Anglican Highway

Anglican Diocese of Kootenay Newspaper — A Section of the Anglican Journal https://thehighway.anglicannews.ca/ NOVEMBER 2026





"Field of Poppies" — Vincent Van Gogh;
"Hope" — Robert Indiana
(Wikimedia Commons)

& REMEMBRANCE

Bishop Lynne: Reflection on Memory and Hope
PAGE 2

Norene Morrow: A Nostalgic Look at the Church of my Youth PAGE 4

Chris Parsons: Birds Mentioned in the Bible
PAGE 5









The Right Reverend
Dr Lynne McNaughton

Memory & Hope

What I have learned from steeping myself in scripture over forty years of preaching is that memory and hope are intertwined for the people of God. Whenever we gather for worship, we remember. As we move through the familiar cycle and rituals of the liturgical year, we remember. This is powerful communal memory, deeper than our own personal memories.

We remember the actions of God In history. In every "Service of the Word," we recall what God has done:
Creating life out of chaos,
Rescuing slaves out of Egypt,
Sustaining exiles,
Preparing a smooth path home across rough rocky ground,
Giving the discouraged returned exiles stamina and vision for rebuilding.

Week after week we recite the resurrection: Week after week we rediscover Christ is alive in our midst when we gather to praise or eat or sing or serve the hungry. God brings life out of death, God feeds people in the desert, God gives water out of a rock, God renews strength.

God hears the cry of the suffering, protects the widow and orphan (those who are marginalized by the system and outside the protection of society), God brings release to the oppressed.

Along with the all the actions of God, we remember the character of God: the oft repeated creedal statement in Hebrew Scripture is that God is "full of compassion and mercy, slow to anger, abounding in steadfast love, (loving-kindness, faithfulness). "God is full of grace, overflowing generosity and forgiveness. Forgiveness paves the way for something new.

Jesus was always telling or enacting stories of the kingdom – tiny seeds growing into huge trees, ridiculous abundance - a few loaves feeding thousands, a bent over woman walking tall, a blind beggar given sight.

Our collective memory of God stretches us to hope! We are not stuck in old patterns. We are not defined by the present reality, no matter how dark it seems.

Despair comes from believing the present is all that is; that we are helpless to change it; that God is powerless; that the current darkness is also our only future.

Remembering who God is opens us up. It awakens us to envision an alternative future. Remembering frees us from being immobilized. The trauma of a crisis keeps us focused on the present pain. Communal memory expands our spirits and shifts our eyes beyond the horizon.

The collective memory of God's people helps us draw on deeper reservoirs of resources. Remembering strengthens our courage to resist amnesia and numbness.

As many of you may know, my favourite thing at Baptisms is Asperges, sprinkling Holy Water on the congregation, proclaiming to each person: "Remember you belong to Christ!" Remember we are not alone. Remember God is at work, unseen, to transform us and the world.

Remembering what God has done does not keep us focused on the past, but helps us live with expectancy for a renewed future.

Remember.

■

+Lynne McNaughton

Diaconal Ordination, Kelowna





On Saturday, September 12, The Rev. Deacon Cathy Haig and The Rev. Deacon Sarah Turgeon O'Brien were ordained to the Sacred Order of Deacons at the Cathedral of St. Michael & All Angels, Kelowna.

Column



Remembrance as Weeping, Confession, and Resistance

By Andrew Stephens-Rennie

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

A few years ago I opened a November column in the Castlegar News with the claim that "November is a time to remember." Looking back on that moment, I wish that I had followed them up with these: "Remembrance is not a passive act." Remembrance, at its best, is a defiant, subversive, and communal act.

We begin the month of November with the remembrance of All Saints and All Souls, not merely to look back on the past, but to invoke their presence, to bring their life and witness and prayers on our behalf into the present. All Saints and All Souls remind us that we are not simply a community of the living, but a communion of saints—of the living and the dead—a communion of those being raised to new life in Christ. That is to say, our ancestors, dearly departed, are still a part of our story, and we a part of theirs.

Later this month, communities across the country, and throughout our Diocese will come together to mark the Transgender Day of Remembrance (November 20th). This is a day to remember and honour the names, the lives, and the stories of transgender people who have lost their lives over the last year.

This is important.

In a world of increasing violence against our queer and trans siblings, it is vital that we remember. To remember isn't simply the act of not forgetting. To re-member is to put back together two things that belong together that have been dis-membered. The act of re-membering is to embody the promise and the call of the body of Christ (Or as St. Paul writes, "Can the eye say to the hand, I have no need of you?").

When it comes to the Trans Day of Remembrance, we are not simply speaking of those who have lost their lives as if their lives have been somehow misplaced. The lives we honour have been ended by people and systems who have weaponized their discomfort rather than seeking understanding. Even though I wish it weren't so, the steady rise in anti-trans bigotry and violence across the continent, and the way it plays out in our own political discourse seems to suggest that we are a long way from understanding.

As I write these words, I do so in full knowledge that much violence has been done to our trans siblings in the name of God by people who claim the same faith I do. So what might we do—whoever we are, and whatever our gender identity—who seek to love God and our trans neighbours too?

To start, we must weep.

We weep with those who weep. We allow the tears of our trans neighbours to crack our hearts open. We weep at the violence being done. We weep at these lives, beloved of Creator, cut short too soon. We weep at the holes left in our community with each successive death.

We weep, and then we confess.

We confess our own complicity. As individuals, as communities, and as the church. We confess that we have done and continue to do harm. We confess that we have left undone those things which we ought to have done. We confess that we have done those things which we ought not to have done.

We confess, and then we resist.

We resist by seeking understanding. We resist by opening ourselves to listen and learn from the stories of our trans neighbours and their ancestors, those who have come before. In our churches, we resist the theology that kills—any theology that suggests that God's trans children are any less beloved because of how they were created.

We resist by believing and proclaiming a love that liberates all people, and by living as though it's true.

■

Anglican Highway

A section of the Anglican Journal for the Diocese of Kootenay

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

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

We acknowledge that the land on which we gather in the Diocese of Kootenay is the traditional unceded territory of the Syilx (Okanagan) Peoples, the Ktunaxa and Kinbasket Peoples, the Secwepemc (Shuswap) Peoples, and the Sinixt (Arrow Lakes) Peoples. We seek a new relationship with the first peoples here; one based on honour and respect, and we thank them for their hospitality. We pray that we may live more deeply into the Calls to Action of the Truth and Reconciliation Commission.

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

Editorial Assistant
Micahel Lavender

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

The Anglican Highway is published under the authority of the Bishop of Kootenay and the Synod of the Diocese of Kootenay.

Opinions expressed in the Anglican Highway are not necessarily those of the Editor or the Publisher.

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

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

Image Copyright: All images associated with an article are credited to the submitter unless otherwise stated.

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

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

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

Printed and mailed by
KT Web, Toronto ON.

Column



Remembering with Nostalgia the Church of My Youth

By Norene Morrow

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

When I was a child I attended St. Jude's Anglican Church, Winnipeg. In the 1960s, everyone dressed up for church and there were many children in the Sunday school. Our parish had a nursery room, a large classroom for younger children and classes in the auditorium for older kids. Every Sunday started with Morning Prayer in the chapel led by the Sunday school superintendent with hymns accompanied by Miss Brown. The words for the liturgy were projected on a screen and hymns were sung from little blue books. That is how I learned and memorized the canticles and prayers. The only time I remember attending services in the church proper was for Christmas pageants or special occasions.

Baptisms were always held privately outside the regular church service and attended by family members, godparents, and perhaps a few friends. The shift to public baptisms as part of Sunday morning worship came with the publication of the Book of Alternative Services in 1985. Its new liturgy included the entire congregation pledging to support the baptismal candidates in their life in Christ.

White Gift Sunday was a time when everyone brought canned goods to church wrapped in white tissue paper. Only recently, did I learn that this happened during Advent. Historically, small gifts were collected for those in need and the practice of wrapping the gifts was so that comparisons couldn't be made with regard to their value.

Church parades were an annual event in many parishes. This was a time when Girl Guides and Boy Scouts celebrated Thinking Day (February 22), the shared birth date of founders, Lord and Lady Baden-Powell. Every year, led by a colour party, my company paraded down the aisle of St. Jude's and participated in the service. This was exciting for me, especially when I was given to opportunity to be a flag bearer or a scripture reader. For many years, most groups were church sponsored, but over time the Scout/Guide movement became more secularized and inclusive of various cultures. Thus, no more church parades.

In addition to Guiding, I was a member of the Junior Auxiliary (JA). It was a parish-based youth group (primarily girls) sponsored by the ACW (Anglican Church Women), which focused on Christian values, camaraderie, and church missions. I remember we wore green beanies. It was fun but I must confess I didn't last long there because I was lured into the fictional world of crime fighting. Unfortunately, JA met on Monday nights when Batman was on TV.

Mothering Sunday is another tradition that has gone by the wayside in Canada. Not to be confused with modern day Mother's Day, it was a celebration held on the fourth Sunday of Lent. Dating back to the 16th century in Britain, domestic servants and apprentices were given a rare day off in mid-Lent to visit their families and "mother" churches. This was a time when strict fasting rules were traditionally eased to enjoy baked goods, such as simnel cake. I remember church ladies baking simnel cakes that were served at coffee time on that day.

I also recall how Remembrance Day was observed in the 1960s. It was solemn. Veterans came to church in uniform, Taps and Reveille were played on a trumpet, a wreath was laid, and we sang hymns like O God Our Help in Ages Past, O Valiant Hearts, and Eternal Father Strong to Save. Since then, we have moved from a time when most families had a personal connection to the two world wars through lived experience into an era where it is now recorded history. As a result, the tone has shifted from profound grief to honouring the military and its past, along with encompassing the ideals of peacekeeping and humanitarian values.

While many of these memories of the church are fond ones, these times can't be brought back. The church is not what it used to be. Societal changes have compelled it to evolve in order to stay relevant and to survive. I, too, continue to evolve. My thoughts on the church, religion, and my own spirituality are still a work in progress. And that is as it should be. ■

Rebuilding the Magic:
The Story of Camp OAC Continues...

By Deborah McGovern



The OAC Truck

For more than seventy years, Camp OAC has welcomed children to the shores of Okanagan Lake — a place where faith, friendship, and the natural beauty of the Okanagan have shaped generations of young Anglicans.

The camp's roots go back to 1950, when funds originally held in trust for Christian education made it possible to purchase the property for about $9,000. The first campers arrived that same summer, and within months the Church Camp Society had formed to guide the young camp's future. From the beginning, the camp's guiding words drawn from the Psalms: "In Thy Light Shall We See Light."

What followed was decades of steady, community-built growth. A dining hall rose in the late 1950s. In the 1960s, a handful of lakefront lots were leased to families, creating a stream of income that helped fund new cabins. Kootenay Hall was built in the 1990s after a fallen tree damaged the original director's residence. The Windsong Centre followed in the early 2000s, made possible by a generous foundation gift. Camp OAC has never been built by any one person or gift alone — it has been raised, cabin by cabin, through the volunteer hours, donations, and creativity of a community that believed in what the camp could be.

In 2023, that community faced its greatest test yet. The McDougall Creek wildfire tore through the Okanagan and destroyed much of Camp OAC. For a place built on seven decades of memory, the loss was profound.

But the camp's story didn't end there. As Camp OAC rebuilds, it's doing so with resilience in mind — new infrastructure will include an inground sprinkler system, fire-rated siding and roofing, and other fire-resistant design choices, with the goal of welcoming campers back for overnight camp in summer 2027.

None of this is possible without the parishes, the community and the people who love and support Camp OAC. "The Rebuilding the Magic of Camp OAC" campaign includes insurance proceeds and is fundraising alongside other fundraising activities with parishes across the Diocese of Kootenay.

Camp OAC has always been an important part of our Parishes and their communities— every cabin built, every dock repaired, every child welcomed has been the work of many hands. Rebuilding it will be no different.

To learn more about how you or your community can help rebuild the magic of camp, visit www.campoac.com. ■

Column

Birds mentioned in the Bible

It's a dirty job, but somebody's got to do it

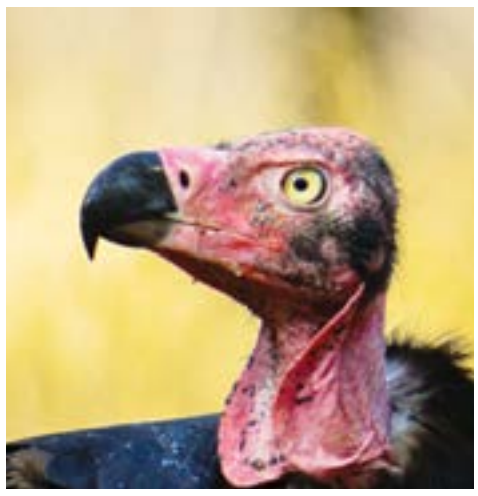


By Christopher Parsons

The Ven. Christopher Parsons is the Executive Archdeacon for the Diocese of Kootenay.



Vulture in flight sometimes mistaken for an eagle.



Red-headed Vulture

As I mentioned in last month's article, my own love of birds and birding, and letting readers know that there are around 300 bird references in the Bible. I thought I might take a look at one bird in particular which generally has a reputation even amongst non-birders: the Vulture.

In the not so distant past vultures were a relatively rare sighting in the province and their numbers have steadily increased. Breeding pairs can now be seen more frequently. Especially in the warmer months when vultures are seen soaring on updrafts of warm air, often with other buzzards or birds of prey, they can be sometimes confused as an eagle. One trick for recognition of the local Turkey Vulture is that it stretches its wings out to soar in a 'V' like pattern. However, if you do mix up a vulture with an eagle you are in good company. The Greek word "aetoi" can mean either vulture or eagle depending on the context. In Luke 17.37 it says "Wherever the corpse is, there the vultures will gather." Its food source consists primarily of dead animals.

In other parts of scripture Vultures are seen as unclean, despite the usual bald appearance to prevent parasites and the mess of the meal remaining on a Turkey Vulture's head. In Deuteronomy 28.26 the dead bodies become food for the birds of the air, seeing this as a curse for breaking God's covenant. There's also a reference in Genesis where Abraham chases away vultures that come swooping down to feast on sacrificial pieces of meat. (Gen. 15.11)

One the first times I got up close and personal with a vulture was years ago when I worked in the Diocese of Islands and Inlets and had a family holiday on Salt Spring Island. We drove up Mount Maxwell and at the very apex of the hill had to slam on the brakes as a huge dark bird sat eating a deer which must have been hit by a car. The Turkey Vulture took its time to lift its head from its feast and notice us, only to spread out its wings (about 6 ft!), flap a few times, and glide away probably a bit perturbed that we ruined its meal.

Vultures have an incredible sense of smell. Much like a shark smelling blood in the water, a vulture can smell on the wind the stench of a carcass or come across fresh blood up to 3 kilometres away. This is a unique attribute, as many birds are seen to possess a very poor sense of smell and taste. This is why people buy hot chilli infused birdseed for their garden feeders as the birds don't know the difference, but the squirrels sure do. As you may see the odd remaining Turkey Vulture heading south, remember that they too, despite their reputation, have a job to do in creation. Still considered a bird of prey, next time you see them, think of their role in the ecosystem, and in the Bible; and maybe you will see them also as birds of pray.

■



God Loves a Cheerful Giver

By Sandra Hartline

Sandra Hartline is a member of KAIROS and St. Saviour's Anglican Church.

St. Paul writes in the New Testament (2 Corinthians 9:7) ***"God loves a cheerful giver,"*** cheerful meaning happy or joyful.

So supposing we are giving to our favorite charity, how do we give? It depends.

Generosity is the practice of giving your time, energy, attention, or resources to others without usually expecting anything in return. The main idea is that generosity comes from a willing heart, rather than reluctantly. The emphasis is on the attitude behind giving—thankfulness and love—being more important than the amount given.

It helps the giver too. St, Paul writes (2 Corinthians 9:6) "Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously." Studies show that giving releases feel-good chemicals in the brain, which can reduce physical pain, lower stress, and improve sleep.

When you think about it, generosity is an approach that prioritizes the well being of ourselves and others, whether that involves donating money, volunteering, or simply being emotionally available to support someone in your community.

I don't know about you, but I don't usually have a lot of ready cash to contribute. How about we each volunteer our time or even our skills when we're not able to contribute financially?

The need is of course great. For our churches and charitable organizations, for refugees in Canada and in other countries, for people in regions torn by war and by human suffering. For victims of accidents or even their perpetrators, for the sick, the dying or the mentally ill - providing a listening ear, encouragement, or protection from fear and anxiety.

For abandoned animals. For cleaning up and beautifying our parks and playgrounds. Try dropping off a book at one of the community "Free Libraries" around the city, or support the Nelson Public Library. Every donation has the potential to transform a life – maybe even yours.

Generosity does not require immense wealth: providing a $5 lunch for a stranger for example, or spending an hour helping a neighbor, so you can be generous without even leaving your house. Other ideas: apologizing to someone to whom you have done wrong. Donating things you no longer need. Writing a letter to a loved one. Call someone you miss. Be an active listener when in the company of others.

And then then there are always the random acts of kindness – giving that costs you nothing. These are simple, unexpected gestures intended to bring help or happiness to others. Examples might include raking leaves or shoveling a driveway for a neighbour. The smile you share with a stranger may brighten their day and encourage them to do the same for someone else!

One of the most beautiful aspects of a random act of kindness is its ability to create a ripple effect. This simple act of goodwill can set off a chain reaction that can touch countless lives and boost your own well being.

Giving makes us happier in the now and gives hope for the future. For God does love a cheerful giver.

■

Column



Thoughts on Eco-Justice

A MORNING PRAYERS REFLECTION 20.09.2026

By David Burrows

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

A Morning Prayer Reflection: by Mandy Bath, St. Mark's Church, Kaslo - Kokanee Parish

We started with a Questionnaire by Wendell Berry:

1. How much poison are you willing to eat for the success of the free market and global trade? Please name your preferred poisons.

2. For the sake of goodness, how much evil are you willing to do? Fill in the following blanks with the names of your favourite evils and acts of hatred.

3. What sacrifices are you willing to make for culture and civilization? Please list the monuments, shrines and works of art you would most willingly destroy.

4. In the name of patriotism and the flag, how much of our beloved land are you willing to desecrate? List in the following spaces the mountains, the rivers, the towns, the farms you could most willingly do without.

5. State briefly the ideas, ideals or hopes, the energy sources, the kinds of security, for which you would kill a child. Name, please, the children whom you would be willing to kill.

This is a shocking piece of writing which stops us dead in our tracks. When the questions are so concrete: "Name, please, the children whom you would be willing to kill," it concentrates the mind and forces us to smack ourselves awake and ask, "What in the name of humanity and sanity are we doing to this planet and our fellow inhabitants, human, animal, insects, birds, flowers, trees? What good purpose can ever be served by war, toxic air pollution, loss of biodiversity and desecration of sacred sites and artefacts? Why do we continue to let these things happen without making a fuss?"

Here at St. Mark's Church we just finished hosting an Eco-Justice Pilgrimage, during which a group of concerned and caring people had the chance to be in the beauty of Kaslo's environs. They hiked mountain trails to view old growth cedar trees; they skimmed across Kootenay Lake by boat under gentle rain, and they met like-minded people from two other religious communities. But after our week together I confess I still am not entirely clear WHAT Eco-Justice is; what it means for us and how we should try to incorporate it into our lives?

So I've done a bit of digging and here are my reflections.

At its core, Eco-justice seems to be a broad concept that links social justice with environmental protection. Eco-justice means combining social fairness with the ecological health of the planet to ensure a thriving earth and fair treatment for all living beings. Key concepts include the following:

- Eco-justice views human social inequality and environmental degradation as deeply connected problems.
- It stresses that the costs of environmental damage and the benefits of a healthy environment must be shared fairly among all people, without harming marginalized communities.
- It connects environmental protection with human rights, recognizing that pollution and climate change often harm marginalized communities the most.
- Some use the term interchangeably with 'environmental justice' to focus on human access to clean air, water, and green spaces, while others include the rights of animals, ecosystems, and the wider natural world to enjoy these things.
- Eco-justice treats the Earth and all living beings as an interconnected community that deserves protection and respect. Human actions, economies and nature depend on one another.

Some eco-justice proponents believe that animals also have entitlements. For instance to an adequate habitat. This is known as "Interspecies Justice and Biodiversity conservation." It's not only a matter of securing the wellbeing of future human generations, but also a matter of doing justice to non-human living beings. Aiming for strong sustainability is not only something that we owe each other as fellow humans but also something we owe all the other creatures with which we share our planet.

Recently the Vatican has officially declared environmental destruction a "sin against creation and the Creator." In a 29,000-word document titled, "Caring for our Common Home," Pope Leo elevates ecological concerns from a merely political or scientific issue into a direct matter of personal faith.

The text declares that destroying natural habitats, polluting, and exploiting resources, are not just civic failures but are "a sin against creation and against the Creator, that directly violates God's plan." Pope Leo notes that failing to safeguard the planet severely harms the poorest populations and future generations, distorting the core relationships that define humanity. By placing ecological action squarely in the realm of our moral responsibility, the Catholic Church is challenging millions of people, through their governments, to treat environmental care as a fundamental requirement of their faith.

Continued on page 7

Baptism, Confirmation, and Reaffirmation at St Saviour's, Nelson



A Service of Baptism, Confirmation, and Reaffirmation St Mark's Kaslo & St Saviour's Nelson Kokanee Parish. Sunday September 27. Baptism: Michael Duvall, Confirmation: Bernard Behr, Mari Green, Ray Stothers; Reaffirmation: Sandra Ross Hartline, Jean Simpson.



Bishop Lynne McNaughton cutting cake with cake maker Margaret Whalley.

Column

Earth Prayers: Chinook Psalm



By Marcella Mugford



Artist: Paul Kane "Chinook Indians in Front of Mount Hood," Public domain, via Wikimedia Commons

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.

(Opening words from a Chinook Psalm)

Ice mountain melted
ages ago
and made this ridge
this place of changes.

Now we are rooted in it
we are the old ones
we are the new ones from afar
oatgrass meadow, douglas fir thicket,
we are rooted in the ridge of change
in the time of changes.

It is November, already. Each season of the year brings with it memories, hopes, emotions. In November we are aware of shortening days, cooler temperatures. Winter is beginning to show herself. What does the mention of November bring to you? – a birthday? The death of someone dear? Black Friday shopping adventures? Or perhaps a feeling that this is a quiet time after the busyness of summer and harvests? When we look around us, we see plants who have lost their leaves, flowers who have succumb to the cold, frost on the neighbour's roof.

In the church's calendar, we are drawing near to the end of the season of Pentecost, or Ordinary Time. It will be followed by the season of Advent – a time of preparation for Christ in the world.

Throughout the world, there is a great variety times when people celebrate the beginning of the year. The church tells us Advent 1 is the new year. The Gregorian calendar says the new year begins January 1. In many cultures, the new year begins when the earth around us seems to be awakening – frozen water ways are released from ice, plants emerge from the ground, buds on trees break open. For many other peoples, including many First Nations, the season of new life is now. Large mammals have rutted, and new life has begun. Lifeless seeds are preparing to break open into growth, buds on trees are silently preparing for their time of birthing leaves.

First comes apparent death. Changes. Plants turn into soil, snow covers life. People die, power structures created by humans fall apart. Life feels chaotic, uncontrolled, frightening. Life as we know it, is changed. We do not know what life in the future will be like, and we know it is always changing.

This is not the first time that life looked chaotic and frightening. Think of the people who wandered in a desert for many years, hoping for a better life, their families scattered throughout Babylonia, or when the Roman Empire destroyed the temple in Jerusalem and other important places. Worship continued in tents, caves, houses, by rivers, in catacombs.

Think of the many First Nations peoples throughout the world where colonizers took over their lands and tried to assimilate them.

These groups have survived, more confident in the steadfast love of God, or Spirit, or whatever name you choose to use. These groups have much to teach others in the world. If you are a colonizer like me, we have much to learn.

At their core, they teach that we are to Love the God who created us and loves us. We are to love, to care for what God created– all other people and the small and large members of creation. As a person created by God, each of us is to take care of ourselves – to both give and receive.

Jesus continued to love, through rejection, thirst, and persecution. And we also are the channels of God's light, hope, and love. We continue to be loved by our God.

Quotation: "Earth Prayers"{ edited by Elizabeth Robers and Elias Amidon – 1991)
Page 156 Opening words for Chinook Psalter.

■

Continued from page 6: Thoughts on Eco-Justice

But how do we individually achieve these things? How do we bring about Eco- and Interspecies-Justice to our world, in such a way that their worthiness becomes self-evident, as goals worth pursuing? How can we make a difference?

This week's discussions here at St. Mark's Eco-justice pilgrimage no doubt touched on such questions. I was not present for most of it, but here are a few ideas that occur to me, for ways we might make a difference, always remembering the mantra: Think Globally, Act Locally.

- Live what you seek to preach. Rescue the spider crawling across your computer and give her safe haven outdoors. Assist the earthworm stranded in the road after a rain shower to find damp grass and leaf mould away from the asphalt. Feed birds in winter. Give away generously your plants, seeds, seedlings and harvests.
- Grow gardens and create habitat for birds, pollinating insects, reptiles and amphibians.
- Study books by thinkers who embody these beliefs, such as "Sacred Earth, Sacred Soul" and "The Great Search" by John Philip Newell. There is much food for thought and suggestions for action in books such as these.
- Support our local organic biodynamic farms by buying their beautiful produce.
- Keep the subject of eco-justice in the public eye by writing to your local newspapers and national media. Question our governments' actions when they do not align with the highest ideals. Because time is running out.
- Consider what kind of world we are bequeathing to our children and grandchildren. Take actions, as concrete as possible, to improve the condition of the world they will inherit. Think about this beautiful world we inhabit, and how we can preserve it.
- Fight for environmental protection of the remaining pristine places in your local area. Oppose development that fells the trees and paves over wilderness areas.
- Vote your conscience: seek to elect municipal Councillors and a Mayor who will demonstrably uphold life-affirming and protective values in your community.
- Align yourself with, and support, environmental groups like Wildsight, Friends of Kootenay Lake, the World Wildlife Fund for Nature, and others. They are out there doing the work. They need our help.
- Be the kind of driver whose car carries the bumper sticker, "I Brake for Butterflies"

Why do this? Because God is in this work. We meet him in the garden. We see him in the eyes of an injured bird who hit our window and lies trustingly in our palm. We find God in the magnificence of a mountain summit, and in clean water gushing from an alpine spring, nurturing everything it meets.

Let another man also named Berry, Thomas Berry, have the last words:

"We need the sun, the moon, the stars, the rivers, and the mountains and birds, the fish in the sea, to evoke a world of mystery, to evoke the sacred."

— Thomas Berry, "The Great Work"

And a final blessing:

"May the Holy One, who brought water from the rock, sustain us in the desert.

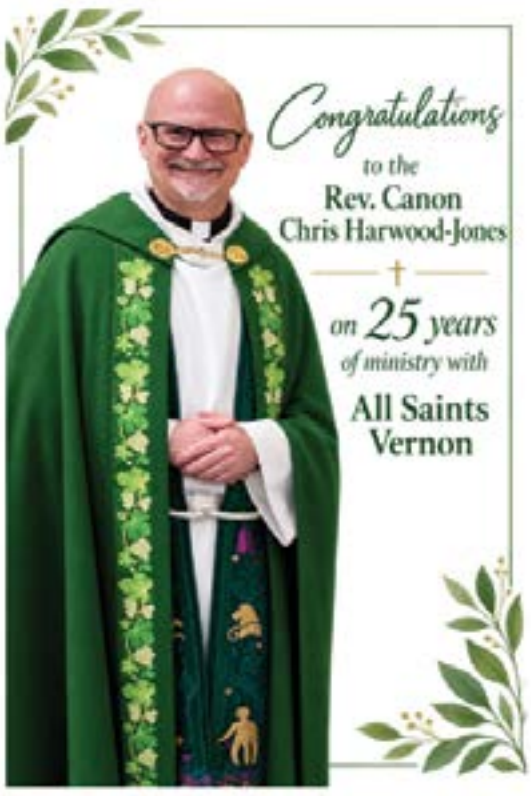
May Christ our Lord, who is Living Water, refresh us for the work of restoration.

And may the Holy Spirit carry us on currents of grace until justice rolls down like water and righteousness like an ever-flowing stream."

Amen

■

Around and About the Diocese



All Saints, Vernon

Congratulations to The Rev. Canon Chris Harwood-Jones who celebrates 25 years of ministry with All Saints Vernon as of September 2026.

Chris is a third-generation Anglican priest, after his father and grandfather. Chris grew up in Winnipeg, Manitoba, studied psychology and law, played music professionally, and obtained his Master of Divinity from the Vancouver School of Theology in 1993. He served as Curate at All Saints Vernon for the two years immediately following his graduation, then served for six years in Armstrong & Enderby, and returned to Vernon in 2001. Chris and his wife Andrea have two grown children. All Saints regulars have come to expect stimulating sermons from Chris, delivered with a liberal dose of humour, often at his own expense.

St Margaret's, Peachland



Long time resident of Peachland and member of St. Margaret's Anglican Parish for 70 years, Betty Sutherland celebrated her 100th Birthday on August 18, 2026. A celebration was held in the basement hall of St. Margaret's where Birthday cake and other goodies were enjoyed by family and parishioners. We love you, Betty and may God Bless you!

St David's, Castlegar



September 24, 2026 — Bishop Lynne spent time with the congregation at St David's, Castlegar with a Q&A time and Eucharist, followed by lunch.

St Saviour's, Nelson

Rev Sue Basek retires from Kokanee parish after 24 years of ministry there. A gathering was held at St Saviour's, September 26, 2026. Sue and her husband Mike will be retiring to Vancouver Island. Friends and well-wishers sung "Adieu" to the tune of "The Lord's my Shepherd" and a presentation followed.



St George, West Kelowna

This past September, St George, West Kelowna celebrated the Season of Creation with special liturgies, hymns, and displays. Volunteers from the parish led by Norene Morrow, June Harwood, and Julia Proulx, created these displays. Each Sunday focused on a different aspect of Creation, and elements were added to the display accordingly.
Week 1: Planet Earth – a solar system;
Week 2: Climate: a waterfall, an Arctic scene with a polar bear, and a desert scene with a cow's skull;
Week 3: Storm: a rain cloud and a tornado;
Week 4: Flora and Fauna: birds, various plant life and small animals around the waterfall, plus a poster about endangered species shaped like an elephant.

