

# The HighWay

A supplement of the Anglican Journal for the Anglican Diocese of Kootenay



## DANCING WITH THE SAINTS



*Kokanee parish Autumn picnic St Marks, Kaslo*

NOVEMBER 2024

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





## By The Most Reverend **LYNNE MCNAUGHTON**

Dr Lynne McNaughton is the Bishop of the Diocese of Kootenay and Metropolitan Archbishop for the Ecclesiastical Province of British Columbia and the Yukon

# Colonies of Heaven

**F**or twenty years, as I had the privilege of leading pilgrimages in Europe, experiencing our spiritual history, I visited and studied many ancient Celtic monasteries, and Christian communities in Scotland, Wales, Ireland, and Britain. Before the Roman system of the diocesan structure took root in these countries in the 12 century, early Christianity (5th to 11th centuries) was formed around small simple monastic communities.

Our Diocesan Council in October approved a report from the Structures Working Group that suggests several possible ways to organize local missions in the diocese instead of the current parish model (one priest in one local community), which is no longer sustainable and functional in some places in our diocese. One suggestion is that we use a “Minster” model. (The word “Minister” is the name for a church connected with a monastery, such as Yorkminster, Westminster, etc.) I thought I would write about this old Celtic model to stir our imaginations about how we might structure a minster community in our own time.

When Christianity first arrived Celtic lands were very rural: no cities or towns. Celtic monastic life was not the highly structured European model we might think of if we had been to a Benedictine Abbey. Celtic monasteries were small rural communities loosely organized around a centre of worship. Some church buildings measured only 12 feet by 9 feet – these were small! Monks and nuns might have had small cells to sleep in or eat in, certainly not dormitories or dining halls. In those early centuries, there was no wide gulf between monks and ordinary folk. The communal values of Celtic society were based on a clan system, with close kinship and tribal ties, upheld in the organization of monastic communities. In reality, one cannot speak of a Celtic Church as there was not much ecclesiastical organization.\* Celtic ministers were called “Colonies of Heaven,”\*\* places where people could live out their discipleship of Jesus and practice the Kingdom of God.

Communities and places of worship were mostly temporary to begin with. There were few settled places; wandering monks and pilgrims

were predominant. At first, monastic communities were built in very remote places, often islands, for solitude and seclusion, imitating the Desert Fathers and Mothers of the fourth century, but over time theology changed, “Ministry” was for the world; monastic communities were called to live at the crossroads of life, not away from but in the midst of the world. A small monastery might grow up eventually around a hermit’s cell, disciples wanting to learn from a wise person of prayer, and expand over time to include schools, hospitals, hotels, and retreat centres. Some monasteries grew into towns and were centres for the arts. Scholarship and libraries were highly valued. By the 11th Century, Clonmacnoise and Glendalough, the largest monasteries, had grown to towns of 1000 people.

Monastic vows could be taken by both men and women, married or celibate. Vows might not have always been life long, but for a certain period of time. At different times in their lives, those who took religious vows moved between periods of community life and periods of solitude. Women were often the head of mixed monasteries. The monastic life consisted of community prayer several times a day, chanting psalms, personal prayer and study, and manual labour for the community such as work in the fields, fishing, hunting, collecting nuts, or copying manuscripts. Hospitality to pilgrims and care for the sick and those in need in the wider community was part of the shared communal life.

The key thing about a “Minster” then is a collaborative community of people who share a “rule of life,” prayer and worship, working at a livelihood, as well as a mission of care for people in need. “Ministry” is shared with a group of people. The life of a disciple, the life of faith, and leadership in the community is not an individualistic endeavor.

I imagine a “Minster” hub, as shared leadership of priests, deacons, lay leaders, not the individual priest working alone as happens in our current parish model.

The “Green Abbey” model we envisioned in the Diocese in 2021 was based on a “Minster” model, a group of people living together to run a farm, with communal prayer, worship, and

study life, a hub that offered sacramental care to outlying areas. At the time, the opportunity, people and resources did not come together for this particular plan, but the dream was a good one and has not died. We learned more of what would be needed to make that dream a future reality.

Although there is much I admire about ancient Celtic Christianity, such as their reverence for nature and the holiness of ordinary life, I also don’t want to romanticize this ancient monastic model. It was often hierarchical and connected too much with tribal kings, nobility often taking the leadership roles, with huge emphasis on obedience to the abbot or abbess that simply wouldn’t work in our more egalitarian society. (Also, the tribal rivalry was such that Irish monasteries sometimes went to war with other tribal monasteries – we don’t want to carry that into a contemporary model!) Celtic monasticism, influenced by the early Desert Fathers and Mothers, also practiced severe asceticism, although what looks to us like a harsh overly disciplined life. The meagre diet called for in the rule of life may not in fact have been very different from the life of a poor peasant farmer.

In our society where isolation and loneliness are major social problems the communal aspect of a “Minster” is appealing. If you were to imagine a “Minster” model today, what would you want to see? What do you need in your Christian community in order to practise your faith? What would a contemporary “colony of heaven” look like?

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(Endnotes)

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# Another World Possible



## By Andrew Stephens-Rennie

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

A few weeks ago, meeting with colleagues from across the country about developing the church's capacity to participate in God's mission, our discussion took a temporary detour into the biggest challenges facing the church in Canada. As strange as it might at first sound, our collective lack of imagination was the roadblock named repeatably.

In the late 1970s, Old Testament scholar Walter Brueggemann offered a gift to the church by publishing the *Prophetic Imagination*. Brueggemann's troublesome argument was (and is!) the world, including the church, is beset by a stagnant *royal consciousness* in which, "everything is already given" and a new future cannot be envisioned further. When we believe the pinnacle has been reached, what more is there to dream? In Brueggemann's keen biblical and social analysis, he notes the death-dealing confluence of an economics of affluence and a politics of oppression, upheld by a controlled, static religion in which

God becomes domesticated—another piece of furniture in our tidy little world. In such a world, God is no longer transcendent, no longer accessible to ordinary people, no longer wild, no longer free.

Meeting with these colleagues, discussing common challenges, we finished each other's sentences as we rehearsed the stories heard at many a church potluck or visioning session. Across the country, even by the waning light of 2024, many of us continue to long for the church in its power. We play and replay our congregation's highlight reel, those happy days of growth and prosperity that transport us back to the postwar years.

In the days following the Second World War, Canada grew in number, prominence, and influence, becoming a trusted middle power on the global stage. The nation's economy (and our personal wealth) grew by leaps and bounds. Churches bustled with relentless activity. The institution expanded. New programs flourished. Older buildings were upgraded and new buildings built in rapidly growing suburbs. Congregations marked it all with a tidal wave of baptisms and confirmations. Each appeared as a marker of the church's rightful place in Canadian society. But along came the 80s. The 90s. The 2000s.

For the longest time, our affluence allowed us to ignore the pain and eat our way around it. We were able to dismiss the cries of the marginalized. We rehearsed the promise of God's immanence and accessibility (most notably in the Eucharist), becoming unaware of the possibility of a free God's abrasiveness, absence, banishment, and transcendence. When these coping mechanisms began to fail, when we woke up to the reality accelerated by global pandemic, we looked at the church's precipitous decline and wondered (having measured success in terms of people, influence, and financial power) if this downward trend is synonymous with the turning of God's favour.

**And so we turn to the time-tested tools we hope will satiate our feelings of emptiness and loss, tools that Brueggemann describes in this way:**

- A management mentality focusing on problems to be solved, dismissing the divine mysteries that deserve honour. As with Solomon and the temple, this is not marked with great leadership, heroic battles, or bold initiatives, but the anxious cost-accounting of a management mentality
- The legitimation of an "official religion of optimism," blindly trusting that God has no business but to maintain our standard of living, so as to ensure God's own comfortable place in the palaces and temples built by human hands
- Pushing neighbour to the side, no longer seeing the stranger and outsider as vital to our history, survival, and identity, believing that we can live outside of history and relationship as self-made people

Each of these dynamics play out in our struggle to confront the reality before us, the reality of God's freedom and transcendent mystery. God is knowable, yes, but God will not be nailed down. The minority report of the biblical prophets, the report that questions the actual goodness of the "good old days," reminds us that God chooses to exercise God's freedom in love. When God acts, it is for the flourishing of entire communities, indeed, the whole of God's good Creation that exists in a dynamic web of relationships amongst God, People, Earth, and the Human and more-than-Human Neighbours who call this place home.

It is God's utter mystery, transcendence, and unknowability—the very things we have tried to do away with—that makes prophetic imagination necessary.

Tempted as we are to look for scapegoats responsible for our disorientation and changing fortunes (avocado toast, immigration patterns, liturgical style, worship music, secularism, Sunday sports, working parents, and young people to name a few), what we need are prophets bearing witness to a church and a world altogether different from the one we currently inhabit. "That world, given mostly in poetic imagery," Brueggemann writes in a recent article "is a world where God governs with a will for justice and compassion." It's a world where God speaks, where God acts, where God shows up with ready willingness to create "joyous viable conditions for life."

In God's dream, "the greedy toxic ways of our present world stand under prompt judgment," for they have managed "to eliminate God as a serious player and a real character."

Our church's greatest struggle isn't money. It's not numbers. Our church's greatest struggle (and deepest need in this moment) is one of imagination.

No longer can we conflate numeric growth with God's favour, when all along God has been pointing us towards faithfulness, towards right relationship, towards creating thriving communities of justice and joy, compassion and peace. Whenever someone points in this direction, Brueggemann notes, someone representing the status quo comes out of the woodwork demanding to know if such freedom is realistic, politically practical, or economically viable. And yet, Brueggemann suggests, "we need to ask not whether it is realistic or practical or viable but whether [such a future] is *imaginable*."



# Saints, Souls, Grief, Joy



## By David Burrows

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

**A**utumn in the Kootenays has brought an abundance of fruit, with cooler temperatures, and a crispness to the air. The waters of Kootenay Lake no longer teem with salmon jumping as they head to spawn. Open-air markets have ceased, and much of the rhythm of nature and society is to prepare for the coming winter. In this milieu, I find opportunities for prayerful solitude, reflecting on the past seasons, and preparing for the year to come.

In this rumination, I consider the saints and souls that have transformed my life. In quiet moments, perhaps on a hiking path, sitting at a table beside a flickering candle, or in a sanctuary filled with memories, music, symbols, and scents, I recollect meaningful conversations, momentous occasions, and transformative friendships. There have been, and continue to be, life-giving people who reveal the Holy One to me, and those who help me to uncover who I am.

This autumn, in my journeys in ministry with others, I have been acutely aware of the

lives and actions of these individuals and how they have shaped the world I inhabit. There are those, who through their expressions of love and sacrifice have shown me how to love, to forgive, to grow, and to rejoice. Some of these people have long since died; others I chat with and listen to each week.

For me, every November is a time when I reminisce, considering the saints and souls I have encountered, giving God thanks for their presence and witness in my life.

Who are the saints that you have encountered throughout your life? How have their examples enabled you to experience Christ more deeply?

Who are those for whom you grieve? What souls do you miss the most in your daily life?

All Saints and All Souls are transforming celebrations that the church holds each year. We set aside our busy lives so as to acknowledge the presence of God in individuals that sets them apart, offering hope and justice through their actions. We are also called to set aside regular routines to honour the dead, to sit in prayer and gratitude as we lift up the names and memories of those we have loved.

This year in Kokanee Parish we will be holding space for the community to acknowledge saints and souls, grief and celebration, through community lit-

## SAINTS, SOULS, GRIEF, JOY CONTINUED

urgies of remembrance. We will open up our doors to hold space for all of any spiritual tradition or expression to find comfort, healing, peace and love.

Each year as we live our lives, we have opportunities for blessings and joys, pain and loss. Many of us are faced with illness, pain, and death in our immediate or extended family. Those who gather as the people of God recognize that families experience pain and grief in having to say good-bye. It is a very difficult journey that many travel when recovering from the loss of a loved one.

This is the time in the year to remember those persons who have made a profound impact on your life, in the past and in the present, including mentors, friends, and family. We gather to hold space because we believe that it is important to honour, to care, and to create a space of love for all who we have loved who have died, and are in the nearer presence of God.

Consider your prayers this month wherever you may have your spiritual home. Light a candle, share a conversation; be present with someone in grief, in celebration.

Take time to be with those that through their words and actions emulate the love of Christ. Hold on to the memory of those you have loved that have died.

This is our act of prayer. This is our act of *anamnesis* which is witnessed through the simple lighting of candles, sharing of names, and cherishing of customs. These repeating patterns, season after season evoke feeling and emotion, bringing the Holy One into the here and now.

Hug those who show you the deepest expression of love this month.

Hold a candle, offer prayer, and share the memory of your loved one with a stranger.

**Be present in love.**





# “Dancing Saints”



**By John Lavender**

John Lavender is the editor of The Highway.

**W**hen living in Marin County in California, I had the opportunity to visit St Gregory of Nyssa Episcopal Church in San Francisco. There are many wonderful things I could say about St Gregory’s physical presence, and the spiritual practices of the congregation, but in this article, we are celebrating All Saints Day, and I want to focus on the monumental Dancing Saints icon.

Mark Duke’s surprising and powerful statement of faith was created alongside the people of St Gregory’s. Completed in 2009, it wraps around the entire church rotunda, showing ninety larger-than-life saints, four animals, stars, moons, suns, and a twelve-foot-tall dancing Christ.

The following is an excerpt from St Gregory’s website <https://www.saintgregorys.org/the-dancing-saints.html>

“The saints—ranging from traditional figures like King David, Teresa of Avila and Frances of Assisi to unorthodox and non-Chris-

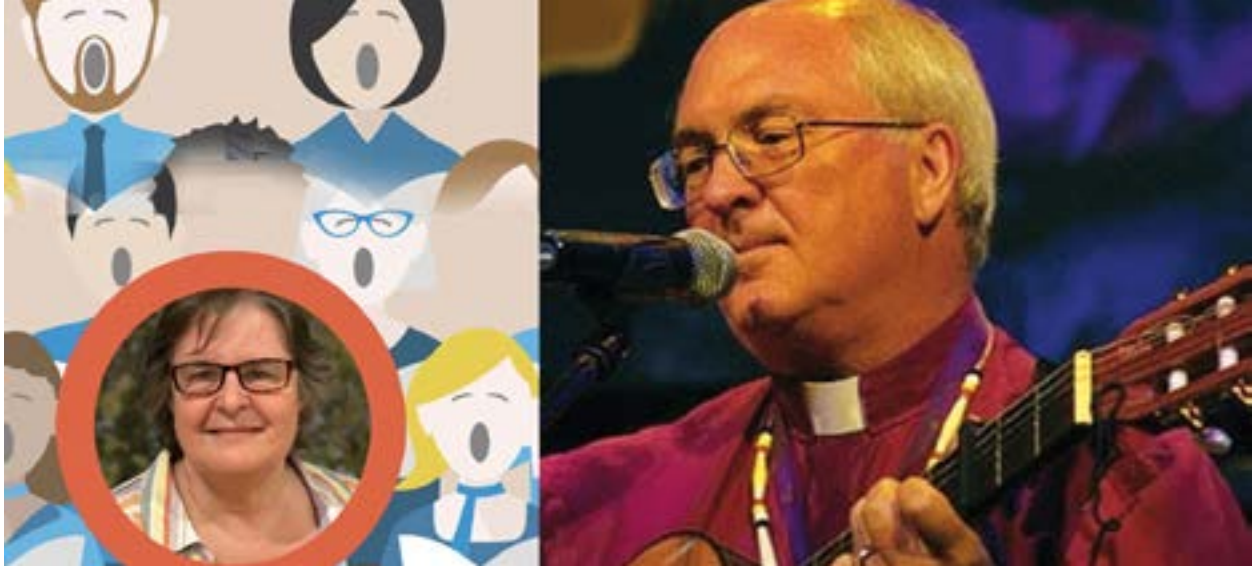
tian people like Malcolm X and Anne Frank—represent musicians, artists, mathematicians, martyrs, scholars, mystics, lovers, prophets and sinners from all times, from many faiths and backgrounds.

As the congregation dances around the altar, the saints dance above, proclaiming a sweeping, universal vision of God shining through human life.

Our broad idea of sainthood comes from both the Bible and Gregory of Nyssa’s writings. The Hebrew concept of holiness originally had no moral content, but simply meant having God’s stamp on you; being marked and set apart as God’s own. Francis and three other saints portrayed with animals—Seraphim, Godiva, and Sadi—remind us that God’s work of creation extends to all creatures, and that some have known God in companionship with animals or through imaginative and compassionate reflection on the stories of animals. When known, a saint’s feast day appears after each biography.”

# Gordon Light:

## Inside the Mind of a Song Writer



### By Norene Morrow

The current music director at St. George Anglican Church in West Kelowna.

I have had the privilege of knowing Gordon Light for the last 47 years starting at St. Luke's Anglican Church in Winnipeg. Back then, he was my parish priest. It was also the time when I had the good fortune to witness the evolution of Common Cup Company firsthand. Their music can now be found in hymn books around the world and they have toured all over Canada, the US, and Australia. Recently, I had the opportunity to chat with Gordon about what inspired him to write music.

Gordon never thought of himself as becoming a songwriter because he never had any formal music training. He just liked to sing and play the guitar. He is a child of the 60s and particularly loved songs that told stories. These came from musicals like *Carousel* and *Brigadoon*, as well as listening to the music of folk artists like Joni Mitchell, Gordon Lightfoot, Judy Collins, Ian and Sylvia, Joan Baez, and Leonard Cohen.

As for his love of poetry, he credits his father as his first influence. His dad liked to write poetry,

so young Gordon followed suit. He particularly remembers proudly showing off one of his early works entitled "Ode to a Knee Cap." As he grew older, Gordon's inspiration came from poets such as Wordsworth, T. S. Eliot, and Emily Dickinson who taught him that poetry doesn't have to have exact rhymes. The Bible, of course, also gave him much inspiration.

Being able to sing and write poetry is one thing, but creating songs was something he never dreamed of. Gordon says his words and music come from many sources — bible stories, a phrase that got stuck in his head, a radio programme, delight in a child's eyes, or the pain of loss. It has also come from the close bond he has shared with his band mates, particularly the late Ian Macdonald. Ian and he were the main songwriters for Common Cup. While their styles were different they were also complementary. They critiqued and encouraged each other's work and often helped each other find just the right words or tune to complete a song. Following, is a glimpse at a few of those moments when inspiration struck and a song was borne.

"Outside the Lines" started out as a song for Gordon's wife, Barbara, but expanded to three verses, thanks to Ian's insightful contribution on the last verse. Hence, "My love colours outside

## SAINTS, SOULS, GRIEF, JOY CONTINUED

the lines” followed by “My Lord...” and “My soul longs...” My favourite part, however, is the bridge section, “We’ll never walk on water if we’re not prepared to drown. Body and soul need a soaking from time to time.”

“Will I Lose You to the Wind” came to Gordon as he watched his two year old daughter playing a game of Red Rover one day. He was struck by how beautiful that moment was and how he didn’t want her to grow up. This led to the writing of the first of two Mary songs for Lent, in which she wonders about her son’s future.

“Belt of Orion” was inspired by listening to CBC radio host, Tom Allen, when he discussed the constellation, Orion. Gordon learned that the stars on the belt were called the three Marys, which he immediately connected to navigation. Upon further pondering, he began to sense that the Marys, in their faith and action, help us to navigate to a fuller realization of the depth of the birth, death, and resurrection of Jesus.

Suffice it to say that Common Cup has indeed made a significant impact on the music of the church. Their songs resonate with so many people in ways that are both personal and universal. They write about subjects that matter and enrich our spiritual life. We are truly blessed.

As we ended our conversation Gordon said the following, “Next to my wife, my relationship with the guys and discovering an ability to write and to create melodies has been a huge gift. I don’t know where it all comes from.”...I think I do; it is certainly more than he could ever ask or imagine.



# From the Desk of a Deacon

## Servant's Heart

### Anglican Deacons Conference Canada

### Sorrento Centre 2024



**By Richard Simpson**

The Rev Richard Simpson is Deacon at St Saviour's, Penticton.

**A**nglican Deacons Canada in Partnership with Deacons of the Evangelical Lutheran Church in Canada gathered to learn and celebrate diaconal ministry together June 13 - 16, 2024, at Sorrento Centre in British Columbia.

In attendance were 60 in-person delegates and several family members. There were also 10 participants joining via Zoom.

Delegates were welcomed with an informal gathering before the beginning of the conference. We were honoured to have Linda Nicholls, Primate of the Anglican Church of Canada with us for part of the conference. Deacon Michael Shapcott, Executive Director of Sorrento Centre welcomed us, as did BC and Yukon Provincial Archbishop Lynne McNaughton in a virtual presentation. Kenton Thomas, a "Knowledge Keeper" (Knowledge Teacher) and member of the Secwépemc Nation welcomed us to their traditional land. His gift of storytelling skillfully encircled the theme of the confer-

ence. Evening Prayer led by National Indigenous Archbishop Chris Harper completed our first evening together.

Keynote speaker, Deacon Christian Harvey, a deacon at St John the Evangelist, Peterborough, spoke on Kingian\* nonviolent principles and demonstrated what they look like in practice in the community. Non-violence for King seeks to attack forces of evil, not people doing evil. It accepts suffering without retaliation for the sake of the cause to achieve its aims. Avoiding both internal violence of the spirit and external physical violence, the principle of nonviolence asserts that "the universe is on the side of justice" and that justice will eventually win. Conference participants enthusiastically embraced his real life, pragmatic examples of advocacy in challenging community settings.

Theological reflection in worship, homilies and Dr. Sylvia Keesmaat's reflections enriched the spirituality of the conference.



Anglican Deacons Canada consultant Canon Ian Alexander presented the latest iteration of the ADC Strategic Plan. Dean Emerita, Ansley Tucker and committee presented their work on the draft proposed statement on the Diaconate and Best Practices. Engaged and energetic discussion in small groups ensued. Best Practices topic areas included: Discernment, Deployment, Liturgy and Licensing & Letters of Permission & Compensation & Transitions. All documents are currently being revised based on the feedback from attendees. It is hoped the statement on the diaconate and best practices document will be presented at the Anglican Church of Canada General Synod 2025.

Saturday afternoon we had a panel discussion. The panel included Bishop Susan Johnson, Lutheran National Bishop, Lutheran Bishop Kathy Martin, Ted Dodd, Ecumenical Observer, UCC (United Church of Canada) Deacon and President of DOTAC, (Diakonia of the Americans and Caribbean), Deacon Christian Harvey and National Indigenous Archbishop Chris Harper.

**Questions for the panel:**

Thinking back to the first keynote address and the diagram of the Agent of Order, the Agent of Vision and the Powerless, where do you find

yourself? Where do you feel called to create “disorder”?

“Given the current state of the institutional church and its structures, what would you like to change?”

The conversation was honest and challenging. One panelist said the institutional church is bound by reactions of fear and not faith. Other panelists emphasized the opportunities, particularly in a community where the need for diakonia is seen, understood and supported.

After a banquet on Saturday evening, Deacon Maylanne Maybee led us in a moving memorial for all deacons who died since our last gathering three years ago.

There are currently 427 Anglican Deacons across Canada. 362 are active in ministry and 65 are retired.

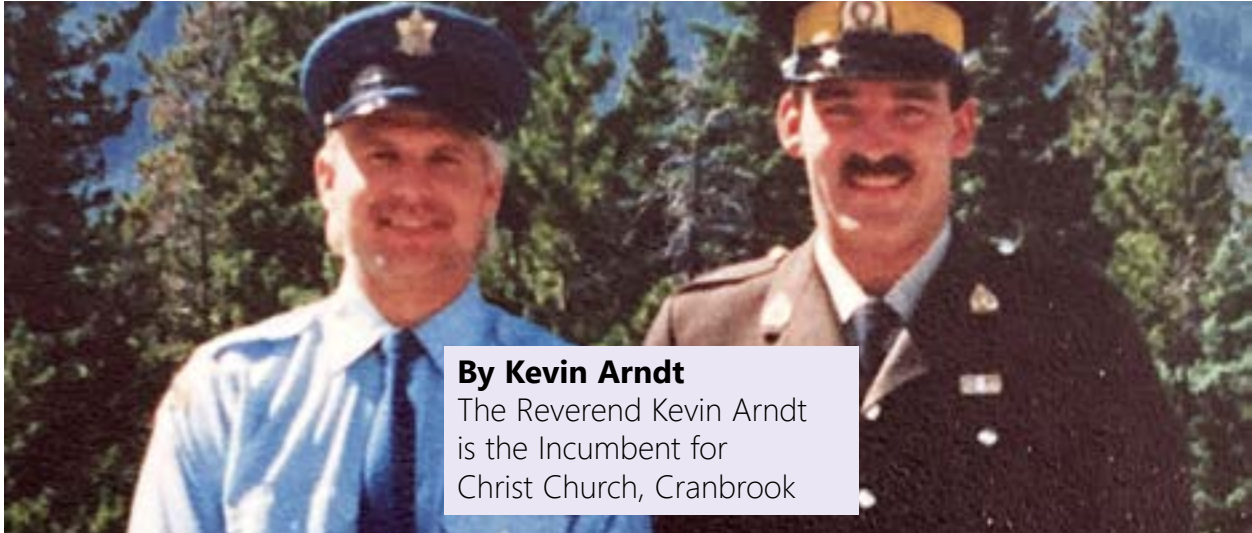
The majority of participants were quite pleased with the experience of the conference including worship, preaching, music and community building.

\* *These six principles were outlined by Dr. Martin Luther King Jr. In his famous essay, “A Pilgrimage To Nonviolence.” They serve as the foundation of the teachings of Kingian non-violence conflict reconciliation and are often referred to as the “will” of nonviolence.*



*Anglican Deacons Conference Canada 2024 at the Sorrento Conference Centre.*

# Ode to First Responders



**By Kevin Arndt**

The Reverend Kevin Arndt is the Incumbent for Christ Church, Cranbrook

“**C**ode Yellow! Lockdown!” I can’t say how often I heard this swift exclamation over the prison PA system while serving as Chaplain at the Vancouver Island Regional Correctional Centre. It was at least once a day, and sometimes three or four times in a single shift. Every time, it felt like a bolt of lightning out of nowhere, spiking the adrenaline and sending chills down the spine.

Immediately, the entire jail would go into full lockdown. Inmates in living units were ordered back into their cells, while those in programs were secured in the chapel or a classroom. All the doors locked automatically with a “clunk!” and no movements were permitted or possible.

Staff supervising inmates counted heads to ensure everyone was present, and together we waited – sometimes minutes and sometimes hours – for the next announcement: “Call in your count.” More waiting ensued until finally, we heard, “The count is clear. Stand down Code Yellow.” With a collective exhale, we resumed our “normal” activities and picked up where we had left off.

Code Yellow generally means an officer or staff requires assistance, most often because a physical fight has erupted between inmates or a conflict has otherwise escalated to create an unsafe situation. It becomes doubly serious if the “Code Yellow!” is soon followed by “Code Blue!” This means someone has been hurt or is in medical distress. Prison is a rough and dangerous place. Don’t let anyone tell you otherwise.

While we huddled in place in relative safety, a stampede of correctional officers ran towards the location where the incident occurred. If you happened to be in a stairwell or hallway en route when they came through, you better hug the wall, because they stop for nothing on their way towards the danger, to bring assistance, order and peace to those in need.

It takes a special kind of person to run towards danger when all our human instincts inside are screaming for us to run away, to place one’s own life at risk to save the life of someone else. It may be the rawest form of “love your neighbour as yourself,” as we each knew if we were in trouble, we would want someone to rush to our side to help us. The bond of trust is inviolable: “I’ll be there for you; you’ll be there for me.”


Over my lifetime, I’ve had the great privilege to serve with first responders of all kinds. While in university, I worked three summers in uniform as a Canada Customs Officer. Unpredictable and volatile situations often arose at the border, be it from angry, frustrated travellers or seriously hardened smugglers. The call came over the radio and the first responders, Customs Officers, would run towards the danger. They taught me that sacrifice was an action, not just a word.

We mark Remembrance Day this month, honouring the courage and sacrifice of those who serve and served in uniform and in support roles in the great conflicts of this and the last century. Today in the Canadian Armed Forces, there are approximately 68,000 active personnel and 27,000 reserve personnel who keep us safe by

providing aid, assistance, peacekeeping and compassionate humanitarian support. They, and all members of NATO, live out collectively the “Golden Rule” by their solemn vow to run towards danger, literally and metaphorically, so that we might “live quiet and peaceable lives” (1 Timothy 2:2).

As I write this, our American friends to the south are preparing to vote. I think of all the first responders and Capital Police who were injured or wounded fatally following the last presidential election, in the violent uprising of January 6, 2021. I pray this time, when the ballots are counted, and a winner is declared – whatever the outcome – it will not be necessary for first responders to place their lives at risk to ensure the safety of others and the peaceful transfer of power.

I think we are each called by our faith, in ways large and small, to be a first responder: to reach out sacrificially to aid, comfort and support those in need; from emergency sleeping shelters to food banks; to social justice campaigns; to offering prayer and emotional support; to the person hurting on our steps or weeping in our pews, “Love Incarnate” acts when another is in distress. May God bless us in this calling, and may God bless all who strive for justice and peace on Earth.



# 40th Anniversary

## St John the Evangelist, Salmon Arm



*A parishioner placing historical text on St John's Time line at 40th Anniversary Celebration.*

**T**he parish of St. John the Evangelist in Salmon Arm proudly celebrated the 40<sup>th</sup> anniversary of the church's consecration on September 8 with a potluck luncheon and a novel history lesson. Brenda Garren, the parish archivist, created 29 cards with short historical texts, and one-by-one the parishioners read them out so they could be attached to a time line.

### Timeline Cards for the 40th Anniversary of the Consecration of St. John's, Salmon Arm

1. Salmon Arm began as a farming hamlet centred on Hedgeman's Corners (intersection of 30th St SW and TransCanada Highway).
2. 1880's...Services were held in Christopher B. Harris' log farmhouse when a priest would come from Enderby.
3. 1891...St. George's, Enderby, was the centre for mission oversight (the endpoint for the paddle wheelers from Kamloops).
4. Communities served from Enderby Mission were: Grindrod, Mara, Vernon, Sicamous, Salmon Arm, Westwold, Falkland, and Armstrong.
5. 1895-1904...Regular services were held in the Orange Lodge (180 Lakeshore Dr. NE) as part of the Anglican Mission of Enderby-Armstrong.
6. 1905, May 14... At the first Annual General Meeting of the congregation, it was recorded that a property had been donated for a church by Mr. Henry Charles Fraser – the present site.
7. Mr. Richard Hobson appears to be a prime moving force to raise finances, obtain regular priestly visits, have a church building erected, and have Salmon Arm established as a



- separate parish. He also took services.
8. 1907, April 14...A contract for \$1500 to build a church was approved. 1907, Trinity Sunday... First service in the new church was held by the Vicar of Enderby after 6 weeks of construction.
  9. 1907, September 8...Bishop Dart consecrated the building in the name of St. John the Evangelist. He appointed Rev. R Hilton as the first vicar of the parish.
  10. 1907, October 13... St. John's became a self-supporting parish within the Diocese of Kootenay.
  11. 1925...The Church Committee and the Women's Auxiliary approved plans for a parish hall. It was built with additions made in 1941 and 1956.
  12. 1928...St. Luke's Church was built at North Canoe
  13. 1955...Name change from "Church of England in the Dominion of Canada" to "Anglican Church of Canada"
  14. 1973...Annual General Meeting of the Parish of Salmon Arm-Canoe-Sicamous set up a Parish Council.
  15. 1976, February 29...St. John's congregation approved plans for a new church.
  16. 1979...Bishop Fraser Berry presided at the last service in the old church of St. John the Evangelist. It was a service of Confirmation, the Eucharist, and deconsecration of the church.
  17. 1979, May 9 at 6:15 a.m. The Church of St. John the Evangelist was demolished. Services were then held in the church hall for about 7 ½ months.
  18. 1979, December 16...The first service was held in the new church.
  19. 1980, March 25...Bishop Fraser Berry dedicated the new church building of St. John the Evangelist, Salmon Arm, to accommodate the growing needs of the congregation.
  20. 1980...The very hard-to-heat church hall was demolished.
  21. 1981...The Annual General Meeting of St. Luke's, Canoe, voted unanimously to close its building and worship at St. John's, Salmon Arm.
  22. 1981...St. Luke's was deconsecrated in 1982 and removed in 1983. The property was sold to the District of Salmon and became the site of a fire hall. The entire proceeds of \$35,000 was given to St. John's debt retirement fund.
  23. 1984...On the 77th Anniversary of the original St. John's (1907), Bishop Fraser Berry consecrated the new church of St. John the Evangelist, Salmon Arm.
  24. In the Anglican Church, a church building may be 'dedicated' as soon as it is completed. It is not 'consecrated' until it can be pronounced 'free from all legal liability for debt'.
  25. Church pews...The original pews from 1907 were used until 1984 when they were replaced with those now in use.
  26. 1994, July...The Brush property adjacent to the church (41 – 2nd Ave SE) was purchased from the Brush Estate for \$73,000 with loans from the bank, parish funds, and parishioners (parking lot extension).
  27. "The greatest benefit had to be the joy and fellowship that came from working together for the Lord" (K.A.P.) "It was a real blessing to see young children doing a workmanlike job of nailing down flooring while the elderly and frail prepared lemonade or other goodies to sustain those doing physical tasks" (K.A.P.)
  28. 2019...St. John the Evangelist Church celebrated 40 years since the construction of the 'new' church building in 1979.
  29. 2024, September 8...St. John the Evangelist Church celebrates 40 years since its consecration in 1984 on September 8. and have Salmon Arm established as a separate parish. He also took services.
  8. 1907, April 14...A contract for \$1500 to build a church was approved. 1907, Trinity Sunday...

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