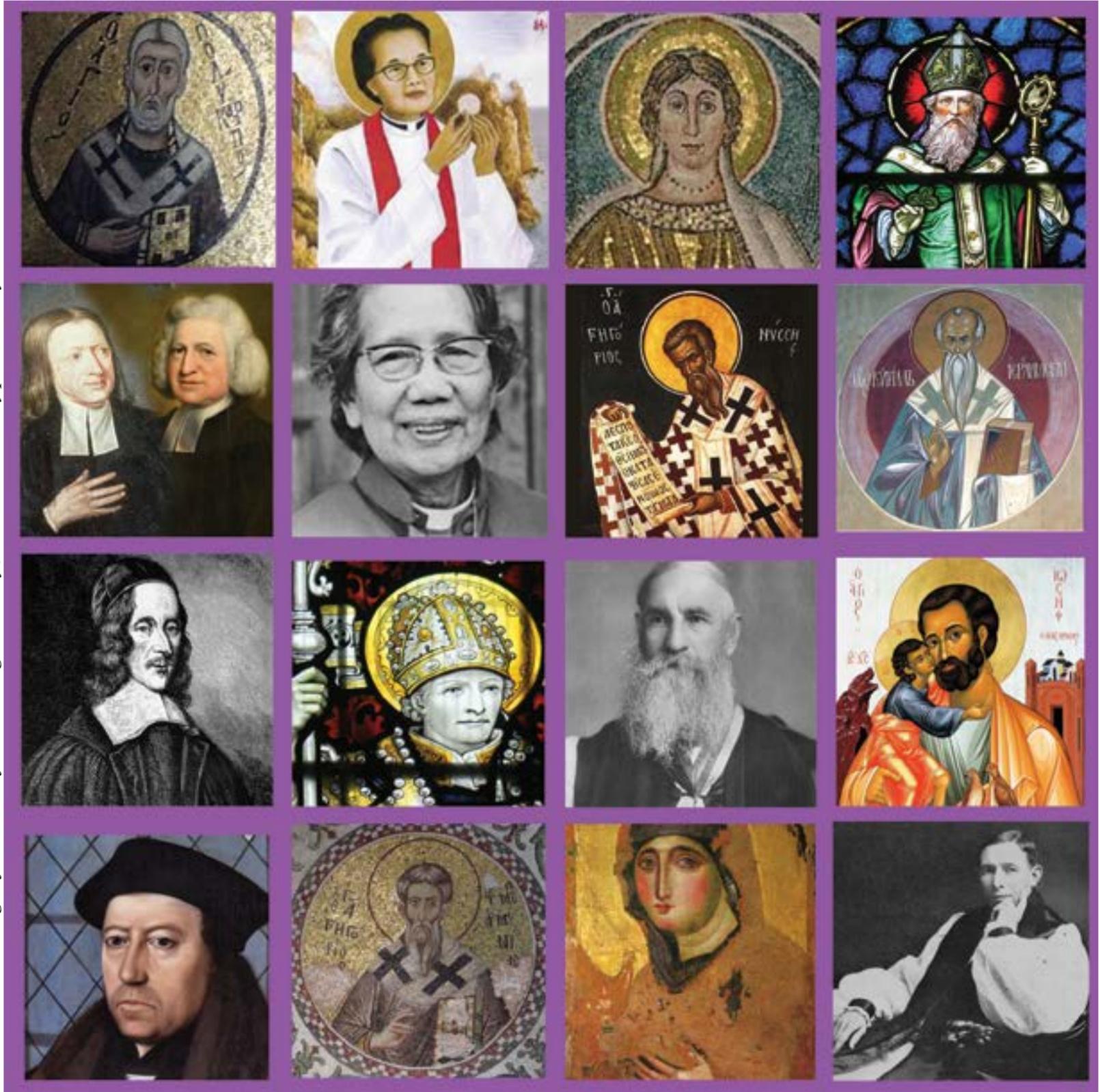


The Highway

THE ANGLICAN DIOCESE OF KOOTENAY NEWSPAPER A SECTION OF THE ANGLICAN JOURNAL <https://thehighway.anglicannews.ca/> MARCH 2026

THE SAINTS OF LENT

Images of the Saints of Lent montage created by John Lavender are by permission by Wikimedia



See page 5: Reading the Bible through Lent



*Bishop Lynne's Reflection
for Lent*
PAGE 2



The Mice and the Music
Molly Boyd
PAGE 4



*Lenten Labyrinth
Labours*
PAGE 6





Bishop Lynne's Reflection for Lent

By The Right Reverend Dr Lynne McNaughton

What does our Diocesan theme of "Whole-hearted worship" look like for your worshipping community in the Season of Lent? What preparation do you need, in your body and soul and community, to really be free to celebrate the Resurrection?

One season of Lent in the parish, I went into the sanctuary on the Saturday afternoon before the first Sunday of Lent, after the Altar guild had finished their preparation for the next day. I put a long wide piece of sand coloured fabric down the whole length of the aisle up to altar. I placed many large stones on this path, along with several prickly cacti. A Desert road. A wilderness path, for the day Jesus was "driven into the wilderness" by the Holy Spirit. A visual invitation to the "journey" to the Cross.

I know we need to take care not to have "gimmicks" that draw attention to themselves rather than pointing us to God. However, we are a sensory people. We need imaginative ways to engage worship. A change of season needs a change of colour and a change of hymns. The liturgy may change shape to begin with a penitential rite at the opening of the service rather than as a response to the Word. We don't sing Alleluias. Instead of the Gloria we have the Kyrie Eleison (Lord have

Mercy) or the solemn repetition of the majestic Trisagion. Thoughtful choices of hymns with life-giving and authentic theology are needed.

The goal of Lent is not instilling guilt or grovelling in misery, but opening ourselves to God's grace and love, God's power to set us free!

I would also encourage you to find a way to offer for those who need it the service of "The Reconciliation of a Penitent" BAS 166. Although we have public a confession during worship, this service is always available if needed. Lent is a good time for this service to be introduced as a spiritual practice, offered by a priest to whoever may wish it. I also encourage you at the time of the general confession (BAS p 191) to leave a generous time of silence for people to make their confession to God. Leave a space!

I am convinced we need to focus (in preaching and in the invitation to the confession) on our corporate sin more than on our personal individual sins. For example, we are burdened by participating in a society that overconsumes the earth, sells weapons, perpetuates systemic racism, etc. How do we allow people meaningful space in Lent to articulate where they are feeling weighed down and helpless by our systemic sin? How can we provide a way to hear anew



God's grace and healing power to bring transformation, not only in ourselves but in society.

I invite you to observe a Holy Lent!

Yours in Christ,

+ Lynne McNaughton

Sacred Spaces in Kootenay



Top left: the sanctuary of St Michael and All Angels, Kelowna; (top right) the nave of All Saints, Vernon. Bottom left: a candlelight service, Christ Church, Cranbrook; (bottom middle) a christening, at St Michael and All Angels, Balfour; (bottom right) the Good Shepherd window, St Saviour's Pro-Cathedral, Nelson.

Column



By Andrew
Stephens-Rennie

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

The world is in crisis, but it's a crisis and a worldview that many of us in the church don't understand, let alone recognize. Here's why: we're caught up in this crisis too. It's the very water we're swimming in.

Famed Canadian sociologist Charles Taylor calls this the "Immanent Frame."

The world we live in is a world where faith is not assumed, where transcendence is optional, where the divine doesn't show up, and where religious claims must make sense within everyday experience. Sure, we pray and gather for worship, but as Bishop Susan Bell of the Diocese of Niagara noted in her opening address to this year's Missional Imagination Conference, "when decisions are made, they're shaped more by anxiety than by trust, more by fear of loss than by fear of hope in God's abundance."

Many of our churches are in maintenance mode. We want to preserve something that has been important to us. And to a certain extent, there's nothing wrong with that. And yet God calls us, invites us beyond the walls of the places we gather to be in mission for others. As Bishop Susan observed,

"Maintenance asks how do we keep things going? How do we manage decline? How do we protect what's left? Mission asks where is God already at work? Who is our neighbour now? What is God inviting us to let go of so that new life can emerge."

Jesus' invitation to join him in mission – to be followers, practitioners, daring disciples – asks that we cultivate, in Bishop Bell's words, "A willingness to be led somewhere we haven't yet been."

On 2000's "Red Dirt Girl," Emmylou Harris sings:

"My baby needs a shepherd
She's lost out on the hill"

We live in a world where many have never heard the name of Jesus, let alone experienced healthy Christian community. There are plenty more who have been dechurched, people we have pushed out of our communities by things done and left undone. Harris' song speaks of a mother's love for a child. And yet, in my Lenten pilgrimage, and in the wake of a recent conference, I hear its resonance with the life of

the church. I hear the longing many of us have for the return of the children no longer here.

"Too late I tried to call her
When the night was cold and still"

The song suggests that the efforts to prevent this loss come too late, perhaps before she even knew there was a problem. Perhaps she should have reached out in the daylight hours. It is night. It is dark. She hasn't found what she's looking for, yet she keeps up the anxious search.

"And I tell myself I'll find her
But I know I never will
My baby needs a shepherd
She's lost out on the hill"

Longing and regret appear repeatedly when sings, "I guess I could have carried her," and in a later verse, "somewhere on the highway let go of her hand." She wonders what she could have done differently, calling on intercessors to bring the child home – an angel, a pilot. And yet, in the chorus, the song settles on the child's need for a mother, offering to trade every earthly good for one more experience of the intimacy of a bedtime ritual:

"Toora loora loora lo
First the seed and then the rose
Toora loora loora li
My kingdom for a lullaby"

Is this nostalgia? Is it love? Like Jesus' parable of the prodigal, this mother continues to watch and wait, continues to search for a child long gone. She will go to the ends of the earth, trade every earthly possession for her child's safe return, all the while knowing her baby, "will have to go this one alone, after all that is the only way she's ever known."

Our worry, like that of the song's mother, is understandable. And yet I wonder how, as a church, we might be shaped more by trust than anxiety, more by fear of hope in God's abundance than fear of loss. Our babies, our children, the future of the church needs a shepherd. They need a shepherd, and so do we. This song takes us over rough hills and through shaded valleys, and in the end, is a call to let go. It's a call to take faithful risks. It's a call to trust. It's a call to live life with an open hand.

Our babies need a shepherd. We all need a shepherd whose voice and whose invitation we listen for. And even though we worry, I am comforted by Jesus' words in John's gospel when he reminds us, "I have other sheep that are not of this fold."

Our babies have a shepherd. We all do. What I'm learning through this Lenten season is how important it is to listen for the voice of the Shepherd, the one who "walks with me, and talks with me, and tells me I'm his own."

The HighWay



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Column



By Norene Morrow

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

Of Mice And Music

The Lifelong Ministry of Molly Boyd



Decades later Molly Boyd plays on the same organ at Sunday services.

This past January I had the opportunity to visit with Molly Boyd. She has been a musician all her life and at age 89 (or nearly 90 as she likes to say) she continues to share her infectious *joie de vivre* through her music, be that at church or out in the community. Molly was the choir director and organist at All Saints Anglican Church in Vernon for many years, along with her dear friend and “partner in crime”, Marjorie Close.

Molly has lived in the Vernon area for most of her life and her musical journey began with piano lessons at a young age and singing in the junior choir at All Saints beginning in 1948. By the time she was eighteen she had earned her grade 10 Royal Conservatory certificate, started taking pipe organ lessons, and had her first conducting experience when she was asked to fill in for the director of the junior choir who became ill that Christmas. Then, from 1955-1958 while she was taking her nurse’s training, Molly conducted the Royal Columbian Student Nurses Choir. After graduation, upon returning to Vernon this is when her crazy, busy life really took off. From 1959-1970 Molly was the organist and choir director at All Saints, she had started her nursing career, and married Alexander (Sandy) Boyd with whom she had five children and ran the Tillicum Valley Ski Hill. She also played guitar with the Folksong Four and led The Fillies, a folksong group at the Riding Club. Needless to say, this was all too much so she decided to retire from All Saints. That only lasted about a year. By 1971, the congregation was in desperate need of a good organist and that is when Marjorie Close moved to Vernon. She was offered the music director position, but didn’t agree to it until Molly agreed to return and share the position with her. This was the beginning of a lifelong friendship and musical collaboration. From 1971-1982, the “M&M” team led the adult choir and formed the Singing Saints Youth Choir. They produced three LP recordings, ran music camps at O.A.C. for seven years, and took the

kids on road trips to sing in Vancouver, Victoria, Calgary and The Kootenays. Then, in 1978 “mice” made their first appearance in Molly’s life!

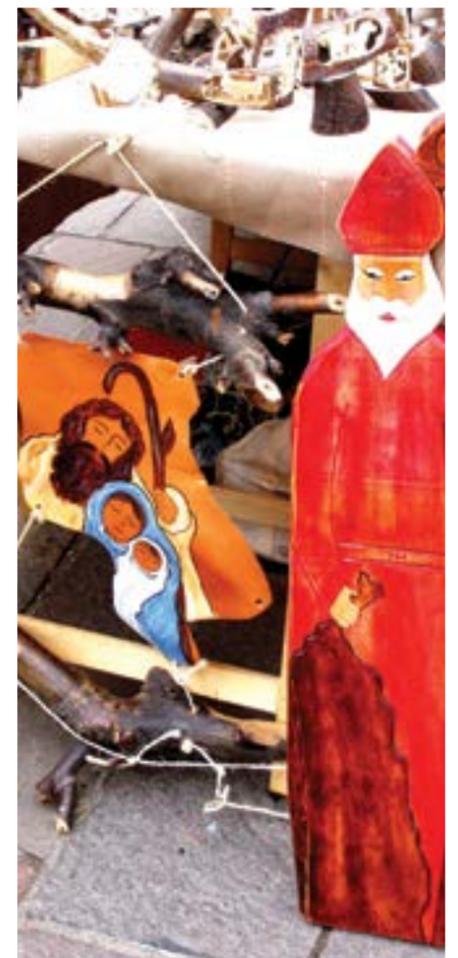
Have you ever heard about how the carol, Silent Night, came into being? The story goes that on Christmas Eve in 1818 the organ broke down at St. Nicholas Church in Oberndorf, Austria after mice had chewed through the bellows. That led the organist, Franz Grüber, to quickly write this simple carol so that it could be sung and played on guitar that same night. This story captured Molly’s imagination, and then after reading Jack Richards’ children’s book, “Johann’s Gift to Christmas,” she decided to make it into a musical. With copyright permission from Richards’ publisher she used his words as dialogue and wrote her own lyrics for songs that were set to German and Austrian folk tunes. In 1978, the first production of Johann’s Gift to Christmas was presented at All Saints. It was then reprised in 1983 when Molly was living in Whistler. Following that, she was refused further copyright permission, but the publisher suggested that there was nothing to stop her from writing her own version of the story in her own words. So she did. In 2000, “The Mouse of St. Nicholas” was born and presented at All Saints. In 2003, another production followed at St. Michael and All Angels Cathedral directed by Joan Bubbs.

From 1982-1995 Molly and her family moved to Whistler. Sandy took a job at the ski resort and Molly worked as a nurse again, leaving All Saints and Marjorie behind. It was a difficult decision, but it wasn’t long before she founded the Whistler Singers and the Whistler Children’s Chorus. Caroling around the village and putting on a

concert at the hotel every Christmas was a highlight for her.

By 1995, Molly was back in Vernon attending All Saints Church and joined forces with Marjorie, once again sharing the organist/choir director position, as well as leading the Vernon Community Singers together. They gave many concerts and caroled at Silver Star Mountain Resort as Molly had done with her choir in Whistler. However, this caroling was taken to a whole new level with the addition of a battery operated keyboard mounted on a table that was mounted a pair of skis and pulled like a sled. Molly walked behind it and played. Molly also took on the leadership of the Schubert Singers (a seniors’ choir) and played for vocalist, Sally Evans, with whom she worked for twenty years. Their program, “Songs of the War Years” was especially popular and they performed it at many care homes over those years. Gradually, Molly retired from her various conducting positions, ending with her retirement from All Saints when the COVID pandemic shut everything down. But, this was NOT the end of her journey!

In 2018, Molly had moved to Coldstream Meadows Retirement Community, a place which holds many special connections for her. It is on the grounds where the Vernon Preparatory School for Boys once stood and it is the place where a chapel called St. Nicholas was built. Molly’s father attended the school as a child and she was baptized in that chapel. Many years later, Molly’s mother lived on the grounds when the area became a retirement community. In the middle of it St. Nicholas Chapel still stands and inside it there is a lovely old pump organ that once belonged to Molly’s family. One can’t help drawing



St Nicholas by Ing. Mgr. Jozef Kotulič - Own work, CC BY 3.0, <https://commons.wikimedia.org/w/index.php?curid=8676706>

parallels between this and The Mouse of Saint Nicholas story. Both churches share the same name and both involve an organ that suffered damage. You see, when Molly was about five she was like that destructive little mouse in Austria. She remembers poking holes in the fabric behind the ornate fretwork and getting her fingers slapped for doing so. Now, decades later she plays that same organ every Sunday for worship services. In addition, she leads a weekly sing along group, plays at All Saints on occasion, and every Christmas she and her daughter, Heather, host a very popular Lessons and Carols service at Silver Star. She also plays at care homes and this spring, with about half a dozen concerts already lined up, she will reunite with Sally Evans to perform a program of Irish music. And so, the music continues...

LECTIONARY

Online lectionary

<https://lectionary.anglican.ca/>

Colour through Lent is violet unless otherwise indicated.

Reading the Bible Through Lent

Days of discipline and self-denial

Sunday, March 1st, 2026
Second Sunday in Lent

Gen 12:1-4a; Ps 121; Rom 4:1-5, 13-17; Jn 3:1-17 or Mt 17:1-9

Monday, March 2nd, 2026

Chad, Bishop of Lichfield, Missionary,
 Dan 9:3-10; Ps 79; Lk 6:36-38



Chad (died 2 March 672) was a prominent 7th-century Anglo-Saxon monk. He was an abbot, Bishop of the Northumbrians and then Bishop of the Mercians and Lindsey People. After his death he was known as a saint.

Tuesday, March 3rd, 2026

John and Charles Wesley, Priests and Evangelists, 1791, 1788

Is 1:10-20; Ps 50:7-15; Mt 23:1-12



John Wesley 28 June [O.S. 17 June] 1703 – 2 March 1791) was an English cleric, theologian, and evangelist who was a principal leader of a revival movement within the Church of England known as Methodism. The societies he founded became the dominant form of the independent Methodist movement that continues to this day. Brother Charles Wesley (18 December 1707 – 29 March 1788) was an English Anglican cleric and a principal leader of the Methodist movement. Wesley was a prolific hymnwriter who wrote over 6,500 hymns during his lifetime. His works include “And Can It Be”, “O for a Thousand Tongues to Sing”, “Christ the Lord Is Risen Today”, “Love Divine, All Loves Excelling”, the carol “Hark! The Herald Angels Sing”, and “Lo! He Comes With Clouds Descending”.

Wednesday, March 4th, 2026

Jer 18:18-20; Ps 31:1-5, 13-16

Thursday, March 5th, 2026

Jer 17:5-10; Ps 1; Lk 16:19-31

Friday, March 6th, 2026

World Day of Prayer

Gen 37:3-4, 12-28; Ps 17:1-8;

Mt 21:33-46

Saturday, March 7th, 2026

Perpetua and her Companions, Martyrs at Carthage

Mic 7:14-20; Ps 103:1-12;

Lk 15:1-3, 11-32

Perpetua and Felicity (Latin: Per-



petua et Felicitas; c. 182[5] – c. 203) were Christian martyrs of the third century. Vibia Perpetua was a recently married, well-educated noblewoman, said to have been 22 years old at the time of her death, and mother of an infant son she was nursing. Felicity, a slave woman imprisoned with her and pregnant at the time, was martyred with her. They were put to death along with others at Carthage in the Roman province of Africa.

Sunday, March 8th, 2026

Third Sunday in Lent

Ex 17:1-7; Ps 95; Rom 5:1-11;

Jn 4:5-42

Monday, March 9th, 2026

Gregory of Nyssa, Bishop, Teacher of the Faith, (Violet or White)

2 Kgs 5:1-15a; Ps 42:1-2, 11-15;

Lk 4:24-30



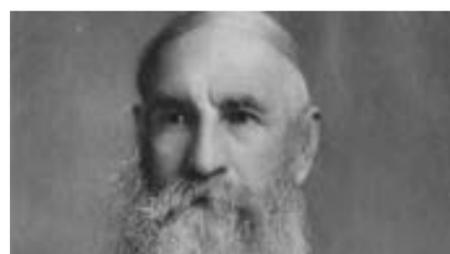
Gregory of Nyssa was an early Christian theologian who served as the bishop of Nyssa from 372 to 376 and from 378 until his death in 394. He is venerated as a saint in Eastern Orthodoxy, the Catholic Church, Oriental Orthodox Churches, Anglicanism, and Lutheranism. Gregory, his elder brother Basil of Caesarea, and their friend Gregory of Nazianzus are collectively known as the Cappadocian Fathers.

Tuesday, March 10th, 2026

Robert Machray, First Primate of Canada, 1904

Song of the Three Young Men: S of 3 Y 1:2, 11-20; Ps 25:3-8;

Mt 18:21-35



Robert Machray (17 May 1831 – 9 March 1904) was an Anglican bishop and missionary and the first Primate of the Church of England in Canada

(now called the Anglican Church of Canada).

Wednesday, March 11th, 2026

Dt 4:1, 5-10; Ps 147:13-21;

Mt 5:17-20

Thursday, March 12th, 2026

Jer 7:21-28; Ps 95:1-9; Lk 11:14-23

Friday, March 13th, 2026

Hos 14:1-9; Ps 81; Mk 12:28-34

Saturday, March 14th, 2026

Eve of Lent IV (Violet or Rose)

Hos 5:13—6:6; Ps 51:1-2, 17-20;

Lk 18:9-14

Sunday, March 15th, 2026

Fourth Sunday in Lent (Violet or Rose)

1 Sam 16:1-13; Ps 23; Eph 5:8-14;

Jn 9:1-41

Monday, March 16th, 2026

Is 65:17-21; Ps 30; Jn 4:43-54

Tuesday, March 17th, 2026

Patrick, Missionary Bishop in Ireland, (Violet or White)

Ezek 47:1-9, 12; Ps 46; Jn 5:1-18

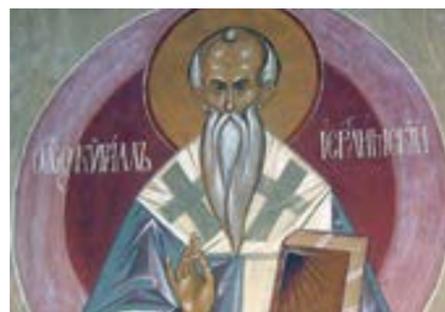


Saint Patrick was a fifth-century Romano-British Christian missionary and bishop in Ireland. Known as the “Apostle of Ireland”, he is the primary patron saint of Ireland, the other patron saints being Brigid of Kildare and Columba. He is also the patron saint of Nigeria. Patrick was never formally canonised by the Catholic Church, having lived before the current laws were established for such matters. He is venerated as a saint in the Catholic Church, the Lutheran Church, the Church of Ireland (part of the Anglican Communion), and in the Eastern Orthodox Church, where he is regarded as equal-to-the-apostles and Enlightener of Ireland.

Wednesday, March 18th, 2026

Cyril of Jerusalem, Bishop and Teacher of the Faith

Is 49:8-15; Ps 145:8-15; Jn 5:19-30



Cyril of Jerusalem 313 – 386) was a theologian of the Early Church. About the end of AD 350, he succeeded Maximus as Bishop of Jerusalem, but was exiled on more than one occasion due to the enmity of Acacius of Caesarea, and the policies of various emperors.

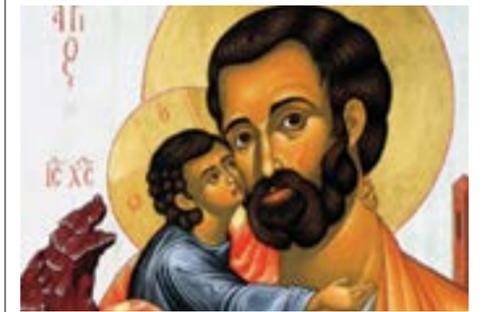
Cyril left important writings documenting the instruction of catechumens and the order of the Liturgy in his day and his old age.

Thursday, March 19th, 2026

Saint Joseph of Nazareth - HD (White)

2 Sam 7:4, 8-16 or Rom 4:13-18; Ps

89:1-4, 26-29; Lk 2:41-52



Joseph is venerated as Saint Joseph in the Catholic Church, Eastern Orthodox Church, Oriental Orthodox Church, Anglicanism and Lutheranism. In Catholic traditions, Joseph is regarded as the patron saint of workers and is associated with various feast days. The month of March is dedicated to Saint Joseph.

Friday, March 20th, 2026

Cuthbert, Bishop of Lindisfarne, Missionary, 687

Wis 2:1a, 12-22; Ps 34:15-22; Jn 7:1-2, 10, 25-30 (Com: 434 or FAS 117)



Cuthbert (634 – 20 March 687) was a saint of the early Northumbrian church in the Celtic tradition. He was a monk, bishop and hermit, associated with the monasteries of Melrose and Lindisfarne in the Kingdom of Northumbria, today in north-eastern England and south-eastern Scotland. Both during his life and after his death, he became a popular medieval saint of Northern England, with a cult centred on his tomb at Durham Cathedral. Cuthbert is regarded as the patron saint of Northumbria. His feast days are 20 March (Catholic Church, Church of England, Eastern Orthodox Church, Episcopal Church) and 4 September (Church in Wales, Catholic Church).

Saturday, March 21st, 2026

Thomas Cranmer, Archbishop of Canter-



Continued on page 6

Column



By David Burrows

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

In many ways there have been far too many Lents for me to remember all my learning, the struggles, revelations and memories; and I represent much of the younger demographic that attends church these days. Perhaps like me, you may have had struggles to figure out your Lenten discipline from year to year. What does one sacrifice? What book will one read? How intentional will I hope to be in my service in the parish, in the wider community? This Lent I find myself reflecting on previous years. I won't be cycling to all my pastoral visits, nor will I be abstaining from specific foods or beverages. Labours for me will be both internal and external in nature, as I continue to walk a rule of life that remains in tune with the Creator and the created.

Since 2017 I've had a thumb Labyrinth that I keep in my pocket. I use it to augment my prayer, to keep me both focused and open as I move through



Pocket Labyrinth

the different parts of my day, my life. At times of stress and anxiety I find myself grasping it, silently praying through times when it's hard to stay present to myself, to others, or to God. Some seasons it has been a constant companion to my activities, at other times it almost lies forgotten, even getting laundered with my clothes on the odd occasion.

This year I have approached each day as if I am walking the labyrinth constantly. Though I am only physically walking Kaslo's labyrinth once a week, I am approaching each day of Lent in prayer and contemplation, awaiting, and welcoming Christ's presence in the rhythm of my life.

Each day I am finding time in my rhythm to Pray, Read, Serve, and Be. These intentional actions help me to remain in communication and communion with God, with my learning, with the community, and with myself. As I

move through my rhythm of corporate worship, private prayer, intentional learning, serving others and meditation, I hope to find the path, to hear the voice, to breathe the air where God needs me to be.

Pastoral ministry as a priest for me has always been a journey of changing landscapes, navigating differing feelings and emotions, and struggling to understand others. At times I have tried to control environments, and manage expectations such that everything would fit nicely into a little 'box' that was simple to define, easy to address, and manageable to act upon. In other words, either consciously or unconsciously, I wanted control and order.

Jesus' wilderness sojourn in the gospels is anything but orderly and controlled, as is life. Though we long for order and safety, the world doesn't always show up the way we would want it. Medical diagnoses, accidents, community tragedies, unexpected events, and global trends rarely follow completely as I would want them to. The more I live, the more I recognize the unpredictability of life.

And yet, amid the unforeseen there are rhythms and patterns that we can choose to hold to: Breath and heartbeat, wax and wane of the moon, sun's crest, seasons unfolding. These last few years I have used these rhythms to centre

my life, my prayer, when perhaps all the rest of life was spinning apart. The thumb labyrinth found its place in my rhythm as a touch stone, urging me to stay grounded, to remember the natural rhythms of life, which are gifts from God.

So now, on the journey of forty days, I let each day unfold as if I am walking the labyrinth. I journey through the twists and turns of my days, enveloped in the breath and the rhythm of prayer. I walk to the centre of my day, and in the midst of the confusion, challenge, angst, or joy, strive to find the Holy One. I trace my path, reminded that each day God shows up in my prayer, my learning, my serving, and my being. I walk inward in prayer and meditation, staying observant of the presence of Christ in friend and stranger, family and enemy around me. I loose demand for control of my situation and embrace uncertainty knowing that I am not alone, and have a purpose to be living life in the here and now. In the evenings I find a way through breath and meditation to exit the labyrinth of my daily journey, so to rest and be, in preparation for tomorrow.

How are you observing a Holy Lent? What disciplines and practices will bring you to encounter holiness in this season? What labour will you complete to enter into the Passion and meet Christ in Easter Celebrations?

Reading the Bible Through Lent continued from page 5

bury, 1556

Jer 11:18-20; Ps 7:1-2, 9-12; Jn 7:40-53

Thomas Cranmer (2 July 1489 – 21 March 1556) was a theologian, leader of the English Reformation and Archbishop of Canterbury during the reigns of Henry VIII, Edward VI and, for a short time, Mary I. He is honoured as a martyr in the Church of England.

Sunday, March 22nd, 2026

Fifth Sunday in Lent

Passiontide

The last two weeks of Lent have traditionally been referred to as Passiontide. It is customary in some places to veil images, statues, crosses, and crucifixes with violet veils during Passiontide. This may be done either on the Eve of Lent V or on the Eve of The Sunday of the Passion: Palm Sunday.

Ezek 37:1-14; Ps 130; Rom 8:6-11; Jn 11:1-4

Monday, March 23rd, 2026

Gregory the Illuminator, Bishop of Armenia, c. 322 - Com

Sus 1:1-9, 15-17, 19-30, 33-62 or Sus 1:41c-62; Ps 23; Jn 8:1-11



Gregory the Illuminator (257 – 331) was the founder and first official head of the Armenian Apostolic Church. He converted Armenia from Zoroastrianism to Christianity in the early fourth century (traditionally dated to 301), making Armenia the first state to adopt Christianity as its official religion. He is venerated as a saint in the Armenian Apostolic Church and in some other churches.

Tuesday, March 24th, 2026

Eve of the Annunciation (White)

Num 21:4-9; Ps 102:1-2, 15-22;

Jn 8:21-30

Wednesday, March 25th, 2026

The Annunciation of the Lord to the Blessed Virgin Mary - HD (White)



Is 7:10-14; Ps 40:5-10 or 45; Heb 10:4-10; Lk 1:26-38

Thursday, March 26th, 2026

Gen 17:3-9; Ps 105:1-9; Jn 8:51-59

Friday, March 27th, 2026

Charles Henry Brent, Bishop of the Philippines and of Western New York, 1929

Jer 20:7-13; Ps 18:1-7; Jn 10:31-42



Saturday, March 28th, 2026

Eve of the Sunday of the Passion: Palm Sunday (Red)

Ezek 37:21b-28; C 8 (Jer 31:10-14) or Ps 121; Jn 11:45-57

Sunday, March 29th, 2026

The Sunday of the Passion: Palm Sunday (Red)

Passiontide

The last two weeks of Lent have traditionally been referred to as Passiontide.

It is customary in some places to veil images, statues, crosses, and crucifixes with violet veils during Passiontide. This may be done either on the Eve of Lent V or on the Eve of The Sunday of the **Passion: Palm Sunday.**

Liturgy of the Palms: 297; Mt 21:1-11

At the Procession: Ps 118:1-2, 19-29

At the Eucharist: 299; Is 50:4-9a; Ps 31:9-16; Phil 2:5-11; Mt 26:14—27:66

or Mt 27:11-54; Preface of Holy Week

Monday, March 30th, 2026

Monday in Holy Week (Red)

Is 42:1-9; Ps 36:5-11; Heb 9:11-15;

Jn 12:1-11

Tuesday, March 31st, 2026

Tuesday in Holy Week (Red)

Day of discipline and self-denial

Is 49:1-7; Ps 71:1-14; 1 Cor 1:18-31;

Jn 12:20-36; Preface of Holy Week

Columns



By Helen Hall

At the time of writing this article for the Anglican Highway, I am recently home from a trip to visit one of my three daughters in, some would say, northern British Columbia, but in fact, only about half-way up. Far enough that the weather is considerably different than here in the North Okanagan, and far enough away that the journey can be tedious.

As it certainly was this particular trip. The Eastern half of the continent was struggling with winter storms, and the airlines were struggling with scheduling and re-scheduling travelers. I started out in Kelowna and faced an extra two and a half hour wait. I was already there an hour early — suffering from “what if the plane leaves without me-itis.” I read my book. I did a crossword puzzle. I did the daily “Wordle” puzzle, even the “Connections” puzzle.

And of course, I prayed. I prayed for the airlines and their task of moving people and the logistics of staffing ground crew, pilots, stewards, luggage handlers. I prayed for all the passengers who were all travelling, some for work,

some for pleasure, all anticipating their arrival at whatever and wherever their final destination might be. I wondered if other people in the terminal were also praying.

Prayer is such a wonderful thing that it can be done with no visible sign. Not all people cover their heads to pray. Not all people weave back and forth to pray. Not all people fold their hand together and close their eyes. I know some larger airports have praying rooms, or quiet rooms, places where one can go, and pray alone in quiet - or with others. And, I am quite sure that there are people who don't usually pray, until they are anxious. Anxious about how long they might have to wait to get aboard their plane.

We don't, of course, need to pray because we are bringing God up to speed on what has been going on. God knows we are fretting about the time ticking by, or anxious about our family waiting at the other end of our journey. We don't need to pray because we have a specific little list of things we would like God to deliver. God already knows.

He knows what's happening at your end — just relax about that. Be still. Listen. Wait. Be patient. God holds you in a loving embrace and you will be fine — the airline will bring you a plane, or put you up in a hotel — you will be fine.

We need to use a time of prayer to just sit in front of God — to bring ourselves before our Creator. We pray

because we are reminded again and again that God is a part of this universe, God is watching the chaos, and I just have to do my bit. Even if it's only sitting knowing that all will be well.

While waiting in the airport in Vancouver, for the next leg of my delayed journey, having finished my book, I googled poetry to read, not my favorite on a small screen — but stumbled on this treasure of what NOT to put in your prayer list:

A poem written by Sir John Betjeman. Enjoy!

In Westminster Abbey

*Let me take this other glove off
As the vox humana swells,
And the beauteous fields of Eden
Bask beneath the Abbey bells.
Here, where England's statesmen lie,
Listen to a lady's cry.*

*Gracious Lord, oh bomb the Germans,
Spare their women for Thy Sake,
And if that is not too easy
We will pardon Thy Mistake.
But, gracious Lord, whate'er shall be,
Don't let anyone bomb me.*

*Keep our Empire undismembered
Guide our Forces by Thy Hand,
Gallant blacks from far Jamaica,
Honduras and Togoland;
Protect them Lord in all their fights,
And, even more, protect the whites.*

*Think of what our Nation stands for,
Books from Boots' and country lanes,
Free speech, free passes, class distinction,
Democracy and proper drains.
Lord, put beneath Thy special care
One-eighty-nine Cadogan Square.*

*Although dear Lord I am a sinner,
I have done no major crime;
Now I'll come to Evening Service
Whene'er I have the time.
So, Lord, reserve for me a crown,
And do not let my shares go down.*

*I will labour for Thy Kingdom,
Help our lads to win the war,
Send white feathers to the cowards
Join the Women's Army Corps,
Then wash the steps around Thy Throne
In the Eternal Safety Zone.*

*Now I feel a little better,
What a treat to hear Thy Word,
Where the bones of leading statesmen
Have so often been interr'd.
And now, dear Lord, I cannot wait
Because I have a luncheon date.*

Helen Hall belongs to the Spiritual Development Committee, which encourages people to grow ever deeper in relationship with God and to pray. As people across the Diocese pray, the ministries of the church will flourish! Amen.

In Memoriam

The Rev. Douglas Arnold Bruce Stanley March 2, 1937 – January 15, 2026



Douglas was born in Toronto and attended the University of Toronto and Wycliffe College. He was ordained priest on June 30, 1963 by Bishop Donald Marsh, Diocese of the Arctic. 1963 was also the year that he married Daphne. Douglas served as Assistant Curate at Fort Chimo, Quebec from 1962-1963, and then as Missionary Priest of Tuktoyaktuk from 1963-1966. He then served in the Diocese of Algoma for 26 years as a “worker priest”, teaching high school while serving as an interim priest at St. James, Goulais River, and at St. John the Evangelist and Holy Trinity, Sault Ste. Marie.

Douglas was a member of the Anglican Fellowship of Prayer, and of the Cursillo Movement. He was a Board Member of the Anglican Missions

Service Committee and of the Algoma Anglican newspaper, to which he also contributed articles on prayer. He was a Chaplain of the Order of St. Luke; Chaplain to the Royal Canadian Naval Association; and Chaplain to the Royal Canadian Air Force Association 432 Wing.

After retiring in 1994, he came to the Diocese of Kootenay and was Assistant Priest at St. Aidan's, Rutland in 1996, and then served at St. Barbara's, Okanagan Falls from 2000-2009. At the time of his death, he had served as Honorary Assistant at the Cathedral Church of St. Michael & All Angels for

16 years.

Douglas enjoyed pastoral and hospital visiting, as well as teaching and counselling. Having served in several parishes, he appreciated that different parishes operate in their own unique ways to love and serve the Lord, and that this was a blessing to him.

He leaves behind his wife, Daphne, and three grown children.

The funeral Service was on Saturday, February 7, at 1:00 pm, with a reception following at St Michael and All Angels Cathedral, Kelowna.

REST IN PEACE DOUGLAS

News & Views

From Around the Anglican Dioceses of Canada

Writing letters for social justice

On Saturday, Dec. 6, 2025, during the season of Advent, about 40 people gathered at Christ Church Cathedral, Victoria, to act for social justice. Those gathered learned about human rights abuses in eight different countries. With this information they wrote letters of advocacy and support for eight different people (and, in one or two cases, small groups) who had been unjustly imprisoned or suffered serious abuses of their human rights.

The letter writing was part of the annual Amnesty International “Write for Rights” campaign, which takes place on or around International Human Rights Day (Dec. 10). Each year, the campaign highlights case studies of real people whose human rights are being violated or who have lost their lives due to human rights violations.

For every case there are two types of messages you can write: one to a person in authority, such as a prime minister or president, and one to the person being advocated for, or their family, so they know they will never be forgotten.

I have been holding a “Write for Rights” event at the cathedral for over 13 years. This year, participants wrote 451 letters pleading for justice and mercy and offering comfort to grieving family members.

Real, physical letters can bring hope to people in the direst of situations. When letters arrive in huge numbers, they are also an unmistakable reminder to the authorities that the world is watching.

And for those who are engaging in this project as an action of their faith, letter writing becomes a prayerful project in which the person being written to or for is held in prayer by name.

Watch a short video about how Amnesty International’s Write for Change campaign helped free Guatemalan land defender Bernardo Caal Xol.

You can still write this January by visiting Amnesty International Canada’s website. And next December you could join us at the cathedral or host a letter writing event in your own parish.

If you would like to connect with me to find out what that involves, I am happy to speak with you and help you plan your event.

Susan MacRae —Faith Tides

Forest Church Movement Offers Hope and Connection at Canterbury Hills

In a world where headlines are dominated by chaos, confusion, and climate change, a growing movement is inviting people to slow down and reconnect with hope—by stepping outside. A Forest Church practitioner, the Rev-

erend Rachel Summers, recently held a Forest Church workshop at Canterbury Hills, which is drawing attention for its unique approach to a missional spirituality: worshipping in nature. It is also a good model for engaging with those who have left churches or have no experience of Christianity.

The Reverend Rachel Summers, an ordained pioneer missionary of the Church of England, wears a crown made of leaves as she welcomes all at the workshop.

Forest Church is not simply a traditional church service relocated outdoors. Instead, it seeks to engage with creation itself and reach beyond church, blending ancient traditions with modern research on the benefits of spending time in wild places. “Forest Church is a movement rather than an organization,” explained the Revd. Rachel Summers, a pioneer of the movement and author of *Messy Church Goes Wild; Wild Advent and Wild Lent*. “It grows organically out of different areas, shaped by the context it’s rooted in—like wine, you can tell where it’s grown by its terroir.”

Participants at the workshop described moments of deep connection and inspiration. The Reverend Cheryl Barker, rector of St. George’s in Georgetown, said, “The Forest Church workshop surprised me with how much I have been missing by putting worship into four walls. Being outside and feeling a part of God’s creation made me feel more connected to Jesus’ message. What a joyful experience to be with God in nature and feel like a kid again!”

The workshop also highlighted a startling statistic: children today spend less time outdoors than people in prison. “We tell them the outdoors is dangerous, yet we give them a smartphone and tell them to stay in and play online,” Summers noted. According to a 2023 survey by Tearful Canada and A Rocha, 88% of young people see caring for creation as essential to the Gospel message, but two-thirds say the church isn’t doing enough—or hasn’t even mentioned creation care in sermons or outreach.

Summers encouraged participants to deepen their understanding by reading eco-theologians, especially Canadian Indigenous writers such as the Reverend Dr. H. Daniel Zacharias and Reverend Dr. Christopher White.

Nicole Smith, a training commissioned lay missionary, said she was inspired by the practical examples for building community among the dechurched and unchurched. “Mission needs to be about holding space for communities that have a vital life of their own, not just pipelines for church attendance.”

Frank Doyle, the Reverend Cheryl Barker, and the Reverend Deacon Nan-

cy McBride discuss their learnings from the workshop.

For many, Canterbury Hills itself has played a vital role in nurturing creation-focused spirituality. The Reverend Canon Dr. Barry Randle of St. Paul’s-Caledonia emphasized that Forest Church can help believers take seriously their baptismal promise to safeguard the integrity of God’s creation. Sarah Bird, Missional Formation Coordinator for the Anglican Diocese of Niagara, stated, “I also valued her [Rachel Summer’s] insight that the outdoors offers a welcoming, sensory-rich space for everyone, including those who are neurodivergent.

“Forest Church is an important form of eco-missional initiative that opens up the Christian faith through direct encounter with nature,” said The Reverend Canon Dr. Ian Mobsby, Diocesan Community Missioner for the Anglican Diocese of Niagara. “It creates sacred spaces where de- and unchurched children, youth, and adults can experience God’s presence in the natural world. We are deeply grateful to the Revd Rachel Summers, an ordained English Missioner, for sharing her wisdom and experience in helping us explore this transformative expression of missional church.”

As climate concerns grow and traditional church attendance declines, Forest Church offers a fresh path—one rooted in contemplation, community, and care for the earth. In closing, Bird offered, “The Forest Church experience was a beautiful reminder that faith and nature are deeply intertwined, and that sacred encounters can happen anywhere.”

*Jann Maloney-Brooks
—Niagara Anglican*

From Camp Songs To The Body of Christ

For many years, I served as a camp counsellor and director at Killdevil Camp. Anyone who has been to a summer camp knows that camp songs, most often with actions, are de rigeur. You sing on waking up, before meals, during the day, and in the evening! One of the songs that the campers inevitably requested during chapel time was “The Community Song,” and it was accompanied by actions. The lines were simple, beginning with the verse, “It’s you, it’s you, it’s you who builds community,” adding, in subsequent verses, “me,” “us,” “love,” and “God” so that the last

verse says, “It’s you, it’s me, it’s us, it’s love, it’s God who builds community,” and the last line says, “Go and do your part to build community.”

It’s a simple song, yet it holds a profound message. It upholds the value of community and emphasizes our role, exercised in the love of God within us, in building that community. It also holds implications for Church life.

A friend of mine recently reflected, “As the world becomes increasingly impersonal, the Church must become more personal.” I would add that in a world where pretty much anything and everything can be accessed through your laptop or tablet, the Church has to consider what it has to offer. Gathering in community helps the Church become more personal and allows us to be together in a way that is incarnational.

This is not to reduce the Church to a service-based industry but to ask the simple question, “What can you find in a Church setting that cannot be accessed from the comfort of your home and which helps foster a sense of belonging?” Because, let’s face it, online, you can pray, watch a worship service, listen to a sermon, hear good inspirational music, and even interact with a community of others. So why gather?

Simply put, there is an added dimension when you gather which is intangible, yet real. As we gather in community, as we work to develop that community, the Spirit moves. We worship and come together as unique individuals who may disagree and rub each other the wrong way from time to time, but that doesn’t make us any less a part of the community, nor does it diminish our connection. Rather, we become greater than our individual parts. As Paul says, “if the ear were to say, ‘Because I am not an eye, I do not belong to the body,’ that would not make it any less a part of the body... The eye cannot say to the hand, ‘I have no need of you’... If one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it. Now you are the body of Christ and individually members of it.” (1 Corinthians 12:16, 21a, 26-27)

That is not something that is done in isolation; for it to happen, we need to gather in community, and through God’s Spirit, we live into the mystery that is the body of Christ.

*The Rev’d Cynthia Haines-Turner
—Anglican Life Newfoundland and
Labrador*

