

GOD WITH US -- OUR DIOCESAN HIGHLIGHTS

MAY 23, 2023

Below is a compilation of all the submissions we received from delegates for the Diocesan 120th Anniversary of Incorporation project. Thank you to all who participated. A condensed version curated by archivist Kathryn Lockhart will be shared during the 2023 Special Session of Synod. She has also written an essay about the early days of the Diocese (pre 1903), which can be found at the end of the delegate submissions. Submissions have been organized according to region.

CENTRAL OKANAGAN REGION

St. Mary's, East Kelowna

Submitted by the Rev. Deacon Heather Karabelas

- Thanks to Archdeacon Christine Ross the diaconate formation program was offered. I was blessed to be a part of the Diaconal Formation program and was ordained on May 1st, 2004 by Archbishop David Crawley.
- In June of 2017 I was presented with "The Recognition of Diaconal Ministry in the Tradition of Saint Stephen" at the Association of Episcopal Deacons Conference in Minnesota thanks to Archbishop John Privett.
- I have served in three parishes in the Central Okanagan - Saint Andrew's, Okanagan Mission, the Cathedral of Saint Michael and All Angels and Saint Mary's in East Kelowna.
- At the Cathedral I was responsible for establishing a food ministry for the neighbourhood in our city. Working with so many wonderful volunteers at the Cathedral was spiritually rewarding.
- I was blessed to be the Diocesan PWRDF representative for 10 years and was happy to plan the PWRDF 50th anniversary potluck dinner with Primate Fred Hiltz in April 2010 at All Saint's Vernon. My PWRDF mentor for this work was Rose Lloyd, the parish PWRDF representative at Saint Andrew's Anglican Church in Kelowna. Through prayer, giving and involvement Rose is an advocate for the work of PWRDF and I was grateful to Rose for her example and for mentoring me in my work with PWRDF. As well, the "Ribbon of Hope" was brought to Saint Andrew's from the PWRDF National Office.
- I recall great fun at Camp OAC when our Region held a mid-June sporting event and picnic each year. The "coveted" Golden Shoe Award was presented to a winning parish who, by tradition, was expected to stage the next year's games.
- The Diocese of Kootenay was also in a "companionship relationship" with the Diocese of Northern Mexico for nearly three years. During that time several of our parishes established "sister parishes" in that Diocese. Saint Andrew's sent six of its parishioners to visit its sister parish. I was privileged to spend time in San Andres parish in a poor community of Monterrey. It was a very humbling experience to spend time with the dear people of this parish. It was a journey of discovery to meet our brothers and sisters of San Andres.

- In 2003 Archbishop David Crawley asked my husband, The Rev. Canon Michael Karablelas, and I to represent him and the Diocese of Kootenay at the consecration of a new Bishop in Northern Mexico. It was a wonderful opportunity to attend the service and be a part of the Mexican hospitality. A truly life altering experience and one that was to open up more opportunities to visit more Anglican Churches in Mexico.

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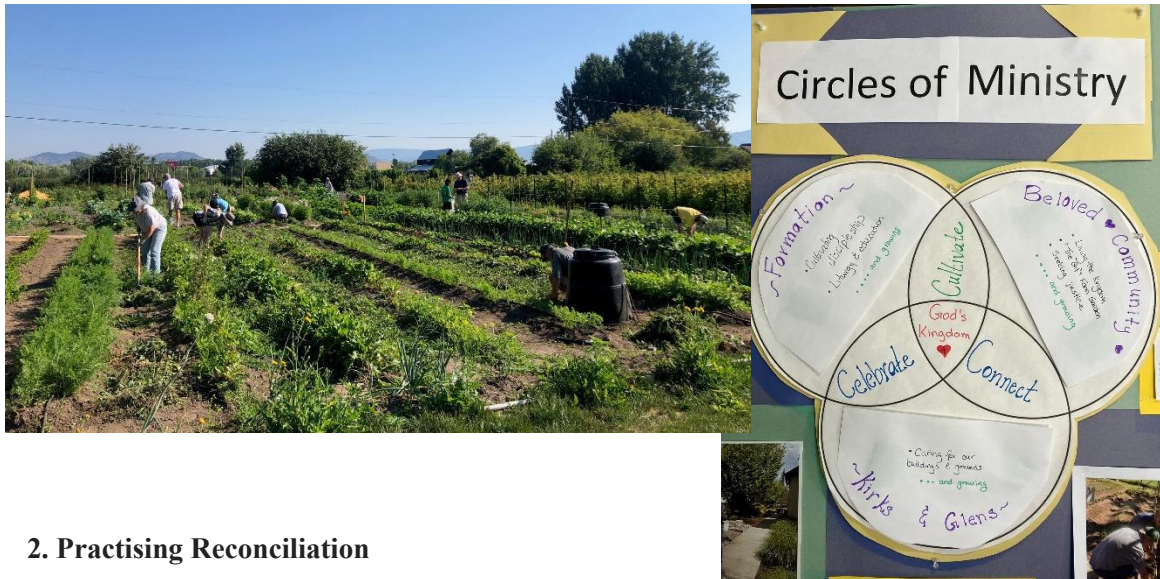
St. Andrew’s, Kelowna

Submitted by the Rev. Canon Anne Privett

In recognition of the faith of our ancestors in this Diocese over the last 120 years, we share with joy where we see the Spirit at work in our midst today “doing a new thing”.

1. Restructuring & Farming

During the pandemic, St. Andrew’s engaged in a full visioning process discerning three mission goals and restructuring from eleven standing committees to three integrated Circles of Ministry led by pairs of lay, Team-Leaders with set leadership terms. Our mission goals are: *Celebrate our Anglican Tradition; Cultivate each one of us as disciples and leaders; Connect in relationship as we serve our community.* This Spirit also led us into small-scale farming and we now share “The Gift Farm Garden” with regional Anglican Churches and friends as we grow organic food for those living in food insecurity.



2. Practising Reconciliation

When a ‘historical feature’ was installed in a new development next door that did not include the voice of Indigenous Peoples, we invited representatives of the Syilx People to write what they would wish said and we created and installed the signage (full text below).

“yʕayʕat ala? iʔ tmxʷulaʔxʷ sqilxʷulaʔxʷ / All this land is the land of the Okanagan people



For thousands of years Okanagan people have been the protectors of this area utilizing seasonal camps as well as permanent winter villages. The ability to preserve and store food was essential to the well-being of the Okanagan people, especially through the harsh winter months.

Not far from this area is an archaeologically acknowledged storage cache site, in the *ṇsyilxcn* language this area is referred to as *snl̓qʷamtn*, which refers to, “A place to store items”. The knowledge in relation to this area and the entire Okanagan Valley that continues to live within the Okanagan people is unrivaled, and this particular area is an acknowledgement of Okanagan people using wise practices in order to thrive in unforgiving environments.

Okanagan / *syilx* people have always believed and trusted in personal autonomy. This rang true upon the arrivals of the first explorers, settlers and missionaries. Although hospitable to all guests, the Okanagan people of this area were firm in their beliefs and many were reluctant to follow the new religions and faiths the new arrivals brought with them. Nonetheless, the Okanagan people saw value in believing in a higher power and many felt enough similarities to respect the new ways of being.

What was true for the Okanagan / *syilx* people pre-contact remains true today, we do not always have to agree with one another but that does not mean we should not work towards creating mutual respect. Today many Okanagan people celebrate the path of Jesus Christ and continue to seek healing through religion. Okanagan people have always known that it is not the destination but the journey where you’ll find the most relevancy. Walk with your eyes, heart and mind open to allow your path to find you.

3. Sharing the Gospel

We continue to share the good news of God in Christ and it is being heard!

“I visited your church this morning and I just wanted to let you know how much I enjoyed my time with you. Every word that was spoken came and settled in my heart and resonated there. And I don’t say that lightly. Theologically, I am so glad to find a place in Kelowna that is a place of faith that is inclusive, not only in word but in actual life. I could hear that in your prayers and see that on your website. I was also impressed by your social conscience in caring for our precious earth. Thank you for being who you are: A light shining on a hill.”

- *Newcomer*, sent by email.

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St. Michael & All Angels, Kelowna

Submitted by Sean Lawrence

We brainstormed some ideas at a parish council meeting, then I submitted them to a vote on SurveyMonkey. The top three were as follows:

1. “Growing inclusiveness” received seven out of ten votes. It should be noted that two other votes were received for the parish’s participation in the Kelowna Pride Parade, and two more for



“Interfaith dialogue”, though these might be the same people voting for “Growing inclusiveness.” Suffice it to say that inclusiveness is something that we very much value at St. Michael’s, and an area where we see God working in our parish.

2. “Growing communities: garden and Tinker room” also received seven out of ten votes. This tends much more towards a group of actual activities, some of them hosted in our (relatively) new church hall, but others involving the community garden.
3. The third highest number of votes (five) was received for “Outreach: response to communities.” Our outreach committee is, if anything, too active.

While we didn’t identify events in the manner that the question seems to be asking, it is clear that the Cathedral parish places a very high value on community, outreach and inclusion. This is where we find God working amongst us, when, as the BCP puts it, two or three are gathered together in His Name.

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St. Margaret’s, Peachland

Submitted by Sharon McIntosh, Gale Quesnelle, Donna Kusch

Beginnings

In 1908 the Diocese of Kootenay agreed to purchase what is now known as the “Little School House” as a place of worship for the Anglican parishioners. St. Margaret’s bloomed and grew. The dedication and commitment of those early faithful looked to a future of St. Margaret’s being a viable contributor in the community of Peachland.

Vision

In or about 1970 St. Margaret’s saw the need of a community hall for people to gather for meetings and for children and adult groups to gather. The dream of building a hall on the church property took shape. The parishioners whole heartedly took on the work of fundraising. Fruit sales, bake sales, “penny” saving ideas gathered the funds to begin the project but equally the actual labour and construction came from the parishioners and friends of the parishioners.

God’s “New Things” have been witnessed in many ways:

- The hall was completed, and the mortgage was paid off in less than the expected 10 years. The hall was used for many years by the community of Peachland until the congregation of St. Margaret’s outgrew their worship space. They now worship in the upstairs portion of the hall and have continued to share it with community groups and other churches as their place of worship.
- The flood of 2017 provided St. Margaret’s with an opportunity to rebuild the downstairs into a new and welcoming space where we can break bread and spend time with one another and offer it to our wider community to use.
- The COVID Pandemic gave us an opportunity to use Zoom technology to continue our worship with one another, seeing God in the faces of so many of our seniors who embraced that technology in order to participate. And it is a technology we continue to utilize so that members who are unable to attend in person can still join us.
- Since 2021, we have been without an incumbent, and St. Margaret's has continued to thrive using the resources from within the parish in the form of lay ministry and utilizing part-time clergy, in spite of this difficulty.

- In the fall of 2022, we received an offer from the District of Peachland to purchase our property – there was an overwhelming feeling that the Holy Spirit was telling us that “God is not ready for us to close our doors just yet!”

And so, we look to our.....

Future

- We continue to have members of the congregation volunteer for new roles in leading worship which is helping to reduce the risk of “burn-out” and provide new voices to our services.
- We continue to provide outreach to our wider community: for example, the Peachland Food Bank and the Starfish Backpack Program
- Our building is beginning to be utilized more as a rental space for the wider community and we have recently joined the Peachland Wellness Centre to assist in the Community Garden Project.

We continue to feel God’s presence guiding us and giving us strength to continue on as a viable and sustainable parish and ***"We thank God for setting us tasks which demand our best efforts, and for leading us to accomplishments which satisfy and delight us".***

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St George’s, West Kelowna

Submitted by Brian Sunderland

Historical Reflections

1. Like many young Englishmen, Leslie Lang, who was wounded (in the hand) in WW1, immigrated to BC after the war. He tried working as a logger in the BC Interior, but decided to return to the UK – mostly because of his war disability. There he became a priest, and became incumbent at St George’s, Camberwell, in the London area. To celebrate the 100 th anniversary of that church, he convinced the congregation to raise funds to help start the building a much needed church in the small pioneer community of Westbank, BC, where Leslie must have been warmly welcomed a few years earlier. The year was 1924.
2. The early 1980’s were growth years for St George’s. Many families with young children found spiritual growth at St George’s. In the summer volunteering and leadership at Camp OAC was a really uplifting experience for many – young and old!
3. Returning to worship in person, following the Covid outbreak, was a major celebration of joy. After a two-year absence, the annual November Snowflake Bazaar (a truly old fashioned bazaar) returned in 2022, with great enthusiasm and success. It will continue as a community favourite in Westbank. Many in the wider community consider this popular event as marking the beginning of the Christmas season and celebrations, providing moments to catch up and memories to be shared.

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NORTH OKANAGAN REGION

St. James, Armstrong & St. George, Enderby

Submitted by the Rev. Helen Hall

We are very thankful that throughout many challenges, we have managed to maintain an active parish. Our numbers may be smaller than years past, but these same Christian folk are very dedicated to both the parish and to the work of the greater church. We have survived in a time when society seems to have attempted to squelch us. We were challenged to continue when our major fundraiser was stopped with ever increasing costs to maintain our presence at the annual Armstrong IPE (Interior Provincial Exhibition) so that after some 65 years we were forced to give it up. Certainly Covid prevented us from practising our faith in our usual manner. Certainly a changing demography has changed us.

Like the structure of the IPE, the structure of the world has changed, like the structure of our Diocese is changing. But this seems to be a continuum. It has always been subject to change. We are still here. We are still worshipping weekly, in a hybrid manner. We still have our fundraising events, we still celebrate Christmas with an annual Church Walk and special services. We still survive to give Glory to God, we still worship God's holy name. We still matter.

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Christ Church, Falkland

Submitted by Laurie Piper

Anglican services were first held in Falkland in 1914. Christ Church was opened in 1929.

In 1987 the Falkland and District Community Church building was opened. Anglican services started being held there when a Regional Dean or a lay minister could visit, approximately ten times a year. There were six to eight people in attendance. Our average, including traveling ministers, was six.

Presently we have about 25 members of all ages in our congregation and meet weekly for worship. Very few of our congregation have Anglican roots. At our coffee time after church, we asked the group to tell us why they chose to come to us and why they stay. The new people in our congregation said that they were searching for something but they did not know what it was – until they walked through our doors. They found a welcoming, not pushy, intimate, open-hearted sincerity from all of us. They felt like they had found a place they “belonged”. And they found insights of faith to live day to day in this world of many twists and turns. Our long-time parishioners shared that they felt we had become a family. They too continue to learn lessons of faith as our lives move closer to that final walk. We all agreed that we are very blessed.

On Sunday mornings we enjoy singing, listening to a sermon, and sharing our thoughts and questions. However, our church community does not end on Sunday mornings. We are a caring community that shares our feelings and concerns. We keep in touch with each other during the week, pray for each other, phone each other if we are worried about someone or just to catch up and chat. And of course, when we meet on Sundays it is like old home week each and every time. In short, we have found a way to show our Love to our neighbours!! And they not only feel it, but respond to it.

John 13:34 “I give you a new commandment, that you love one another.
Just as I have loved you, you also should love one another.”

We feel that we have found a way to follow the commandment that Jesus gave his disciples in the first century and present it in a meaningful way for the church of the twenty-first century.

Thanks be to God!

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St. John the Evangelist, Salmon Arm

Submitted by Judith Karding

112th Anniversary

The most poignant moment, in my view of special memories of St. John the Evangelist, was our 112th Anniversary of the beginning of our Parish; the 40th Anniversary of the present building. Our Church Committee granted a celebration with invitations going out to all past church members including retired Pastors and the public. There was a full-page article on the history of our church in the Salmon Arm Observer which highlighted many other events over the years.

The best part of our celebration was the Thanksgiving service held in our church to celebrate the 40th Anniversary and observe “Back-to-church and bring-a-friend Sunday.” All past Reverends but one attended and con-celebrated the Eucharist. This was a precious and historical moment for me as I lived in the parish with my family for decades and remembered each priest who said Mass that day. It was a very moving moment to see them all once again at our church altar. Bishop James Cowan gave a very welcoming, historical homily that day to a crowded church. At the end of our service, they all blessed the Congregation in unison. A reception lunch followed with two cakes of the church buildings. What a grand gesture and spiritual exhibit of unification! We were all united in Christ one last time together. A memory of St. John’s I still keep dear to my heart today.

Janette McDonnell
Parishioner since 1978



Everyone was invited to enjoy a piece of cake. Two cakes were gifted by Jan MacDonell: one decorated with a photograph of the old church and the other with a photograph of the present church.

The Mustard Seed Project

(or 100 blankets for 100 years of St. John the Evangelist, Salmon Arm 1905-2005)

Inspiration for our Centennial blanket project came from a newspaper reporter's quote. **"You have not lived until you have done something for which someone cannot repay you."** Bilaal Rajan, 8 years old, a tsunami fundraiser (\$2.5 million) 2004-2005

1905, May 14, was the time of the first AGM of the Anglican Church in Salmon Arm. At this meeting Mr. Henry Charles Fraser donated the land upon which a church building was erected.

2005, January 19, the people of this church were challenged to make 100 bedcovers.... target date for completion 1st Sunday in Advent 2005.

Covers could be knitted, crocheted or quilted from odds and ends of new or gently used yarn or material.

106 plus named contributors, together with some anonymous persons, donated time, talent and materials. Church members and friends from Enderby, Sicamous, Sorrento, Kelowna and Nova Scotia helped. Men, women and children learned to knit or crochet for the first time or once again after many years.

On Saturday, November 25, the bed covers were put on display in the Church and down in the Hall. A special tea with a Plant, Old Cookbook and Bake Sale, was hosted by the Anglican Women's Guild led by Colleen Mounce and Pat May, 80 tickets were sold.

A bus load of ladies from Piccadilly Retirement Home was invited to tea by way of thanks for all their support, ably led by Maxine Free. An estimated 200 people toured the display. Friends met or reunited, and the afternoon was a warm and happy experience for all involved.

On Sunday, November 26, Advent Sunday, Rev. Ted Celiz gave a blessing, especially written for the occasion which included thanksgiving for the bed covers, those persons involved in their creation in any way and for the future recipients of a bed cover.

122 finished bed covers were draped over the pews and furniture. Eighteen packages of 44 squares each were placed at the base of the Altar as "works in progress."

We learned that God not only guides and encourages but fills to overflowing a project that will help people. We eventually created 195 bedcovers to give away.

Twelve local agencies who work with people in need or who are victims of fire, violence or abuse in Salmon Arm and surrounding communities, assisted in the distribution of the bed covers.

We remembered to give them away..... Unconditionally.

-Brenda Garren



AWG Submission (St. John, Salmon Arm cont'd)

In April 1885, Roberta Tilton and six other Canadian women approached the management board of the Missionary Society of the Church of England in Canada to propose the establishment of the Women's Auxiliary. Tilton wrote to the Board: "... yes, in the Church of Canada – from Victoria to Sydney – there are women longing to labor more abundantly to consecrate all their talents to the Lord's work." *

St. John the Evangelist Anglican Church in Salmon Arm first opened its doors in 1907, four years after the Diocese of Kootenay was incorporated. Over those past 116 years, the women of St. John's Women's Auxiliary (now the "Guild") have repeatedly proven themselves worthy of Roberta Tilton's vision and aspirations.

For almost twelve decades now, St. John's Guild members have raised a considerable amount of money by holding bazaars, teas, and various sales and by catering for weddings, funerals, and events at St. John's, other churches, and service clubs in Salmon Arm. The money raised paid for the kitchen in our new church, other furnishings for the building, and social events and outreach programs for the congregation. As well, significant sums of money have been donated towards easing a range of community issues (e.g., mental health, literacy, homelessness, end-of-life care, food insecurity), funding two bursaries, and supporting one of our congregant's participation in On Eagle's Wings Ecumenical Ministries' summer bible camps in the far north. Our Guild has also been a hard-working member of The Churches of Salmon Arm Used Goods Society since 1965 – an activity which has earned us substantial money to donate back to local charities.

The energy and devotion displayed by Guild members below illustrate some of the breadth and depth of the Guild's contributions to the vitality and beneficial activities of St. John's congregation and ultimately to God's work, especially in Salmon Arm.

Pat May joined the Guild in the late 70's and quite quickly became a major organizer of Guild events. She is mentioned in our church archives as having coordinated a successful church Clean-up Day and then a catering job carried out by 30 members of our congregation for 130 people at a fundraiser for a new United Church. Pat particularly remembers *"the Guild raised money by selling tickets to our congregation and the public for 2 sittings of Christmas dinners at St. John's with the turkeys and trimmings cooked in people's homes and brought down to the church."*

Linda Hirtle, our present treasurer, joined the Guild in the early 1980's. She wrote: *"A special highlight for me was the Annual Christmas Bazaar. Members of the community and other churches attended, and we supported their events as well. I guess in a way it was ecumenical as I think the teas connected the women's groups from the different churches. As well as a social event, the time spent planning and working together on bazaars was very special and fun. I appreciated the hours I spent with our older members and what I learned from them in so many ways. The Bazaar was one of our major fundraisers to support the church and to fund the two bursaries we provided. My grandmother was an AWG member, and I have her pin – I am proud to be carrying on a family tradition."*

Wendy Davies, our current president, joined the Women's Guild in 2015. A highlight for Wendy is the fact that the Guild continued to meet and carry out community projects throughout the two difficult Covid years. *"We didn't meet as often, but we met by Zoom and in outdoor spaces such as the park. As well, we managed to collect food for local food banks, hold a plant sale in my driveway, and volunteer at Churches Thrift Store when it was open. Keeping connected was very important for us as individuals, for St John's, and for the local community."*

* From <https://www.acwcanada.com/our-history.html>

-Sue Kershaw



Left to right: Diane Nakagawa, Wendy Davies, Linda Hirtle looking at a Guild scrapbook.

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All Saints, Vernon

Submitted by Michael Murison

Reflections on Historic Highlights

It is a testament to the durability of the Anglican faith that we will soon celebrate the 120th Anniversary of the establishment of the Anglican Diocese of Kootenay ("DoK"). First as the Church of England & later in membership of the Anglican Church of Canada, DoK has morphed many times, sometimes leading faith development in the region, sometimes racing to keep up with changing times, always reflecting the collective faith commitment of its many constituent congregations. Strength in diversity has been a hallmark since its 1903 founding.

All Saints Anglican in Vernon has reflected that commitment since its own earliest days. The first Anglican service in the settlement that was to become Vernon took place in a barn in 1880; homes, schools, & more barns provided subsequent venues. Though sporadic in its earliest days, itinerant

ministers attached to the Diocese of New Westminster being the norm, ever growing attendance led to the arrival of our first resident Vicar in 1891 & by 1893 we had dedicated our first purpose built church building. That was the same year that Vernon was incorporated as a city. Not to toot our own horn (well, OK “toot,toot”) but our official existence as a Parish outdates DoK by a solid 10 years.

Having in mind our historic presence in the region, the request to single out a few highlights led to some head scratching (more formally known as discernment 😊). The first reaction of our three Synod Members was a sense of “... how could we choose just three ?? ...”. It soon struck us, however, that recent events have provided a ready theme for perceiving the work of the Holy Spirit in & through the living community that is All Saints & DoK.

Who & what we are is best summarized in the various construction efforts that serially created & sustained our current home, the venerable Vernon landmark that was recently thought architecturally interesting enough to be included as a setting for a recent Nicolas Cage movie. Conveniently we can just about shoehorn that ongoing commitment into three significant highlights as mandated by the Synod for this exercise. No sooner had that first Vicar, Rev. Williams Outerbridge, arrived in town then he set about fund raising & recruiting the volunteers to build our first “proper” church. Not much more than a decade later (1907) the congregation had grown at such a rate that a larger home was required. Once again the congregation (& friends in the community) found another chunk of land, funded the materials, recruited the trades, & volunteered their way into a stronger visual personality in the community. The precedent for the Chris Harwood-Jones “cup of coffee” was born. For the sake of the numbers we count those first two churches as one project, reflecting the foundational period of the Vernon Anglican family. So closely was All Saints integrated into the life of Vernon by this time that our church bell even became Vernon’s fire bell.

Ironically, in 1931 the bell tolled for the last time in that role when an arsonist set fire to our building. Once again the community, both Anglican & “other”, & in spite of the devastating economic conditions of that time, rallied to the funding & building of the iconic home we occupy to this day. Wisely constructed of masonry materials not wood, the All Saints property has been through several iterations since, paralleling the on again/off again growth in the Church across Canada. We are not certain if that project included an insurance claim but, if so, we hope they enjoyed a more supportive insurer than that “recent experience” of ours reflected 😞 !!

That is because ... not to be outdone in misery by our forebears, today’s All Saints has just come full circle through its own multi-year facilities crisis. The faulty design of our most recent (1998) physical expansion resulted in a risk of catastrophic structural failure throughout our church hall. Discovering, assessing, & curing those risks then placed existential pressures on our fiscal viability. The impact on our functioning was obvious. Regrettably it also forced us to limit our support for the many groups relying on our facilities to deliver their services in Vernon. There is a book that could be written about the thousands (yes, thousands) of volunteer hours contributed by countless All Saints members & Diocesan staff. There was also the nearly two million dollars contributed along the way, primarily by the congregation (including substantial borrowing) but also by our wider community & DoK to sustain the rehabilitation project & associated insurance claim. And of course there was Covid... Yikes !!! Yet here we are still Standing.

Why choose these three (more or less) highlights out of so many potential candidates ?? Is the All Saints story just a story of “place” ?? Not at all !! It is the story of a community acting in community for the good of its members, for the good of the Diocese of which it forms a part, & for the good of the broader community in which its true life plays out. Our story ultimately is just one of many reflecting the constant presence of the Holy Spirit acting throughout this 130 year history to pull the All Saints congregation forward into an often uncertain future.

Whence we go from here is a story still to be written but the sustaining energy to see it through has always been the real story.

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SOUTH OKANAGAN REGION

Naramata Community Church

Submitted by Jim Corbett

In the shared ministry of the Naramata Community Church, God has been leading us on the path of reconciliation with our First Nation neighbours. There have been many steps along the way. One of the highlights is that several of our members attended sessions of the Truth and Reconciliation Commission in Kamloops and Vancouver.

At one point, several members from the Community Peacemakers Teams led our congregation in the Kairos Blanket Exercise. We were privileged that Joanne Lafferty, an indigenous elder who is a Resolution Health Support Worker at the Indian Residential School Survivors Society in Penticton joined us. Joanne spoke about the effects of the residential schools and disenfranchisement. At the close of the afternoon she led us in a sharing circle. For those who attended it was a powerful and transformative experience.

Every year early in May the Okanagan Nation Alliance hold a ceremonial release of sockeye salmon fry into the Penticton river channel accompanied by Syilx prayers and songs. An ongoing highlight on our journey toward reconciliation is attendance at this sacred event.



Indigenous elder Joanne Lafferty speaking to us at the Blanket Exercise

St Saviour's, Penticton

Submitted by the Rev. Canon Nick Pang

3 Highlights:

1) 1935 – The movement of the original church building from its location on Fairview Ave. up to its current location as the Ellis Chapel connected to the “contemporary” church. The original church was

split into three sections. The nave was shipped up-lake to Naramata and the sanctuary and narthex were joined together to form the chapel. The community has been gathering in this space ever since (in fact, even before as the “new” church was built in 1929).

2) 1986 – The creation of the Soupateria. The Soupateria is currently operating in its 37th year. They serve lunches, free of charge, 365 days a year and have distributed hundreds of thousands of meals in the community. The Soupateria was started in the basement of St Saviour’s, but moved into a new purpose-built building on the property in 2003.

3) 1992 – The celebration of the 100th Anniversary. This was a major event in the life of the parish and was celebrated with a visit by the Bishop, Metropolitan, and Primate. The congregation also took part in the annual Peach Parade and engaged in a number of other public celebrations.

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WEST KOOTENAY REGION

Christ Church, Creston

Submitted by Brenda Panio

Parish of Creston and the East Shore. Our parish has undergone significant changes in the past twenty years. Once a multi-point parish, we are now just one. However, it is not all sad news.

Harrison Memorial Anglican Church (Crawford Bay) which celebrated its 90th birthday in 2010 (and finally had a church bell installed) was deconsecrated in 2021. It was purchased by the South Kootenay Art Connect Society and is now called the Harrison Memorial Cultural Centre where various events are held every month (weather permitting).

St. Anselm’s (Boswell) was kept going for years by Mary Smith-Carruthers’ stubborn determination, until 2014 when she passed. The Boswell Historical Society took over the care of the building (in an arrangement with the Diocese) and in 2022 were able to purchase the church, changing the name to “The Heart”. It is a gathering place for smaller community events and historical lectures.

Christ Church Creston - We are holding services every Sunday with the help of Lay Ministers and Rev. Doug Lewis (Fruitvale). We are small and are in the process of trying to determine our future. Right now, our church hall is used for A.A meetings five times a week, and our kitchen is being used by Mealz 4U - a not-for-profit community service providing home cooked meals. Our rectory is being rented (for an affordable rate) to a refugee family.

We are happy that we are able to gather for Sunday Worship, that our space is being used for community outreach programs and that the former churches in our parish are being used by community groups.

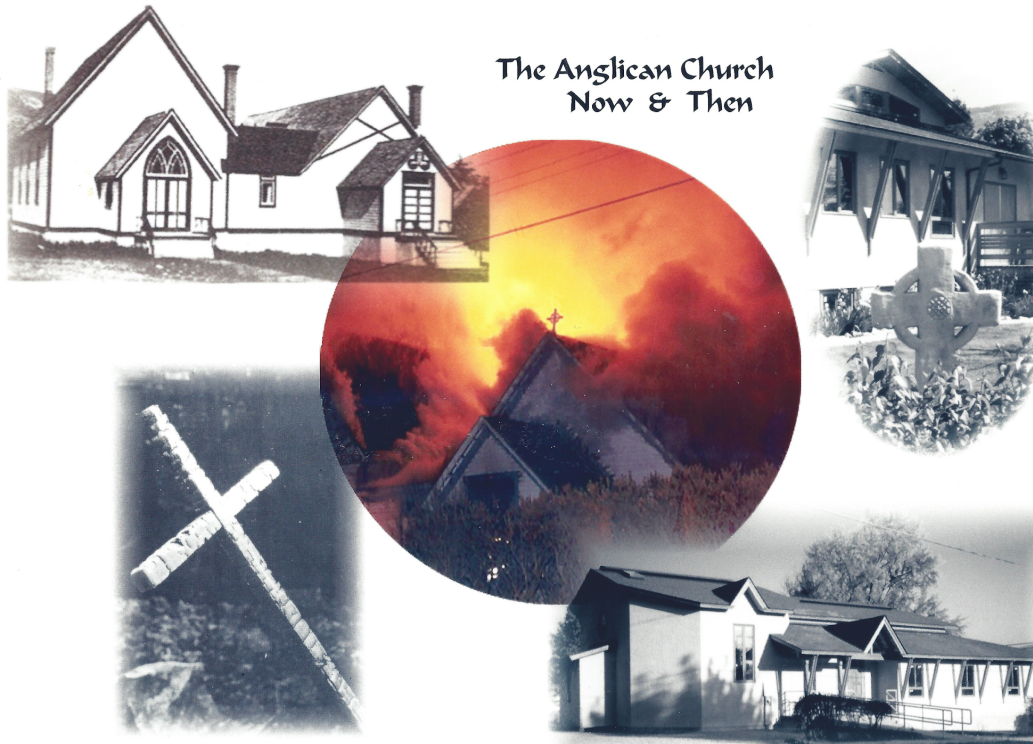
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Holy Trinity, Grand Forks (Boundary Parish)

Submitted by Dianne Keno

Three Events that have greatly influenced the life of the congregation and community.

Let it be said that not all events appear to be good events, but our God has a way of turning things on their proverbial head and certainly we must acknowledge the turning through the burning of the little wooden structure that was close to 100 years old. An article from the local Gazette had this to say regarding the event:



“The fire at Holy Trinity Grand Forks has brought devastation to the parish and community but it has brought something else as well. The fire has brought the congregation closer together. Parishioners are experiencing a need to come to the church because they feel that their presence is needed. The congregation has rallied in order to stabilize the situation...”

Rising From The Ashes

Out of the destruction of the old and in its honor, comes a blessing for the new Holy Trinity Church. May 31st, 1998, Pentecost Sunday was celebrated on the church grounds with the remnants of the old altar being burned through ritual and the ground being turned for the building of the new church.

The new church was built as a multi-functional building to serve and support the community of Grand Forks. The first service was held Sunday December 13th, 1998. March 14th, 1999 the new church was formally dedicated. Many of the bonds forged during the time of planning and rebuilding continue today. With the annual Hymn Sing with the Union of Spiritual Communities of Christ (USCC) of note.



The formation of locally trained Deacons and Priests has certainly influenced the Boundary Parish as a 3 point ministry. Everyone has been served well by Cathy Straume's determination and "stick-to-it-ness" on her journey to the Diaconate and then to being priested, as a locally trained priest. (Photo: Being priested, 2013)

St. Mark's, Kaslo

Submitted by Elizabeth & Stafford Brandrick

History Highlights 1892 - 2023

- During the Pandemic, St. Mark's celebrated the 125th Anniversary of the first worship service in our historic building held in November of 1895. We have worshipped as Anglicans in Kaslo since 1892. The first baptism was held in 1893, and the first marriage was conducted in 1894. While we as a congregation were unable to have a large public celebration or service due to Covid 19 restrictions we did pursue our history and our role in the Kaslo Community. We researched our history for a pamphlet we had printed to give to visitors to the church, and to distribute to those on Heritage Tours conducted by our local Historical Society during Heritage Week. We wrote an article for the 'Highway' our Diocesan Newspaper about the early history of St. Mark's, especially including Archdeacon and Mrs. Beer, and their travels to various mission points by boat. St. Mark's congregation has benefitted greatly from the ministry of retired clergy,

and locally ordained priests, some of whom are: Canon Robert Douglas, The Ven. Dirk Pidcock, The Rev. Dr. Mark Mealing, The Rev. Mary Johnson, The Rev. Ken Bond, The Rev. Marcella Mugford, and The Rev. Sue Basek. All through the years, we have valued the beauty of our church's exterior and interior. The hand carved baptismal font donated in memory of five miners killed in the Lucky Jim Mine fire at Retallack in 1910; the altar, and reredos (wall behind the altar), hand-carved in the late 1920's by Alan Allsebrook; and the two beautiful stained glass windows, dedicated in 1938, in memory of Archdeacon Henry and Mrs. Beer, honouring their 30 years of ministry in the Kootenays, makes us realize and feel the holiness of this sacred place.

- The second highlight identified at a recent congregational meeting was our tradition of fundraising at St. Marks. These events have achieved much more than the generating of funds to help meet our financial commitments. Personal bonding and a sense of achievement has come from the congregation working together toward a common goal. The unique wood project took place a few years ago when a large fir tree beside the church was cut down by the Village of Kaslo and the wood was offered to the church (free of charge). A group of parishioners worked together to cut, split, and stack, ten foot lengths which were over thirty inches wide, to produce over five cords of firewood. Approximately \$1,400 was raised through this wood project. The last few years we have had an Annual 'Jumble Sale' thanks to the generous donations of quality used items from Kaslo and St. Saviour's in Nelson. Some years we have raised as much as \$2,000 dollars for the church through the 'Jumble Sales' that have become a popular Church event held in our churchyard. Some memorable items sold have included a canoe, an accordion, a unicycle, and a truckload of split wood, delicious hot dogs, lemonade, baking, and so much more.
- The third highlight in our church life took place over nine years ago, when churchwardens from four churches formed 'Kokanee Parish', including the churches of St. Saviour's Nelson, St. Michael's, Balfour, St. Matthew's, South Slokan, and St. Mark's Kaslo. This reconfiguring of the parish took place with the direction and blessing of Archbishop John Privett, and led to the hiring of the Rev. Jeff Donnelly. The formation of Kokanee Parish allowed St. Mark's to continue, and now in 2023 - to grow. While we grieved Jeff's death in 2022 we look forward as part of Kokanee Parish to securing new ministry leadership for the continuation of St. Mark's Kaslo, and St. Saviour's Nelson, with God's presence amongst us all in Kokanee Parish.

###

St. Saviour's, Nelson

Submitted by Bonnie Holland

Highlights

In 2023, St. Saviour's Anglican Pro-Cathedral, Nelson, we find a smaller congregation continuing in the shared life of faith with strength of perseverance and creative flexibility and adaptation.

We would like to highlight that the seeds of Mutual Ministry in the diocese were planted in this corner of the diocese and grew to be a support ministry with Locally Trained Priests, Deacons, and Licensed Lay Ministers. Locally commissioned and ordained disciples offer much valued comfort, faithful leadership, and spiritual guidance.

We believe the Food Pantry to be a vital link in our baptismal calling, by connecting and collaborating with the Nelson community. Over the past 25+ years, open every Friday morning all year long in the

“Gathering Place”, church and community volunteers offer a barrier-free social setting to obtain basic foods along with fresh summer produce from our garden beds to individuals and families.

In 2005 Toronto tradesman Andrew McCausland came to oversee the complicated repair of the large *Good Shepherd* stained-glass window. His visit was part of an extensive 4-year heritage rejuvenation project that recorded & photographed the historical accounting of St. Saviour’s and its influence in the life of the city, with the resulting booklets "Cathedral Whispers" & “Flagship of Kokanee” as well as newspaper articles, special events, and guided church tours highlighted the church’s heritage. This sense of place glows within the hearts of the worshiping members, especially on those special days where the doors are opened to invite folks to come in for a tour, view the windows and rest, allowing the sacred space to nurture the spirit.

These 3 areas have been particular highlights of God's presence, active in purpose and joy, in the Nelson church.

###

St. Stephen’s, New Denver

Submitted by Chris Hildebrand,

1. Under the Thanksgiving Litany: “those who are brave, courageous, patient in suffering and faithful in adversity”. These words bring to mind the hundreds of Japanese people who were interned in our community for several years, losing so much from their previous lives. Quite a few of them stayed on here and were valued members of our Church.
2. We give thanks for The Ven. Dirk Pidcock (Rinehart) who introduced the new concept of locally raised ministry, and who we were lucky enough to have as incumbent in this region of the diocese.

###

EAST KOOTENAY REGION

Christ Church, Cranbrook

Submitted by Rev. Kevin Arndt

2023 marks the 125th Anniversary for Christ Church.

Highlights:

1. We have a parish culture that is rooted in tradition but is also open to learning, growing and evolving as inspired by the Holy Spirit to be more inclusive in responding to the needs of the world.
2. In 1998 we built the Centennial Hall (Parish Hall) as a place where the Cranbrook city and wider community could find space to gather and hold meetings.

3. The children and youth have always played a role in the life of the church and many have today taken on adult leadership in the parish, including raising up the next generation of Christian children at Christ Church!

Christ Church, Fernie

Submitted by Rev. Canon Andrea Brennan

Christ Church Fernie, adapting to change since 1898. The brick building on 4th Avenue has been there since 1910. Originally a wooden structure, where the current CIBC now stands, which burned in 1904. The Church was rebuilt, again of wood, in its current location at the corners of 4th Avenue and 6th Street. This second building was devastated by the Great Fire of 1908. The current building was erected first as a concrete basement in 1909, then hastily fitted with a roof as funds ran low. A kit home rectory was built as an incentive to bring a rector with a family to the East Kootenays and Elk Valley. The Church building was completed in 1911.

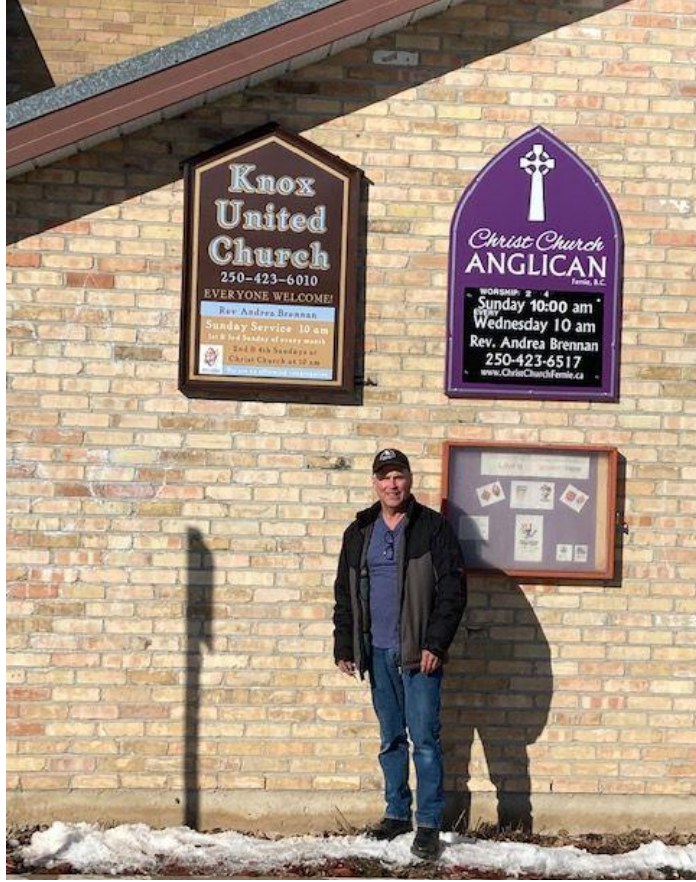
Through the years Christ Church has adapted to fire, employment trends, full and part time incumbencies while remaining a fixture in the landscape of Fernie's faith community. For a time, Christ Church and St. Luke's, Blairmore in the Crowsnest Pass shared an incumbent. St. Luke's eventually joined together with the United Churches in the Crowsnest Pass and Grace Anglican/United Church was formed.

For a while Christ Church had a sister-church in St. Barbara's Anglican in Sparwood. When St. Barbara's closed, many in the congregation began to worship with Christ Church in Fernie.

Understanding the changes in the giving patterns of the community and the shrinking number of parishioners, we made a decision to approach Fernie Knox United Church to discuss sharing a minister in 2017. Conversations took place over the next two years and in September 2019, a fledgling Shared Ministry was born. During that time Christ Church and Fernie Knox United joined together for Holy Week Services, Blessing of the Animals and other community events.

Below are two photos, one of the most recent Blessing of the Animals in October 2022 on the back lawn at City Hall, which is directly across the street from the Church. The second photograph is from February 2023 when Fernie Knox United Church affixed their sign to the building at 591 4th Avenue and our Shared Ministry began a new chapter in sharing of the building.

Where the future takes us is yet uncertain, yet we believe the Holy Spirit will be with us through the coming changes and blessings. The Holy Spirit is alive and moving through us, with us and at times despite us. We see God's work in our community through our Minister, the Reverend Canon Andrea Brennan and in the wider Parish Family of Christ Church and Fernie Knox United Church.



Kimberley Shared Ministry

Submitted by Rev. Alwin Maben, Elaine Pickles, Judy Peterson

The Anglican presence has been in the Kimberley area since 1915 in the community of Wycliffe, the original townsite of the area. Apparently, a church was built on the lands owned by the Otis Lumber Company but no records exist that services were actually held in this building. Over the next 10 years there seems to be evidence of groups of faith minded people meeting in homes, and eventually in a hall in Kimberley. In 1925, June, land was purchased and construction of a church began. The building was consecrated November 1925 and the first incumbent priest served the congregation of 200 people. The Anglican congregation remained in this location until 2022.

With declining membership and finances difficult to maintain the church buildings and unable to support full time ministry, conversations began regarding entering into a shared ministry with the Kimberley United Church in 2019, to become and promote a worshipping community in Kimberley. During the period of covid, eight members, four from each church, maintained talks and preparation using the zoom meeting concept. By the spring of 2022 decisions had been made, and the agreement was in place and approved by both congregations. Three final services were held, when gatherings could be held. April 25, 2022, Archbishop Lynne McNaughton conducted a Grieving service which provided members with the optimistic outlook for the future. July 17, 2022 a service was held, honoring our last incumbent, Yme Woensdregt, as Covid restrictions had prevented a suitable acknowledgment of service to the parish and his retirement. We shared a final Eucharist in the church. On October 5, 2022 the church was deconsecrated by Bishop Lynne and a Covenanting Service held in the building of the United Church and the welcoming of Rev Alwin Maben, officially. The name Kimberley Shared Ministry has been selected.

God is with us now, guiding us spiritually through book studies, zoom gatherings during Advent and Lent, and services each Sunday. Services are being streamed, which provides contact for people in their homes. The congregation celebrates the Eucharist once a month: Coffee time following the morning service has been re-established and is well received with social time, and development of friendships and shared ideas. Outreach to the Senior Home, Gardenview and the Extended Care facilities are provided with a monthly service midweek.

God's presence works greatly. People are vital to the growth of the Shared Ministry and the visibility in Kimberley. Our social adaptation to change and interaction socially is obvious. Caring for each other and being aware of people's needs, emotionally and spiritually will become a priority as we move forward in this ministry.

###

Windermere Valley Shared Ministry

Submitted by the Rev. Brent Woodard

Highlights:

1. The Stolen Church - St. Peter's Anglican Church was built in 1887 in the railway town of Donald, north of Golden BC. Ten years later, when the CPR decided to change their railway divisional point from Donald to Revelstoke, it was agreed that several important buildings would

be moved to the new location. The company announced that it would move, free of charge, any buildings to any location along its line. One Rufus Kimpton moved his family 115 miles south to Windermere. When his beloved wife, Celina, missed her church in Donald, Rufus literally stole it from under the noses of town officials who had already dismantled the building in preparation for its move to Revelstoke. He had it shipped, piece by piece, by wagon and barge, and rebuilt in its present location in Windermere. Services have been held in the building ever since. The current minister's son and fiancée are getting married there this summer.

2. On December 1st, 1965 Christ Church Anglican and Trinity United Church, both of Invermere, BC, decided to merge on a six-month trial basis. They are now the longest Anglican-United Shared ministry in Canada.
3. In April of 2020, Windermere Valley Shared Ministry began (as most churches did) to worship online because of Covid. This lasted for two years. What became called "Zoom church" increased both attendance and a feeling of community. It gave accessibility for people to attend that did not exist before. It has allowed the folks from St. Andrew's United Church in Golden to join every Sunday and to operate without a resident minister. Now continuing with "hybrid" services, opportunities have become possible that really help with the functioning and ministry of the church.

###

ADDITIONAL SUBMISSIONS

Diaconal Programme and Deacons in the Diocese of Kootenay

Submitted by Archdeacon Chris Ross

Three Highlights

In 1984, God was definitely doing a new thing in this Diocese. On May 20th of that year five Deacons were ordained, by the Right Reverend Fraser Berry, to the role and function of Deacon to be living reminders of the community's call to servanthood. We, as newly ordained Deacons were called to enable the church to be justice makers, truth tellers, advocates and reconcilers in the world. We had trained in various venues with various facilitators for six years, and in addition managed to fit in four years of EfM Theological study. We carried on in various ministries and Parishes learning what it meant to be justice makers, and advocates and how to be a voice for the voiceless. This, by-the-way, was in addition to all of us working in various secular jobs. Two of us were schoolteachers, one worked for the Ministry of Children and Family Development, one was a businessman, and one was a computer technician. It was a busy time in our lives!

When we elected a new Bishop, in 1990 a moratorium was placed on the ordination of Deacons, until the year 2000. So, **our next highlight** was when the Bishop formed a Diaconal Commission comprising two Deacons, a lay person and a Priest. The commission was tasked with writing a programme to guide the ordination process of Deacons in this Diocese. In 2004, using the new programme, five more Deacons were ordained to serve in both the Central Okanagan and in parishes in the west Kootenays. Nine years later in 2013, we ordained another three Deacons to serve in Parishes in the central and south Okanagan. It was an exciting time in our lives! It was also during these years that we began the practice of spending 1 – 2 days in continuing education with our Bishop. This practice is still a beneficial time for all of us in

terms of our personal and spiritual growth and a time we value highly.

The third highlight for us has been welcoming Deacons who were ordained elsewhere moving into the Diocese, bringing different perspectives, new energy, as well as ideas and opportunities for new insights about our role and function as Deacons. At present we have eight Deacons in the Diocese, seven who are active and one who is retired. We have worked together, laughed together, and cried together when two of our number died and others left the Diocese to take up ministries elsewhere. Above all, we have prayed together, we have prayed for each other's ministries, and we have shared our spiritual journeys and struggles together in our gatherings. We are all delighted to know that the programme is working now with two Diaconal candidates, with great hopes that we will, in God's good time, welcome two new Deacons to our collegial gatherings. It is a time of great anticipation in our lives, thanks be to God!

###

Education for Ministry (EfM) -- submitted by Annette Cowan, Director EfM Canada

Beginnings

Education for Ministry is known as EfM. EfM is a distance learning programme of theological education for lay people which was developed by the University of the South, Sewanee, Tennessee an Episcopalian Seminary. There are four years but participants commit for one year at a time, meeting in small groups for study and practice to aid them in discovering and nurturing their call to Christian service. EfM helps the faithful encounter the breadth and depth of the Christian tradition and bring it into conversation with their experiences of the world as they study, worship, and engage in theological reflection together. Participants take what they learn about scripture, church history, theology, inter-faith studies and ethics into their own lives and hearts, in order to support them in living out a vibrant baptismal ministry in the church and in the world.

EfM in Canada had its beginnings in 1977 at a Ministry Conference in Sorrento which involved many people from the diocese of Kootenay. The topic of discussion was discerning new directions for the diocese. What was God calling us to do and be? One of the needs identified was that of training of the laity for ministry.

Bishop Fraser Berry had heard of the EfM program and asked The Rev. Jack Greenhalgh to make inquiries about this "new experiment in lay education". A decision was made to give this a go. Contracts were signed with Sewanee along with the diocese of Cariboo (now the Territory of the People). Monies from Anglicans in Mission helped seed the program in this diocese. A select group of people were chosen as Mentors for the program who were trained by Trainers from Sewanee. It was noted that there were a few other dioceses in Canada that were experimenting with the EfM program.

Birth in Canada

In 1985 the University of the South invited the Diocese of Kootenay to promote and manage the program in all of Canada. EfM Canada was born. Diocesan sponsorship agreements were drawn up & signed with various Canadian Diocese. Canadian Trainers could now train their own mentors without the oversight of Sewanee.

Lives Changed

It wasn't long after the incorporation of EfM in Canada that dioceses noticed something happening with the ministry of their lay people. The lay people became more articulate about their faith. They were more willing to take leadership roles in their churches and wider communities. Ministry was understood in a different way. Ministry is what happens wherever one finds themselves. The Diocese of Kootenay over its 120 years has been a part of changing peoples' lives locally and nationally. May it so continue in this important ministry.

###

Executive Archdeacon

Submitted by the Right Rev. James Cowan

One highlight is Zoom Services during the Pandemic. Many variations of "online" worship during the Pandemic took place. Many hybrid Services continue, across the Diocese and the wider Church. They held us together in ways we could not have imagined!

Images Below:

1. Banners of an Advent Candle display were backlit at night in the windows of St. James, Armstrong
2. James Cowan on Zoom with Partial Screenshot, St. James, Armstrong
3. James Cowan, St. John the Evangelist, Salmon Arm
4. Palms, Blessed while online then distributed to the Church Buildings for pick up by congregants - at the entrance to St. James, Armstrong
5. Rogationtide Crosses, Blessed while online then distributed to the Church Buildings for pick up by congregants - In the Lych Gate at St. George, Enderby.





The Present is the Future's Past: An Essay on the Occasion of the 120th Anniversary of the Diocese of Kootenay

Kathryn E. Lockhart, BA, MDE

Someone has written that "while we read history, we make history." That is surely the spirit in which a Christian will read the history of his Diocese, or of his Church. He looks back, but even as he does so, he steps forward into God's tomorrow.

These are the first two lines of the introduction to the *HighWay* newspaper's Jubilee edition published on April 1960. The author was The Most Rev. Howard Clark, Primate of All Canada. His words were true 60 years ago and they are still true today. Incidentally, that "someone" was George William Curtis, an American writer and public speaker (Archbishop Clark did not have access to the World Wide Web.)

Why should we bother reading history? History helps us to understand others, because to understand what others have gone through helps us to understand a very important part of them.

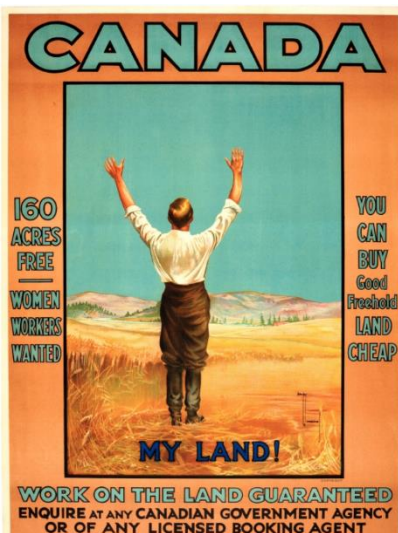
History also helps us understand ourselves. Journalist Howard W. French notes that every people tells itself stories about itself. "We don't explain our greatness by how we exploited other people, we explain our greatness by weaving narratives about our own inventiveness, or our entrepreneurial spirit, our courage and bravery." In the course of this mythologizing, we tend to emphasize the good aspects of ourselves and leave out the bad stuff, resulting in "bad history." Historian Margaret MacMillan says that history is a powerful and sometimes dangerous force when it is used as the basis for claims. She notes,

"People seem to trust [history] and it's possibly because we don't trust other things as much. In many countries, people no longer trust organized religion. In many countries, people don't really trust their political leaders. But somehow history seems to have this validity, and solidity, and how often have we heard people say history will judge? As if there's some impartial figure sitting there which will judge the good and the bad and sort them all out.

Finally, history can help us deal with the present, not by giving us clear answers but by helping us to ask the "what if" questions and warn us when we might go wrong. There are two things to keep in mind

when reading history: 1. It is important to know who wrote the history you are reading. The winners get to tell the stories and the losers' experiences are ignored or suppressed. 2. Context is everything. It is not fair to judge past actions and attitudes by modern standards.

European settlers were attracted to Canada by the availability of land, sometimes offered free of charge, which they could never hope to obtain at home. However, British Columbia was already occupied by people who had been there since time immemorial. British Columbia's indigenous people are consistently denigrated and patronized in the Anglican mission literature. The British believed that they were a superior breed, and as with all settler colonization came the prevailing belief that Indigenous peoples needed to be assimilated into Euro-Canadian culture because their traditional ways were considered

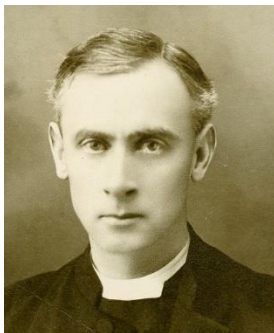


“uncivilized” and “immoral,” and to the missionaries, “heathen.” This literature is painful to read in a 21st Century context.

Nevertheless, settlers came from England and brought their religion with them. The Rev. Charles William Vernon, in his 1929 book *The Old Church in the New Dominion* states that “the Church came to Canada with the coming of ordinary Church people, not of Church leaders. As the need developed, leaders were sent to minister to these scattered settlers.” This holds true in Kootenay: an analysis of 26 of the earliest churches in our Diocese shows that the church congregation was established between five and eight years following the establishment of the town. When a priest came to visit, the congregation would meet in a house or a school until they could afford to have their own church building. Amidst the settlers’ challenges of geography, climate, and financial uncertainty, these faithful Anglicans placed a high value on establishing a place of worship.

Once the church was established, however, it was hard work to keep it going. Kootenay’s geography and climate made travel slow and dangerous. Writing to the *Canadian Churchman* (now *The Anglican Journal*) in Sept 1892, The Rev. Alfred John Reid 1861-1957 of the Nelson Mission District says of his work,

My time is largely spent in travelling through the Mission chiefly by steamer, holding services Sunday and week days wherever I can; sometimes in a barn, dignified by the name of hall, as at Ainsworth, sometimes in a disused log store, (where I also sleep) as at Balfour; sometimes in the comfortable parlour of the men’s boarding-house belonging to the Pilot Bay Smelting Company; sometimes in a union meeting house built of a few rough boards, as at Kaslo. The best I can do is to keep the few church people together and to encourage them to hope for the time when such “camp” or “city” will have a consecrated church served by a resident priest. Indeed one’s chief work seems to be that of nursing some six or seven infant congregations. Our biggest infant just out of long clothes is NELSON.



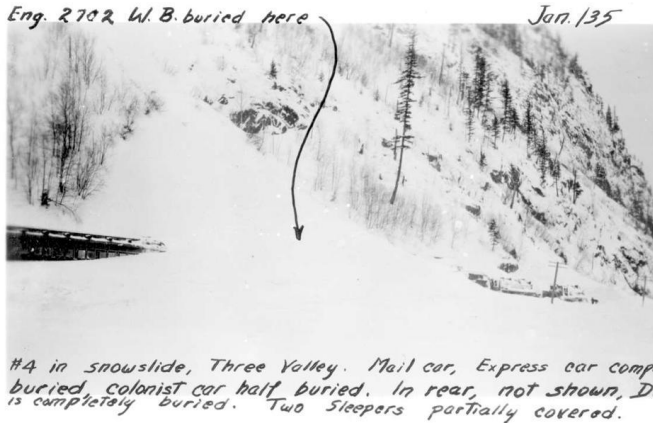
The Rev. Alfred J. Reid

Life in the Kootenays in the latter half of the 19th century was precarious. In addition to the usual causes of death in the pre-vaccine, pre-antibiotic, pre-Tylenol era, the burial records from our churches in this time are filled with gunshot wounds (it was the Wild West, after all), train accidents (“Crushed head from impact with Kettle Valley train”), cholera from drinking bad water, mishaps with horses, bar-fights, and other misadventures (“Poison from eating wild herbs”).

Also risky was the pre-emption process of obtaining Crown land for the purpose of cultivation because it was impossible to know what you were getting into. The Rev. Canon Rowan Grice-Hutchinson (1886-1977), who served in the Sorrento area, documents one poor soul who did not realize that the land he had chosen was on a steep slope. In the process of establishing orchards in the Okanagan (“fruit ranching” as it was called) there were many ups and downs as the farmers dealt with the usual weather issues, and figured out which crops worked best and how to manage them. Grice-Hutchinson writes, “I met a pleasant Englishman from Coldstream on the Okanagan at dinner and had much talk with him. He had no great opinion of fruit-growing – no return after 8 years experience.”

A vintage advertisement for fruit farms. At the top, a sunburst logo is above the words "FRUIT FARMS" in large, bold, serif letters. Below this, it says "FOR SALE AT OKANAGAN MISSION." followed by a decorative line of dots. The main text reads: "THERE are upwards of 2,000 acres of Land now offered for sale in the best part of OKANAGAN MISSION. In lots to suit Purchasers,--from 10 to 40 acres. PRICE \$60.00 per acre. One-third Cash; 5 and 10 mos. at 8 %, 1 and 2 years at 8 %." Below this, it says "CHOICE OF LOTS GIVEN IN ORDER OF APPLICATION. THIS IS BOTTOM LAND, WITH COMMAND OF WATER. SUCH AN OPPORTUNITY WAS NEVER BEFORE OFFERED IN THE OKANAGAN VALLEY." At the bottom, it says "Apply to MESSRS. ALCOCK, at Vernon, or to G. G. MACKAY & SON, VANCOUVER, B. C." The entire advertisement is enclosed in a decorative border.

1935 snowslide at Three Valley Gap.



If you were employed by the Canadian Pacific Railway, there were derailments and snowslides to contend with. Kootenay's ubiquitous priest, The Rev. Henry Irwin ("Father Pat") (1859-1902) was in Donald, BC in 1887 when an avalanche blocked the railway line (this was before the snowsheds were built.) A snowplow was sent to dig out the line when another snowslide wiped out the snowplow and killed the driver. Father Pat went out with a toboggan and after two days brought the man's body back to his

widow.

A lot of growth in the Kootenays came from the discovery of mineral deposits. Coal mining was particularly dangerous, as the coal dust is highly volatile and prone to explosion, and inhaling it causes pneumoconiosis, or black lung. In 1902, a mine explosion in Fernie killed 130 men, and Christ Church, Fernie was used as a morgue. Fernie experienced another disaster in 1904, when the entire town, including the church, was destroyed by fire. Only 32 houses and 6 business escaped the conflagration. The priest, Rev. Robert Skelding Wilkinson (1874-?), was on vacation and lost everything.



San Diego Evening Tribune May 23, 1902

But a new disaster was just around the corner. The Fernie parish records contain this note:

On this 1st of August, 1908, at the hour of three o'clock p.m., the City of Fernie ... experienced perhaps the greatest fire as far as forest fires go, ever recorded in this country of Canada. ... Our church and rectory were completely destroyed.

Aftermath of the 1908 Fernie fire



This would be an event similar to the 2016 Fort McMurray fire or the 2021 Lytton fire.

The Fernie congregation must have felt as though they were not meant to have a church building. But they turned around and built another church, out of brick. In the booklet commemorating the 75th Anniversary of the parish, Jane Chester wrote, "The construction of the present church, the third structure in nine years of parish life, was a monument to

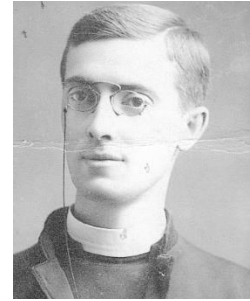
the faith of dedicated people. Deserving special mention are the members of the Ladies' Guild [in raising funds.]

Historian Frank Peake writes,

The history of Fernie has been that when the future looked the darkest they rallied to their church with strong faith and purpose. In the darkest moments of the history the Anglican Congregation of Christ Church lifted high the Cross of Christ above the despair of men, as a symbol of hope and courage.

Fernie was not the only congregation to suffer trials in the early days. Revelstoke had a beloved young priest from England, The Rev. Frank Alfred Ford. Found medically unfit for African missions, he went instead to the Diocese of British Columbia and was ordained by Bishop John Dart in 1896 (why he thought life would be easier in Canada I don't know.) He was then sent to Revelstoke, and named it St. Peter's after his church in Plymouth. Under his leadership, the congregation tripled and the church debt was paid off so it could be consecrated.

The Rev. Frank A. Ford



On September 4, 1898, he had been visiting some people in a nearby community and celebrated the Holy Eucharist. He boarded the train for home, and then got off at Albert Canyon, 12 miles from Revelstoke, to visit some more people. He then hurried to get on the train which was already moving out of the station. According to **The Church Record** March 1899,

There is a steep grade at Albert Canyon and the train was getting up such speed that he was afraid of waiting for the rear platform and tried the front one of the sleeper; the result being, that he missed his footing and fell, the wheel of the Pullman passed over his right leg before he could be dragged out. He was attended to as well as was possible at the station and was made comfortable on a bed in the baggage car and brought with all speed to Revelstoke and thence taken immediately to the hospital. But the shock and loss of blood were too much for his delicate constitution, and he passed away at 5 minutes past 11 at night.

At his funeral, the church was completely full, including people from all denominations. The final hymn at the graveside was "Jesus Lives."

Text by Christian Fürchtegott Gellert

Jesus lives! The vict'ry's won!
Death no longer can appall me.
Jesus lives! Death's reign is done!
From the grave Christ will recall me.
Brighter scenes will then commence;
this shall be my confidence.

Jesus lives! I know full well
nothing me from him shall sever.
Life nor death nor pow'rs of hell
part me now from Christ forever.
God will be a sure defence;
this shall be my confidence.

I am sure that the early death of their priest was not what the Revelstoke congregation had expected. It must have been a devastating event in the life of that church and community. I cannot understand why God would take away such an effective priest, but I am not privy to God's plans. Isaiah 55:8-9 tells us, "For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." And in Romans 8:28, "We know that all things work together for good for those who love God, who are called according to his purpose." It is difficult to see what "good" became of this event, except that the church soldiered on with a new priest and lasted another 120 years.

Phoenix in 1912



In other parts of the Diocese, the struggles to build and maintain a church congregation were seemingly endless and depressing. Phoenix, in the Boundary Region (11 km east of Greenwood), was a booming copper mining community from the late 1890s until 1919. In its heyday it was home to 1,000 citizens and had an opera house, twenty hotels, a brewery, a skating rink, a newspaper (*The Phoenix Pioneer*), and its own city hall. Phoenix was the site of The Granby Consolidated Mining, Smelting and Power

Company which operated the Phoenix Mine, a copper mine that produced 13,678,901 tons of ore.

Bishop Walter Adams wrote,

There is not, I suppose, more heart-breaking work than in a mining community. Mineral is discovered by some prospector and the locality is "boomed"; in six months there may be population of perhaps 800 to 1000 in quite a small area; a town is formed, hotels, stores, churches are built; then something goes wrong; the vein gives out; money for development purposes fails; work closes down; some leave immediately while the less thrifty are forced to stay and "exist" in a ghost town that becomes more and more dilapidated. (1934 report to the Society for the Propagation of the Gospel [SPG])

Bishop Adams notes the difficulties of ministering to a mining community where work is uncertain, and



Fernie miners

"there are so many temptations." In 1901, The Rev. William Aubrey Robins, who served both Greenwood and Phoenix, noted that one thing that helped keep up his spirits and his own efforts was the assistance of his parishioners, especially with regard to such things as fund raising and work parties. He liked his congregation to make money from "such things as a Sale of Work ('sold at reasonable prices') but would allow 'NO RAFFLES.' "

In a letter he wrote in July 1903 to the editor of *Work in the Far West* magazine Robins documents the unfortunate circumstances of the area. *Poor Boundary, like most of Southern BC, she has suffered from many troubles. First the [Boer] war, then small-pox, then the failure of successive attempts to secure alternate railway facilities to give us the benefit of competition, and last and worst, STRIKES. Print the word in large caps; they have spread desolation here in every sense and done absolutely no good, as far as one can see, to capital or labour.*

Unlike the bird of Greek mythology, the town of Phoenix did not rise up. When World War I ended in 1918, the price of copper dropped dramatically, and Phoenix, which was a one-industry town, began to die. When the last ore was shipped out in 1919, thousands exited soon after. Many left their homes and belongings, making Phoenix the largest ghost town Canada had ever seen. In 1920 wrecking crews arrived to haul away the churches, halls, stores, skating rink and hospital – all of which were dismantled and re-erected in other communities.



Wreck of CPR Ore train at Phoenix

Bishop Walter Adams wrote,

The “pretty, spicy stories” which England loves to hear of Canadian Church work are insufficient to give an adequate view of our condition. Our experiences ... are nothing very exceptional for missionaries of the Gospel. The question to be asked is – are we making any solid contribution to or any real impact on our national life? We are struggling faithfully and in some cases nobly, but our influence on public life is very meagre. (1938 report to the Missionary Society of the Church of Canada [MSCC])

And further,

For such problems as these we ask for patience and the sympathetic support of prayer. It is very slow, uphill work but, please God, we will carry on as best we can until in His good times these auriferous tracts and their workers will become “a praise in the earth.” (1934 report to the SPG)

Bishop Adams is reminding the people in the Mother Country that the mission field of Western Canada is often frustrating, and that there are times when he doesn't know if the scattered seeds of the Gospel have landed in fertile soil, because he does not see the fruits of his labour. A missionary cannot depend on instant feedback, therefore I believe this is what Paul meant in his letter to the Colossians, “Whatever you do, work at it wholeheartedly as though you were doing it for the Lord and not merely for people.” Col 3:23 The Diocese of Kootenay refused to give up on Phoenix until the people moved away!

Stories like those of Fernie, Revelstoke, and Phoenix illustrate why we must read the story of our Diocese. These are the stories of the people who laid the foundations of the churches we worship in today. Having an understanding of the effort and persistence required to establish and grow our churches should prompt an outpouring of thankfulness and admiration for the stalwart priests, the faithful parishioners, and the benefactors who supported us. Bishop Philip Beattie of Kootenay writes that “our first duty on our Jubilee [or on our 120th Anniversary] is to give thanks to God for all that has been wrought in His name.”

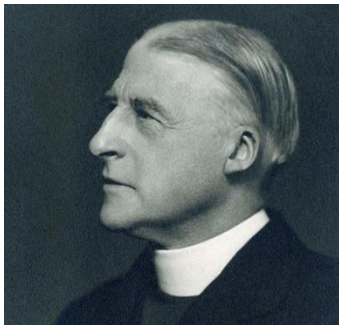
Bishop Fraser Berry believed that great anniversaries are an opportunity for renewal, in thanksgiving for the past and all the faithful people who established the church; in gratefulness for the present time when we are free to worship in God in a beautiful church and serve our community; and in hope for a future led by God.

There is a biblical precedent for giving thanks to God. When Noah left the ark, having been saved by God, he built an altar and gave a thank offering. There are at least 140 passages of Scripture dealing with the subject of thanksgiving from a personal or corporate point of view. By far the most familiar of these are in the Psalms. Psalm 109:30 *With my mouth I will give thanks abundantly to the Lord.*

Martha Zimmerman claims that the real celebration of thanksgiving is not just the second Monday in October, but in the way we live every day, which she calls *Thanksgiving*. The best way to thank God for the gift of life is to live your life in a spirit of gratitude.

In that spirit, we can document the many people and organizations who supported the establishment and development of our diocese. We had no parochial endowments such as the churches in England have. Even though we officially became a diocese in 1903, we could not afford our own Bishop until 1915. We received endowment funds from the Missionary Society of the Church of England in Canada (MSCC), the Society for the Propagation of the Gospel in Foreign Parts (SPG), and the Society for Promoting Christian Knowledge (SPCK). In the interest of “outing” bad history, I was dismayed to discover that the SPG owned seven slave plantations in St. John’s Parish, Barbados. When slavery was abolished in 1833, the British government paid £20 million in reparations to the slave owners for the value of their slaves. So now you know where some of the money for your church came from.

The Rev. Canon Jocelyn Perkins



The Rev. Canon Jocelyn Perkins, Sacrist of Westminster Abbey, who was Chairman of the BC & Yukon Church Aid Society for over 50 years, raised and sent out hundreds of thousands of dollars to endow the Bishoprics and build churches in British Columbia. In the interest of providing a more complete history, he also wrote a snobbish letter to Bishop Clark criticizing our inferior Kootenay crest:

I am convinced that your so-called arms are a pure invention by some dabbler in Heraldry. The shield is not, strictly speaking, heraldic at all. With all those mountains thrown in, it is to all intents a picture which is not at all what you want. No one at the Heralds College or the Society of Antiquaries, or other learned body, would have dreamt of passing it. I hope I shall live to see Kootenay graced with some really appropriate emblem. (Aug 15, 1949 letter from J. Perkins to Bishop Clark)

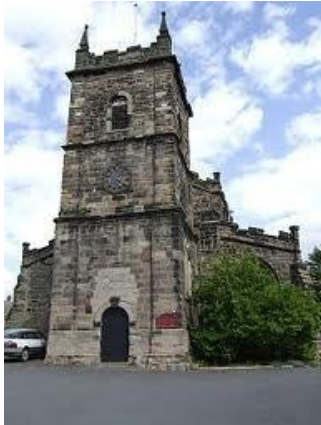


We give thanks to wealthy British patrons, such as Baroness Angela Burdett-Coutts who, among other things, donated the bell for St. Peter’s, Donald which mysteriously ended up at St. Paul’s, Golden; Lady Agnes Phillimore who gave money to St. Agnes, Edgewood where her son was priest; The Countess of Charlemont who endowed All Saints’, Longbeach; and Lady Grosvenor who gave candlesticks to St. Jude’s, Greenwood. The needs of various churches were made known through the magazine *Across the Rockies*, the official magazine of the BC & Yukon Church Aid Society. Incidentally, after WWII, churches in Canada were able to return the favour to priests in England by sending them food parcels while England still suffered under rationing.



Baroness Angela Burdett-Coutts

St. Lawrence, Measham



We give thanks to various churches and schools in England, such as The St. Andrew's Boys' School at East Grinstead which sent gifts to St. Andrew's-by-the-Lake, Willow Point. Eton College donated funds for a launch – christened the *Floreat Etonia* - for the Vicar to use to make visits and conduct services around the Arrow Lakes (I believe the vicar was an Eton alumnus). The Diocese of Durham gave a Bible to Christ Church, Fernie, dedicated to the members of the Mothers' Union. A Book of Common Prayer was sent on New Year's Day, 1917, to St. Matthew's, South Slokan, from St. Lawrence, Measham, County of Leicester and Diocese of Southwell, England.

We give thanks to various companies and private citizens who donated land on which to build our churches. The Consolidated Mining and Smelting Company (COMINCO, now known as Teck) donated land for St. Andrew's, Trail. West Kootenay Power and Light gave land for St. Mary's, Bonnington; Mrs. Sarah Dow donated land for Christ Church, Creston.

We give thanks to the ladies of the Women's Auxiliary to the Church in Canada, later renamed the Anglican Church Women, who raised money through bake sales and concerts to fix the church roof, to buy new hymnbooks, and generally kept the church going through WWI, the



1899 Woman fishing at Bonnington Falls before West Kootenay Light & Power Co. built a dam

Depression, WW II, the Cold War, Elvis, and mini-skirts while at the same time raising their own families.



Diocesan Women's Auxiliary Meeting at Nelson 1912

We give thanks to Sunday School teachers, Lay Readers, Diocesan and church treasurers who managed scarce funds well.

We give thanks to vergers and janitors for replacing lightbulbs, trapping mice, deterring pigeons, cleaning out septic tanks, removing spider webs, and scraping gum from the bottom of Sunday School chairs.

We give thanks for all the faithful parishioners who have given time, effort and money to our churches, and supported various Diocesan and National campaigns.

We, dear brethren, are at a crisis in the history of our beloved Church in this land. But it is not a crisis that should be filling us with anxious forebodings. There is no cause for our picturing in our minds coming troubles. On the contrary, we may well see before us a future of grand possibilities.

(The Most Rev. Robert Machray, in a sermon preached on September 13, 1893 at the opening service of the first session of Canada's General Synod.)



The Most Rev. Robert Machray,
First Primate of Canada

Archbishop Machray was referring to the new General Synod and all the work that lay before them in the Dominion of Canada. To him, in 1893, this was a crisis. But when is the church not in crisis? The church has been persecuted for the last 2000 years. When we pray, “Thy will be done,” we have to believe that things may not go according to *our* plan. But whatever happens, God has promised that he will never abandon us. The history of the Diocese of Kootenay is a testimony to the faithful people who have gone before us, through many crises, leading us to 2023, where we will undoubtedly meet fresh challenges.

Historian Margaret MacMillan was recently interviewed on CBC radio. The interviewer asked her if these times of war, pandemic, and recession were the worst times we have ever had to experience. She flatly disagreed, noting that people have always endured hard times, and cited some 20th-Century woes: the 1918 ‘flu, World War I, the depression in the 1930s, World War II, the polio epidemic, and farther back in time when people lacked understanding of science, there were eclipses, volcanic eruptions, earthquakes, cycles of plague, invasions, diseases brought by invaders, and wars. It’s just that each generation forgets what happened to the previous generation. And even if we read about past events, and our ancestors are willing to talk to us about them, it is impossible for them to communicate to us the fear, the helplessness, the joy and sorrow of these events. So we need to acknowledge that our ancestors managed to make it through hard times, gave birth to us, and prevailed in spite of everything, by the Grace of God. Their endurance gives us hope for the future.

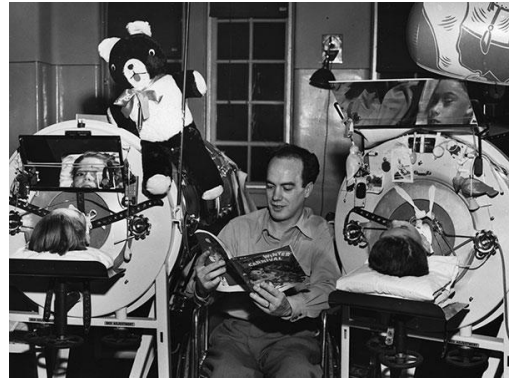
I close with some more words from Primate Howard Clark:

So you read your history. You rejoice on your anniversary. May it all give you fresh encouragement and renewed determination to go forward as a diocese, in that great witness to Christ. Every moment lived in Christ and for Christ becomes one more stone for God to use as He builds the Eternal City, the New Jerusalem.



1903 St. Peter's, Revelstoke Church and Rectory

Children in iron lungs - Winnipeg 1950s



1896 Stagecoach from Okanagan Falls to Rock Creek

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Woman fishing at Bonnington Falls 1899 – Facebook *Lost Kootenays* page

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Children in iron lungs. Long-term confinement to an iron lung was a common result of diaphragm paralysis caused by poliomyelitis. Here, John Bryant reads to children as part of the Merry Menders Club at the King George Hospital, Winnipeg, Manitoba December 9, 1953.

Source: [University of Manitoba Archives & Special Collections](#), PC018-A81-012-056-5375-024.

St. Peter’s, Revelstoke Church and Rectory – Diocesan Archives photo #2020.214

Stage Coach from Okanagan Falls to Rock Creek – Diocesan Archives photo # 1987.125

IN CONCLUSION

A Prayer of Thanksgiving (BAS, p. 129-130)

Accept, O Lord, our thanks and praise for all you have done for us.

We thank you for the splendour of the whole creation, for the beauty of this world, for the wonder of life, and for the mystery of love. We thank you for the blessing of family and friends, and for the loving care which surrounds us on every side. We thank you for setting us tasks which demand our best efforts, and for leading us to accomplishments which satisfy and delight us. We thank you also for those disappointments and failures that lead us to acknowledge our dependence on you alone.

Above all, we thank you for your Son Jesus Christ; for the truth of his word and the example of his life; for his steadfast obedience, by which he overcame temptation; for his dying, through which he overcame death; for his rising to life again, in which we are raised to the life of your kingdom.

Grant us the gift of your Spirit, that we may know Christ and make him known; and through him, at all times and in all places, may give thanks to you in all things. **Amen**