

The HighWay

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

Blessings, Ordinations and an Induction



The induction of The Rev. Ruth Sesink Bott, on Friday, September 25, 2025, at St Andrew's, Kelowna, The Right Rev Lynne McNaughton presiding.

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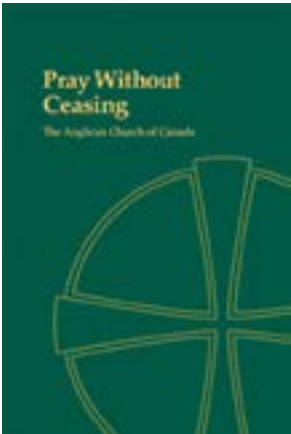
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The Right Reverend Lynne McNaughton
is the tenth Bishop of the Diocese of Kootenay



One of the things that gives me great joy as Bishop is gathering with Lay Ministers around the Diocese. Certainly with the Diocesan value on “Whole-Hearted Worship,” preparing people for worship leadership is key. An important part of the work of a bishop is teaching, “equipping the saints for the work of ministry.” (Ephesians 4: 11-12). As we prepare for the church of the future, however that takes shape, certainly worship remains a central piece of who we will be as the Body of Christ, the people of God. Therefore we continue to build capacity for presiding, officiating, preaching, reading, leading prayers...many parts make up good worship.

I give thanks for all who prepare the sanctuary with beauty, for those who prepare and undergird our singing, play music for meditation, construct clear bulletins, greet people warmly, vacuum the sanctuary, advertise the time of worship on the website... I wonder how many hats you wear serving your church to create “whole-hearted worship”?

We are blessed that God continues to call priests and

SACRAMENTAL COMMUNITY



East Kootenay Gathering for LLM training: Pray without Ceasing.

deacons. In September I ordained three “transitional deacons” who are called to be priests in the church. We also have one other postulant for priest who is now in seminary; as well we have a postulant for the diaconate. Several others are inquirers for ordained ministry. Even with this, however, the church of the future will need lay leaders in worship.

Over the past few months I have done four trainings on leading worship using “Pray without Ceasing,” the new resource approved at General Synod for Morning and Evening Prayer. We gathered groups in Okanagan Falls for South Okanagan, Kimberley for East Kootenay, Castlegar for West Kootenay, and Lake Country for Central and North Okanagan. Around seventy people took the training, which was for lay leaders, mostly Licensed Lay Ministers, some exploring that ministry and others who have served in this way for decades, as well as some who want to use the resource for their own daily prayers. We began by discussing in small groups what each person loved about worship. Lively conversation ensued!

It is time for a new resource for the Daily Office, Morning and Evening Prayer, as this year marks the 40th anniversary of the Book of Alternative Services. Pray without Ceasing has both traditional and fresh language, is much easier to follow and easier for leaders to prepare, with a variety of choices built right in in the order of service. The BAS was cumbersome; the new book does not require flipping pages to find litanies or canticles. Pray without Ceasing follows the Seasons of the Liturgical year, so has a rich variety that enhances our celebration of the feasts.

I would encourage you to use it for your daily prayer, but also to use it for Sunday morning community worship.

One of the shifts in liturgical practice in the last five decades has been to celebrate the Eucharist at the main Sunday worship every week. When I was a child Morning Prayer was celebrated every second week. (We children liked Morning Prayer better because for some reason Sunday school was longer than it was with the Eucharist service).

What has happened with this move to Eucharist only for Sunday has meant more reliance on ordained priests. With several parishes having access to priests less frequently, Lay people are leading Morning Prayer. In many cases this has re-enlivened worship. Of course, people (including me) love the Eucharist, with

the Great Thanksgiving and the pilgrimage up to the altar to be nourished by the body and blood of Christ. I was alarmed, though, when a lay person said to me that she didn’t attend worship when it was “just” morning prayer. Jesus, the Word of God, is present with us in “The Service of the Word.” Jesus said he was present whenever two or more are gathered in his name.

I spoke to the Venerable Dr. Richard Leggett, professor of Liturgy at Vancouver School of Theology, now retired. He lamented that for people to choose not attend worship in our community when it is not the Eucharist meant that they had forgotten we are a “sacramental” community. A “sacramental community” means God’s grace, Christ’s presence, is in our midst whenever we gather. We are a sacramental community when we work together on the refugee committee, serve at our food cupboard, go on a hike to raise money for Alongside Hope, work with the Altar guild to polish the silver, enjoy the Pancake Supper or share coffee after worship. We are a sacramental community when we gather for worship. Yes, Eucharist is a sacrament, a mystery, a joyful and intimate, Spirit-filled time of God’s grace. However, God’s grace is also present in our gathered community when we pray Morning Prayer together. I think we need to reclaim a place for Morning Prayer on Sunday morning, as it has been for 450 years of Anglican worship.

With the training sessions for using Pray without Ceasing, we had wonderful discussion of how to enhance Morning Prayer so it is also a rich worship using all our senses: participation of all, physical movement, beauty, singing, sharing the Peace, saying the beloved doxology together at the end.

When Morning Prayer is used for the Main Sunday service, we must use the Revised Common Lectionary used in the Eucharist, so we are sharing the readings with our fellow Anglicans and thirty other denominations around the globe. This also is practical as most of the excellent resources we have for preaching preparation use this lectionary.

<https://www.anglican.ca/wp-content/uploads/Pray-Without-Ceasing-2022.05.04.pdf>

I commend Pray without Ceasing. I look forward to hearing from you how you use this resource in your community to create Whole-Hearted Worship!

Column

People of the Open Hand

"What kind of ancestor do you want to be?"

By Andrew Stephens-Rennie

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

The question, "What kind of ancestor do you want to be?" remains as striking to me today, as it did when I first heard it. I was sitting in a classroom at Simon Fraser University's downtown campus as a part of a professional development cohort exploring systems change. That is to say, we were a group of people from a variety of sectors (arts organizations, charitable foundations, educational institutions, healthcare, and non-profit organizations) all in need of rethinking the way of embodying their mission in an ever-changing world. I was one of two people from churchland in that cohort. When the presenter breathed this question into the space, I remember locking eyes with the Lutheran pastor across the room. This was the kind of question, we had already come to realize, that animated our faith. It animated our work in the church. We didn't know this question, and yet this question was why we were there.

I don't find it easy to answer questions from the end of the world. I don't find it comfortable to imagine the world beyond my death. And to be clear, I don't think that the presenter was asking "how do you want to be remembered?" It wasn't about image control. It was deeper, more profound. The question, when it was asked, was ultimately about legacy. Not legacy in an abstract sense but legacy in its embodied form. This is how I think I'd translate the question for the church of today: "How does your way of being in this world—your thought, prayer, and action, your way of relating to others—embody and participate in Jesus' healing work?" This is both a personal, individual-focused questions, and one that serves to decentre us as individuals. This is a question that reminds us that my life is connected to yours; that our lives are deeply connected to the generations who will follow, even as we are connected to the generations who came before. This question helps us to look generations into the past and generations into the future. It helps us to recognize that while our current experiences are unique and important, they are not the sum total. There is plenty more story to be written beyond the limit of our lifetimes. Even so, our lives will have ripple effects on those who come after.

These days, it often feels like God (in the words of Bruce Cockburn) has been leading us beside strange waters. The church of today isn't the same as the church of the past. The world of today is not the world of the past. As we change, as our communities change, as the world continues to change, the church too, will evolve as it always has. Cockburn continues: "Some will run and some will stand. Everything is bullshit but the open hand. You've been leading me beside strange waters." The waters of this day and age may seem strange. Some of us are scared. Some of us have run, or are preparing to. Others of us remain still. Some of us firm in our faith. Others of us shaken and uncertain. Others of us paralyzed, staring at a church we thought we knew, a church we barely recognize. And yet the reminder comes again: "You've been leading me." Another psalmist once wrote, "Where can I go from your spirit? Or where can I flee from your presence?" Psalm 139. Wherever we go, God is there. God continues to speak, continues to act, continues to lead us beside strange waters. Over glistening mountains and through misty valleys, beside waters familiar and strange, the singer longs to know "If I loose my grip, will I take

flight?" In response, the psalmist cries: "If I take the wings of the morning And settle at the farthest limits of the sea, Even there your hand shall lead me, And your right hand shall hold me fast." What kind of ancestors will we be? We might be those who cling tightly to the present, trusting only in our own understanding. Yet just as easily, we might be the ancestors who receive the gift of God's presence now, and refuse to hoard it for ourselves. We can walk with Jesus beside strange waters, joining him in the way of the open hand. To be such a people will require courage. It will require reliance on God and on each other. The way of the open hand will need to shape us, our lives, our congregations, and our relationship to our neighbours out in the world. It will need to shape not only the ways we treat those we love, but the ways we treat the stranger, the enemy. It will shape our relationship with whatever resources we have been given—skills and abilities, time, wisdom, influence, and money—that we might at once be grateful for all that we have received, all the while remaining people of the open hand.

The HighWay



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By Staff Writer

Three New Ordinands

Three postulants in the Diocese of Kootenay, John Graham, Nicholas Bone, and Philip Benmore were ordained to the transitional diaconate on Sunday, September 21, 2025 at the Cathedral Church of St. Michael and All Angels, Kelowna.

John Graham is a life-long Anglican, Professor and former Director of the School of Social Work at UBC, Okanagan Campus. He has been an academic for 31 years, and a social worker for 37. Prior to the PhD, he was a psychiatric social worker at the Clarke Institute of Toronto, rehabilitated ex-convicts with the John Howard Society, and worked with street-involved youth and adults with the Anglican Church. He heads the Kelowna Homelessness Research Center at UBC, and before UBC was Director of the School of Social Work in Boca Raton, Florida, and before that a research chair at the University of Calgary, where he worked for 17 years.

He has also published on mental health services with Arab communities in Jordan, Palestine, Egypt, and other parts of the Arab Middle East, and has done development work in that region and in Nigeria, Ethiopia, Costa Rica, Barbados, China, Vietnam, Malaysia,



*Ordinations at the Cathedral of St Michael & All Angels, Kelowna, Sunday, September 21, 2025
(left to right) John Graham, The Most Rev. Dr Lynne McNaughton, Nicholas Bone, and Philip Benmore.
Photograph, Matt Koovisk*

and several other countries. He grew up in Ottawa and Hudson Heights, Quebec, and is called to be a non-stipendiary priest, working in homelessness prevention and pastorally as a preacher, celebrant, and caring person of faith.

Nicholas Bone is currently preparing for ordination in the Diocese of Kootenay. He completed his Master of Divinity degree at Trinity College in 1996, followed by doctoral coursework in ministry. After completing a Master of Science degree, Nicholas worked in the field of developmental disabilities

and later taught undergraduate courses in disability studies. In 2014, a brain injury brought that chapter of his life to a close and opened the door to a renewed sense of call to ordained ministry.

Rooted in the Anglo-Catholic tradition, Nicholas brings a pastor's heart, a deep love for the sacraments—especially the Eucharist and reconciliation—and a reverence for the beauty and rhythm of the liturgy. He finds great joy in proclaiming the gospel and walking with others in faith. At home, he shares life with his spouse and their two affection-

ate, comically energetic doodles. He enjoys reading theology, studying Koine Greek, hiking, staying active, and long walks in the forest.

Philip Benmore has been an Intern at The Church of The Messiah with Supervisor, The Rev'd Tay Moss. He also had opportunities to work with Canon John Hill, Honourary Assistant. He reported learning a lot about what happens as a parish shifts and changes culture, seeking to become more missional to the immediate neighbourhood.

By John Lavender

John Lavender is the Editor of The HighWay

“OPEN HOUSE” with Bishop Lynne

An “OPEN HOUSE” with Bishop Lynne McNaughton and her staff took place by Zoom on Wednesday, September 25. Members of the congregations in Kootenay Diocese were invited to join Bishop Lynne for an update on events throughout the diocese.

Fifty members from across the diocese attended.

Starting with opening prayer, Bishop Lynne gave an update on what is happening in Kootenay Diocese.

She pointed out that most of diocesan operations takes place remotely and that further decentralization is planned. Details of the plan will be presented to the Diocesan Council for their approval.

Canon Andrew Stevens-Rennie (Diocesan Missioner) gave a presentation on “Thriving Communities.”

The Thriving Communities Process is a discernment process designed to help leaders move from their current

state into a place where they collectively embody the values of Wholehearted Worship, Daring Discipleship, Right Relationship, and Thriving Communities.

Andrew will lead a day of exploration and discovery of these changing times. Andrew said, “Leaning on scripture, music, and art, we will find ways to understand the world as it is that we might 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.”

For further information : <https://www.kootenayanglican.ca/collections/missional-renewal>

Ian Dixon (Director, Okanagan, Anglican Camp) reported on the status of fundraising for rebuilding Camp OAC. “Alongside Hope” recently held a fundraising event for the rebuilding of Camp OAC, and The Rise Resort in Vernon, brought in over \$18,000 for Camp OAC.”

Thanks was given to the team at The Rise for their efforts and support of the OAC community.

Gratitude was given to those who donated to the “Wild Ride” fundraising team supporting the Alongside Hope initiative for solar suitcases to be sent to remote health clinics of Mozambique and Madagascar. This effort supports women during childbirth and nighttime medical interventions.

The diocese was pleased to announce that they have exceeded the diocesan fundraising goal of \$2000. The nationwide campaign raised close to \$34,000.

For further information: <https://www.kootenayanglican.ca/events/alongside-hope-kootenay-fundraising-team/2025-07-01>

Questions and Answers

In the question and answers session, Bishop Lynne responded to the question, “What is your 5 to 10 year vision

for the diocese of Kootenay?

Her answer followed the diocesan position regarding Values, Vision, and Mission.

Values: Wholehearted worship, Daring Discipleship, Right Relationship, Thriving Communities.

Vision: Co-creating a world where all experience and share the transforming power of God’s love.

Mission: Called by God, the people of Kootenay seek to faithfully and courageously journey together in response to the needs of the changing world.

For further information: <https://www.kootenayanglican.ca/who-we-are/pages/vision-mission>

Bishop Lynne said, “A different demographic is entering our churches: the bereaved. Our clergy have reported that people attending funeral services are expressing interest in our Church.

“God is calling us into the local context,” she added.



By David Burrows

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

I feel refreshed and renewed after my annual leave in Ontario, and now I’m in Whitehorse, amidst the raw beauty of the Yukon and its clear pure air. I was greeted on arrival by a stunning display of the Aurora Borealis; green curtains of swirling light which made me nostalgic for my childhood on Baffin Island.

A subject on my mind just now is air: that beautiful unifying element which everything needs to breathe in order to live. Are we paying attention to the unfolding catastrophe: air quality, global warming, extreme weather? We go about our business, caught up in a ‘bubble’ of our daily concerns, thinking mostly about ourselves and certainly quite disconnected from the lives of other cultures. Are we trapped, like the proverbial frog, in the pot of water that is gradually coming to a boil, oblivious to our fate?

I spent part of my summer in the Kootenays, part in the Ottawa Valley, and now I am in the Yukon. The air in the west was smoky, the air in the east smelled fragrantly of sun-dried grass, and now the air up north is pure and



Aurora Borealis, Whitehorse, Yucon

clean. Travelling between these three places in short order, I could readily pick up their distinguishing qualities. Not all air is the same, even though our atmosphere is one seamless entity.

Why do we become oblivious or take for granted the features of a place we inhabit — and I don’t mean just the air quality? Coming into a new environment as an outsider I notice differences in people’s attitudes and

values. Some cultures place great meaning and importance on certain things, while others have different priorities for what they consider most valuable. Consider water in our context: most (not all) Canadians have unlimited access to fresh, clean water, but not to precious metals. Others in more arid regions of our planet may have access to multiple precious metals, yet not have adequate safe drinking water. What we value is based in some ways on our accessibility to the resource. For me there is no doubt that Canadians on the whole take water for granted. The nuances of what we have at our disposal help to display the diversity of the global human family.

Let me personalize this, speaking as the frog in the rapidly-warming pot here in Nelson: I don’t consciously value the forests and mountains because they are the backdrop to my life and I see them every day. Wildfire smoke has become a commonplace feature of summers and I’ve gotten used to it. I dissociate from the horrific world news (starvation in Gaza, gun violence, Rus-

sian drone strikes in Ukraine) because they feel remote from the concerns I perceive in my tiny corner of the world. What does that say about me?

Our lives and outlook are shaped by geography, national identity, socio-economic factors, and by our roles and professional functions in the places we inhabit. It’s tempting to shut out everything else, especially the extraneous agony, trauma and injustice happening around the world. Perhaps we become numbed to it or so overwhelmed that shutting it out is a form of self-preservation.

We share the air we breathe with every living entity: all of humanity, friend and foe, neighbour and stranger; every animal and plant. We are utterly dependent on the good health of this beautiful world in which we live our lives. Surely the only solution for us all is to honour nature and seek to bring dignity within society, so that justice and peace will eventually prevail.

Breathe in and out. Live this day consciously, not on automatic pilot. In our breathing and living, remember that we share this beautiful planet with everyone and everything that is alive right now. Notice those things you tend to take for granted. See them with open appreciative eyes. Step up to offer compassion and care where it is needed in your community, so that pain, trauma, numbness and apathy may dissipate, revealing to us the work we need to do to bring justice, love and dignity to all.

By Staff Writer

New Team Leader for SW Kootenay

At the unanimous recommendation of the Search Committee, Bishop Lynne has appointed the Rev. Juliet Thondhlana as the Team Leader for the South West Kootenay Region. She will begin October 1, 2025.

The Rev Juliet Thondhlana (she/her) is an ordained minister in the United Methodist Church-Zimbabwe. She is married to Rev Fredrick who is also a minister at Nelson United Church, blessed with one beautiful daughter called Blessing. Born and raised in Zimbabwe. She holds a Masters in Ministry and Theology (Social justice advocacy), BA in Theology and Religious Studies, Diploma in Systemic Family counseling, Diploma in Theology, Diploma in Religious Studies, and Diploma in Pastoral



The Rev. Juliet Thondhlana

Studies. She served in the United Methodist Church as an ordained minister for 14 years and served 4 different Parishes. Juliet has passion in counseling, teaching, preaching, youth ministries, and ecumenical forums. She strives to create space where faith, equity, good relations, and social justice prevail.

Outside of work and academics, Juliet is interested in quality prayer and meditation time, traveling and adventure, as well as watching documentaries and movies.

She is looking forward to giving her best in serving God through the church and communities of the South West Kootenay Anglican Church.

Columns



By David Tiessen

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

“Once far enough removed, everyone will be properly aghast that any of this was allowed to happen.”

(Omar El Akkad, *One Day, Everyone Will Have Always Been Against This* [McClelland & Stewart, 2025], 25).

El Akkad writes a sentence designed to simultaneously stop us in our tracks and to make us leap ahead to consider the future as one of lament.

That sentence carries further what El Akkad originally tweeted on October 25, 2023, just after the eruption of fresh violence and hostage-takings by Hamas against Israelis on October 7, and in the beginnings of the razing (erasing) of Gaza that has been under way ever



Omar El Akkad.
(photo credit Wikipedia)

since. At the time El Akkad tweeted: “One day, when it’s safe, when there’s no personal downside to calling a thing what it is, when it’s too late to hold anyone accountable, everyone will have always been against this.”

In El Akkad’s words is the recognition of the desire we have as human beings to keep to safe ground – the desire for self-preservation, to negate what is really happening when it is in fact happening – and to do so for the sake of preserving the system that keeps us safe, even if others are very much not safe at the hands of that same system. El Akkad makes an argument here that chases us to ask ourselves about our core commitments as human beings and as nations. It is a prophetic book in prophetic voice. It is intended to, and does, shake the foundations in its ‘speaking truth to power,’ which includes speaking against our very trust in power.

We have heard a great number of prophetic voices through the Season after Pentecost. The Season after Pen-

tecost names the season in which the Spirit of God is at work – perhaps nowhere in particular, perhaps everywhere all at once, but perhaps most importantly and always in the voices that have been preserved through history in and from the midst of crisis and oppression.

Such voices are the Spirit’s reminder of what matters most:

Hear this, you who trample on the needy, and bring to ruin the poor of the land . . . (Amos 8)

Cease to do evil; learn to do good; seek justice; rescue the oppressed; defend the orphan; plead for the widow. Come now, let us argue it out, says the Lord. (Isaiah 1)

Then the Lord put out his hand and touched my mouth, and the Lord said to me, ‘Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant.’ (Jeremiah 1)

The critique is ageless – and it is “over nations and over kingdoms” because it is the Spirit that transcends the human desire for self-preservation and

calls us again and again to return to the core of God’s call to carry God’s image in this world at all times, to be properly

“I will encourage the more than 1.3 million Canadians who identify as Anglican to regularly communicate with their elected officials, asking them to work toward an immediate, comprehensive, two-way arms embargo.”

PRIMATE CALLS FOR ACTION ON “OBSCENE VIOLENCE” IN GAZA
<https://www.anglican.ca/news/primate-calls-for-action-on-obscene-violence-in-gaza/30048752/>

aghast in the now, and to hear and to speak with prophetic voice on behalf of those who are being crushed.

Such voices aim to gain a foothold in the present, in the midst of what keeps happening, in the very teeth of systems and structures that have been built up for self-protection, but that like the Tower of Babel, might need to be scattered to the four winds so that there is once more space for those who have been trampled underfoot to breathe again. The prophetic voice – the biblical prophetic voice – holds the heart of the matter high – and the heart of the matter is with those who are in the lowest place.

So at the culmination of the season, we will mark the Reign of Christ, in which we are reminded that God’s intent is peace – that wars would “cease to the end of the earth” (Psalm 46:9), that it is not in ourselves but in Christ that “all things hold together” (Colossians 1:17) and that the demand to “save yourself” (Luke 23:35) was/is not the way of the cross.



By Dan Prysunka

SOURCE TEXT: “THE OLD CHURCH COMES TO UPPER AND LOWER CANADA” FROM “OUR HERITAGE” BY THE REVEREND CANON A.R. KELLY, M.A., COMPTON, QUEBEC.

In Upper Canada, loyalist exiles from New York travelled westwards. The route leading to the Niagara River was the quickest way to find protection beneath the British flag. Some settled in Kingston. Several hundred settled near the first capital of the new province of Upper Canada soon to become, York, (Toronto). First services were held in 1797 and ten years later St. James’ Church, Toronto was built on the site occupied by the present Cathedral.

The loyalists who suffered the greatest seem to have been the those in the Upper St. Lawrence. Nearly all were completely dependant upon the generosity of the British government. In the building of our great nation, Canada owes a great

debt to those known as The United Empire Loyalists.

In 1791, Jacob Mountain, of Norwich, was appointed Bishop of the Diocese of Quebec. The consecration service was conducted at the Chapel of Lambeth Palace, London, by the Archbishop of Canterbury. In this way the Church in Canada was being equipped to meet the needs of the new day dawning upon the history of this country.

The growth of the Church in Upper Canada was slow during the quarter of the century that followed the coming of The United Empire Loyalists. Church membership was predominantly American in character, but during the first half of the 19th century great numbers of emigrants from the United Kingdom came to the Canadian shore, causing its membership to become predominantly British.

Peace came to Canada after the War of 1812. However, social conditions in Britain were deplorable. British regiments disbanded, causing many of the soldiers to leave their homeland. On the social front, new machinery was replacing manual labour, which brought mass unemployment. Crop failures caused general distress along with unjust agricultural laws enforced by landowners. Child la-

bour laws in factories added to the general discontent. In 1820 the newly crowned King George IV was coldly indifferent to the suffering of his subjects.

To relieve this acute situation, Robert Jenkinson, Prime Minister of the United Kingdom, instituted emigration to the Colonies. Eight million citizens left Britain in half a century. Two million came to Canada, causing Upper Canada to increase its population six-fold in a thirty-year period. A substantial number were members of the Church of England, or the Church of Ireland. When they arrived they backbreakingly cleared the land and petitioned the Bishop of Quebec to send them ministers.

Ireland during that time was the most distressed. Social conditions there were miserable and there was much unrest. A high birth rate created a surplus in population. Over one half of the British migrants were from Ireland. Most came to British North America and largely settled in Upper Canada. Many Irish clergy made a valuable contribution to the growth of the Church. The Reverend Benjamin Cronyn, first Bishop of Huron, was one of twenty Irish clergy.

The same causes that brought these Irish clergymen to Canada, indirectly led

to the founding of colleges devoted to the instilling a definite evangelical and missionary spirit. The suppression of several Irish Bishoprics in 1833 caused an Oxford professor, The Rev. John Keble, to denounce the Government for interfering with the rights of the Church. The response to Keble’s sermon marked the beginning of the Catholic revival in the Church of England generally known as the Oxford Movement.

The story of how the Old Church came to Canada reveals several key facts: the present Canadian Church came from both the Thirteen Colonies of America and from the British Isles. Another outstanding fact is that many were exiles from their native lands. They were called upon to suffer both physical and spiritual destitution during the first years they spent in this country. For over a century, the members of the Church living in the British Isles gave generously in financial aid to enable the gospel to be preached throughout the wilds of the new land. From 1840 to 1940, the parishioners of England, Scotland and Ireland donated an impressive total of six million dollars for the establishment of the Church in Canada.

Columns



By Norene Morrow

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

Have you ever taken the time to read the words of a hymn as a piece of poetry? If not, you should give it a try. In Christopher Phillips’s book, *The Hymnal: A Reading History* he notes that pre 1870s hymn-books were essentially small, portable books of devotional poems (no music) for daily use at home, school, and church. They played a large role in children’s education by providing literacy instruction, and children memorized texts from them for recitation. Often, they were popular gifts given as achievement awards or to mark milestones in life. When parishioners carried them to church on Sundays these little books served as a sort of badge that identified them as belonging to a religious community.

What are Hymns without Music?

So, what are the advantages of reading hymn texts aloud? Firstly, removing the text from the music gives us a clearer understanding of its meaning. These poems give us insights we might not discover when singing because the addition of a tune distracts us and the musical phrasing can lead us to interpret the words differently than when spoken. Secondly, when we hear the text of a hymn spoken we are more attentive. One may be able to sing the words by heart, but hearing those words spoken causes us to stop, listen carefully, and hear the text in a new way. Back in 2018, while on my way to adjudicate at a music festival in Williams Lake, I stopped in Kamloops to take in a service at St. Paul’s Cathedral, Kamloops when Ken Gray was the Dean. One of the things I took away from that service was the way Ken announced the hymns. He preceded them by reciting the first few lines or a verse of each of them. Just those few words opened my ears to a better understanding of what I was about to sing. This experience demonstrated to me the importance of paying more attention to the words we sing.

Now, whenever I read the words of a hymn to my church choir (and sometimes, the congregation) the resulting sound seems so much richer.

One hymn that I have come to appreciate in recent years is James Manley’s, “The Raggedy Band.” It is in the folksong style from 1972 and a favourite in my parish. At first, I discounted it as just a happy-clappy song with its “boom ticka, ticka” refrain. That is, until I really looked at the words. – “The raggedy band is a marching along; folks keeping rhythm to the beat of the song. There’s a little boy playing on a dime kazoo; holes in his hands match the holes in his shoes.” The song goes on to list the various characters that make up the band – a tax collector, an old painted woman, a fisherman, a wino, an ex-politician, a judge, a hooker, etc. All is quite jovial until the final few lines.

“And can you see where Broadway turns into Calvary? And did you know that the lead child walkin’ doesn’t want to go? This song is an allegory and one that we often sing on Palm/Passion Sunday. Since reading the text aloud, I now deliberately slow down the words of the

last verse and refrain which, I think, makes the song much more impactful.

Another hymn that particularly moves me is John Bell’s “From the Father of Breath” (CP489). It is a wonderful hymn that can be used for a funeral or anytime. It describes how God provides a divine path from the struggles of life to the afterlife. This is a very hopeful hymn with rich imagery, ending with the following words, “Angels tread on our dreams and magnificent themes of heaven’s promise are echoed below.”

No matter the musical style of the hymn it is the words that are most important to me. Yes, a good tune easily stays with us and enriches the meaning of the text, but it is the words that have the power to comfort, raise our spirits, enrich our devotional life, and to teach us about our faith.

A D V E N T



By Helen Hall

Helen Hall is a member of the Spiritual Development Committee

As the weather cools, the days shorten, the stores and malls remind us how quickly it is that time passes. And Christmas is coming. In these fall days before we have even had our Thanksgiving Turkey feasts, the stores remind us that the reason for the season is spending money on Holiday Decorations. They don’t even use the word Christmas that much anymore.

But we who celebrate the true reason for the season, the visit to the Shepherds, the trek to Bethlehem, the birth in the manger of the wee Christ child, also know that we travel through Advent before we get to that precious day. Wikipedia says: “in the Anglican, Lutheran, Moravian, Presbyterian, and Methodist calendars, Advent begins on the fourth Sunday before Christmas (the Sunday that falls on or closest to November 30, always between November 27 and December 3; it is the

Sunday between the last Thursday of November and the first Thursday of December), and ends by Christmas Eve on December 24. In the Roman Rite of the Catholic Church, Advent begins with the First Vespers of the First Sunday of Advent and ends with the Deus, in adiutorium of the First Vespers of Christmas.” This is like calculating the celebration of Easter, to simplify — I will just tell you that this year, we celebrate the Reign of Christ on Sunday, November 23 and the first Sunday of Advent on Monday, November 20.

Begun early in the first years CE, Advent is a time for preparation. A time to prepare for the great feast of Christmas, to prepare for the coming of the Christ Child, and the second coming of the person of Jesus the Christ, and of course the beginning of the new liturgical year. Like all of the high festivals of the church, preparation means fasting, praying, and it is a time of penitence.

In modern times we often think of this sort of preparation only at Lent where people do fast, or give up some practice rather than food — a time where people will give up alcohol or smoking, or people will invest more time spent on prayers, scripture reading or devotions as a means of preparation. In the early church, there were people who fasted each and every day of Advent, others who fasted three days a week, and now? I am not sure I know anyone who fasts throughout advent, the rules about fasting seem to have been much relaxed, but it is a time

to prepare, a time to wait, a time to reflect and a time to perhaps — ponder.

It seems to me that this time of sober preparation for Advent is not taken quite as seriously as it once was. One needs only to go about one’s business in the cities and towns and notice that the world feels like a time of preparation for the arrival of Santa Claus. At the time of writing, we’re in the brink of October, and there are Christmas decorations in the stores. Soon, all too soon, there will be Christmas music being broadcast everywhere — and I mean Christmas seasonal music, Holly Jolly, Deck the Halls, Suzie Snowflake and the like. Nowhere in the secular world will you hear “Come, Thou Long Expected Jesus,” or “Comfort, Comfort Ye my People.” If you happen to attend a Carol Festival, if your town still has one, you may get a Silent Night along with the Jingle Bells.

But a meaningful time of Advent will not happen without a determined effort. Advent quiet days, Advent prayer days, Advent wreath making, Advent Calendars seem to be less and less used as ways to mark the days — fewer people attend these sorts of events — and maybe this is something that suffers because of those not so long ago dark days of COVID isolation. But Advent really is a useful way of marking the days, of building some anticipation of the coming days of Christmas.

When my kids were small, they would ask, “Is it my birthday today?” And I would have to tell them time and time again, “Not yet, we just have to wait.” “Is it Christmas yet?” “No, my darling, we

just have to wait.” “Is Grandma coming yet?” “No my sweetness, we just have to wait.”

We live in a very fast paced world. A world where things happen instantly, it is, indeed, hard to wait. Information accessed at a few taps of a keyboard, meals out of the microwave in minutes, drive through banking, we’re all in a hurry. No one really wants to wait for anything.

But the waiting is the point. The anticipation of something happening can be very profound. The opening of each Advent Calendar window, brings us closer and closer to the Holy Night. The lighting of our Advent Candles week by week, moving us from darkness, closer and closer to the Dayspring. As we make our way through the season of Advent, edging closer and closer to hope, to light, to renewal, and to love. Let us wait! No Christmas Crackers! No Joy to the World! Until the Saviour of the world comes.

When he does come, the story will reach its fullness all over again in our lives. Our hearts rejoicing at the new possibilities, just as they did that night in Bethlehem long, long ago. The ancient promise fulfilled, and the innumerable host of heaven singing their song, and something measureless welling up within us.

And what is it? It is Love. Having come to be the new hope, the new light, the new Christ Child, the Alpha and the Omega. Joy to the World Reminding us every day, the Lord is coming.

Rejoice! Rejoice! Emmanuel Shall Come to you. Alleluia!!

Around and About the Diocese



Two House Blessings at Holy Trinity, Grand Forks. The Rev Canon Austin Spry with his four children as servers. The service was taken from “The Book of Occasional Services.”
Photograph by Catherine Speechley-Pell.



A Blessing and Re-dedication of the Labyrinth at Christ Church Cranbrook.
photo credit: Christ Church Cranbrook Facebook Page.

Special Vow Renewal at All Saints, Vernon



Thanks to Pam Harris for sharing these photos of Marion and Lloyd Mitchell’s 70th wedding anniversary vow renewal at All Saints, Vernon, on Sunday, September 14. They have been members at All Saints for 50 years. Congratulations & continued blessings on your marriage!

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