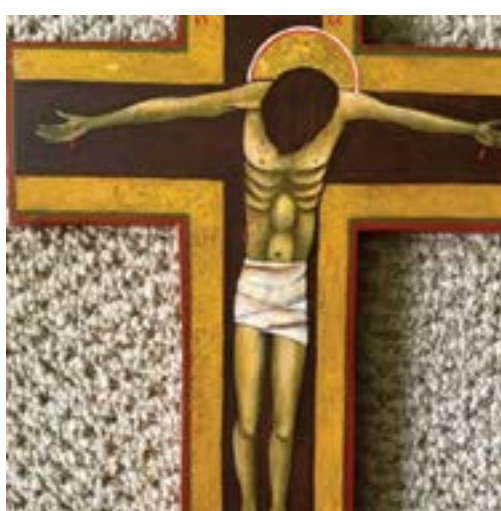


Anglican Highway

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

THE WAY OF THE CROSS

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Bishop Lynne's Reflection: Wholehearted Worship for Holy Week and Easter Season

By The Right Reverend Dr Lynne McNaughton

This year as the Diocese lives more fully into our value of "Wholehearted Worship," I invite you once again to tend carefully the traditions of your congregation for Holy Week and Easter Season. How can the old traditions be carried out in ways that enhance your worship? Do your traditions carry clear meaning or have they become drab and routine? Are there new things which would add meaning? For example, instead of importing palm branches, would using local cedar branches or ferns bring fresh reflection on the spontaneous actions of the crowd on the original Palm Sunday? Are you using all your senses: sound, smell, sight, touch, taste? Is there beauty? Can the preparation be prayerful, slow and meditative rather than rushed or begrudging?

Is there still a sense of mystery and reverence? Worship with mystery and reverence does not mean it is so rigid or so serious there cannot be smiles or quiet conversation. If people are uptight or anxious about doing it "perfectly" that can get in the way of reverent worship. Anxiety can communicate itself to visitors as well as to the whole congregation, robbing worship of joy. Focus on God. Communicate Grace! Yes, of course we plan and practice and offer our best, but sometimes there are hiccups even with the best of plans. Worship leaders need the grace to smile, take a deep breath and move on reverently, putting people at ease. We do not want any tinge of fear in worship to stop creativity and spontaneity. Please stop comparing your worship to another parish or another decade!

There is such wonderful drama in it that I have outlined before. Drama that deepens year by year as we reflect on God's saving Love for us.

Enter fully into as many of the

Holy Week and Easter liturgies as you are able: walking with Jesus through the crowds welcoming him with shouts of praise as he rides into Jerusalem on a donkey, washing feet as a symbol of Jesus' new (old) commandment "Love one another," receiving the gift of the first Eucharist "Do this in remembrance of me," praying with Jesus in the garden of Gethsemane, witnessing his betrayal, arrest, and trial; feeling the helplessness with the women at the foot of the cross; taking spices to anoint his body; engaging in the confusion, bewilderment and amazement of discovering an empty tomb. Participate in all of this as a spiritual practice, enter into the old story and listen to what it says to you at this point in your life. Are you helping someone bear a heavy cross? Are you waiting with a friend who is praying in agony "take this cup away from me"? Have you, like Peter, betrayed someone? Have you run away from a trial in fear? Are you, like Mary Magdalene, immobilized by grief? Do you hear Jesus saying "Fear not!"

I particularly encourage you to enter fully into the vigil of Holy Saturday. If your congregation does not hold a vigil, you can still read the readings, have a quiet time of reflection with a few people or by yourself; wait in silence, act out the story.

We know Holy Saturday in our own experience. Holy Saturday we wait. We wait "between death and resurrection." Much of life is lived here, "between death and resurrection." Keeping a vigil on Holy Saturday, not rushing into celebrating Easter too soon, but praying through the waiting at the tomb, is a way to tend to how God is present to us even in times when we feel abandoned or hopeless. It is a prayer practice for us to deepen our trust in the God who is unseen and in mystery, even now, bringing about resurrection.

May your wholehearted worship enrich your insight into God's new life at work in us and the world. May you have a Blessed and Joy-filled Easter.

Yours in the Risen Christ,

+ Lynne McNaughton



"Gethsemane" by Mary Oliver

The grass never sleeps.
Or the roses.
Nor does the lily have a secret eye that shuts until morning.

Jesus said, wait with me. But the disciples slept.

The cricket has such splendid fringe on its feet,
and it sings, have you noticed, with its whole body,
and heaven knows if it ever sleeps.

**Jesus said, wait with me. And maybe the stars did, maybe
the wind wound itself into a silver tree, and didn't move,
maybe
the lake far away, where once he walked as on a
blue pavement,
lay still and waited, wild awake.**

Oh the dear bodies, slumped and eye-shut, that could not
keep that vigil, how they must have wept,
so utterly human, knowing this too
must be a part of the story.

Column

Resurrection and the Pearl



**By Andrew
Stephens-Rennie**

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

Stepping out the door into early morning cold, streetlights shimmered beams of light cutting through the dark somber haze. The sun had begun its ascent, but remained masked behind the towers. Gloveless hands tingled, reminding me that Spring had not yet sprung. As I walked down the driveway, I met up with Dave, my neighbour and closest friend. Slowly, intentionally, we packed our music and guitars into the back of the Civic before joining the throng of commuters on their way downtown. Dufferin; Ossington; Bathurst; We weaved North and East towards the U of T campus.

It was Tuesday. Our congregations had marked Easter two days before, but this morning we would gather the “Wine Before Breakfast” campus ministry community to celebrate. I don’t

know if you’ve ever experienced this, but some days, some years, the sting of death and of grief takes time to wear off.

Over the course of that school year, Dave and I had led music in the community. Meeting in his living room over coffee, we’d read the scriptures, mapping our musical selections against the liturgical year, picking old hymns and new. Each week, as a way of pulling the many threads of the service together, we’d offer a musical reflection at the end of the service, a piece we discerned might resonate with the state of the world, the gathered community, and the liturgical moment.

That morning’s Easter service was opened by Edward Mote’s nineteenth century English hymn, “My Hope is Built on Nothing Less.” The African American Spiritual, “O Mary Don’t You Weep” followed. Being a couple of white kids from the suburbs, our version took on a decidedly Springsteen edge. As Bishop Andrew Asbil (then rector of Toronto’s Church of the Redeemer) blessed the body and blood, we sang Stuart Townend’s 1995 hymn, “How Deep the Father’s Love For Us.”

On a Tuesday morning at 7:22am, our group of bleary-eyed students and front-line shelter workers, academics, pastors, and Bay Street types gathered in a college chapel as an act of longing and hope. This was a community that was deeply interconnected with one another and with the life of the city—especially the plight of the city’s most vulnerable.

In some ways, that campus community was a refuge.

It was not, however, a refuge from the pain and suffering of the world. To

be an Easter people is to embrace the world’s pain and suffering, carrying it together, knowing that none of us can carry the burden alone. And so, week after week, year after year, we cultivated a refuge, a community, where we could bring our joys and sorrows, all that we knew, and all that we longed for. Week after week, year after year, conversation after conversation, this place had become a place of shared vulnerability, shared grace, shared mercy. It was a community that knew how to party, absolutely. And also, a community that took seriously God’s invitation to join Jesus in his costly, healing work.

In prayer and in song, in reflection on the scriptures, and in coffee-soaked conversations over breakfast, this community practiced the art of carrying each others’ burdens. Of holding each others’ pain. Of speaking the reality of the beauty and brokenness of everyday life, rather than pretending that everything was fine. Looking back these many years later, this was one of the most honest, loving communities I’ve ever been part of.

That Tuesday morning as we celebrated Christ’s resurrection, Dave and I knew that we couldn’t jump so easily to Hallelujah. The late evangelist Tony Campolo is often quoted as saying “It’s Good Friday, but Easter’s coming.” And I like that sentiment. Yet sometimes we also need to say “It’s Easter, but Good Friday is still with us.” Many in our community were still exhausted, disoriented, and grieving. Which is why we turned to “The Pearl” by Emmylou Harris to bring us home:

*Oh the dragons are going to fly tonight
They’re circling low and inside tonight
It’s another round in the losing fight
Out along the great divide tonight*

That morning we sang of the reality of the world into which Christ is being born, the reality of the world in which Christ is being murdered, the reality from which Christ will rise again.

*We are aging soldiers in an ancient war
Seeking out some half remembered shore
We drink our fill and still we thirst for more
Asking if there’s no heaven, what is this hunger for?*

As we sang verse upon verse, we lifted our voices to declare the world as it is, not as it ought to be. Taking a hard look at reality, undergoing such great pressure, we acknowledged the toll taken upon us, at the same time struggling, thirsting, hoping against hope, that there is something more.

*Our path is worn our feet are poorly shod
We lift up our prayer against the odds
And fear the silence is the voice of God
Of God. Of God.*

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Anglican Highway



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Column

What Psalms Teach Us



By Norene Morrow

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

In Anglican liturgy, scripture readings are an important part of our weekly worship. All are connected by a common thread or theme which helps shape the sermon and influence the music chosen for the day. Psalms also play an important role, but in a different way because they are poems. Unlike narrative and discourse readings, poetry invites us into an experience through imagery and metaphor allowing us to ponder ideas from different angles. The psalms go one step further because they don't stand alone. Each one has been crafted and placed in a specific order to create "The Book of Psalms," a

collection of 150 ancient Hebrew texts that come from different authors and periods in Israel's history. Many come from King David. The rest come from Solomon, Moses, and others. Following is a brief overview of the intentional design of this collection.

The Book of Psalms is divided into five smaller books, including two introductory poems and five concluding poems.

■ **INTRODUCTION** – Psalms 1-2 were written by anonymous writers. Psalm 1 is about the blessedness of those that trust in God's Word; Psalm 2 blesses those who trust in God's chosen one who is yet to come.

■ **BOOK 1** – Psalms 3-41 focus on the life of David, his personal conflict, and the struggle of the righteous against the wicked.

■ **BOOK 2** – Psalms 42-72 represent the conclusion of David's reign focusing on the suffering of the righteous and the longing for God's presence.

■ **BOOK 3** – Psalms 73-89 focus on the crisis of faith among the exiled.

■ **BOOK 4** – Psalms 90-106 respond to the crisis with poems that ask God to show mercy, describe God's reign, and summon all creation to celebrate a future kingdom of justice.

■ **BOOK 5** – Psalms 107-145 affirm that God hears the cries of the people and foretells the coming of Jesus.

■ **CONCLUSION** – Psalms 146-150 are poems of praise. Each one begins and ends with "Hallelujah." Other layers of design reveal the following. 1) The final poem of each book ends with the words, "May the Lord, the God of Israel, be blessed forever and ever. Amen" or something similar. 2) There are two main categories of poems, those of lament and those of praise. Lament poems dominate Books 1-3 while Books 4-5 draw attention to what is good in the world and give thanks to God.

Although some psalms were sung by choirs in ancient times, "The Book of Psalms" is not a hymn book, but rather a kind of prayer book for exiles. In our present-day worship psalms may be spoken or sung. However they are delivered, psalms have a distinct format that is different from other kinds of poetry. Firstly, psalms are written in couplets. Line 1 makes a statement, and then Line 2 develops it by 1) completing the thought, 2) deepening it with different words and images, or 3) contrasting it. All come together around a key idea. Secondly, psalms use repetitive language that allows one to focus on that one

idea. This repetition may come in the form of a refrain or as "inclusio," where the opening and closing couplets are the same or similar.

As a musician, I particularly enjoy singing psalms in chant or plainsong form. Anglican chant employs four-part harmony and follows a format where the measures are divided into a specific pattern of long and short notes while maintaining a natural speech inflection. Plainsong is sung to a single melody with unmeasured musical notation that also follows the phrasing of natural speech.

Although originally created to give voice to the exiled and to preserve their stories, "The Book of Psalms" is still relevant today. A case in point: In 1990, when my mother was hospitalized for five weeks due to a severe case of pneumonia she told me that reading the psalms gave her comfort and hope during a time when she desperately needed it. That was the only time I ever heard her speak about her faith. It showed me that psalms can give us strength as we go through pain in our lives and that we should always be forward-looking with faith and hope. ■

Confirmation Celebration

St John's, Salmon Arm

By Brenda Garren



Bishop Lynne and Emma after confirmation service.

Emma O'Brien was confirmed February 1, 2026, when Bishop Lynne made her annual visit to St John the Evangelist congregation, Salmon Arm.

We were blessed that the same lady, Isabel, from Save on Foods, was working on the day we needed her to decorate our cake to mark the Bishop's visit and Emma's Confirmation.

We had a great Service followed by a light lunch and social time before the Bishop had her meeting with the Wardens and Church Committee. ■



Holy Spirit confirmation cake welcoming Bishop Lynne and Emma.

By Cibylla Rakestraw

Cibylla Rakestraw is the Project Coordinator Sunday Community Meal St. Saviour's Pro-Cathedral Nelson, BC

Sunday Community Meal Volunteer Appreciation Event St Saviour's, Nelson

At Thanksgiving in October of 2024, a small group of volunteers started serving a Sunday Community Meal to anyone in need in the Nelson area at St. Saviour's Anglican Church in Nelson. By December 31 2025, we completed our first full year offering a Sunday meal to anyone in need and it has been eventful! We have served a total of 2,129 meals and are now providing delicious, wholesome, and hearty meals to about 70 people every Sunday.

The Sunday Community Meal originated from the realization that there were no meal options for people in need in the region on weekends. It also became apparent that unhoused folks often cannot use the services of a foodbank. Foodbanks generally provide ingredients for meals and this creates a serious challenge for people who don't have a kitchen.

Funding for the Sunday Community Meal has come from a variety of sources including the Anglican Foundation of Canada, the Community Prosperity Fund administered by the Osprey Foundation, the Christian Science Society, the Nelson Rotary Club Circle



Foundation, and the Canadian Legion, as well as individual donations.

The project is completely volunteer run. We have a team on Saturday afternoons for meal preparation and a team for Sundays for meal serving and cleanup. Many members of the congregation continue to volunteer regularly but we also have lots of help from the wider community. Among others, the Rotary Interact club members (high school student volunteers) have been an ongoing and very helpful key in meeting our volunteer needs. To date, over

70 people have volunteered to help on more than one occasion.

This past Saturday, we held a volunteer appreciation event that was attended by 24 of our volunteers. It was a great opportunity to reflect on what has been done so far, why we keep doing it, and how we can improve. We recognize that the problems of food insecurity are not going away in the foreseeable future. Jude Stralak, one of our lead cooks, put it this way: "We are providing a non-judgmental community space for people. We offer dignity, warmth,

and good food." Skyla Jones, one of our Rotary Interact volunteers said "It is a good place to be. There is such good energy and people are so grateful. This is what community is all about!"

Our volunteer coordinator, Annette Smith, said that this project is "being part of something bigger than I am. It's good to serve others." And volunteer Margaret Whalley put it this way: "What kind of community do I want to live in - one of respect, dignity, and acceptance, or one that is self-serving and judgmental? Here, we lift each other up."

The Sunday Community Meal complements the Food Pantry Foodbank that has operated at St. Saviour's every Friday for more than 25 years. St. Saviour's also works with ANKORS to provide beds for the Winter Emergency Bed Program.

If you are interested in getting involved as a volunteer or to donate, contact St. Saviour's Anglican Church at kokaneeanglicans@gmail.com or call 250-352-5711.



From left to right: Front row: Jude Stralak, Monique Chica, Ashleigh Germaine, Skyla Jones, Second row: Kitty Wright, Marcella Mugford, Janet Jones, Mary Anderson, Cheyenne Levesque, Wendy Lacroix, Annette Smith, Cibylla Rakestraw Back Row: Doug Whalley, Margaret Whalley, Edith Penner, Sandra Nelken, Rev. David Burrows, Linda Devries, Stephen Green, Suzanne Basek, and Peter Smith.



Brainstorming session with (right to left) Kitty Wright, Margaret Whalley, Peter Smith, and Doug Whalley.



More great ideas being generated by Monique Chica, Rev. David Burrows, Ashleigh Germaine, and Cheyenne Levesque.



Lead Cook Coordinator, Edith Penner, cuts the "Thank You" cake with committee member, Peter Smith.

Column



Wilderness Journeys . . . Wholehearted Celebrations!

By David Burrows

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

Between 2020 - 2021 my life fell apart. As my marriage dissolved, I stepped away from leadership in ministry for a time, to heal and grow. Through support from a handful of friends, my parents and sisters, and spiritual directors, I journeyed to a place of healing. In the year that followed I spent time volunteering for local non-profits, assisting vulnerable persons through harm reduction while taking courses at University, wondering what path I would travel. In my healing I was navigating grief and shame, rejection and a lack of purpose. At times I wondered how I might continue, how God was present in my life, and what my future might be.

During this time the Parish of Kokanee was experiencing grief and loss also. With the death of the Rev'd

Jeff Donnelly, life in the parish shifted. Though we did not yet know it, the reality was that God was matching the trauma, grief and pain that I held, with a community that had experienced great loss. In many ways, we were both emerging from a wilderness experience.

Some say that experiences of great loss or trauma can help one to find deeper strength, resilience and purpose in life. Perhaps this is the case, both for me and Kokanee Parish. In the first two years of serving here, I have opened my heart to deeply love the congregations, and the communities wherein they dwell. In addition, I have experienced the great love of the parish, as well as deep respect, care, and love from the wider community.

This wilderness journey led me to a place of purpose and care, and over the course of this past year, led me to a desire to reaffirm my faith. Through the leadership of Bishop Lynne McNaughton and Canon Andrew Stephens-Rennie, I joined with seven other parishioners to learn and explore our faith. Two were baptized, two confirmed, and four of us reaffirmed our faith. Amid the journey, we all found ways of learning, sharing, and finding deeper meaning in community.

For me the journey was one of vulnerability and grace. As clergy, many times we are held in positions where we are assumed to be knowledgeable, wise, and set apart. The act of entering this process meant that I was invited to share in the process with those for whom I had promised to provide pastoral care, sacrament, service, and love.

As I interacted with this group, together we got to learn more about each other. The atmosphere was transformative, as we shared worry and anxiety, hope and wonder of our journey. In many ways, the eight of us had each experienced our own wilderness journey, and found that the community of faith had provided unconditional love, meaning and purpose, healing, and acceptance for us. We explored the various parts of "Christian Initiation" with the understanding that in this community, God was breaking down barriers, healing past hurts, and offering us a place at the table, a song to be sung, and a community to embrace.

At Pentecost, 2025, amid the liturgy and celebration at St. Saviour's, the congregations of St. Mark, Kaslo, and St. Saviour, Nelson, witnessed transformation as eight publicly affirmed their faith. Each of us had opportunity to be

upheld in prayer, and together with the candidates, all renewed our baptismal vows. Personally, as hands were laid on me in prayer, I remembered my confirmation, my ordination; my heart, though torn apart by my past, started a new journey of healing and celebration, blessed by the community, and loved by God.

Have you experienced pain and struggle in your life? Have you wondered how you might quell feelings of grief, anxiety or loss of purpose?

This Easter, amid the celebrations of resurrection, there might be an opportunity for you to explore the gift of community. Consider your journey of faith. If you have ever pondered exploring your faith more deeply, then maybe a journey of baptism, confirmation, or reaffirmation is for you. Have a chat with your family, your faith community, your priest, your bishop. Open up in prayer, and consider how God might be moving in your life. You may well step from a wilderness path into a celebration of love and hope.

Blessings

David



By David Tiessen (Dean of the Cathedral Church of St Michael & All Angels, Kelowna, and Elise Lafleur (Postulant for Ordination, Diocese of Kootenay)

DAVID: In the Good Friday Passion Gospel we will hear again Jesus' words before Pilate: "For this I was born, and for this I came into the world, to testify to the truth."

Pilate's response always stands out: "What is truth?"

A simple question. It radiates skepticism. It suggests that for Pilate truth is flexible, or pliable for the sake of wielding power, or simply used to get

"What is truth?" - Pilate

something one wants. It touches also the deeper epistemic question of whether the truth can be known at all.

But of course our lives also depend on truth every day – from the scientific and technical realities we explore and develop, to the basic need to be able to trust one another to tell the truth and stick to it – at least just enough to honour a contract or keep up our end of a relationship. Otherwise everything crumbles. (Even Pilate declares the truth that "Jesus is innocent," but trades that for a politically expedient resolution to the problem standing before him.)

So it seems necessary to revisit Pilate's question often, and particularly in an era of deep fakes, blurry lines, and bald assertions that such and such happened, or happened in a certain way, even when it is clear that something did not happen, or happened in a different way.

In our time, Jesus is still standing before Pilate speaking of the truth, and Pilate is still deflecting.

At the Cathedral, we have been enjoying having one of our diocesan postulants for ordination, Elise Lafleur (M.Div. Student, Huron University

College at Western University), as our Student Assistant for the year. Part of the requirements include weekly conversations with the placement supervisor (that being me). Elise and I often have the opportunity to discuss both the practical and the theoretical aspects of church life and ministry, and some of those conversations touch on the shifts taking place in our culture relative to Christianity. The way this is unfolding is important, and affects everyone, whether Christian or not, religious or not.

It might be argued that the church's answer to Pilate's question is simply the statement from Jesus that provokes Pilate's response: "Everyone who belongs to the truth listens to my voice."

But what does it mean to belong to the truth? These are questions Elise has been pondering, asking whether there is a unique way that Anglican Christians can carry that in our time...

ELISE: As a postulant for ordination, a Young Anglican (tm), a zillennial denizen of the internet, and an observer of other young Christians, Anglican and otherwise, I have seen some interesting approaches to the idea of truth.

Christianity makes exclusive truth claims — "the way, the truth and the life, no one comes to the Father except through me" (John 14:6). It's a claim that can be uncomfortable when we are trying to be anti-oppressive, pluralistic, mindful and atoning for our imperial history. But the phenomenon I am seeing is one in which Gen Zs not only rise to the demands faith places on them, but seek them out. Writing in *The Sunday Times* (August 18, 2025), James Marriott called it "full-fat faith": one numinous and ritualistic, and requiring irrational belief. A religion that is not afraid to sound bizarre, trusting that it is real.

Gen Z seems to want to be challenged. Some data suggests they (we?) are returning to traditional denominations such as Roman Catholics and Orthodox precisely because of the exclusive truth claims those traditions make. Many of these trends mostly exist within subcultures, including or especially on Twitter, Instagram, and the essay/newsletter platform Substack,

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Columns



Wholehearted Worship —the Experience

By Marcella Mugford

How would you respond if someone asked you what “Wholehearted Worship” means? I could not give a good “elevator” response to this question. Can you?

When I experience “Wholehearted Worship,” I am touched with peace, or love, or a sense that God is with me, perhaps God challenging me to change. Perhaps I am aware that God is touching someone else.

I remembered a time when I sat still on a woodland trail – accompanied by some birds. I was feeling lonely, and that I didn’t belong in this retreat center. I looked at a mushroom that had been chewed by a something. As I sat looking, stroking the wound on the fungi, I admired the delicate colours, the texture. It was no longer perfect, and yet it was beautiful. As I continued to relax with this beautiful, injured piece of God’s creation, I sensed the Spirit saying, “you are not perfect, but you are lovable and loved by God, as you are”. I thanked God for this love. This is Wholehearted Worship.

I thought of a small Taize group that met mid week. Chants, candles, prayers, more chants – A small group of Christians, representing several different denominations, with rotating lay leadership. All participating experienced



Taize at Diocese of New Westminster

Wholehearted worship.

A very large cathedral in Montreal, with a large beautiful choir, the largest organ I have seen, a small orchestra that accompanied some of the hymns. I learned that many of the choir and musicians were professional musicians. The whole service flowed beautifully. As I left. I felt I had attended a wonderful concert, but I did not feel like wholehearted worship. I expect others did experience the love of God through the beauty, the grandeur of the setting and the service.

I have been in other services in large churches, with beautiful music, and have experienced wholehearted worship in them.

I have experienced wholehearted worship in homes, halls, and outdoors. I have experienced wholehearted worship in large churches with very skilled musicians; in smaller churches that have less skilled musicians; with a variety of instruments – organ, piano, guitar, recorder, taped music, drums, violin, etc.

For me, the most important things that must be present for wholehearted worship is an openness to receive what God wants to give; an openness to be challenged and surprised, an openness to listen to others attending a service, including those who are not like me. Often, a willingness to give to others, opens me up to listen and receive.

I believe that God gives all the talent and skills that a congregation needs for ongoing wholehearted worship. The worship may be framed in ways that are new to us – different music, or no music. Silence or words. Our challenge sometimes is to be open to trying different things. Change is often not easy. But God is asking us to change so new ways of worship can develop. The Creator made a world with many colours, textures, smells, tastes, sounds. Imagine a world with only red flowers. This is true with worship. What colours, silences, music, are part of services in your congregation?

Where and when have you experienced “Wholehearted Worship?”

The Rev Marcella Mugford 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.

Continued from page 6 “What is Truth?” — Pilate

but subcultures which are having an increasing by real-world impact (JD Vance is one such example — at 41, he is a millennial convert to Roman Catholicism). And what about us Anglicans, who often regard it as somewhere between being in bad taste, dangerous, and immoral to suggest we are the only way? Do we have a place in this resurgence of interest in religious truth?

It’s important for me to note that this is not necessarily best practices, nor something I endorse. But I’m noticing a groundswell, a cultural movement, what last year was called the vibe shift. Towards extremism maybe? Towards intensity of belief and practice; towards certainty in an unstable world; towards a rigorous ancientness, which may or may not be reactionary.

DAVID: Since Elise has invoked Gen Z, I want to invoke Gen X, to which I belong. One of the books that influenced me was Douglas Coupland’s “Life After God.” This was written to the “first generation to be raised without religion.” In my own case, that wasn’t true, but I was shaped by and shared in the deep cynicism of the eruption of abuses of power for the sake of money by many religious figures (e.g., tel-

evangelists) in the 80s, and Coupland’s telling of stories of lives seeking alternative meanings in a religious vacuum reflects what might be called a “generational clearing-house” which fostered a skeptical distance toward the church. As a tree-planter during university, I imagine this as clear-cut – there has been value there, but it was razed quickly, with little sense of what the new growth might look like. Perhaps my own and subsequent generations are now looking amongst the stumps and finding a variety of new growth, going in every direction. “The way, the truth, and the life,” I would want to suggest, need not be a truth claim so much as a truth confession, arising from the person of Jesus (vulnerable) standing before Pilate (power) and simply saying: this way you will find a path that expands as you walk it, drawing you into the mystery (not necessarily clarity) of God’s truth, and fostering a life that connects to others in ways that reflect what the resurrected Jesus says to Peter when he affirms that he loves him: “Tend my sheep,” and “Follow me.”

Continued from page 3: Resurrection and The Pearl

That morning we sang of the seeming silence of our civic leaders and churches in the face of poverty and injustice so rampant in our city. We sang of the silence, and wondered why God, why God’s people appeared to be silent. Echoing the Psalmist whose words we had sung all the way back in September, we demanded to know, “How long, O Lord? How long?” Why, with all these Christians around, are the labourers so few? Hungry and parched, the reality of life never far from us, we moved as with desperation into the chorus:

*And we cry Alleluia! Alleluia!
We cry Alleluia!*

Forty voices joined together in that college chapel to cry “Alleluia!” Forty voices all-too-familiar with the scars of Good Friday and the disorientation of Holy Saturday reached desperately for hope. We cried out like the Psalmist; cried out like rocks on the side of the road; cried out with Emmylou Harris’ prophetic words

*And we cry Alleluia! Alleluia!
We cry Alleluia!*

There wasn’t a dry eye in the chapel that morning. We sang through tears for all that our tears represented. Sitting behind my bass guitar, locking down the groove, I felt as though I was hanging on for dear life. Friends, I was a sobbing disgusting mess. Overwhelmed at the confluence of grief and hope, I found myself looking around the congregation in wonder, thinking, “Isn’t that exactly the place that Jesus comes to meet us?”

It’s not in our denial of reality. It’s not in our impulse to push away the pain. It’s not in our nostalgia for the way things used to be. Where does Jesus come to meet us? Right here. Right now. And this, I think, is how I understand wholehearted worship.

Wholehearted worship is how we live, and how we show up before God and with one another. Wholehearted worship has space for, invites, perhaps even demands honesty, vulnerability, and hope. Wholehearted worship takes place when we live our lives in ways that profess God’s worthship. That God alone is worthy of glory and honour and praise. In joy and in sorrow, God is worthy. And so, this Easter, whatever we are carrying, may we turn our hearts, and may we renew our vows to God and to the world God loves as we cry “Alleluia!”

News & Views

From Around the Anglican Dioceses of Canada

Prayer, worship lead way to spiritual renewal

Early in the Season of Spiritual Renewal, the Rev. Canon Dr. Judy Paulsen compiled a collection of prayers called Prayers Through the Ages. The resource was created to help Anglicans in the diocese pray for spiritual renewal.

“We thought we would put it online and we might get 100, maybe 200 people downloading it,” she said.

A few churches couldn't print the resource and asked Canon Paulsen if she could send some printed copies. “So we printed some, and they all went,” she recalls. “And then people were calling us saying they wanted something in a smaller format that they could put in their bible, so we printed 2,000 copies and they all went, too.”

The popular Prayers Through the Ages.

The resource, which featured short, simple prayers written by Christians of different denominations over the centuries, became a sought-after item not only in churches but wherever Anglicans gathered, including the annual clergy conference, Synod and the season's five big Lift Up Our Hearts services.

“People were not only taking one for themselves but two or three for family, friends and relatives,” says Canon Paulsen, who recently retired as the season's coordinator. “That's a really weird thing for Anglicans to do!”

The Season of Spiritual Renewal was held in the diocese from 2023 to Epiphany of this year. It was the first of 20 “calls” that emerged from the diocese's visioning process, Cast the Net. Its purpose was to help Anglicans rekindle their faith after the Covid pandemic.

Looking back over the last two years, Canon Paulsen says the season provided plenty of surprises and insights. One was that Anglicans in the diocese are hungry for resources and teaching on prayer. Of the 40 workshops offered during the season, the top two best-attended, single-session workshops were about prayer and Christian meditation. A total of 314 people registered for workshops on prayer, averaging nearly 40 people per session.

Another learning was that Anglicans love to gather to worship God, even on a Saturday afternoon. Just over 1,600 people attended the five Lift Up Our Hearts services, which were held in different parts of the diocese. The services included preaching, music, lay anointing and lay witness talks. The offerings amounted to \$7,045, which was given to support the ministry of the Council of the North.

Anglicans are also hungry to learn more about scripture, the creeds, church history and Christian disciplines. How to use resources for discipleship and how to develop small group and bible study ministries were among the most popular topics of discussion. The nine-session Christian Foundations course had the fourth-highest registration of all the workshops, and a course studying the Rule of St. Benedict had the sixth-highest registration.

The season found that while Anglicans tend to be shy about sharing their faith, they understand the importance of it and are eager to learn how to do it in winsome and respectful ways. Clergy are also keen to learn how to preach in a way that helps people take steps to become followers of Jesus Christ. The two-part workshop on Preaching Evangelistically was well attended, as was the Everyday Witness course and the workshop on A New and Ancient Evangelism.

One of the key learnings from the season is that spiritual renewal can happen using what is at hand, says Canon Paulsen. “We've seen that when we bring to God the best of what we have, to whatever capacity we can, God blesses it. We never expected that many people to show up for worship on a Saturday afternoon, and we didn't know that we were going to run 40 workshops. Those ideas just kept showing up for us, based on people's suggestions. We simply created space for lots of the gifts of the diocese to be highlighted. We didn't look outside the diocese for experts to come in; we saw that we had a lot of great skills and experience right here.”

Another important learning was that worship can drive spiritual renewal. “Having the right resources is very helpful, but worship is the thing that feeds the soul,” she says. “Things happen in worship that we can't explain. We never imagined people lining up for the ministry of prayer and anointing with oil at all five services, two of which were held in churches that had never offered them before. As people became more aware that God hadn't left the building, they could pray for others in their lives who had spiritual longings, and could trust that God was already there, sewing the seeds and cultivating the ground.”

Some of those seeds are already starting to grow, she says. More churches are incorporating lay witness talks into their worship services. The talks, which featured lay people giving testimony about their spiritual lives, were one of the most inspiring parts of the five Lift Up Our Hearts services. More churches are also exploring the ministry of prayer and anointing with oil.

On an everyday level, Anglicans in the diocese seem to have drawn a little bit closer to God, she says. “We're talking about God a little more freely, with the expectation that God is at work, in churches large and small.”

To keep the momentum going, Canon Paulsen and the season's steering committee suggest some initiatives for the years ahead, including:

- every parish should be encouraged to continue to pray for renewal, and to include such prayers in all their parish meetings and worship services;
- at least one diocesan worship service be offered annually, with possible on-site workshops offered after the service;
- a discipleship conference to encourage discipleship in all churches across the diocese, and for the diocese to develop discipleship resources



- es specific to the diocese's context;
- book studies on how to share the faith;
- a Season of Spiritual Enrichment that focuses on leadership development.

Canon Paulsen's biggest hope is that Anglicans in the diocese continue to talk about God more. “For me, that's the thing I most hope for going forward – that we won't lose our freedom to talk about the way God is at work in our lives. Because I think that's going to be the most attractive thing with people who have spiritual longings. If it's just about signing up for committee work, that's not going to do it, because they can do that through the Rotary Club. It's got to be a focus on God first, and our love and worship of God, and out of that will flow all these other good things – love of neighbour through word and deed.”

The Anglican
—Diocese of Toronto

Lay-led parishes rising to the challenge

By Pamela Day

In December 2023, Trinity Anglican+Lutheran Church in the heart of the Alberni Valley faced a defining moment. With the retirement of its long-serving incumbent, the parish stood at a crossroads. The cost of hiring a full-time replacement threatened to overwhelm the parish's finances. Yet, despite the odds, Trinity chose not to fade away — but to rise.

Trinity is one of the few churches located in downtown Port Alberni, offering regular Sunday worship and services for feast days, weddings, funerals and special events. It also serves as an official emergency gathering centre — a role that underscores its importance to the wider community.

Faced with uncertainty, a dedicated team of parishioners, lay leaders and volunteers stepped forward to ensure the church's survival. Our efforts were rooted in both faith and practical stewardship, drawing on strengths long nurtured within the congregation.

Key to Trinity's success was the financial support of loyal parishioners, alongside steadfast backing from the diocese and the Lutheran British Columbia Synod. The parish was also blessed with a growing team of lay ministers — one already serving, and two more in training — supported by skilled volunteers with decades of experience in church leadership, music, administration and building maintenance.

With guidance from Bishop Anna and Jenny Replogle, executive archdeacon, and the help of supply clergy and a part-time interim minister, Trinity maintained its rhythm of worship. Two Sunday services were led by visiting clergy, while lay ministers took respon-

sibility for others — adapting traditions with care.

Outreach continued without pause. The Food Cupboard remained stocked. The Mitten Tree warmed winter months. Fundraisers supported local causes. Carol sings, teas and markets brought people together — testaments to a living, serving church.

Behind the scenes, the administrative burden was immense. Without a full-time priest or paid secretary, volunteers managed everything: service planning, communications, hall rentals, financial reporting and liaison with the diocese and city officials.

It was hard work, but it was also deeply satisfying. And the results speak for themselves.

Over the past two years, attendance at both regular and special services has grown — drawing both parishioners and members of the wider community. Sunday School has expanded. Hall rentals have increased. And, remarkably, the parish has ended each year with a balanced budget — surplus in the black.

What has Trinity learned?

That while many still long for the eucharist every Sunday and clergy-led rites, financial realities require new models. That clergy remain essential spiritual guides, but that lay leadership can carry much of the pastoral and administrative load. That delegation, trust and empowerment are not just practical necessities — but signs of a healthy, mature faith community.

We've learned that when people are called to serve, they rise to the task. And we've learned we must now prepare the next generation to carry on into the future.

Looking ahead, Trinity embraces the promise of team ministry — a shared model of leadership and resource-sharing across parishes. There is excitement about collaboration, about learning from others and about building something sustainable for the future.

Above all, the people of Trinity give thanks. At a time when many churches face decline, Trinity Anglican+Lutheran Church stands as a quiet beacon: a testament to what faithful people, grounded in tradition and open to change, can accomplish together.

Faith Tides

—Anglican Diocese of Islands and Inlets”

ERRATA

1. The photo on p. 6 of the February 2026 edition of the Highway shows folio 27r of the Lindisfarne Gospels, and not the Book of Kells.
2. The Book of Kells Facsimile was made by Faksimile Verlag Luzern, and not Verlag Abbey of Kells.