

The Highway

THE ANGLICAN DIOCESE OF KOOTENAY NEWSPAPER A SECTION OF THE ANGLICAN JOURNAL <https://thehighway.anglicannews.ca/> SEPTEMBER 2025

KOOTENAY DELEGATES General Synod 2025



KOOTENAY DELEGATES TO GENERAL SYNOD:
Left to Right: John Lloyd, St. George's West Kelowna; Charlotte Hardy, St. Michael and All Angels Cathedral Kelowna; The Rev. Canon Andrea Brennan, Fernie Shared Ministry; Anne McMichael, Christ Church Cranbrook; Bishop Lynne McNaughton; Dean David Tiessen, St. Michael and All Angels Cathedral Kelowna



KOOTENAY TABLE ON THE FLOOR OF GENERAL SYNOD:
Left to right: Charlotte Hardy, John Lloyd, Anne McMichael.

ORDINARY TIME IN ACTION



*Bishop Lynne:
Decolonizing Theology!*
PAGE 2



Times They Are A-changin'
PAGE 3



A Place of Many Fish
PAGE 5



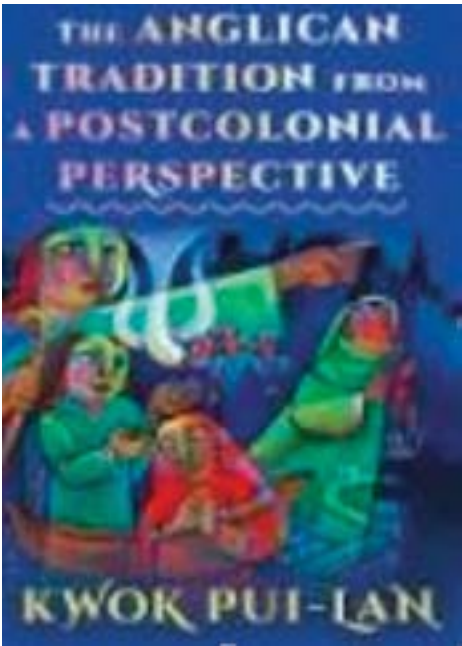
Bishop Lynne McNaughton

The Right Reverend Lynne McNaughton is the tenth Bishop of the Diocese of Kootenay

Decolonizing Theology!



Bishop Mauricio of the Diocese of Brasilia, with Bishop Lynne McNaughton and Archdeacon Rosalyn Elm Director of Indigenous Ministries for Anglican Council of Indigenous Peoples.



Participants at the Decolonizing Theology! Conference, Brasilia, Brazil July, 2025

For four days in July, I had the immense privilege of attending a conference of the Anglican Communion Theological Education Commission, of which I am a member appointed from Canada. The conference “Decolonizing Theological Education for Discipleship,” was with Church leaders and young theologians from North, Central and South America and the Caribbean. Our guest speaker was Dr. Kwok Pui-Lan, a theology professor at Union Seminary in New York. She grew up in Hong Kong, in the early sixties when Hong Kong was beginning to address moving away from being a colony of England, the same time that we moved from being “The Church of England in Canada” to “The Anglican Church of Canada”... I would love for every Anglican to read her book “The Anglican Tradition from a Postcolonial Perspective” which examines our history as the Anglican Church and our mixed involvement with the British Empire, so the Gospel message became tainted and confused with the economic, social, cultural forces of that Empire. We know the disastrous consequences of that with Residential schools in Canada. I found the book hopeful, as she envisions a future for

Anglicanism that is “postcolonial, polycentric and pluralistic,” where our leaders are formed as global citizens. Where the church honours local ways the Gospel has been rooted and interpreted.

Dr. Kwok outlined 4Ds: (I am quoting her notes here)

- Disperse:** Education is for all disciples, not just clergy.
- Disrupt:** Challenge imposed curricula (from other eras or places) and center contextual formation.
- Develop:** Create theologies and pedagogies attuned to local needs and learning styles
- Deepen:** Nurture spiritual life through embodied practices, particularly empowering women in discipleship and mission.

Every morning we had a Bible study with Dr. Paulo Ueti, Theological advisor of Latin America and the Caribbean of the United Society Partners in the Gospel. He showed us a decolonial approach to Bible study, how to look through the eyes of the powerless. For example he showed us a time-line of the first two centuries of Christianity, demonstrating how the church’s canon of scripture and understanding changed from egalitarian to hierarchical over time, coming in line with values of the Roman Empire.

The Canadian team was 3 people: myself, Christopher Brittain, Academic Dean at Trinity College Toronto, and the Venerable Rosalyn Kantlaht’ant Elm, Archdeacon for Reconciliation for the Diocese of Huron as well as Director of Indigenous Ministries for ACIP (Anglican Council of Indigenous Peoples). We worked on an action plan to bring the ideas from

the conference back to our various constituencies in Canada.

The work we did at the conference fits with other pieces in this issue of the Highway, the personal discoveries and questions that David Burrows names in his article “A Place of many fish”, Norene Morrow’s work on helping us honor Indigenous Sunday with music, and the Pathways work of General Synod described by Dean David Tiessen which includes “Walking in partnership with the Indigenous Church.” The work of Truth and Reconciliation that we have committed to as a church means facing our colonial past and moving beyond it. Yes, “the times they are a changing!”

The conference was in Portuguese and Spanish, with simultaneous English translation, a concrete reminder for me that English is no longer the language of worship and study for most Anglicans around the globe. I was very moved when we were invited to say the “Disciple’s Prayer”, which is what the Brazilians call the Lord’s Prayer. We were invited to pray each in our own language. I heard many languages around me but no one else near me speaking English. It was a Pentecost moment for me, a profound sense of perspective of being part of a global church.

“It was hard to capture the excitement of this conference.”

Bishop Lynne McNaughton

Lynne McNaughton

Columns



By Andrew Stephens-Rennie

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

On October 26 1963, a revolutionary-minded twenty-two year old mounted the Carnegie Hall Stage, guitar and harmonica in hand. The pre-show hubbub fades to applause as he approaches the mic, looks beyond the lights, and begins to strum.

*Come gather 'round people
Wherever you roam
And admit that the waters
Around you have grown*

It's been sixty-two years since Bob Dylan first performed this song, and I wonder about its lasting impact.

*And accept it that soon
You'll be drenched to the bone
If your time to you is worth savin'
And you better start swimmin'*

In the face of cataclysmic change—change that often feels beyond our power to control—these lyrics are as relevant as ever. But time changes us, changes



how and what we hear, the meaning of all we once held dear. The pointed percussive pronouncements of youth soften and mellow with age. Our fight against the man; our rage against the machine fades, nothing more than background noise over tinny grocery store speakers.

*All the while the tide keeps rising.
For the times they are a-changin'*

As a church, have we forgotten Dylan's prophetic call? Did we ever believe it applied to us? Or maybe the revolutionary Jesus has become a bit of an inconvenience for our comfortable, middle-class lives.

How many of us were led to believe that the church—the church that was present at our birth—would remain untouched and unchanged to our dying day? How many of us believed that the church we inherited, the only church we've ever known, would disappoint us, betray all that we said about it (that is to say, all that we said about ourselves)? How many of us look at the church that is emerging – leaner, more marginal – and “criticize / what [we] can't understand?” Even as one road is rapidly aging, how many of us will “get out of the new one” and how many will “lend a hand?”

For the times they are a-changin'
The times are a-changin' and yet God continues to speak. God continues to show up. God shows up in tiny country chapels and downtown Cathedrals. God shows up in carport prayer meetings and on forest walks. “Where two or three are gathered in my name,” Jesus says, “I AM.”

Where two or three are gathered in Christ's name, where two or three are open to the breath of God's wind and Holy Spirit, transformation is possible: “it's blowing in the wind.”

There are times that I miss those larger Sunday gatherings of yore. Yet lately I've found myself nurtured by gatherings of two, of three, of four. In times of prayer and reflection; in times of shared study of scripture; in times of openness, vulnerability, and intimacy, I have found myself affirmed, challenged, and ultimately transformed by God working in and through us in surprising ways.

At the end of the day, there is nothing wrong with large gatherings of Christians; those packed-to-the-brim services where we sing our hearts out; where the Gospel is preached (and I mean *preached!*); where our hearts are stirred and strangely warmed; where we feel Christ's presence and respond to God's invitation, the call to boldly go as we forsake privilege and power to join in Christ's healing work.

There is nothing wrong with these large gatherings until they become some sort of idol—something to worship instead of God.

There is nothing wrong with re-

membering a full church, until those memories metastasize; a terminal nostalgia where God only shows up in exponential growth.

When we idolize the past—no matter how good, no matter how beautiful—that's when the prophets pick up their guitars and harmonicas.

That's when the artists pick up spray cans and stencils.

That's when guerilla gardeners sow clover and wildflower, fescue and purple tansy, seeding pollinator pathways for the Gospel.

That is when, and that is how—in these changing times we might become the salt of the earth— the light of the world.

In this year's Ecumenical Forum, Andrew Stephens-Rennie will lead us in a day of exploration and discovery of these changing times, leaning on scripture, music, and art, that we might understand the world as it is, and set our feet forward on a path of faithfulness, imagination, and bravery, as we (and those who come after us) step into God's emerging future.

Saturday October 4, 2025 | 9.00 a.m. - 3.00 p.m.

Redeemer Lutheran Church,
1370 Church Street in Penticton, BC

For further information, or to pre-register email: orlc@shaw.ca or call 250-492-6861 www.kootenayanglican.ca/Changing-Church

The HighWay



A section of the Anglican Journal for the Diocese of Kootenay

Subscription Changes
To subscribe please email: circulation@national.anglican.ca or write to The HighWay c/o Anglican Journal, 80 Hayden Street, Toronto ON M4Y 3G2

or phone 416-924-9199 ext 245 or complete the on-line form at <https://anglicanjournal.com> and click “Subscribe.”

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.

Editor John Lavender
#9 - 3650 Old Passmore Road
Winlaw, BC V0G 2J0
Phone: (250) 226-6792 — anghighway@gmail.com

Editorial Assistant
Micahel Lavender

Advertising is to be paid to:
The Diocese of Kootenay
#201 - 380 Leathead Road
Kelowna, BC V1X 2H8
Phone 778-478-8310
Fax 778-478-8314

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. Advertising material and inquiries should be addressed to the Advertising Manager, Angela Rush, 905-630-0390 or e-mail thehighway.ads@gmail.com.

Payment is to be made directly to the Diocese of Kootenay. Advertisers will be invoiced on an issue by issue basis. Payment must be received not more than 60 days after publication.

Advertising Policy:
The acceptance of advertisement does not imply endorsement by the diocese or any of its principals. Advertisers and advertising agencies assume liability for all content, including text, representations and illustrations, and also assume responsibility for any claims and costs arising there from. Display advertising for commercial parties is available in accordance with our ethics and advertising policy, which is available on our rate card.

Submissions & Deadlines:
All articles, advertising and correspondence submitted to The HighWay is subject to editing for length, clarity, timeliness, appropriateness and style in accordance with the Canadian Press. Letters should be limited to 250 words, columns and articles no more than 600 words. Please include with all submissions your name, e-mail address and parish, as well as the name of the photographer, if applicable. Deadline for submissions is the first of the month prior to publication unless otherwise indicated.

Privacy Protection:
Photographs and articles submitted to The HighWay for publication requires that authors and photographers have received permission from parents or guardians of all minors (under 18) that have their names or whereabouts published in The HighWay.

Printed and mailed by
KT Web, Toronto ON.

Columns



By Andrea Brennan

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

In June I was honoured to attend the General Synod of the Anglican Church of Canada in London, Ontario. I was part of the delegation from Kootenay which included Anne McMichael, John Lloyd, Dean David Tiessen and Bishop Lynne McNaughton. We met for six intense and full days of debate, discussion, a Primatial Election, and two special banquets.

One of the highlights for me was the singing...being able to raise my voice in a room filled with other voices, singing in many languages and many harmonies. Being in the Cathedral where I was baptised and ordained (40 years apart) was a surreal and special experience.

I have learned that I am able to pay attention more fully if my hands are busy. I can turn my attention to the person speaking or the idea being presented, if my hands are doing something. I have always loved to crochet, a skill I learned in the 7th grade. Knowing I had several days of meetings ahead, I packed two skeins of yarn in my suitcase for General Synod.



Blessed Blanket

On the way there I crocheted a hug, which is a very large granny square trimmed in single stitch lace. I made a green one for Judith, a German student who has been joining us for worship for ten months, and was returning to Germany shortly after I returned from General Synod. It was 75% finished by the time I landed in London and I brought it with me to finish on the first day of General Synod.

Usually when I crochet, I have a person in mind for whom I am crafting. The hugs are filled with prayers, blessings, laughter and occasionally tears. I had a bright yellow skein I had bought with no-one in particular in mind. I started it the afternoon of the second day of Synod.

When we gathered we sat at mixed tables with folks from across Canada or we sat with our Diocese. The table I was at had delegates from the Arctic, Newfoundland, New Brunswick, Ontario and myself from BC. One of the delegates at my table was Sister Elizabeth Ann from the Sisters of St. John the Divine in Willowdale. She, too, engaged in handicraft while we were meeting, making Anglican rosaries.

She asked me what I was making and who it was for. I told her I was making a hug, and I did not yet know who would receive it. She smiled knowingly and I kept crocheting. I crocheted through debates and reports.

I crocheted through the Primatial election, all the time wondering who this hug was for. I infused the hug with prayers, blessings, songs, and love.

Along the way I met many interested and fabulous humans. One of them, DJ, is from the Territory of the People and was anxiously awaiting the birth of her first grandchild, whom she affectionately referred to as “Bean.” A retired OB Nurse DJ was anxious in many ways, as the baby continued to wait for their birth.

The evening of the Primatial election, as I was in my hotel room reflecting on the day and crocheting it occurred to me that the hug I was making was for Baby Bean. I began to pray in earnest for their safe arrival: For the skill of the midwife, doctors, nurses and medical team. For the comfort of Bean’s parents and grandparents, they may know how very loved and blessed they are, even before they draw their first breath.

When I arrived at the Conference Centre the following morning, I told Sister Elizabeth Ann who was going to receive the hug. She smiled broadly.

When I finished the last stitches and tied off the yarn, I asked to borrow a pair of scissors from Sister Elizabeth Ann. She asked if the hug was finished and then gently laid her hand on it and prayed for Bean and their Mother. That sparked an idea in me.

We broke for lunch and I took the newly finished hug and started asking random people to please bless this blanket hug for a baby as yet unborn. I explained about

Bean’s impending arrival and grandmother’s anxiousness, and asked for prayers so this beloved baby would be the most blessed baby – ever.

I asked Michael Blair, General Secretary of the United Church of Canada. I asked Anne Germond, Acting Primate of the Anglican Church of Canada. I asked Chris Harper, National Indigenous Bishop. I asked Shannon Cottrell from the National Church, and many, many other people.

After lunch we gathered in our Provincial Caucuses and I presented the blessed blanket to DJ. I asked if she wanted other people to bless it and with her permission I announced to the room that I had made this blanket for Baby Bean and would everyone please take a moment to bless it and pass it along. Everyone did. There was laughter and tears and the blanket hug was given back to DJ, blessed with every delegate from the Ecclesiastical Province and British Columbia and the Yukon; laity, clergy, bishops and our archbishop all blessed this blanket hug for a baby as yet unborn.

Bean’s mother went into labour while this was happening. Her labour was long and protracted, and the following day Baby Bean was born. Her mother came through the labour very well, as did Baby Bean. When she was born DJ rushed to the dias to tell the Acting Primate of the blessed arrival. There were tears and hugs and we rejoiced in the safe arrival of Baby Bean!

The following day we learned of Bean’s name: the name given to her by her parents. She will be wrapped in a bright yellow crocheted hug, infused with so much love, prayers, joy, laughter and tears. And to me, she will always be Bean. God is great!

By Carrie Izumi

Retirement of The Reverend Heather Karabelas

St Mary’s Anglican Church East Kelowna held a tea on May 31, 2025 to honour the retirement of The Rev. Heather Karabelas, Deacon who has served at St. Mary’s since 2015. Marj Gill, a long-time member of the Parish, wrote a lovely tribute that was read by Jeff Samin before presenting Heather with flowers and a pewter plaque. Jean Fraser created a lovely photo collage from past events and added some previous Highway submissions written by Heather.

May 1 was the 21st Anniversary of Heather’s ordination. She was awarded in 2016 “The Stephen Award” in recognition of her outstanding Diaconal Ministry at a gathering of North American Deacons from Canada, U.S. and Mexico. Since 2015, Heather has served as our Deacon and besides fulfilling her regular duties assisting public worship, ministering God’s word and sacrament plus other duties, she has



(Left. to Right.)
Carrie Izumi, Rev. Heather Karabelas,
Jean Fraser at
St Mary’s Anglican Church East Kelowna

been instrumental in building relationships and helping the parish support groups such as: Alongside Hope (PWRDF); Cathedral Cupboard; Inn From the Cold; The Coldest Night of the Year; LARC (Lutheran Anglican Refugee Committee); Owaissi Anglican Camp; RAMA (Radical Action with Migrants in Agriculture) in Kelowna; St. Andrew’s Farm Garden, and so many more outreach projects than we can mention.

We especially thank Heather for her formation of ‘Pray and Serve’ involving ladies from the Church. This included time for reflection, an activity and a social in the Church Hall or more recently at an independent retirement residence where

a number of our parishioners reside. A few years ago, Heather launched “Apples Abound” with the gift of apples from Jo and Brian Meyers, farmers in East Kelowna, to raise funds for Alongside Hope. Our Deacon also coordinates the use of our Church Hall during the summer on Sunday evenings for the local Mexican migrant workers group (RAMA). Our congregational members were able to meet with the Mexican migrant workers and their facilitators by sharing a meal together.

We have been blessed at St. Mary’s, and we are fortunate that Heather will continue being an honorary assistant deacon during worship besides other activities that she will continue to be involved in. We wish her well as she spends more time with Michael and her family in her retirement.

Columns



By Catherine Ripley

Catherine Ripley is a member of the Spiritual Development Committee

I love this word! It is so...so... God. I was reminded of it when I opened a brand new journal, a gift from my daughter, in early June. The cover artwork of (mainly) fungi reminded me of a teaching by Robin Wall Kimmerer in *Braiding Sweetgrass*. She writes that the Anishinaabe ethnobotanist Keewaydinoquay translates “puhpowee!” as “the force which causes mushrooms to spring up from the earth overnight” and then Ms. Kimmerer adds, “The makers of this word understood a world of being, full of unseen energies that animate everything.” (p 49)

And isn't God exactly that -- the I AM animating everything seen and



unseen, causing revelations and new understandings to spring up, seemingly out of nowhere, into our lives and souls? Amazingly, the Holy Mystery is always reaching out to us. Frustratingly, I merily trudge right by what is beneath my feet, my eyes set on the next bend of the trail. This is where a journal comes in.

A journal helps me to catch the “puhpowee” moments sent my way.

“Puhpowee!”

Most mornings find me in a familiar forest of praise, the Word, thanksgiving, and petitions for both strangers and loved ones. It is most often when I stop to rest that, puhpowee! gifts from the Divine pops up — an image, a new insight into scripture, the inkling of a small task to be done, a scent, a memory, a feeling... These gifts are usually silent (like mushrooms), and before I trudge any further, and because my mind is like a sieve, I find it helpful to capture them on paper.

A journal is also good for remembering the path recently travelled. Once a month, sometimes once a week, I re-read my “field notes” and “puhpowee!” I suddenly discover a theme sprouting from the crumbly compost of my soul notes.

There is no right way to keep a journal. For a period of time, I practiced Julia Cameron’s Morning Pages ritual found in *The Artist’s Way/A Spiritual Path to Higher Creativity*: Fill three pages with whatever comes to mind. This taught me a couple of things: First, don’t get caught up in not being able

to find the perfect word or phrase and second, it is indeed good to slow down.

Another approach is to journal on a theme. One summer, largely spent sailing and camping, I journeyed through *Water, Wind, Earth & Fire: The Christian Practice of Praying with the Elements* (Christine Valters Paintner). One Lent I foraged online for God through The Stations of the Cross (as presented by Karen Brodie Archibald).

Still another useful framework can be the “Gospel-based Discipleship” questions. After reading through a Scripture passage (or a chapter of a book, perhaps), I answer: What word(s), idea(s), or phrase(s) stand out for me? Then I read the passage again: What is Jesus (the Gospel) saying to me? And after a third reading: What is Jesus (the Gospel) calling me to do?

Puhpowee! There on my journal pages is a holy gift I didn’t even know I was looking for. Thank you, God.



By David Burrows

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

My family and I spent the formative first seven years of my life on Baffin Island. I remember the isolation and extreme weather, and how those years cemented my love of nature, wild game, wide open spaces, kayaks, and close-knit community. I grew up in *The Place of Many Fish*, which in Inuktitut is Iqaluit. As a young English immigrant, I was enthralled by Inuit culture, language and customs, and I tried hard to learn as much as I could. With the open heart and mind of a child I found beauty all around me.

Baffin Island in the 1970s was experiencing big changes, both in the community and in the church. A growing mixed population led to the loss of critical cultural anchors and increasing drug and alcohol abuse. The recently established Igloo Cathedral of St. Simon and St. Jude was attracting a

The Place of Many Fish: Growing in Understanding



David and Rachel Burrows, Iqaluit, 1978

growing congregation and community. Its ministry downplayed colonialism and encouraged Indigenous leadership in ministry, as well as translation of the Scriptures into Inuktitut. Despite all the social and environmental problems I fell in love with the place and its people, and I was affectionately known as Davidee Alashouak.

One particular memory comes back to me each September as I recall the 1978 commemoration of the First Anglican Eucharist in Canada (which had taken place on September 4, 1578). We took part in large celebrations honouring the 400th anniversary. Eucharist was observed in both English and Inuktitut, and my family met and hosted the Archbishop of Canterbury, Robert

Runcie, as well as the Bishop of London and the Anglican Primate of Canada. As a five year-old boy I was very impressed by the pomp and circumstance, and the ways in which history and the church were being celebrated.

In stark contrast, seventeen years later I attended General Synod in 1995 and was confronted by the details of the National Apology (1994) which laid bare the history of the Church’s cruelty and abuse within residential schools in Canada. I found myself questioning my family’s presence in the Arctic, and the effects colonial interaction had on Canada’s original inhabitants. I sat and listened to people I had known as a boy, such as Andrew Attagotaluk and Ben Arreak, as they and others recounted

the devastating legacy of colonialism on indigenous communities, culture, and identity.

In my prayers I question how the European church leadership could have been so oblivious to, and disrespectful of, the rich culture and history of Indigenous Peoples. I lament the fact that I form part of the legacy of British colonialism and the legacy of a religious faith that demands conversion to “our” God and the meta-narrative of Jesus as told in “our” scriptures and tradition. In conversations with my parents and Indigenous friends in the north, I have come to recognize the bad and the good of the colonial legacy; the messiness and yet still the beauty of a faith system that has been both destructive and meaningful to a culture and people.

Now I live in the lands of the Ktunaxa and Sinixit. I recognize the need to take time every day to listen and make space within for growth and new learning. The church, too, has grown and learned since the 1970s. I celebrate and give thanks for the continued work of Indigenous leaders who are shaping the church, specifically through Gospel Based Discipleship, the wisdom of Indigenous Bishops and clergy, through

The Place of Many Fish: Continued on page 8

Alongside Hope's Wild Ride lights the way to safe births in Mozambique and Madagascar



By Jacqueline Tingle,
Communications and Marketing Officer,
Alongside Hope (with files from Lucinda
Congolo, Mozambique Country Director
for We Care Solar)

Alongside Hope's 2025 Wild Ride aims to raise funds to equip eight off-the-grid rural health clinics with life-saving renewable energy. And thanks to a generous donor, all gifts will be matched, doubling the impact! At Muripotana Health Centre in Nampula, midwife Ancha Amido Abdala used to begin every night shift in darkness, with no lights, no power, and no possibility of admitting patients after dark. In 2022 that changed, when Alongside Hope and partner EHALE installed a Solar Suitcase – a bright yellow, wall-mounted box powered by solar panels. Inside, it holds LED lights, a fetal Doppler, headlamps, phone chargers and a thermometer.

Abdala says it made an immediate difference. "There was no way to handle medical materials in the dark," she recalls. After lighting went live, women began coming to the clinic at night; births increased, and transparency

Join Bishop Lynne, synod staff and the "Kootenay Wild Riders" team from July to October 5th 2025 to help bring light to health clinics in Mozambique and Madagascar!

This year, the Wild Ride is raising funds for a new project to install solar suitcases- bright yellow cases that are mounted to the interior wall of a health clinic and connected to a solar panel on the roof. The case opens up to reveal power outlets for portable lights, a head lamp, a fetal Doppler and cell phone chargers. Medical attendants have the tools they need to support women through labour and delivery, especially at night.

Bishop Lynne is committed to walking 200 km before the end of the campaign! She is already well on her way to doing more than that!

How can you help share the light? — Join the "Kootenay Wild Riders" team to walk, ride, run or practice any activity you enjoy while fundraising to bring light to those who need it!

■ **Donate to the Diocese of Kootenay Wild Riders Team**

■ **Help spread the word about the Wild Ride to friends, family, neighbours, congregations, and colleagues!**

improved because the patients' companions could follow procedures clearly.

"I gave birth at night," said one new mother. "I felt very happy because I could see what the nurse was doing." In districts with installations, night-time births rose by about 17 percent, and more than 80,000 babies have been safely delivered since 2016, thanks to the installation of 80 Solar Suitcases across the province. The suitcases are made by We Care Solar.

Now in 2025, the Wild Ride aims to raise

\$52,000 – enough for eight solar more suitcases. Thanks to a generous donor, all funds will be matched. So for every solar suitcase that is funded, another will be added.

The Wild Ride is part of a larger initiative to provide 35 Solar Suitcases in Mozambique and 14 Solar Suitcases in Madagascar. The Coming Alongside Hope with Light project has a total budget of \$320,000. All donations will be matched, up to \$150,000, so \$170,000 needs to be raised to ensure all 49 suitcases will be installed.

The Wild Ride has attracted fundraisers of all kinds from coast to coast. A veteran cyclist of the Wild Ride and its predecessor, the Ride for Refuge, Bishop Lynne McNaughton of the Diocese of Kootenay is ditching her bike this year in favour of walking 200 km. "I walk a fast 2 km up into the orchards near my house, a steep climb up onto the 'bench' where I can see a stunning view of Okanagan Lake. One Saturday at the end of the summer I'm inviting people to join me for a 5 or 10 km walk in a forest park in Kelowna." Bishop Lynne was inspired to get involved when seeing the Solar Suitcase demonstration at General Synod. "The suitcases are a brilliant design, portable and practical. They meet such a crucial need. I love walking and walk anyway so why not make that walk count for joining God in God's work of mending the world."

Also in the Diocese of Kootenay, Andrew Stephens-Rennie will walk 450 km in Rossland, B.C.

At St. Timothy's in 100 Mile House, B.C., the name says it all. Shelby Byer is organizing parishioners to walk 100 miles. And Joy Gothard is spearheading the Kamloops WaySeekers of St. Paul's Cathedral as she rides her e-bike from Kamloop to St. Peter's in Monte Creek five times (200 km). She also plans to host a walk in the alpine meadows of Sun Peaks. Located in the Territory of the People, the people of St. Timothy's and St. Paul's are following in the footsteps of their Bishop, Clara Plamondon.

Bishop Clara is creating 50 prayer flags. "I love the idea of creating a visual symbol of our prayer for the people and communities that will be supported and helped through this initiative," she says. "I will be making the prayer flags from various fabrics and colours with a focus on Mozambique and Madagascar. As I create the flags, I will be taking time to learn about these two countries, their culture and ways. I will be praying specifically for those who will benefit from the gift of these solar suitcases."

This connection between prayer and action is important to Bishop Clara. "The Wild Ride allows us to join our shared mission and ministry efforts with the global community. I have wanted to do something for the Wild Ride for quite some time, and I wanted to encourage others to do the same. My inspiration is Betty Davidson from Yukon who is known for crocheting baby blankets for Wild Ride. She reminded me that there are many creative ways to raise funds for this important work."

You can deliver life-saving light to women and babies

"Will this baby cry?" asks the mother. Beneath the steady glow of light provided by a Solar Suitcase, midwife Ancha and her team resuscitate the newborn. That light is the difference between life and loss.

Together we can continue to bring safe, reliable light and electricity to health clinics in Mozambique and Madagascar. The Solar Suitcase helps health workers care for women and babies, even after dark.

Scan the QR code to make your gift, or visit alongsidehope.org/solar-suitcase, or call 1-866-308-7973.

Be the light. Give today.

Every gift is matched up to \$150,000, doubling your impact.

Alongside Hope
Anglicans and partners working for change in Canada and around the world

80 Hayden St.,
Toronto, ON M4Y 3G2
416-924-9192
1-866-308-7973
info@alongsidehope.org
alongsidehope.org

[@AlongsideHope](https://www.facebook.com/AlongsideHope) [@AlongsideHope](https://www.instagram.com/AlongsideHope) [@alongsidehope](https://www.linkedin.com/company/alongsidehope) [@alongsidehopecan](https://www.youtube.com/channel/UC...)

Continued on page 8



By Norene Morrow

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



Column

How to Honour Indigenous Sundays Through What We Sing

Every year the Anglican Church of Canada observes two days that celebrate the contributions of our indigenous peoples and acknowledge the complex history between us. Not surprisingly, both days fall within Ordinary Time, the time of growth and learning. National Indigenous Day of Prayer (June 21) coincides with the summer solstice, giving us an opportunity to connect with Indigenous spirituality and that which links all people to the Creator and to each other. National Day of Truth and Reconciliation (September 30, aka Orange Shirt Day) coincides with the Season of Creation and reminds us of the Church’s commitment to reconciliation, recognizing the painful legacy of residential schools and the ongoing need for healing.

One way congregations can mark these special days is to create impactful worship services. Fortunately, the Anglican Church of Canada website has made this easy for parishes by providing links to a multitude of indigenous resources. As an example, this past June the service at my church included indigenous versions of the collects

and the Eucharistic prayer, readings of indigenous interpretations of scripture, and prayers to the four directions (north, east, south, west). We also used the Australian aboriginal wording of the Creed and the Maori and Polynesian wording of the Lord’s Prayer from the New Zealand Prayer Book.

In addition to an impactful liturgy I have come to realize the importance of supporting it with intentional, well thought-out music choices. I am somewhat embarrassed to admit that it wasn’t that many years ago when Many and Great was my only go-to hymn with regard to anything indigenous. Since then, my understanding of what is needed has expanded beyond that one hymn thanks to *Sing a New Creation* (2022), *supplement hymnbook to Common Praise*. I share some suggestions here, for those of you who may be looking for fresh ideas.

In my opinion, a good place to start is to look for hymns with themes of reconciliation, healing, and those that connect closely to native spirituality and creation.

Sing a New Creation provides both liturgical music options and hymns:

- *David Buley’s Moosonee Service* (written for the consecration of the late Bishop Tom Corston): Kyrie #182 - Lord, Have Mercy (Wey a hey a heyahayo), Sanctus #216 - “Holy, Holy, Holy Lord” - Memorial Acclamation #220 - “We Remember his Death.” Also check out Buley’s Sanctus #129 based on the Huron Carol tune.
 - *Monte Mason’s Red Lake Mass*: “Sanctus” #217, “The Lord’s Prayer” #223, the fraction anthem, “Alleluia, Christ Our Passover” #225, and the canticle, “Alleluia, Lord, I Love the Place” #186.
- Hymns: “Hey ney yana” #166 (Brooke Medicine Eagle), “Heleluyan” #191 (Gospel acclamation), and Sisters, “Let Us Walk Together” #132
- More hymns can be found in the following Anglican and United Church resources:
- *Common Praise*: “Many and Great” #407, “God of the Sparrow”

- #414, “For the Healing of the Nations” #576, “Come Now, O Prince of Peace” # 588.
- *Voices United / Songs for a Gospel People*: “Make Me a Channel of Your Peace” – VU#684 or SGP#2, “Though Ancient Walls” (aka Walls that Divide) – VU#691 or SGP#32, and “What Does the Lord Require of You” – VU#701
- *More Voices*: “Let Us Build a House” #1, “Come Touch Our Hearts” #12, “Each Blade of Grass” #37, “O Beautiful Gaia” #41, “Called by Earth and Sky” # 135, “We are All One People” #141 (Saskatchewan Cree), and “Draw the Circle Wide” #145.

For more details regarding these titles I have created a document that outlines everything by category, including descriptions of how they may be used. If you are interested in having a copy please contact me at nmorrow@telus.net.

□



By David Tiessen

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

The General Synod of the Anglican Church of Canada gathered June 23-29 in London, ON. I was delighted to be able to serve as part of the delegation from the Diocese of Kootenay, and to be gathered with representatives hailing from every Province and Territory across the country. For the church to be gathered in this way on a triennial basis fosters a deeper awareness of just how different the life of the church can be across this land, and of how those contexts inform

the ways we live our faith in different places. We are shaped by the places from which we come, and to which we have subsequently returned. I certainly returned with a greater awareness of the mission of the whole church, in and for those various places. General Synod serves as a renewal of the sense of the unity of the church – that the church is the church, both in its gathering and in its dispersal. Both of these modes are essential to what it means to be the church. But what knits us together?

I encourage you to visit <https://gs2025.anglican.ca/articles/> to read about all that unfolded – including of course the election of a new Primate in the person of Archbishop Shane Parker, and the affirmation of the pursuit of “transformational change” based on the “Creating Pathways Report of the Primate’s Commission on Proclaiming the Gospel in the 21st Century” (<https://www.anglican.ca/wp-content/uploads/Creating-Pathways-report.pdf>). But in the midst of the many and varied important matters at hand, the subtitle of that report speaks to what truly knits us together in the unchanging purpose of the church, no matter where it be found, from coast to coast to coast to border – to continue proclaiming the Gospel (Good News) in our time and place.

That focus on proclamation – on carrying Good News – is a simple reminder that the church’s vision is connected to every aspect of human life, from communities of faith, to any kind of community, and any kind of person or creature, wherever it be found. This breadth makes and keeps the church lively and interesting, even when it might seem regular and routine.

One of the ways we were reminded of this at this Synod was in the affirmation of a new Feast Day: the “Feast of the Creator” (see: <https://gs2025.anglican.ca/resolutions/a122/>). This corresponds to the “Season of Creation,” but it places the focus on the Creator at the heart of that season, and at the heart of the ecumenical relations of the Church as a whole, drawing on the longstanding place of this Feast Day in the calendar of the Orthodox Church. It also connects the dots from the credal confessions of God as “maker/creator of heaven and earth” to the ways we handle the whole of that creation. And it corresponds to the emphasis being brought to the life of the church by way of the *Anglican Council of Indigenous People* and its important document “The Covenant and Our Way of Life,” in which we are invited to the centre of all things with these words: “All of us, through

our Baptism, join our Creator in placing the Gospel in the Centre of the Sacred Circle through which all of Creation is related.” (https://www.anglican.ca/wp-content/uploads/SC-covenant-owol_single.pdf, page 21). This connects worship and prayer to wisdom and action that is guided by an awareness of the whole of creation connected to (the) Creator, whether we are dispersed or gathered, and wherever we are across the land. In that spirit, perhaps the most important knitting together is found in the *Gathering Prayer from the Sacred Circle*:

“Creator, we give you thanks for all you are and all you bring to us for our visit within your creation. In Jesus, you place the Gospel in the Centre of this Sacred Circle through all of which all creation is related. You show us the way to live a generous and compassionate life. Give us your strength to live together with respect and commitment as we grow in your spirit, for you are God, now and forever. Amen.”

□

The Feast(s) of General Synod

THE PLACE OF MANY FISH: GROWING IN UNDERSTANDING
Continued from page 5

Indigenous translations and interpretations of Scripture. And I welcome the structural and liturgical reforms being carried out in the Anglican Communion, globally, nationally, and locally.

The Creator that I believe in and partner with in ministry, was present in the world and in the life of humanity long before Europeans came to *The Place of Many Fish*. We acknowledge and give thanks for the Creator’s

divine patience in the face of our pride, self-importance, and ego. The Creator offers us the opportunity to listen, learn, grow and change. I pray that my journey continues to open my heart, my mind, and my soul in humility so I may become the person God intends me to be.

□



1978 Bishops clergy and chancellor with Primate and Archbishop of Canterbury at cathedral of St Simon and St Jude.

ALONGSIDE HOPE: Continued from page 6

Indeed, Betty Davidson has been crocheting baby blankets for the Wild Ride for many years and intends to again make 10 this year. “The solar suitcases provide the light needed to help mothers give birth safely and give them security and confidence,” says Davidson. “During the year, I make baby blankets for those having babies, or who have family members or friends throughout Canada having babies.”

Having a safe birth hits home for Davidson. “I was medivaced to Whitehorse when my son was born and I can’t imagine how difficult it would have been to have been in the situation I was in, if there had been no light and no electricity. I really want to be a part of helping Alongside Hope in their desire to help the mothers, doctors and nurses of Mozambique and Madagascar.”

Jasmine Sandham, a parish rep at St. Paul’s, Thunder Bay, also has a personal motivation. “My mom’s pregnancy with my younger sister was highly complicated. And if they had to deliver her in darkness, both probably would have died.”

Also a veteran Wild Ride participant, this year Sandham is organizing a six-hour art bee. “I join every year because I feel that it’s a good way to get my church involved in an amazing project along with the rest of the Anglican Church of Canada,” she says. St. Paul’s is one of nine parishes in the Thunder Bay North Shore Deanery walking for the Wild Ride, and in honour of Archbishop Anne Germond’s ministry. “My goal is to have at least ten people from St. Paul’s join either the walk or the Art Bee,” says Sandham.

The Venerable Bill Mous, Executive Archdeacon of the Diocese of Niagara, is cycling 85 km from Port Weller to Port Colborne and back along the Welland Canal Trail for his Wild Ride. “Our family has been blessed by having well-equipped midwives attend the births of our children,” says Bill. “Through this project, we’d like to do the same for families in Mozambique and Madagascar.” His goal is to raise \$6,500, enough for one suitcase.

On the east coast, the team from the Diocese of Eastern Newfoundland and Labrador has participants kayaking and hiking. Maxine Drover is Hiking for Hope and Christine Lynch is kayaking 200 km.

These efforts will make a big difference for midwives like Abdala. The Solar Suitcase is a tool that transforms the quality of care. She explains that even during suturing, the room is bright enough to explain and demonstrate each step to women and their companions. In one emergency, the light made it possible to resuscitate a preterm baby that wasn’t crying and begin immediate skin-to-skin contact with the mother.

That visibility builds trust. “At first, community members didn’t always respect me,” Abdala says. “But when they saw what I could do with the Solar Suitcase, attitudes changed. Now almost everyone respects my work.”

Even clinics that already have inconsistent grid power benefit from the solar backup. Abdala adds, “I ask that this be

provided to other centres – even those connected to the grid – because electricity alone isn’t always enough.”

How to Help

It’s not too late to join the Wild Ride and help provide clinics with renewable energy in Mozambique and Madagascar! The Wild Ride continues until the end of October and anyone can take part – a group or an individual. Walk, cycle, knit, bake, paddle, pray, sing - choose any activity you enjoy. Register as an individual or as a team and help us raise funds for eight solar suitcases – which will become 16 with a matching gift!

Register today at AlongsideHope.com/Wild-Ride. And if you have any questions or need help, please contact our Volunteer Coordinator, Kim Umbach at kumbach@alongsidehope.org

Can’t join the Wild Ride this year? You can still help provide solar energy in Mozambique and Madagascar. Give at alongsidehope.org/wild-ride

□



VANCOUVER SCHOOL OF THEOLOGY
EXPLORER'S WEEKEND 2025
THURSDAY TO SATURDAY, OCTOBER 2ND - 4TH 2024
Feeling a nudge to explore where God might be calling you next?
Take a meaningful step on your faith journey by joining us as a VST Explorer!

Explorer's Weekend is a unique opportunity for those who are seriously discerning a theological degree program to:

- Sit in on real theology classes
- Connect with VST faculty, students, and other discerners
- Reflect your calling deeply through both personal and communal discernment
- Discover what it's really like to be a student at a theological school committed to showing up- in community, in justice, and in faith.

Last year, we welcomed 19 discerners from the US and Canada to the Explorer's Weekend. This year, you might be one of them!

The 2025 VST Explorer's Weekend includes the 2025 Somerville Lecture, featuring Sarah Miles, who is an author whose books include *Toke This Bread: A Radical Conversion*; *Jesus Freak: Feeding Healing Raising the Dead*, and *City of God: Faith in the Streets*. She served as Director of Ministry at St. Gregory of Nyssa Episcopal Church in San Francisco for ten years and is the founder and director of The Food Pantry.

Meals are definitely provided; accommodation & travel support will be provided for those who need them.

WE WANT YOU HERE!
REGISTRATION DEADLINE: SEPT. 15TH
Please contact Samuel Andri at sandri@vst.edu or 604-822-6502 for more information.
Come and see where the Spirit might be leading you.