; defending the dignity of the trans kid being mocked at the bus stop; calling out a longtime friend for a racist joke.

Even harder still, the challenge of speaking honestly, humbly, and publicly to one wielding unimaginable power, pleading on behalf of the scared, that they act in light of God’s mercy.

And yet, throughout Christian history, and in these last days, God’s people are repeatedly called to faithfully, imaginatively, and bravely embody our faith. We are being called to put our reputations and lives on the line to honour the dignity of every human being and to safeguard the integrity of God’s good creation. How might we learn to be brave?

Through the intentional practices of the discipleship community, a community dedicated to embodying the promises of baptism, for the life of God’s beloved world. Through intentionally encouraging and challenging one another in small acts of faithfulness. Through intentional opportunities to extend grace and mercy to those in our congregation, to those in our families, to those in our neighbourhoods. Through a community that supports each small decision to embrace the risk of failure in pursuit of what is right.

And where does it all start?

It starts in our response to the question that comes in many moments, and in many forms: “will you who witness these vows do all in your power to support these persons in their life in Christ?”

It starts when we exuberantly recommit ourselves to becoming the community of God’s mission, bravely responding, “we will, with God’s help.”

Reaching Out in Our Community

The Knit and Knatter Group has been gathering for decades in one iteration or another. Originally, the Knox Knit and Knatter Group, would gather in the Church Office at Fernie Knox United Church, a truly tiny space, and knit or crochet prayer shawls. Sometimes they would work on individual projects, sometimes, they would come together, and enjoy a time of conversation and connection.

During COVID this informal gathering went on hiatus. Once it was safe to gather together, the collective moved to meeting in individual homes. One of the members is relatively shut in, so when she's able to attend, she offers to host.

I have a standing invitation to attend these gatherings. They meet at 2:00 pm on Tuesdays, and for an hour or so they discuss matters of the Church while their nimble fingers work thread, yarn or wool. They check in with each other and offer thoughts and prayers for community members. Their conversations are never gossip, they are genuine people holding one another through difficult times through prayer, good vibes, intentions and general loveliness.

When the prayer shawls are completed, they are brought to the Church and blessed by the congregation. Some of the ladies involved in this ministry do not attend Church, they simply want to create something that will be used and loved. Over the years the Knit and Knatters have distributed dozens of prayer shawls all over Canada.

Bishop Lynne McNaughton was given one a few years back and it has traveled as far as the Lambeth Conference with her. When my mother was dying I



By Andrea Brennan

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



The Knit and Knatter Group colourful muff.

was gifted one to take to Ontario for her. She was wrapped in it when she died and was cremated with it. They are available for distribution to anyone who needs some comfort.

Recently, one of the members of the group asked if they would be interested in knitting twiddle muff. They are colourful muffs covered with buttons, strings, and various doodads and thingamabobs that residents with dementia can use to help self-soothe. The ladies who crafted these were invited to Fernie Shared Ministry for the feast of the Transfiguration where they were blessed by the congregation.

Fernie Shared Ministry is a small parish in a small town. Yet a dedicated group of ladies come together weekly (except in the summer) to knit, crochet and connect with each other. They collectively have sent cards to people to recognise events in their lives.

They are not an "official" prayer circle, yet they bring so much love to everything they do. I've learned in my 17 years of ordained ministry that it is often in the least expected places where the most powerful work of the Church is done. This group of ladies have

supported each other through the death of spouses, aging, illness, death of beloved pets, birth of grandchildren and great-grandchildren. Baptisms, funerals, lamentation and celebration.

I lament that I am not able to join them as often as I'd like. And whenever I do join them I am treated as part of the group, not a blessed guest, which I like a lot. There is always tea, coffee, treats and conversation. And depending on where we gather there may even be a dog or cat to say hello to.

Look in the unexpected places for the blessings of the Church in the world. In the informal and unofficial gatherings where the transformative work of Christ is seen. The world is an often dark and bleak place, yet in the gathering of groups such as the Knit and Knatters, light and love is being shared in the most profound ways.

And for these moments and this group of women, I am incredibly thankful.

Thanks be to God!



THE KNIT AND KNATTER GROUP has been gathering in Fernie for decades.

Letter to the Editor

Differences between EfM Sewanee and EfM Canada

Dear Editor,

While I appreciate you putting an article in the Highway about spiritual autobiographies and mentioning EfM there are inaccuracies in the article.

You may recall from my presentation to Synod last May I talked about Spiritual Autobiographies and the format of EfM. Spiritual Autobiographies start off the year in EfM. Spiritual autobiographies go by the name Spiritual Autobiography and not by the name 'Stepping Stones.' Stepping Stones simply is one of the methods, one of many tools, used for Spiritual Autobiography. Spiritual Autobiographies in the context of EfM are used firstly to help individuals to perceive the activity of God in their lives then to build community by learning how to listen to one another and to provide a way to deepen our understanding of Christian Life and ministry.

Participants (as they are called not students) are year one, two, three or four. EfM does not go by years but by themes which go in four year cycles.

The working book for this programme is the Reading and Reflection Guide. There is a four year cycle with a theme to each year.

Volume A : " Living Faithfully in Your World

Volume B ; " Living Faithfully in a Multicultural World"

Volume C : " Living as Spiritually Mature Christians"

Volume D : " Living into the Journey with God"

Each theme has a specific Spiritual Autobiography. Last year Volume C, which would be equivalent to what you referred to as year three, did not use Stepping Stones, it used the metaphor of an artist's palette. Volume D, this year, used creating a map to

use as a tool for spiritual autobiographies. Spiritual Autobiography tools or formats frequently change with publication of the Reading and Reflection Guide.

There have been a number of changes to the curriculum over the fifty years of EfM. This spring a revised curriculum is being rolled out which will be the fifth revision. There is also going to be a change to program delivery.

The Diocese of Kootenay is the home of EfM Canada which is a national program. The Diocese of Kootenay was awarded the license to administer the program in Canada in 1985. The license is with the School of Theology, University of the South, Sewanee, Tennessee. The Canadian home office is located in the Diocese of Kootenay's synod office. In order for other dioceses to use EfM in their dioceses they must have a sponsorship agreement with the diocese of Kootenay.

I would caution you not to use information regarding registration, books, etc from the EfM Sewanee site as Canadian registration is a different format as well as registration dates and some of the textbooks used. If you have questions or would like up to date information about EfM please contact me. I would be more than happy to help you.

Sincerely,

Annette Cowan
Director EfM Canada
210- 380 Leathead Rd.
Kelowna, BC V1X 2H8



When our Ministries Minister to Us



Lately, I have been thinking about the many ministries in the church that are taken on by lay people. Without them, the church couldn't function. These ministries support worship, music, operations, governance, outreach, education, pastoral care, etc. Indeed, all of these are important, but there is one aspect of ministry that one might not think about. That is, how our ministries fulfill, or minister, to us.

I have been leading the choir at St George, West Kelowna for about a year and a half. It is comprised of 12 singers. All members are seniors ranging in age from mid 60s to upper 80s. About half of them don't read music and some have mobility issues, but that has not stopped them from creating beautiful music. They are extremely dedicated and I have come to realize that singing in the choir is very important to them. Because of this, I wanted to know more so I asked them to participate in a survey. Their answers were very enlightening.

Question 1: Why do you like to sing? – Top answer: "It's fun and makes me happy." Other answers: "It feels good physically, mentally and spiritually"; it has been an important part of my life since childhood; it makes others happy."

Question 2: Why do you sing in a church choir? – Top answers: "Singing is like praying. It is spiritual, holy, emotional, and meaningful." Other answers: "because I was invited; the social aspect and friendship; I am part of something bigger than myself; it's a team effort, a shared mission; to support the worship; the love of singing in harmony; being able to contribute in a meaningful way without needing to have the skill of a soloist."

Question 3: Why St George's Choir? - Top answers related to the social aspect and the fact that they had been invited to join. Other answers cited the proximity of the church to their residence; the choir being a caring group

of people; the variety of musical styles; and finally, "Where else would I go?"

Question 4: Is there anything else you want to say? — These answers were the most insightful and surprising. Choristers opened up about how choir has had a positive effect with regard to their anxiety and mental health; how choir

has contributed to their growth in musical skills and singing; how choir has made them braver or challenged them in ways that has led to personal growth.

One answer that really stood out for me was, "because I was invited." People have often told me

that they think a church choir is only for experienced singers that can read music. Granted, in some larger city churches that might be the case, but generally that is not so in the average parish. This is why an invitation is so important. For the last few years, I have publicly and personally invited members of the congregation to try out the choir for a short term commitment during the Advent/Christmas season. As a result, the choir has almost doubled in size. One of my newest members is 87 years old. It is her first time singing in a choir. She said it is something she always wanted to do but the opportunity never presented itself.

I am very grateful to my choir for participating in this survey because it has made me appreciate them even more and I have learned two very important things:

1) No matter what kind of ministry a person dedicates themselves to, they will likely discover that by engaging in that ministry it will end up ministering to them.

2) The act of inviting another person to share in a ministry can be more meaningful to that person than you will ever know. In my ministry as a choral director, I can sincerely say that I have been truly humbled and blessed by these wonderful people with whom I share this ministry

By Norene Morrow

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

Do You Know About EfM?

Did you know that EfM is an acronym for Education for Ministry, an exciting and life changing programme of theological education based on adult education, through individual reading, study, prayer and reflection using small group study and practice drawing on contemporary scholarship in the fields of Christian scripture, church history, theology and the life of faith in a changing world.

Did you know that this programme was developed 50 years ago through the University of the South, The School of Theology, Sewanee, Tennessee? It has helped over 120,000 people internationally respond to their call to ministry.

Did you know that in 1985 the Diocese of Kootenay was formally invited to administer the program in Canada and to be the home of the Canadian head office? The seed money for EfM came from Diocesan Anglicans, In Mission Fund which, with a national projects case, that had money raised for various diocesan projects. The Director of EfM Canada resides in the Diocese of Kootenay, but every contracted Diocese in the programme has a Diocesan Coordinator. Kootenay's Coordinator is Jane McCraw Frost.

In the near 40 year history of EfM Canada, there have been 4050 people who have taken all or part of the EfM programme in Canada. There have been 150 mentors trained. It has seen four directors.

In the 50 years of EfM's history there have been five revisions of the curriculum. The latest version is set to come out later this spring which will be delivered digitally cutting down on printing and delivery costs. The digital format allows for links to essays, videos, podcasts and articles.

The programme will cycle through four annual themes beginning this year with The Journey with God with the remaining themes being Following Jesus, Listening to the Spirit, and Engaging the world. Each theme has spiritual sojourners who reflect on the year's theme through essays that identify, explore,



By Annette Cowan

Annette Cowan is the Director of EfM Canada

connect and apply the theme to daily ministry.

The four year programme (Old Testament, New Testament, Church History, and Spirituality and Ethics) is now called EfM Classic — Who is Israel? Who is Jesus? Who and What is the Church in the World? What are we to be in the World? At the heart of EfM remains Theological Reflection, a process of seeking to discern the presence of God in the events of daily life. Each group is lead by an accredited mentor who is not a teacher but a guide and co-learner.

There is also a one year programme called EfM: Wide Angle which gives participants an introduction to scripture, history, spiritual practices, ethics, and theological reflection. It is a one year programme designed to give inquirers a taste of the full EfM Classic programme and encouraging enrolment in the Classic programme. Like EfM Classic, this new one-year curriculum is facilitated by an accredited mentor, and both programmes have specific texts for study.

What sets EfM aside from other theological programmes is the integration of the five core practices into every seminar - Living in Community, Regular Prayer and Worship, Theological Reflection, Study of Christian Tradition and Vocational Discernment.

Again, Education for Ministry is an exciting and life changing programme available in face to face groups or online groups.

For more information about EfM please feel free to contact Jane McCraw Frost or me.

Jane McCraw Frost, Diocesan Coordinator jmccrawfrost@gmail.com

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Living As if God was There



By James Wild

James Wild is a member of the Spiritual Development Committee

I like watching Jordan Peterson videos on YouTube. The other day I saw an interview with him in which the interviewer asked him if he believed in God.

Peterson declined to discuss the topic because it is so large and important a subject that a simple “bumper sticker” declaration is inappropriate. But then he added that what he would say is that tries to live as if God exists.

Somehow that struck me as a profoundly appropriate answer. It immediately took the question from the realm of intellectual speculation, subject to all kinds of mental gymnastics, to being a question about our own inner life. In all the debating about the existence of God, you very seldom hear people talking about what hangs on the answer.

Now, “living as if God was there” could mean different things. It could be a sort of works-based righteousness notion. That is, if I behave in certain ways, do certain things, I can get God to approve of me. But I don’t think that is what Peterson had in mind. It is more like, if God is there then there is meaning to life. And Christians would add, if God is as he has revealed himself to be in Christ, a God of love, then love is shown to be the highest motivation of all.

It is not that we live and do what we do in God’s presence because we know there will be “consequenc-

es” if we behave well or badly. Our living in God’s presence is a response to his initiative in loving us. Realizing that we are loved and knowing how much that love exceeds what we could ever earn brings with it a motivation to act

in ways that replicate that love. Living in the love of God means not just receiving his love but passing it on as well. We have the concept of hardening or softening our hearts. Sometimes we think that we soften our hearts towards God but neglect to think that a softened heart is also softened towards those around us. There is no such thing as a half-softened heart that is open to God but closed to the people around us.

The epistle of James talks a lot about faith being more than belief but being the source of actions. Whatever we do, we do out of a sense of how the world works. What we do shows what we actually believe about what is true and worthwhile. How can we not care about others if we believe that God loves us all? How can we not regard with compassion people that God loves even to the point of sacrificing himself for them?

“Living as if God was there” gives meaning to our lives, and living as if that God is a God of love brings joy. May God fill our consciousness with the knowledge that he loves us beyond all measure so that we show the world that he is there.

“The Startling Prayer Life of Søren Kierkegaard”



In a reflection titled “The startling prayer life of Søren Kierkegaard,” Karen Wright Marsh refers to the 19th century Danish philosopher as “a role model for future generations of angsty, overwrought people” (Marsh, in America: The Jesuit Review, March 2020: <https://www.americamagazine.org/faith/2020/02/28/startling-prayer-life-soren-kierkegaard>

Angsty and overwrought. Hmm. That resonates. For good reason (many, in fact).

Marsh traces Kierkegaard’s wrestling with “what I am to do” as more important than “what I am to know.”

That resonates too.

We hear that we are living in a post-truth era – not being able to tell what is true from what is fake. These lines are blurred, but they are not erased. Much has been built on what we know and have come to know, including all the various scientific and technical knowledge and material upon which daily existence turns, including the protections of human rights, and against environmental harm. But we know that that can all be misused, or misrepresented, or simply ignored, and so cause harm. That is also part of what is true. The ‘post-truth’ era isn’t really new – it’s just another instance of the ancient danger of trampled-truth: “might-makes-right.”

What am I to do?

Kierkegaard spent a lot of time roaming around Copenhagen on rambling, roving walks that put him in conversation with people throughout the city.

Walking, conversing with others, and all the while ruminating.

His ruminations drove his existential quest “to

know truth that was true for him, to find the idea for which he could live and die.”

But that idea wasn’t ultimately found in the abstract, either philosophical or theological. It was through encounter – and specifically, encounter with the Easter Gospel. Marsh’s narrative of this is succinct:

One Sunday, Søren read the Gospel story of the disciples who, frightened at their teacher’s crucifixion, took refuge in an upper room. Søren felt much like them, conflicted and scared,

at once relentlessly seeking the divine, studying theology and even reading Scripture and yet hiding out from the Living God. The disciples were taken completely by surprise when Jesus showed up saying, “Peace be with you.” If Jesus was going to get to him, too, Søren realized, it would only be through firmly locked doors. And yet, unexpectedly, that is just what the risen Jesus did. On May 19, 1838, Søren had a decisive spiritual experience, a feeling of “indescribable joy” that was inexplicable to his rational mind. In that mysterious moment, the young man arrived at his life’s central truth at last—the realization that, at his core, he was a person found by God.

To me, this strikes now in new ways.

“What am I to do?” Kierkegaard asked. His writing intensified – challenging the state, challenging the church, and doing so with intelligent creativity and sardonic wit.

But more than that, he did so prayerfully, as “a person found by God.”

To be a person found by God is, it seems, the essential reversal.

We need this witness in our time: that God is not to be ‘found’, like an object — because objects can be

By David Tiessen

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

used for our own purposes — they can too readily be rendered ‘post-truth’ — one thing among many — and be manipulated to trample rather than transcend.

God, rather, finds us. This joy is palpable in the Gospel of John’s telling of Mary not recognizing the risen Jesus in the garden outside the tomb — until Jesus speaks her name.

What am I to do? is a subjective question. When it is asked as a person found by God, it will be asked in the mode of encounter, the mode of prayer. It will thus require some rambling — Jesus, after all, says to Mary: “Do not hold on to me” — because Jesus cannot be held, but only glimpsed as the Risen One who turns toward us and calls us.



Søren Kierkegaard

Angels and Waiters

From the Desk of a Deacon

The sixth chapter of the book of Acts describes the calling of the first seven deacons in the early church. Diákonos is a Greek word meaning waiter, servant or messenger and this is the sort of ministry deacons are called and ordained to. Although this work is done primarily in the community, the deacon also has a role in the liturgy and the wider church.

Vocational Deacons everywhere serve their local communities and the world as advocates, ministers, and leaders in places of suffering and injustice. This is where we are most comfortable. We are often described as tenacious, uncompromising, and even irritating. In fact, the collective noun often put forward for deacons is a “disturbance of deacons”, because we constantly ask the church to stand with those who have no voice. Ordination as a deacon commissions deacons to carry out that ministry. So, how does that relate to the way that we serve during the liturgy?

Deacon Ormonde Plater who wrote “Deacons in the Liturgy” described it this way: “As symbols, deacons embody two ancient concepts, angels and waiters. They are messengers and heralds of the Word. Deacons proclaim the good news of God in Christ and interpret the world to the community of faith. They oversee the Eucharistic meal, wait on the table, prepare, serve (the bread or cup), and clean up when the feast is done. They enable the hungry to eat and thirsty to drink, as they serve in the sacramental liturgies of the church and among God’s poor in the world.” In other words, the deacon’s role in the liturgy reflects their role outside the liturgy in the wider community. While the bishop and priest preside at the Eucharist and other congregational liturgies, deacons serve in the liturgy because their role is to mobilize the church for God’s work of healing the world.

Like the Herald Angels at Jesus birth, deacons proclaim the gospel. They bear witness to the world by preaching and modelling the servant ministry of Christ. Deacons often write and lead the intercessory prayers. In some traditions, deacons invite the confession. They serve at the table, serve Bread and Wine and then send



By Richard Simpson

The Rev Richard Simpson is Deacon for St Saviour’s, Penticton.

the congregation into the world to live out our baptismal vows in God’s world.

In some circumstances, a deacon’s liturgical roles are intermingled with that of Lay Eucharistic Ministers. In most Anglican traditions, however, deacons will proclaim the gospel, serve at the altar, and dismiss the congregation and symbolically carry the Gospel out of

the church and into the world.

Deacons stand in what may seem an uncomfortable place with one foot in the church and the other in the world, ministering and bearing witness to the Good News in both.

The liturgical role of the deacon is distinct from that of priest and bishop. Deacons are not to

be confused with priests and bishops by taking on their sacramental roles. The diaconate is a sacred and unique order because deacons serve the church and world in unique ways. Deacons know the suffering of God’s people and are called to lead the church to servant ministry everywhere.

Even the diaconal vestments are emblematic of diaconal ministry. The deacon’s stole, worn diagonally over the left shoulder and in the form of a bag slung over the shoulder, reminds us of the deacons in the early church taking food to the widows, orphans and aliens in need. The dalmatic, worn over the alb is reminiscent of a tunic often worn by waiters and servants during the early church era.

Deacons continue to manifest church and world to one another and serve those in need while playing their vital liturgical roles during Holy Eucharist, Morning Prayer, Baptism and other rites of the Church as needed. ■

Jazz Vespers Returns St Saviour's, Penticton

By Richard Simpson



WOW! WHAT A JAZZ VESPERS IT WAS! *On March 2, we were delighted to once again offer a Jazz Vespers service, with Justin Glibbery, Stefan Bienz, Scott Gamble and Stan Sabourin performing and the Very Rev. Ken Gray officiating. It's been almost two years since our last Jazz Vespers and the return of this offering was met with great enthusiasm, with almost 100 people attending. Plans are currently underway for another jazz vespers service in May.*

Feeding Hope on Sundays

St Saviour's, Nelson Launches Community Meal with AFC Support

A new Sunday meal program launched by St. Saviour's Pro-Cathedral in Nelson, British Columbia is filling a critical food security gap for the city's most vulnerable residents—thanks to a \$50,000 grant from the Anglican Foundation of Canada (AFC).

Funded through AFC's Category C grants program, the project is also a major investment from the Foundation's Community Ministries Fund, which supports outreach ministries that reflect the Church's commitment to compassion, justice, and community transformation.

The Sunday Community Meal Project began serving meals on Thanksgiving Sunday 2024, offering hot, nutritious food to people who often have no access to prepared meals on weekends. Nelson, like many cities in British Columbia, is experiencing a growing crisis in housing and homelessness. For those living outdoors or without kitchen facilities, food bank staples are not enough.

"St. Saviour's has a long history of responding to local needs with grace and generosity," says the Rev. David Burrows, Incumbent Priest. "This project is our next step in that journey. We're not just serving food—we're building relationships and nurturing a space where people feel safe, seen, and loved."

The parish already operates a thriving Friday food pantry, but the meal program addresses a different need. Working with community partners including the Nelson Community Food Centre and ANKORS, the church has recruited volunteers from across the city and built a sustainable three-year plan.



By Michelle Hauser
AFC Development &
Communications Officer

With the AFC grant, St. Saviour's will be able to purchase essential kitchen equipment, cover rising food and utility costs, and provide volunteer training, honorariums for people with lived experience, and other supports to grow the program.

For AFC Executive Director Dr. Scott Brubacher, this initiative is a powerful example of how strategic investments can amplify a parish's deep-rooted commitment to its community.

"The Sunday meal program shows how even small congregations can meet complex challenges with creativity and courage," says Brubacher. "Through our Category C grants and the Community Ministries Fund, AFC is helping churches like St. Saviour's take on leadership roles in their cities—meeting urgent needs while embodying the Church's call to love and serve. This is what we mean when we talk about being a strategic partner. AFC isn't just funding good ideas—we're investing in ministries that transform lives."

As the program continues to grow, St. Saviour's hopes to inspire similar models in other parishes and dioceses. For now, the church is focused on one meal at a time—feeding bodies and spirits each Sunday in the heart of Nelson.

"We believe God is present at every table," says Rev. Burrows. "And when we break bread together, hope is always on the menu."

AFC Invites Applications for \$50,000 in Community Ministry Partnership

TORONTO, Ontario – March 4, 2025

The Anglican Foundation of Canada (AFC) is calling on Canadian Anglicans to strengthen community connections and expand ministry partnerships through its 2025 Request for Proposals (RFP) for Community Ministry Partnerships.

The AFC Board of Directors has approved \$50,000 in funding, with grants available for both local and regional projects that foster collaboration between Anglican organizations and external community partners.

“Anglicans across Canada are building meaningful partnerships that extend their ministry beyond church walls,” says Dr. Scott Brubacher, Executive Director of AFC. “By working alongside not-for-profit organizations, schools, small businesses, and other faith groups,

Anglican churches and ministries can multiply their impact, develop innovative solutions, and strengthen communities.”

As in previous years, AFC will consider funding both new and existing projects that reflect a partnership approach to community engagement. Grants

will be awarded in two categories:

- Category A – Local: Up to \$5,000 for projects that establish or meaningfully expand a partnership at the local level.
- Category B – Regional: Up to \$15,000 for projects that establish or meaningfully expand a partnership across a city, diocese, or region.

Eligible funding uses include administrative expenses, travel, equipment, technical costs, remuneration, honoraria, and food. Applications will be accepted from September 1 to October 1, 2025, with funding decisions announced in December 2025.

“AFC continues to prioritize partnerships as a powerful model for sustainable ministry,” says Brubacher. “This RFP is an opportunity for Anglican communities to deepen their outreach by collaborating with like-minded organizations that share their mission and vision.”

For full eligibility criteria and application details, visit www.anglicanfoundation.org/apply/2025rfp or contact foundation@anglicanfoundation.org.

