

## Vacation School Holds Up Traffic

Trans-Canada Highway traffic came to a standstill outside the Church of St. Mary the Virgin, Sorrento, August 1, as 103 children and visiting parents in happy procession crossed the road to join in a service of thanksgiving for the four-day Vacation Church School held under the direction of the Sunday School Mission workers of St. Michael's van.

The peal of St. Mary's bell had called 64 children and 14 teenagers to worship each morning at 9:30 and had no doubt awakened (physically at least) the guests at nearby resorts and motels.

Miss Jennifer Haynes from England and Miss Gail Teleshack of San Francisco held junior and senior classes in the Sorrento Lay Training Centre on the theme for the day, 'Jesus as a boy in the Temple'; 'The Calling of the Disciples'; 'The Crucifixion'; 'The Resurrection' were the daily topics, while teenagers met for discussion and Bible study with the Rev. Raymond Bray and Jack Greenhalgh, summer student from A.T.C.

The handicraft and expression work was handled by the teens, who also supervised games, the outdoor lunch, sing-song and swimming period in the afternoon. After a second lesson period, in which discussion and some drama took place, a film strip on the theme for the day was shown, before traffic was again halted for the procession back to St. Mary's for the closing service.

The August visitors admired the temple models, paper fish and string nets of the disciples as well as thong sandals and shields of faith, but most of all a model of Calvary and the empty garden tomb lovingly created by the children from stones and gravel, green moss and wild flowers, before they joined in singing "Jesus Christ Is Risen Today — Alleluia" with their children at the final service.

The Parish of Shuswap Lakes is spiritually richer for both the tedious preliminary visiting program, and the inspiring Vacation School for the resident children as well as many from the resorts. Van workers and bell ringers, servers and teenage counsellors all did a wonderful work.

(Newspaper clipping)

Article From Salmon Arm Newspaper - 1963

The intention was that Jack, his wife Gail, and their 2 year old son could live in Spes Bona and work toward getting the property into usable condition. Gail's recollection of their arrival is worth noting. They arrived on the site driving into the property directly to Spes Bona. They did not even see the farm house because of the seven foot high grass. Spes Bona was uninhabitable, having sat empty for 6 years, at least, of human occupants. Other forms of life, however, such as bats and mice had found comfort there. Every drain was plugged solid.

Accommodation was found for them at the old rectory and they spent the summer scything and mowing grass, hacking a pathway to the beach and putting the main floor of the house in usable condition. Jack recalls he and Ray waxing the floor of what is now the living room at 3:00 a.m. one morning.

Incredibly, two conferences were held that summer - the very first of the Centre's programs was organized and led by Jack and Ray in conjunction with the Sunday-School-By-Van program; a vacation Bible School which reached out to 60 children in the Sorrento community. The leaders lived in the Van and used Spes Bona as a teaching centre. The second event was a clergy conference arranged by Bishop Coleman with the Bishop of Borneo as leader. Delegates stayed at a motel but used Spes Bona as their meeting place. Hence, the late night/early morning cleaning and waxing.

Bishop Coleman contacted a desirable candidate and their correspondence indicates that by May, 1963, he was very receptive of the idea of becoming the Director. What then caused several months to delay I do not remember, and there is nothing in the file to enlighten me. However, I well recall the end of the matter - on a bitterly cold day in January or February of 1964, this man came to look at the Centre, and went through Spes Bona with Bishop Coleman, Ray Bray and me. The house was empty of furniture, the state of most wallpaper and plaster left much to be desired, and the basement and heating plant were a mess. I remember thinking that no one in his right mind would take the job as it appeared that day. And he did not take it. However, his reason was not the state of the house - it was the lack of a suitable home for a young family - a matter which he had raised early in his correspondence, and which had not been resolved. So, after a full year, we were back at the now familiar "square one" and it was already too late to make an appointment and get anyone in place to run a 1964 summer season.

However, the Board decided that it was essential to run a program in the summer of 1964. The Kootenay G.B.R.E. agreed to prepay it, in collaboration with Ray Bray, and the Board agreed to hire a Property Manager for the summer, at a cost of not more than \$1,000. Camping facilities were provided and a program was run. It was a modest one, but at least the Centre was open and operating. Three courses were provided, and in addition two clergy conferences and one servers' conference were held. A total of 514 people attended these events.



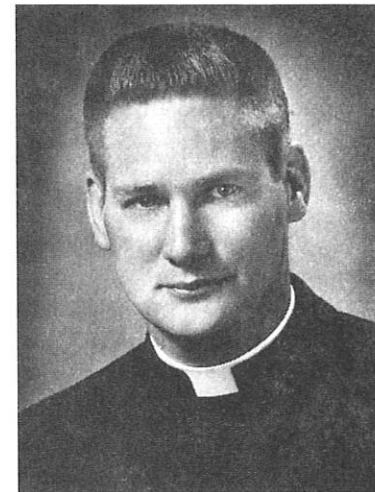
**Work Camp - Summer 1964**

Ray Bray and others, as will be seen, took care of the summer program, and the search went on, though I was not involved and do not know how it progressed during the summer and fall. As late as October the Board recorded discussing the qualifications required for the job, which it interestingly called that of "Warden", and the Management Committee was instructed to continue the search for a candidate. There was apparently no one in sight. However, a long general report written by me (and very sloppily undated, though obviously produced at the end of 1964) states, without elaboration: "The announcement of the Director's appointment will be made in the new year."

## **ENTER JIM CRUICKSHANK**

Something must have been brewing, though I cannot recall when the name Cruickshank first came to my ears. I reported in a letter to the Treasurer of General Synod, dated January 18, 1965, that an appointment had been made. Jim Cruickshank started work on May 1, 1965 - the first pay cheque was at the end of that month, for the princely sum of \$317.00. Jim was at the Annual Meeting, held on April 29, 1965, and is so listed in the Minutes, though these contain no word about him.

At this early stage in his career, Jim did not have much to report by way of introduction. He was a graduate of the Anglican Theological College, and he came to the Centre from his only parochial appointment, the Parish of McBride in the Diocese of Cariboo.



**The Rev. Jim Cruickshank, 1965**

## RUTH HALL

There is not much reference to Ruth in minutes of director's meetings. (As secretary, I can make this criticism without risk of offending anyone.) She is first mentioned as present at the Board meeting of May 4, 1967.

Ruth's coming was arranged as follows - she had worked for some time as a Bishop's Messenger in one of the Prairie dioceses, and was paid by the Dominion W.A. (It did not become the A.C.W. until later.) She was among the pioneers in women's leadership in the Church in the North and worked with Ted Scott in Social Service and Indian Affairs. She wanted a change, and Bishop Scott, who had quite a way with the senior officers of the W.A., persuaded that body to send her to the Centre as Assistant Director, and to pay her salary. The senior officers of the W.A. in those days were a farsighted and enlightened group, and took up the proposal with enthusiasm. That is about all there was to it, except to add that the W.A. continued support until at least 1973. One cannot over-estimate the tremendous contribution which Ruth made to the Centre or the incredibly long hours she worked.

During her time at the Centre she demonstrated her skills as a significant adult educator. She had the ability to draw the best out of others, allowing herself to be weak in order to let others be strong. She had the knack of helping people enjoy doing what needed doing with poor resources - for the sake of the Kingdom, and a capacity for tremendous self-giving to the point of total draining. Trusting people and trusting process, Ruth was a genius at maintaining that necessary balance of caring for people while at one and the same time getting the job done. Ruth and Jim worked on a model of totally shared responsibility, administrative, educational and pastoral.

Jim Cruickshank remembers with affection that Ruth officiated at the baptism of their son, Jason. Jim says "I often got credit for things that Ruth did." Canon Ruth Jefferson Hall continues to be one of the leaders in the Canadian Church.



Ruth Hall



Lance Richardson - right  
1st Winter Course '65-66.

## SOME IMPORTANT PEOPLE

We are now going to list, with comments, the names of the vast number of people who worked for the Centre in so many ways. A few names have come into the story so far, and here are a few more. To extend the list would probably be tiresome - it would also cause sorrow since the list would leave out people who should have been included.

Lance Richardson was a member of the first Winter Course, and returned as Property Manager, at great cost to himself because it involved leaving his job to do so. He must be remembered as the supervisor of the construction of Nova Vita. The Panabode package arrived on two immense trucks and was dumped in a huge pile on the ground. The feat of converting those piles into a building, with largely amateur help, was incredible. Hardly as many as ten pieces of cedar were left over at the end, and Nova Vita was built, solid and square, and has remained so, thanks to meticulous supervision of everything. ("No, sorry, that will NOT do; this wall is half an inch out - it must be squared with the others or there will be trouble with the roof.")

Lance is also remembered by many as much more than one who maintained buildings - he maintained people's souls. He had a toughness that engendered self-confidence, an ability to motivate volunteers to like work, quality and inspired commitment. As a person himself of a deep wrestling faith, knowing when to speak and when to act, he freed others to talk about Jesus. Jim Cruickshank quotes people who said, "I walked from my campsite to Nova Vita with Lance and I feel ten feet taller." He was a model of lay ministry, a true evangelist. Jim adds, "Lance Richardson exemplifies a person who lives out the meaning of the beatitudes more than anyone I know. Many have been blessed by a life in Christ through Lance Richardson, the evangelist."

Les and Nancy Anthony - Nancy was the Centre's first cook and Les did everything else. Their contribution was immeasurable.

In 1968 Don Matthews joined the staff as cook, remaining until 1973. A totally devoted, loyal person, he is remembered not only for his cooking and kitchen management but for his lively and warm interest with children as lifeguard and storyteller.

The same period brought Vi and Rolly Wilkins, devout people, in love with the Church, who as housekeeper and maintenance man, became Mom and Dad to all. They were able to combine a "no-nonsense" hard-working dedication with fun, laughter and loving presence.

Ted Scott, the Most Rev. E.W. Scott, Primate of Canada, but known to most of us as "Ted", by his support, stature and leadership gave Sorrento Centre credibility. He was able and did interpret the Centre to the Church and vice-versa. Jim Cruickshank remembers Ted as a mentor, and teacher, who allowed him to learn from his mistakes. He recalls, "Ted taught me how to loosen up

liturgy ... encouraged liturgical experimenting ... brought the first copies of new liturgies ... was the first person to celebrate without robes. He set the pace for less formal ways of doing liturgy without ever taking away its "integrity".

The Derbys - Neil and Eileen. Neil Derby had retired as Parks Superintendent for the City of Nelson. They had both been leading members of the Cathedral congregation, and were Christians of the best type. Neil reformed the whole garden, and made the plantings around Nova Vita. Then he was taken ill and died at the Centre. Eileen stayed on for some considerable time, doing duty in the office as secretary. Their contribution to the physical plant and to the spirit of the Centre was great.

Tom Huntley was a cheerful associate and contributed a lot. The real reason for mentioning him is to make sure that his work as the creator of the mural in the dining room of Nova Vita is not forgotten.

Mr. M.L. Wade is a retired professional engineer who lives in Kamloops. He only appears once in the Minutes, in January, 1966, when he was recommended to advise on how to handle Newsome Creek, which had been on the rampage. For several years he was a quiet and unassuming friend of the Centre and of us all. I cannot prove it, but I suspect that many quiet gifts to the Centre came from him. As a good man, who lived his Christianity, he should be remembered.

## FINANCES

This will be brief: the subject is dull. At the beginning of 1963 the outlook, as far as income was concerned, was bleak. We had the \$3,500 voted by Provincial Synod, but it was on paper only, with no guarantee that the dioceses would come through. I wrote a cautious letter to the bishops - very cautious indeed! I set out the action of the Synod, and expressed the deepest confidence of the Centre Executive (which we were far from feeling at that point) that the dioceses would treat the apportionment as an annual affair and that they would pay it. Its division among them was a tricky question. I suggested that it be apportioned among them in the same proportion as their payments to Provincial Synod, and no one objected. The necessary arithmetic produced some peculiar sums of money, but we soon simplified that by rounding them off to the nearest \$100. To summarize, we got our money from everyone except Yukon, which reasonably pointed out that it was heavily supported and could not be expected to pay. One diocese jibbed at it being an annual payment, but they came through. Kootenay said they had put up so much capital that they should be excused. However, they paid up all right.

As to capital: the Kootenay properties were finally sold, and this added \$14,000 in cash and a \$9,000 mortgage on the Grant property, payable \$1,000 per annum, to cover both principal and interest at 6 per cent. (Yes, that's right - 6 per cent! Actually, it was a bit too low even for then, but the Centre did not negotiate the deal.) We tried to

get the purchaser to pay the mortgage off, but he wanted such a big discount that we refused to agree, which was really a very good thing. If we had got the money we would have spent it immediately on something or other. As it was, that \$1,000 coming in each November 1st was a Godsend. For the next few years, I think, Jim and I played a sort of game with it, pretending to forget it for most of the year, and then having the joy of remembering it just when finances began to look difficult.

We got a grant of \$6,000 from the Anglican Foundation to help with the furnishing and equipping of Spes Bona. Other money came from sundry other sources, and to summarize, we got enough to get by.

## THE PROPERTY

In September, 1963, we got a firm of architects, Woodworth & Davison of Kelowna to look at the place and give us a Feasibility Report. They gave Spes Bona a clear bill of health, as far as basic structure was concerned, and were encouraging about everything except the basement, which needed attention, the furnace, which needed replacement, and the stable building which was recommended for immediate demolition - before it fell on someone! The latter was attended to before too long. The water system also needed replacement, being contaminated, the quantity being unreliable, and the water having heavy silt deposits. Thereby hangs a tale: the water supply came from an intake above the highway, which drew water from Newsome Creek which flows along the east boundary of the property. Ray Bray noticed that periodically the water came through unaccountably muddy for a while. He investigated and found that a farm along the creek had a free-roaming herd of pigs, which enjoyed a swim in warm weather just as much as the rest of us. With all speed, we got a water licence and set up a system to pump from the lake. Fortunately this was not needed for very long, as we soon were able to hook into the new village water supply.

The architects' report was a great relief, as cracks in the foundation and brickwork of Spes Bona had been a cause of anxiety. This was particularly so because the legal complications were at last disposed of, and on October 23, 1973, the property was finally ours, with the title registered and complete. A minor problem which arose later - which might have become somewhat less than minor - should be mentioned. Sometime in 1964 Bishop Coleman casually informed me that he had promised the Whitakers that the Centre would give them a right-of-way for themselves and their motel guests, from the motel down to the lake, along the east boundary of the property. Neither he nor the Whitakers had mentioned this when the Deed conveying the land was being prepared. The idea was rather horrifying: the motel might be enlarged, and I visualized large numbers of people trekking back and forth across the Centre all summer. They would obviously follow the old driveway, and not stay

on the boundary, which would have meant a rough trip along the bank of the creek. However, there was no doubt that the moral obligation to give the right-of-way existed. Luckily the Whitakers and also the Hoebners, who took over the motel from them, were fine people to deal with. An Agreement, giving the right-of-way, was drawn, signed and registered. From then on motel guests have in fact used the right-of-way which permits them to go through the Centre to the public road which parallels the lake (the new one built by the Whitakers) and I have never heard of any difficulties arising.

The Centre also agreed to rent the land between its own property and the motel from the Whitakers. This gave it the use of the Staff (farm) house, which was a possible home for the Director.

### THE START OF OPERATIONS

On May 1, 1965, the Centre had a Director, a minimum budget, and minimal assets with which to function. It is well to remember how small the assets were. There was Spes Bona, on which quite a lot had been spent, mainly to fix the heating plant and the plumbing, and to enlarge the washrooms. It had barely enough furniture to be able to claim to be "furnished". The bedrooms were dormitory style, with double bunks, and the dining room and living room fell a long way short of being comfortable. The kitchen was below standard, and not able to cope with the numbers of people to be served.

Jim slept in what is now the downstairs office on a folding wall-to-wall bed, which space became his office by day, until the building of the Panabode in 1967. Ruth lived in similar facilities upstairs in Spes. There was room made for 18 more people in Spes, putting 6 persons in each of the other three rooms. Meals were \$1.00 each and everyone, guests and staff alike pitched in with food preparation and clean-up. During summer Spes Bona housed the female teen staff in one room, while the boys lived in Skunk Hollow. The remaining rooms in Spes Bona were reserved for guests, until the building of Nova Vita in 1968-69.

Ruth writes: "It was great for me to see the creation of Nova Vita (in 1969) as until that point the small room at the top of the stairs in Spes Bona had been my office and bedroom. You can imagine how much privacy I experienced. I also had to use the downstairs bathroom, not the easiest thing first thing in the morning or even at night when some people stayed up very late, talking."

The waterfront was virtually unimproved, and the property line ran about ninety feet south of Spes Bona. We had arranged to rent the farm house, which provided living quarters for Les and Nancy Anthony, who were property manager and cook.

In June, 1965, Bishop Coleman resigned and Bern Barrett became acting chairman until the 1966 Annual Meeting. Day to day operations and decisions became the responsibility of Jim and myself. In spite of all this, Jim ran a summer program, and found time to arrange the program for and recruit the nineteen members of the Winter Course. The summer program was generally agreed to

have been a great success, with large numbers of drop-in visitors in addition to those attending the program. It must be admitted that those attending must have made a lot of allowances for lack of facilities and the inexperience of the staff, which was running its first program without any background knowledge on which to call. No less than 1,175 people visited the Centre by the middle of September that year, and the widespread favourable reports which went throughout the Province of British Columbia and Alberta, and even further afield, are proof that they went away favourably impressed with what they found.

Ted Scott was elected Bishop of Kootenay in November, 1965, and became Chairman of the Board in April, 1966. The next four years were the "golden age". Construction and improvement were continuous, and the spirit of the Centre developed. Many people wrote about it. Samples are in articles written by Gerry Thompson, who was later a board member in the fall of 1965, and others by Neil and Eileen Derby, written in 1967.



Everyone pitched in - Kitchen, Spes Bona

### THE CENTRE AND YOUNG PEOPLE

One of the peculiar and most effective strengths of the Centre has been the relationship between the Centre and the young people of its constituency; a relationship best described as one of "mutual ministry".

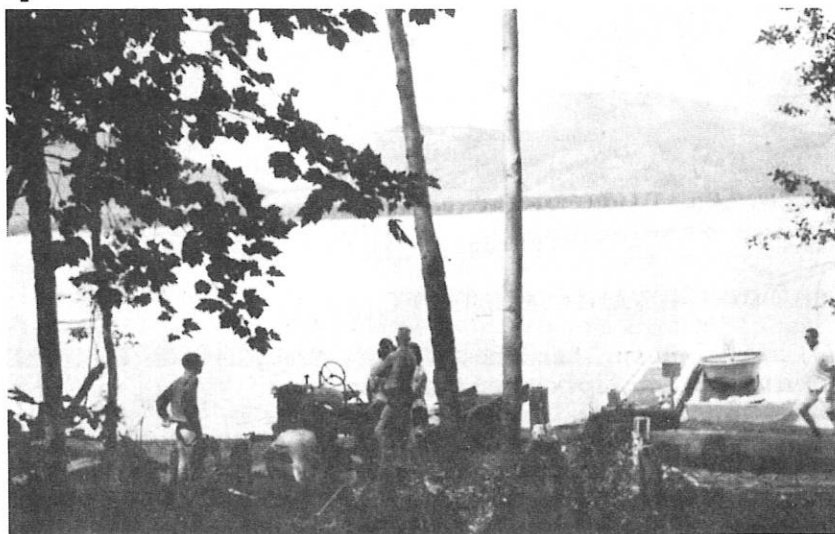
Young people were very important for the work and enthusiasm they brought and for the public relations that they did. Uncounted families and parishes became acquainted with the Centre from the contacts made in work camps, Winter Course tours, etc.

The word to the Provincial Anglican Young People's Association (AYPA) Council about the need for the initial work camp in 1964 came through John Snowden (now Bishop of Cariboo). The Snowden family have had a cottage at Shuswap Lake for many years and it had been while John was on vacation from his parish of St. Timothy's in Vancouver that he had heard about the plans to renovate the Kinghorn place for use by the Anglican Church. St. Timothy's had a large and active youth group, with members on Provincial Council which included Mrs. Edith Chisholm, their counsellor. It was because of Edith's influence and help that the AYPA organized a work camp at the Centre in the summer of 1964. Marilyn Fane and Ray Bray were directors of the camp.

The idea for a work camp where the participants not only came and worked during their vacation, but also paid to do so, came from John Snowden. This new concept to AYPA was the beginning of their Summer Projects which went on to other areas of British Columbia and the Yukon after the ground work was completed at Sorrento Centre.

After this initial work camp, young people came to the Centre on a volunteer basis on long weekends or whenever they had time to spare.

During the first year they accomplished much - clearing and cutting overgrown fields, preparing campsites near Skunk Hollow, working on the beach and the beach path, building picnic tables, putting up a flag pole, digging out and refilling old root cellars, as well as a special project by two boys, Ed Luccock and Warren Manuel. They built the picturesque bell "tower" by the flag pole - the bell called many people to worship and activities during the ten years it stood there. The bell now hangs in front of the Chapel in Spes Bona.



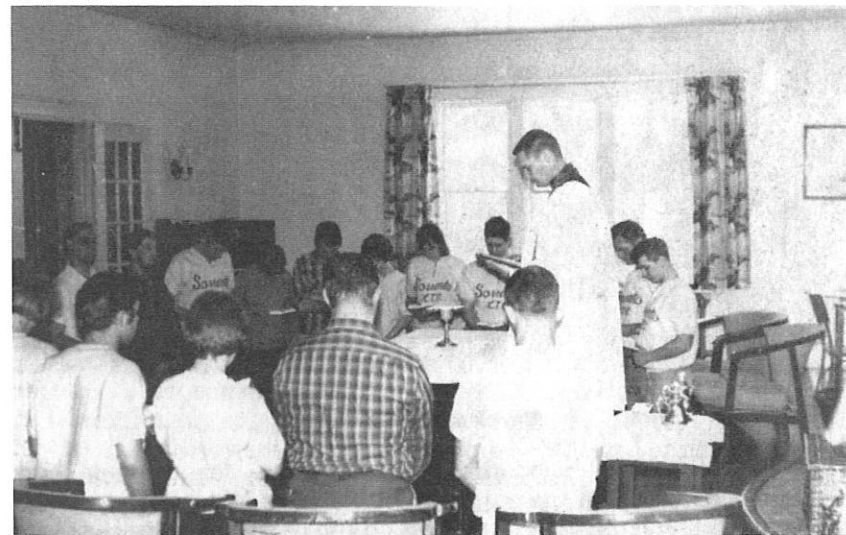
**Upgrading the Beach**

Even before Jim Cruickshank came to the Centre, he had been telling young people about his dream for the Centre - a residential course for young people.

The AYPA Executive traveled to the Centre during the long weekend of May, 1965, and when Jim talked to them about his hopes, it was from this group that the first registrations for the first Winter Course came. Another work camp for the summer of 1965 took place - twice as large as the first. The AYPA had planned two camps - one at Sorrento and one at Hudson Hope. A road washout prevented them getting to the Northern camp so both ended up at Sorrento - more opportunity to acquaint people with the possibilities there, at the Centre.

The first Winter Course took place in 1965 with nineteen participants, and the building of the cabanas was undertaken by them in 1965-66. Winter Courses continued until 1972, although the format was changed and it was called "The Work Study Program" in later years.

Many of the people who took part in Winter Courses would stay on at the Centre for the next summer to act in many staff capacities - cook, waterfront director, music director, director of tots to teens programs, gardens and maintenance work. At the conclusion of the courses, the Winter Course students prepared a lively program which toured many parishes in British Columbia and Alberta. These tours encouraged other young people to come to the Centre as volunteer staff (who often then applied to come to Winter Course!) The tours also brought many newcomers to experience a holiday and life at the Centre and enjoy the opportunities in training for lay ministry that the Centre offered.



**The heart of "The Centre" - The Eucharist  
Jim Cruickshank and first Winter Course students**

The format of the present summer Centre gradually evolved. It was quickly recognized by parents and parish priests that a summer's work at the Centre benefited the young people as much as they helped the Centre, so that it was not uncommon to have requests made to accept someone "because the Centre experience would be good for them." The young people who had helped so much in the growth of the Centre had become an important part of its program.

### THE STAFF HOUSE AND LAND

By the "staff house" I mean the old house beside the driveway leading down from the motel. We used to call it that, but it may have another name now. (It is the farm house.) As already stated, the original property line ran approximately ninety feet south of Spes Bona, which meant that most of the orchard and the sites of most of the cabanas and the campsite were not included. Nor, of course, was the present entrance and drive - everything had to come down the old drive past the motel. This did not seem to bother us at first, and we rented the house from the Whitakers. Anyway, Mr. Whitaker sold the motel to the Hoebners, and the future of the land between it and the Centre was open to anyone who bought it - possibly a developer.



**The Farm House**

This fact, combined with the need for space for cabanas and camping, hit Jim and me very forcibly indeed. We might have no space to use and a development right on top of us. There were thirty acres or more for sale - a strip of land reaching as far as the junction between the old and new highways, to the west of the property.

Would that we had bought the lot - it was very cheap by modern standards, and the western end could have been sold off for a mint of money. I think we might have bought it but for one thing - in the summer of 1965 the "Monastery" was with us, and Fr. Parry suggested that he could use any of the land we did not want. Jim and I decided, probably rightly, that what we got was enough for the Centre's needs, and that we were not in the real estate business (quite apart from Fr. Parry's hopes.)

Soon we were the owners of a block of land, including the farm house, one or two small buildings and an ancient barn. The latter was used for storage for awhile, but was then demolished before it collapsed.

### THE "MONASTERY"

Very little seems to be known about this story, though people have vaguely asked me about the monastery which used to be at the Centre.

A priest of the Diocese of Kootenay who had long had a desire to form a new religious order, obtained permission from Bishop Coleman to attempt to realize that dream. In so doing, he lived for a time at the Centre, first at Spes Bona then at the farm house and finally at another location in the Sorrento area. The experiment lasted for only a little over a year and was unsuccessful, and the priest concerned left this area and joined a religious order elsewhere.

### THE CHANGE OF NAME

One thing to come out of studies and discussions of the Board of Directors was the recognition of the need to change the name of the Centre. When it opened, Lay Training Centres were all the rage, the name and basic plan having been imported from Europe. The original name was hardly discussed, being taken for granted. A few years of experience showed its inadequacy. Nor was it helped when Jim remarked that it made the place sound like an establishment where inexperienced female chickens were sent to learn their duty in life. Anyway, the matter was discussed, and the directors had made up their minds by the end of 1970, and decided to recommend the new name - "The Sorrento Centre for Human Development" to the next Annual Meeting. This was done, but the minutes of the 1971 Annual Meeting merely record the resolution, not the lengthy debate. A few conservative people felt the name was going too far, by removing any suggestion of a Church connection from the Centre. At the time they were strongly out-voted. All sorts of changes were suggested, one even being "The Sorrento Centre for Godly Development," which was proposed but not seconded, whereupon the mover was persuaded to withdraw it, so that it need not be recorded in the Minutes. The matter of the name not showing a Church connection was covered by asking Jim to produce an

interpretative statement, and by the insistence that the name of the Anglican Church of Canada appear on all letterheads, etc.

More recently, again in response to changing times and needs, the words "for Human Development" have been dropped from the name. By using simply the name "Sorrento Centre, Anglican Church of Canada," we are free to respond to the changing needs of the constituency without again being concerned about any given philosophy implicit in the name.



**The Original Name**

## **THE CENTENNIAL FUND**

In 1967 The Provincial Synod set up "A Provincial Centennial Extension Fund." It decided that the needs of the Centre were to be the number one priority of the Fund. Ted Scott no doubt worked for this, but in fairness it must be said that most of the bishops at that time were supportive. Equally important, the Reverend N.D.B. Larmonth D.D. was put in charge of the fund-raising. "Larmie", as many of us knew him, was a natural-born fund-raiser. He claimed to have built three churches during his career - the St. Saviour's at Nelson, which was before my time, so I cannot comment; St. John's, Shaughnessy, which I think he can justifiably claim; and St. Andrew's, Trail, where I think he might meet with some argument. Be that as it may, he went to work on the Centennial Fund, and with little support and help from others he raised a very great deal of money. I do not know how much he was able to collect altogether, but the Centre got \$60,000 and that was what built Nova Vita - so Larmie can justifiably add that to his list. Nor was it any small achievement for a retired man - he must have been well over seventy at the time. I hope he was adequately thanked. I do not think there is

any memorial of his effort in Nova Vita, which we would never have had without him.

## **GENERAL SYNOD MONEY**

This general heading is used to introduce the subject of the money the Centre got from various General Synod sources. Without going into detail, it may be said that for a good many years the Centre got annual operating grants from the M.S.C.C. and the C.S.S. These continued after these donors had been abolished in 1967 and their function transferred to the National Program Committee.

I ought to know all about that, because as a member of the latter committee I often found myself wearing two hats! Then there was the original grant of \$10,000 and the loan of \$15,000 from the Stella Priest bequest, which together made up the G.B.R.E. contribution. The Priest estate loans were later transferred to the Anglican Foundation for management, and the latter became a fruitful source of grants and loans. As to loans, we managed to keep the sum involved at a quite substantial level, by the simple process of borrowing more on the same terms, and adding the new loan to the old balance. For many years, we paid \$2,500 per annum to cover interest at 3 per cent and capital repayment. So far as I know there has never been a time when the Centre has not had an Anglican Foundation loan, and apart from its time of crisis in the 1970s, when it got a deferment for a while, it has always kept up the payments. The National Church paid its full share of the cost of the Centre, (and made a big hidden contribution by providing program staff and paying their travelling expenses) and any British Columbia people who state otherwise should be firmly corrected.

## **THE ST. CATHERINES STANDARD**

This is the local newspaper of St. Catherines, Ontario, and was owned by the Burgoyne family - it still is for all I know. Its great amount of support was always treated as a bit of a mystery gift, the source of which must be kept secret. I never knew quite why, and it was later made public. The story starts back in the 1950s. The member of the family who was the head of the company was Mr. W.C.B. (Bill) Burgoyne, who was a prominent member of General Synod in the 1950s and 1960s.

Bill told me that at some date (probably about 1957) the St. Catherines Standard needed to hire a new employee, at a time when it was doing well, and it occurred to him that it could afford to help the Church by enabling it also to hire someone. He was friendly with Bishop Beattie, and offered this help to the Diocese of Kootenay. I do not know what year it began, but it was being paid when Bishop Coleman succeeded Bishop Beattie. By then Kootenay had managed to become a self-supporting diocese, and Bishop Coleman felt that it should not continue to take the gift which, by the way, was \$3,500 per annum - the minimum stipend in Kootenay at that time. So he suggested to Bill Burgoyne that the gift be transferred to the Centre,

which was about to start up. This was agreed to, and it may be that Bill Burgoyne asked that it be treated as anonymous, but he never said anything about that to me. The payment was made for several years, and continued even after Bill Burgoyne's death, in fact it still continues in a less amount.

### THE COMMUNITY HALL

For a while, from 1966 on, the Community Hall was part of the Sorrento Centre. The local committee which operated it got into various difficulties, including running up a debt of around \$1,850, and it was suggested that the Centre take it over and run it. The deal was that the Centre was to pay off the debt (no problem - a local donor gave us the money!), complete the building "over a period of years" and make the hall available to the community at specified times. The hall was used quite a lot for a while, and improvement work was done on it, so we lived up to our part of the bargain. Later, the agreement did not seem to be working well - the hall was not used a great deal, due to changes in the Winter Course program, and it was not much use in the summer except in bad weather. There was dissatisfaction among local people, so the hall was returned to them.

### PERSONNEL CHANGES

Bishop Ralph Dean of Cariboo became chairman in 1970.

Ted Scott was elected Primate in January 1971, and so left for Toronto.

Jim Cruickshank resigned early in 1973, and went to the Vancouver School of Theology.

Bishop Fraser Berry of Kootenay became chairman in 1973 and served in this capacity until 1978.

I (Derek Arnold) ceased working for the Diocese in 1971, at which time, my contact with the Centre was much reduced, and so my knowledge of events became less.

### FINANCES

Until 1970, the financial situation was good, and we operated without a deficit. This is not to say that less satisfactory results after that were the fault of those in charge. A number of things caused the change. Operating costs had gone up with the completion of Nova Vita, and were beginning to be a burden. In the early years, staff salaries were very low. In its first seasons, the Centre was immensely popular - in fact it was quite the "in thing" to go there, and support, both financial and other, was strong. Now the novelty was wearing off, Ted Scott's departure removed dynamic leadership, which had certainly included finding financial support. For the most part, the efforts made to find more money were not effective. It was always agreed that fund-raising was not the job of the staff - that left the Board of Directors and/or someone specially appointed. The former

did not achieve anything much, and one person who was tried for the job of fund-raiser was unsuccessful. There were two exceptions to this criticism. One was the Associates, who continued to contribute substantially, under the leadership of enthusiastic people. The other was the "Conference Program". This consisted of making the Centre available for conferences and providing all services at modest but realistic commercial rates. These produced excellent financial results, but sometimes at the cost of exhausting the staff, which had the long job of preparing for the event, providing services, and then cleaning up. The fact was that the financial success was (and still is) due to this work being done by a low-paid staff, which was much smaller than a commercial operation would have employed (and still is). The staff were really the people who earned the results. These conferences continued during Jim Cruickshank's regime, being buoyed up by the excellent spirit of the staff.

This program is still in operation and is essential to the financial viability of the Centre as well as providing the Centre with points of contact and outreach to the wider community. The variety of groups using our facility is very wide including professional groups such as teachers, groups from other Christian traditions including Baptists, Lutherans, United Church, Roman Catholic and Quakers, business people, and special interest groups such as Native Peoples, Department of Human Resources and schools.



View from Nova Vita  
Photo by Beryl Morris