

The HighWay

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How lovely is your dwelling
place, O LORD of hosts!

Psalm 84:1



Image of the Canadian Rockies BC: Photograph by Licensed Lay Minister Bill Pringle, Golden BC



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Archbishop Lynne's EPIPHANY REFLECTION



Archbishop Lynne McNaughton presiding
at the Christmas Zoom Service
St. Michael and All Angels Cathedral, Kelowna

"We are a blessed and a pilgrim people, bound for the City of God"

By The Most Reverend
Lynne McNaughton

Dear People
of the Kootenays,

As the pandemic drags on and we face a future of threat to our planet, I have been thinking about the spiritual resources needed to be people of hope and courage, people of resilience and endurance who have the capacity to adapt to changing needs; to be the Church God needs to serve the world now and into the future.

As I said in my September article for the Highway, preparing for possible evacuation last summer, at OAC, Okanagan Anglican Camp, and also packing a small suitcase to put at the front door of our house when we could see flames over the hill, I was pushed into prioritizing: what is replaceable and what is irreplaceable? What one piece of my mother's jewelry could I take with me to hold her memories for me? I took pictures of precious things I needed to leave behind, knowing the memories I want to sustain me are captured in the snapshot, somewhere in the cloud.

This is the question for me about facing the changes and challenges of being Church in this time. What do we take with us and what do we need to leave behind in order to travel

lightly, to move quickly, to not be so burdened with stuff that we can't adapt to what God's mission requires of us now.

The Diocesan Spiritual Development Committee has had an ongoing discussion about what spiritual resources we need in the pandemic. We already have these spiritual resources, we agreed. But we need to remind ourselves of what we have, and what we can carry with us into the new time.

Here's a checklist:

- The Story: Scripture, stories of God's encounter with humans and creation over the centuries. The Lectionary gives us a steady diet of a wide range of Bible texts. (Memorize your favourites that give you strength)
- Psalms: ancient prayers that name the fullness of honest human language addressed to God
- Prayers 1: collected over centuries, and fresh new ones that name our reality now
- Prayers 2: the habit of prayers for morning and evening, grace at meal, special occasions and seasons.
- The Eucharist: the presence of Jesus, portable, can be taken anywhere.
- The Church year: the ritual round of marking the life, death, and res-

urrection of Jesus; participating in the great drama of God's ongoing action to bring us to wholeness; reminders that God is working continuously to bring us into reconciliation with God.

- Hymns, the ones you can belt out from memory. Or for you perhaps it is Bach's organ preludes. For me, it's Mozart's Clarinet concertos; Leonard Cohen singing Alleluia? What music feeds your soul?
 - Forgiveness.
 - Joy.
 - Gratitude.
 - Silence: meditation/listening
 - Enjoyment of Nature
 - Sabbath rest
 - Community: (The communion of Saints) over centuries and around the globe;
 - community that surrounds us with strength.
 - Acts of service; feeding the hungry, sheltering the vulnerable
 - Justice-making; making our systems fair
- What would you add to your own list of spiritual resources or practices that nurture your soul, and your relationship with God?

Editor's choice:

- A Bible
- A Prayer Book

What spiritual resources does the Church need for us to be Church?

When God called the Hebrew Slaves to leave their oppression and wander out into the uncertain wilderness to become the People of God (a process that took two generations) they were required to travel light and to trust God day by day for sustenance. Water from a rock... Manna just enough for today... Trust that God will provide what is needed for tomorrow.

What would you pack in your suitcase or backpack of spiritual resources to sustain your hope and courage?

What should the church pack in its backpack?

As I made this list, I realized we can easily carry these things with us. They are light! But I also realized that God goes ahead of us. The Holy Spirit will blow us into the future (remember that at the beginning of his ministry, Jesus was "driven" into the Wilderness by the Spirit!) Thanks be to God!

+Lynne McNaughton

□



By Neil Elliot

Canon Dr. Neil Elliot is the Dean of West Kootenay Region and Incumbent for St Andrew/St George, Trail.

Changing Church

Part 4

THE LAY INCUMBENT



Andrew Stephens-Rennie Lay Incumbent St David's, Castlegar.

Last month Jeff Donnelly wrote the first of two excellent articles on the Locally Trained Priest (LTP) ministry. This has definitely been one of the major changes in the church in the last few decades, and one way in which our diocese is leading the Anglican Church in Canada. Without LTPs the Anglican church in the West Kootenay particularly would really have been struggling. LTPs have been a real blessing during my time here.

Today I want to highlight another, equally visionary, type of ministry. This one has emerged in the last 18 months in this diocese, although the person concerned has been exercising this type of ministry for over 10 years in other dioceses in the Anglican Church of Canada.

In fall 2020, in the midst of Covid, Bishop Lynne appointed Andrew Stephens-Rennie to be the lay incumbent for St David's Castlegar. The people of St David's and the region have been delighted with this move. Andrew is theologically educated and is a published author. He

has led churches in Ottawa and Vancouver alongside priests. He is an experienced church leadership trainer and consultant. He has discerned that ordination to priesthood is not his primary call.

But when he and his family moved to the West Kootenays in early 2020 we recognised his presence as a gift to us. We grabbed that gift. Andrew's ability and experience is exactly what St David's needs at this time. Many clergy, myself included, do not have the skills which Andrew has. Those skills are needed in Castlegar, in the West Kootenays and through the diocese. Andrew is working with the Green Abbey project and with the diocesan restructuring working group.

And here is the thing... the church was flexible enough to accept the gift as it was. The church did not demand Andrew jump through our hoops in order to do work he was already proven able to do. Yes there are challenges. We are not embracing lay presidency of Eucharist or other sacraments. But St David's has two retired priests who can preside. What St David's needs is a

leader who can help them discern their way forward. Andrew is exactly the person they need.

Here is what Andrew has to say about his appointment: "One of the things I love the most about the ministry God has called me to is journeying with communities of faith in discerning their next faithful steps in ministry together. Sometimes it's a congregation seeking to renew its long-established ministry for this time and place. Other times, it's nurturing the seeds of God's kingdom being planted in different soil. This is the ministry to which I was ordained in Baptism, and a gift that I seek to share with the church."

For me Andrew's appointment is evidence of the church truly thinking outside the box. It gives me great hope that if we can think widely on this, then we can think widely on the other issues that challenge us. We can face our difficulties with more options available to us. We can be open to the Spirit of God, who is not limited by our rules and structures.

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By David Tiessen

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

One thing I very much appreciate about the liturgical calendar is the way it leads our attention — the different seasons pointing us to attend to different aspects of the faith. The lengthy season of Epiphany this year affords us the opportunity to trace the light of Christ going out into all the world!

One of the striking aspects of Epiphany is the way it highlights the universal in a particularly dynamic way: the Magi — thought to be Zoroastrians — arrive from afar, following the light of a star that is both local and global. The Magi migrate in order to trace the light to its source. All the while, that same light continues to shine outward, into all the world. The light crosses religious boundaries, and yet remains centred at the same time. The light shines broadly (generally) but it shines *from* the particular person of Jesus the Christ. This seems to me to lead the Christian imagination to look for the light of Christ wherever it may be found, but also always to look for that light *as* the light of Christ. And as we do, to prayerfully consider our own time and place in light of that light.

With an eye to Epiphany, two of those matters have drawn my attention in recent days:

First, I encountered a fascinating article about ‘invasive species’ resulting from climate change. Reports of the movement of species have started to become familiar: from the ‘murder hornets’ now appearing to the detriment of honeybees and bee keepers in southwestern BC, to less alarming changes such as taller shrubs in the arctic, which in turn draw moose further north as they graze.

In an article titled “It’s time to stop demonizing ‘invasive’ species” [Vox, 28 Nov 2021; author: Marinam Bolotnikova: <https://www.vox.com/down-to-earth/22796160/invasive-species-climate-change-range-shifting>], Marina Bolotnikova explores the use of the term ‘invasive species’ as this has informed both the public imagination as well as conservation and environmental policy. Bolotnikova highlights that “a growing community of scientists and environmental philosophers now question whether a concept defined by a species’ geographic origin can capture the ethical and ecological complexities of life on a rapidly changing planet.” If everything is constantly in flux, accelerated by human-caused climate change itself, and if everything is interconnected, how can the resultant migrations simply be deemed ‘invasive’?

Second, the work of the philosopher Slavoj Žižek has explored the refugee crises of Europe in recent years, particularly with an eye to the tense social-psychology this has raised in a variety of nations on whether and how to offer hospitality [*Against the Double Blackmail: Refugees, Terror and Other Troubles with the Neighbours*, Penguin Random House UK, 2016]. Žižek argues that basing hospitality in compassion toward another’s suffering alone will not be sufficient because neighbours — whether new or old — will always generate friction: frictions can always arise “when the Neighbour comes too close,” fuelling the possibility of “an aggressive reaction aimed at getting rid of this disturbing intruder” (74). Žižek appeals to a core ethical duty: “we cannot not [offer welcome] if we want to remain decent people”; in the end there is no other more substantial reason to offer welcome than that this must be done (82).

In both of the above, ethical reflection on movement and migration in the face of upheaval and change turns on the language we choose to use, and quite simply on the way we go about seeing

and characterizing both human and non-human creatures in that mix. Complexity abounds, and yet as Christians in Epiphany we are recalled to the light of Christ amongst us as a core simplicity. That light emanates from our own root story: the Christmas story unfolds in the midst of migratory disruption (Mary and Joseph must travel to Bethlehem to be registered), and the Magi travel from afar to trace the light of the star, which simultaneously shines forth into all the world.

In a recent review of the purpose and practice of the Diocesan Refugee Sponsorship Program, led by the Rev. Canon Nick Pang and presented to Diocesan Council last fall, we were reminded of the heart of biblical hospitality from two biblical texts: “You shall treat

the stranger who resides with you as one born among you. You shall love that one as yourself” (Leviticus 19:34); and “Do not forget to show hospitality to strangers, for by so doing some have shown hospitality to angels without knowing it” (Hebrews 13:2).

In Epiphany, we are reminded that we travel by the light of Christ in the midst of unknowing and uncertainty, but grounded by a faith that is rooted in a gracious hospitality going out into all the world and toward all creatures: “God here among us, light in the midst of us, bring us to light and life,” we respond as “we break the bread of life, and that life is the light of the world” (BAS 213).

□



*Christmas celebrations symbolized in Kootenay Diocese
Banners displayed during Advent— St Andrew’s, Trail*



St. Saviour's Winter Emergency Bed Program

By Jeff Donnelly

The Rev Jeff Donnelly is the Incumbent of Kokanee Parish

This Christmas, many of us were disappointed that our churches would be empty once again for in-person services due to the rapid spread of the COVID omicron variant.

At St. Saviour's Pro-Cathedral in Nelson, we were pleased that our church did not have to remain entirely empty on Christmas Eve and during the cold winter months. Though this was a minor sacrifice for us, it was a way to love and care for our neighbours and communities by doing our part to help keep them safe and healthy.

In November we were approached by Nelson CARES Society, a non-profit community organization that has worked for decades to "create a fairer, safer, and socially just community," and "to work to build a healthy and inclusive community where respect

for all individuals is an ordinary, everyday occurrence."

Nelson CARES supports a wide variety of community programs and services including affordable rental housing, an emergency shelter, and residential and employment services for adults with disabilities.

Due to COVID, the emergency shelter has a limited number of beds they can provide and they needed an overflow space. Nelson CARES asked the church if we could accommodate

Nelson Cares supported by St Saviour's, Nelson

eight additional emergency overnight beds. After a brief discussion at church council, we enthusiastically agreed to partner with them to provide additional shelter during the winter months. A space in the church has been set aside and the Nelson CARES staff provide all the supervision, cleaning and maintenance to keep the space clean and safe for overnight guests. One of the church's new washrooms includes a shower which enables overnight guests to

have a clean, hot shower, as well.

We recall Jesus' words, "Truly I tell you, as you did for one of the least of these brothers and sisters of mine you did for me." (Matthew 25:40); and we're pleased to offer the church building in this way as an outreach ministry in our community. As one of the shelter staff managers wrote, "This project is becoming more and more collaborative and it warms my heart to see so many community members wanting to support this." □



St Georges, West Kelowna, set up for the Christmas service cancelled due to COVID restrictions.



By Yme Woensdregt

The Rev Dr Yme Woensdregt is a retired priest who continues to live in Cranbrook.

Are you kidding me? No complaints for 21 days? No way! It's human nature to complain.

But that's exactly what Rev. Will Bowen of Christ Church Unity in Kansas City challenged his people to do in 2006. "The one thing we can agree on," he said, "is there's too much complaining."

He invited the people of the church he served to break the habit, challenging them to take a pledge to swear off complaining, criticizing, gossiping, kvetching, or using sarcasm for 21 days.

The idea has spread like wildfire. His website www.acomplaintfree-world.org claims that over 14 million people have taken the challenge. People receive a purple bracelet when they join. If they catch themselves complaining, they take off the brace-

let, switch it to the opposite wrist and start all over again.

Now I generally try to be a positive person, so I thought this would be a snap. I started my month.

How did I do?

Let me put it this way: Please hear my confession. I put the rubber bracelet on my left wrist and, feeling righteous and holy, I began. Then my computer froze. I complained. Switch the bracelet to the right wrist. That night, I was watching television and complained about a particularly odious commercial. The bracelet returned to the left wrist. The next morning, I groaned about the aches and pains in my aging body. Right wrist. Then I complained about the light snowfall. Left wrist.

I was discovering what everyone who takes the pledge finds out: going 21 days without complaining — Is. Not. Easy.

Will Bowen says that it took him three and a half months to do it. It has taken others seven months, or even longer. I figure that if the average person complains 10 times a day for 21

days, then 14 million bracelets have stopped 3 trillion complaints. That's a lot less ear pollution.

I kept at it. I'm up to 4½ days. But if the wrong team wins the Super Bowl, all bets are off.

Instead of just stopping complaining, I decided to replace it with gratitude. Have you ever noticed that when you're with a complainer, all you can think of is how to get out of there? When you're with someone who's grateful, you want to stay.

In his experiments on the impact of gratitude, psychologist Dr. Robert Emmons has shown that practicing gratitude can increase happiness levels by up to 25%. Grateful people tend to be more creative, bounce back more quickly from adversity, have a stronger immune system, and have stronger social relationships than those who don't practice gratitude. When we practice gratitude, our lives become so much richer.

When we focus on gratitude, we learn to see the blessings in our lives. We choose to see blessing rather than

loss. As Dr. Emmons points out, "To say we feel grateful is not to say that everything in our lives is necessarily great. It just means we are aware of our blessings." We choose to focus on all the goodness in our lives, which also happens to help us deal with those parts of our lives which aren't so good.

People of faith have known that since forever. Science is finally catching up!

I'm going to keep working at this. In fact, this will be my Lenten discipline this year, which begins on March 2. I'm going to give up complaining and add gratitude to my life. Even amid all the difficulties that may happen in 2022. Why don't you join me this Lent?

And perhaps ... just maybe ... if enough people try this challenge, we can work together to change the world. □

Submitted

April 1 Deadline Approaches AFC INVITES CANADIAN ANGLICANS TO TAKE A CLOSER LOOK!

"I want to encourage all Canadian Anglicans to take a closer look at AFC," says Dr. Scott Brubacher, Executive Director, Anglican Foundation of Canada, "and the April 1, 2022, grant application deadline presents the perfect opportunity for them to do that."

Founded in 1957, AFC remains best known for supporting church infrastructure projects. As Brubacher remarks, "That's completely understandable because for many churches, the call to imagine more has included funding for ramps, lifts, roofs, washrooms, and so much of the essential infrastructure that allows churches to welcome parishioners and reach out to community members." In the past decade, of the more than \$6 million in

AFC Grant Deadline Approaches



grants and loans awarded, nationally, forty per cent went to support infrastructure projects.

In recent years, AFC has also become a major partner in innovative ministry and spiritual formation projects, funding visionary programming that reflect an increasingly missional

church. The remaining sixty per cent of AFC's funding during the past decade supported other key impact zones: leadership and education, community ministries, Indigenous ministries, and sacred music and liturgical arts. These days, it's fair to say that AFC's funding extends well

beyond bricks and mortar to foster a healthy, vibrant church.

Brubacher acknowledges that the first year of the pandemic presented funding challenges owing to the combination of fewer grant applications and the initial impact on AFC's investment portfolio. "2021, however, was a totally different story. Thanks to the incredible generosity of our donor family—and the energy and creativity of our grant applicants—AFC had its most impactful year ever and gave more than \$1 million in grants. Let's aim that high again in 2022!"

Brubacher is inspired by all the churches who are doing great work in uncertain times. "There are a lot of people finding courageous and creative ways to do good ministry, and for those who want to branch out, AFC is both a dependable and a hopeful partner. We believe in the vital importance of the Anglican church in our Canadian context, and we're here to invest in that!"

The deadline to apply for AFC's spring grant cycle is April 1, 2022. Visit www.anglicanfoundation.org/apply for more information or email foundation@anglicanfoundation.org. □



Servant's Heart from the desk of a deacon

*When God Calls —
There but for the Grace of God Go I*

By Pat Simons

*The Rev Pat Simons is a deacon at
St Saviour's, Penticton.*

The "Downtown Churches for Social Justice in Penticton" have been active in our community for many years. We originally started an outreach ministry to educate ourselves about what was going on in our community, as well as to see what we could become involved with.

In the past, we have partnered on projects such as the formation of 100 Homes Penticton, a collaborative initiative to find housing solutions for 100 vulnerable individuals. We have also been instrumental in connecting different resources in our community with like-minded people and managed to place 130 individuals into housing. We have had City Hall people attend our meetings and others from interested churches as well as some from the broader community.

Over the past few months, we have actively worked with "100 More Homes Penticton," which is the name of the next phase of 100 Homes, as well as partner with OneSky Community Resources, the United Church, the Presbyterian Church and the Church of the Nazarene, to maintain a focus on the homeless in our community.

Homelessness and associated social issues are a growing problem in many communities, not only for those who are on the streets, but for some members of the general public who have little empathy and understanding of the complex issues that contribute to people not having a home. It's certainly not as simplistic as the tossed off admonition, just get a job!

The causes can be found in the everyday fabric of life: past abuses of one type or another, mental health problems, substance use, or something traumatic that has happened in their lives such as the loss of a rental or other home; the breakup of a family, or the loss of a job.

As I write this, I realize that any one of these traumas could happen to any one of us. "There but for the grace of God go I" comes to mind.



Community Resources for the homeless — OneSky Penticton

"100 More Homes Penticton" and "OneSky Community Resources," with the support of the "Downtown Churches for Social Justice," have launched a program called "South Okanagan Lived Experience" to showcase the lives of a few of our community members. The aim of this initiative is to educate the public about the trauma and stigma some of the people who are living rough outside have suffered.

Recently, with agreement from participants, people were encouraged to tell their personal stories while the video cameras rolled. Three very compelling videos have been released to date, two of which are available to watch on the OneSky Community Resources Facebook page. A further seven to 10 videos will be released over the next few months.

I became very emotional as I viewed the videos — the people telling their stories are no different than you and me, except some event or some thing has caused a catastrophic change in their lives.

Sadly, it's happening more and more. Many communities in BC are experiencing homelessness issues — from pop-up tent sites to full on encampments and public disorder. Faced with tents on main streets, in beloved community parks and neighbourhood greenspaces, community residents are frustrated, fearful and quick to judge.

One of the most challenging problems with the homeless issue is public understanding — the need to help the wider community understand the challenges facing a person living under a local bridge in a tent or in a building doorway under a piece of cardboard. I don't think there is any intention to treat others badly; I just think people are unsure of how to re-

spond when they encounter a person living outside.

For this reason, "OneSky Community Resources," in conjunction with the "Downtown Churches for Social Justice" and others have put together 7 ways to support people living unhoused in our City. This invaluable resource can be found on the St Saviour's Facebook page and will help readers identify simple strategies to support people living outside: Be kind, change your language, donate, educate yourself, demand affordable housing, volunteer etc.

The videos on the "OneSky Community Resources" website can also help with that understanding. If we could come together and have an honest discussion, without any prejudice, with some of those who are experiencing homelessness, maybe we can move our local governments to take this problem more seriously. Maybe homelessness could become a thing of the past.

I know this is a huge hope but human lives are at risk; with the advent of global warming and more severe weather, there are greater dangers to living outside.

It is a human right to have food, clothing and shelter for everyone. If this is not happening, then we must push for it to be at the top of our agenda.

As church communities, let us amplify our voices toward local governments. As Christians, we are told "what you do unto others you do unto me." Let's band together with other like-minded agencies to write letters and research and demand local affordable housing for people.

Let's advocate for more trained people to support those who are experiencing mental illness. Nobody wants a tent city in their community

but where are the homes and service supports for the community members who live rough or in tents?

If you were in the same circumstance, where would you go? We are blessed to have food, clothes and lodging, but as we all know, others are not! God calls us to go and make a difference.

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me. "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' ... "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me."

Matthew 25: 35-40



By Jane Bourcet

The Rev. Jane Bourcet is a member of the Spiritual Development Committee

I'm writing this article on a quintessentially Canadian winter day, ice blue sky, sparkling crisp snow, smoke rising from every chimney and barely a car on the road. I feel cocooned in my home with the fire going and a cup of tea by my side. Add to this, the presence of the COVID Omicron variant and any incentive I might have had to head out anywhere is rapidly receding.

Another restrained Christmas, with muted Christmas cheer. This year, as we move into 2022, it has been more difficult because we never thought we'd have another COVID Christmas or another COVID New Year. I have to say that I'm okay with the cocooning, but after a few days, I've developed a yearning for a crowded mall or a screaming audience at a rock concert.

What might our spiritual resolutions be for this New Year? 2022 is shaping up to be as uncertain and anxiety provoking as the previous two years. So what is it that we need at this time, when we're all feeling worn down and ragged? I'd like to put a vote in for cancelling New Year's resolutions altogether. No makeover plans, no matter how laudable. I suggest this year that we treat ourselves with extreme gentleness. We are all suffering from global grief, anxiety and fear. It is now a time to bring out the heavy duty coping skills—the bubble baths, the stream of sports replays, the monopoly tournaments, the jigsaw puzzles. All those pastimes that allow our



minds to relax and be distracted for a bit. But it can't stop there—distraction can only be a stopgap.

I think that we also need to pull out those spiritual go-to aphorisms — those one liners that capture our Christian way of being in a nutshell. Ones we may have lost track of, but which have held up to the test of time — through disasters, wars and plagues.

“This too shall pass” — each year we cycle through the seasons of the Christian year, each year we return to Easter, Christmas and Thanksgiving. Nothing lasts forever, even the garbage stuff. Taking a step back from the day in, day out mire and casting our minds bigger and wider and deeper, can be the shift in perspective we need to carry on. Remembering that however things are in this minute, give it 10 minutes and things will have shifted, at least within ourselves.

“Count your blessings” — this was a personal favourite of my grandmother. Looking for the little miracle in each day. Searching for it if necessary. Finding that flash of joy that is right before us if we have eyes to see, can lift our spirits and sustain us. Developing an “attitude of gratitude” can change the tenor of every day, again by shifting what we pay attention to and what we let go of.

New Year's Resolutions?

Forget About It!

“To dust you shall return” — contemplating our death sounds like the last thing we should do when trying to find our way during a pandemic which actually threatens our lives. In a counterintuitive way developing an ease with our death frees us to live as fully as possible the time we have, less burdened by fear and anxiety. Once we've faced the worst that can happen, everything else looks much more manageable in comparison.

“Love your neighbour as yourself” — in isolated times, we can feel disconnected from one another. By reaching out to one another, we break through the unacknowledged barriers we have erected. Phoning a friend may not seem like much, but you will come off the call having recharged your own battery, as well as doing “a good deed”.

“You are my beloved, in whom I am well pleased” — each of us is God's beloved. Loving ourselves has always been the hard part of the second commandment to love our neighbour as ourself. Yet it is essential to creating a world of care and compassion, because we can only share that which we ourselves have within us. Being gentle with ourselves, especially when we are reduced to survival mode,

becomes even more important. Amazingly, God not only loves the good parts of us, but actually needs those parts of ourselves we're least accepting of, for they are as necessary to the coming of the kingdom as even what we see as the best of ourselves.

“He's got the whole world in his hands” — in the moments when we feel most inadequate and unable to carry on, reminding ourselves that we can simply hand our worries and deepest fears over to the Creator of all, is our greatest assurance. All is in God's care; we all rest in the palm of God's hand. This in and of itself gives us the strength to carry on during these tough times.

These are a few of the beliefs we live by. I'm sure you can think of your own favourites. I encourage you to find those statements that are meaningful to you and reflect on them in the weeks to come. Maybe write them down in a place where you'll encounter them during the day and take a moment to reset your perspective once again. It's not the big things that really make a difference, but the small things done consistently that can bring about real transformation. May 2022 be a year of living out our faith in ways we could never have asked or imagined. □