



All Saints' Episcopal Church

2025 Parish Profile

Columbia Falls & Whitefish, Montana

Our Contact Information

All Saints' Episcopal Church

Clergy

- Interim Pastor: The Reverend Jonathan B Coffey

Staff

- Parish Office Administrator: Shawn Sloan
- Nursery Attendant: Erin Wilson
- Christian Formation for Children & Youth: Searching
- Sexton, Steve Paugh

Vestry

- Sam Baldrige, Senior Warden
- Kathleen Martin, Junior Warden
- Terry Richardson, Treasurer
- Suzanne DeVore, Clerk
- Jess Hensley
- Amy Peterson
- Lauren Rhodes
- Austin Willis

Church Location

2048 Conn Road
Columbia Falls, MT
406-862-2863

Facebook: www.facebook.com/allsaintsmt

Website: www.allsaintsmt.org

Church email: allsaintsmt@gmail.com

Information About Us

From the [All Saints website](#), you can link to three documents prepared for the search

- *All Saints' Parish Profile*
- *All Saints' at Home in the Flathead*

Religion in the Flathead

The Episcopal Diocese of Montana Bishop

The Right Reverend Martha (Marty) Stebbins

Transition Ministers

The Rev. Canon Stephen Day
transitions@diomontana.com
406-442-2230

Canon Scott Jourdonnais
mtcto@diomontana.com
406-370-4843

Diocesan Location

St. Peter's Episcopal Cathedral
511 Park Street
Helena, MT

Mailing Address

P. O. Box 2020
Helena, MT 59624
Phone: 406-580-1783
Website: www.diomontana.com
Email Transition Minister:
mtcto@diomontana.com

Figure 1: Signpost for All Saints



Located on Conn Road, halfway between Columbia Falls and Whitefish, MT off Montana Highway 40 across from the Clock Tower building

Our Mission & Vision

Figure 2: Entering All Saints



Mission

The mission of All Saints' Episcopal Church, Whitefish—Columbia Falls is to be a vibrant Episcopal community where all generations grow in faith, serve with purpose, and reflect God's grace in our communities.

Vision

Our vision is to be a healthy Christian community engaged in significant ministry that draws upon Christ and the combined spiritual gifts of the congregation as we:

- Strive to tell and exemplify God's love for every human being.
- Support Christian Formation by a team ministry for people of all ages.
- Aspire for others to know who we are, value what we do, and rely on us to support health and welfare in the larger community.

Our Core Values

We believe that God loves all without exception.

Discipleship

We nurture people to claim a calling of ministry, understand their place in God's Kingdom on Earth, and their invaluable role in being the Body of Christ here and now.

Welcoming and Inclusive

We believe that God loves all without exception. We believe that everyone can contribute to our community and its ministry within and beyond its walls.

Giving

We believe in giving out of thanksgiving for the abundant gifts of God. This is the context in which we see our ministry of Stewardship; within our church and outside our church walls through outreach to the community, the nation, and the world.

Christian Formation

We are committed to Christian Formation for all ages by encouraging study and providing creative programming that deepens understanding and faith.



Pastoral Care

We value pastoral care and seek ways that are both traditional and novel to provide people and the animal world the comfort of the Gospel as the verbal and visible word of God.

Worship

We place a high value on engaging in worship that is meaningful to the congregation, filled with prayers and thoughtfulness, reflecting the testimony of the scriptures, and celebrating in the eucharist our relationship to God and the body of Christ. Worship is the foundation for encouraging the faithful in walking with Christ.

Life at All Saints'

Anchored by Sunday Worship

On Sundays, acolytes, chalice bearers, greeters, readers, musicians, nursery caregivers, Children's Chapel leaders, altar guild, flower guild, the rector, and the congregation proclaim the most visible and central act of ministry in the Church, which is worship. There are two services. The early service is spoken, and the second service includes music.

Figure 3: Sunday Worship at all Saints



Like most churches, the things we do have been affected by the Covid era, as well as by our aging membership. Moreover, if you examine the past decade for All Saints' there has been a lot of change. Through all of this, worship anchors our communal life. Sunday attendance is stable across time. We are particularly grateful for this, in the face of national and global decline in average attendance in Christian churches. Our leadership, both ordained and lay, has been strong and influences deeply the ebb and flow of activities we do.

Covid affected us but did not diminish our collective commitment to each other. We succeeded very well with online worship services, probably due to our history of technology use as a community. When Covid lockdown restrictions eased, we increased the number of services offered, even adding a Saturday service, so that people could spread out more. Our priest heroically took on 5 principal services each week for months. We held major services, like Easter and Christmas, outside with chairs arranged around braziers to accommodate quarantine bubbles.

Figure 4: Christmas Outdoor Services During Covid



Our building expansion coincided with Covid. It had been our intention to have one principal service each Sunday so that all the members would have an opportunity to be together. We wanted to do away with the "Oh, they are [8 or 11] o'clockers, I don't know them." With Covid's intervention, it took a while to settle on service times.

The Saturday evening service was a success and ran well past the end of the Covid crisis. Curiously, it had been on our list of "things to try" from the 2019 parish survey. The rationale was to have an evening service so that people who were participating in daytime sports or recreational activities did not have to choose between attending church or sports. When we did end the Saturday service due to small attendance, the core attendees missed it, but they did not feel aggrieved and made the shift back to Sunday services.

Other Sunday Activities

Sunday school is extremely important to our parishioners but has been awkward to schedule. Adult

Sunday school is typically held after the 10 am service and has been well attended. However, there is a tug between coffee hour and Sunday school. For a while, we placed Sunday school between the 8 am and 10 am services but the 10 o'clock people strained to arrive earlier.

Children's Sunday school has been a struggle, partly because of timing, but largely due to the fluctuation of children participants and their diverse ages. There is a commitment to improve it, as represented by the newly recruited 10 volunteer teachers. We have multiple curricula and currently use Spark CE.

Figure 5: Sunday School Room



Our parish has a core of around 12 to 17 children. As a parish, we are deeply dedicated to supporting children and they are well loved. Adults without children are as committed to seeing them settled well in the church as the adults with children.

One of the characteristics of our area is the fewer number of children per capita than is typical nationally (for detailed information, see this Profile's companion texts *All Saints' at Home in the Flathead* and *Religion in the Flathead* linked from the [All Saints'](#) website).

Although we are slightly younger than a typical Episcopal church, most members are in the "grown children" and eldercare stage of life. About half have no one they provide care for, about a quarter provide care for children and about a quarter provide care for elders. A few provide care for children and elders.

We have had age-similar cohorts, but the current cohort of children is diverse in age, adding complexity to cohesive programming. Post-Covid, we have shared programming for pre-teens and teens with Christ Church in Kalispell. The youngest children are invited to Children's church/Sunday school during worship, departing prior to the lessons and returning at the time of communion. This generally works well, and we have enthusiastic volunteer teachers.

Figure 6: Nursery Room



We have paid and volunteer staff for children and youth activities. We have a long-serving Nursery attendant and are seeking a part-time paid leader for youth. An encouragingly large number of members have volunteered to help teach Sunday school.

Non-Sunday Worship Services

We have been blessed with baptisms and weddings over the past few years. We also have celebrated 33 funeral and memorial services in the past decade.

Additional services include occasional services like Christmas services that do not fall on Sunday, Ash Wednesday, Good Friday, and an Easter Vigil.

Figure 7: A Wedding at All Saints



Other Activities

Outside of Sunday, our activities vary. The variability is associated with weather (storms or not), season (summer vs “program year”), and the congregation makeup. Although we have had robust weekday services in the past decade, that is not common now. As a Parish, more than weekly offerings, we enjoy the fellowship of multiple *events* such as our *Church Picnic and Barbeque and Pie Contest*. Some of our most popular and enduring youth activities are annual, such as the *Children’s Christmas Pageant* and *Summer Day Camp*.

In the past, our largest weekday activity was services at the largest care home in the area, but these were discontinued with Covid. After quarantine, they continued periodically, but attendance dwindled as many of our older members have joined the communion of saints.

It is unclear whether this pattern is a trailing Covid effect or more an effect of who we are now. The Vestry is monitoring and actively organizing opportunities so that we can learn more.

Routine Activities

Book Study

During the fall, winter, and spring (program year), we have a book study Thursday afternoon or evening, light dependent. The time for the book study varies as the daylight waxes and wanes in the north. Sometimes the books are newly published but we also enjoy the classics like *The Great Divorce* by CS Lewis.

Figure 8: Book Study



In Home Communion

A cadre of Lay Eucharistic Ministers is available to take communion to members who for whatever reason are unable to attend weekly services in person.

Pastoral Care Team

In addition to ordained clergy conducting sacramental duties, there is a group of individuals who are trained to provide pastoral care to those in need. This ranges from intermittent illness and crises, to end-of-life issues. Sometimes, care extends from individuals to families. For example, following the death of a parishioner, support may also be provided to surviving family members.

Romeo

The Romeo group (Retired Old Men Eating Out) started meeting bi-weekly this summer. It is for “retired, semi-retired or just plain tired older guys” going out to breakfast. Some of the same men participate in the *Men’s Fly Fishing* group which meets more sporadically.

Periodic Events

Advent, Back-to-School and Mother’s Day Offerings

Following the seasons of the church and secular year, we make calls for special offerings of things people in the area may need. The congregation brings designated gifts for these special days. Because they know they are coming, they often begin setting aside items to bring for the collection Sundays.

For several years, we collected stuffed animals for children who were patients at the Whitefish Hospital emergency room. We did so well, they have a multi-year supply so we are focusing on other things now.

Figure 9: Advent Collection of Stuffed Animals for Children at Whitefish Hospital c 2023



The Advent gifts have included the stuffed animals for young emergency room patients, sanitary items, and mittens, hats and scarves for braving our Montana winters. For the Food pantries, we collect food for humans and their animals.

The Back-to-School collection includes backpacks and school supplies. Over the past decade, we typically provide 30 to 40 children with school supplies. In years of high need, we provided school supplies for over 100 children.

On Mother's Day, we collect sanitary items for the local women's shelter, the Abbie Shelter. In 2023, we collected 11,808 items.

Figure 10: Fall Backpack Collection



Figure 11: Mother's Day Collection of Sanitary Items



Canyon Dinners

Canyon Community Dinners are an ecumenical effort with Our Savior Lutheran Church (Columbia Falls), Whitefish United Methodist Church, and Columbia Falls Methodist Church. Members of the churches plan, prepare, and serve a community meal once a month. The dinners are held at the Canyon Elementary School in Hungry Horse, Montana. Since starting in 2014, around 10,000 meals have been served. In addition, the Canyon Dinners have served as a distribution point for school supplies, winter clothing, and other needs that have been identified.

Church Picnic

After a Covid hiatus, we returned this year to our annual church picnic. The picnic was well attended and there was a lively competition for best pie. The judge was ably supported by the children who fetched and carried and waited patiently for the judging to end so the pie eating could begin.

Figure 12: A Few of the 11 Pies at the Church Picnic



Christmas Pageant

The two largest youth activities of the All Saints' year are the Day Camp (see below) and the Christmas Pageant. The Christmas pageant involves kids from tiny tots to teens. They practice for several weeks prior to Christmas and the service is one of the most attended services in our church year.

Figure 13: Christmas Pageant c 2022



Easter Egg Hunt

The Easter Egg Hunt is a thrilling event. The children are instructed to hunt in areas based on ages. The youngest children find great success in their area as the bunny seems to deposit easily found eggs. The older kids must hunt harder. Being Montana, we have variable weather for Easter. One year it was easy to find eggs since the Easter Bunny could not avoid leaving footprints in the snow while hiding the eggs!

Figure 14: Easter Egg Hunt in the Snow



Food Bank Collections

There is a receptacle for food pantry donations permanently located in the Narthex. We make monthly deliveries to the North Valley Food Bank (Whitefish) and Columbia Falls Food Bank.

Glacier Range Rider's Baseball

Figure 15: All Saints' Baseball



The baseball game is an annual outing to our local semi-professional baseball team. The Church purchases a block of tickets. There is transportation those with mobility issues. As with any sports

events, it can be an emotional rollercoaster!

Knitwits

A few parishioners join with others at a local care home to knit toys, hats, and scarves to raise money for those served by CASA (Court Appointed Special Advocates). Recently, the Knitwits were the recipients of over 700 skeins of yarn for their work.

Figure 18: Knitwits Yarn



Lent Madness

This last year, and for the better part of a decade, we did something during Lent which has taken our community by storm—we joined parishes around the country in "Lent Madness." For five Wednesday night gatherings, we examined the lives of thirty-two saints, finally settling on one to be the holder of the "Golden Halo." To make sure that participants are well prepared to make decisions, the bracketing is accompanied by a soup supper.

Figure 16: Lent Madness Brackets



Quilting Events

Depending on the need for quilts, we have an annual quilting event when parishioners gather with their sewing machines and take over the parish hall for days. The quilts are made for Grace Camp, which serves youth who have incarcerated parents.

Figure 17: Quilts in the Making



Requiem Eucharists

Many years, we celebrate Requiem Eucharists (funerals with Holy Communion) for residents who have died in Whitefish and Columbia Falls at assisted living and extended care facilities. The number of services varies by the need, and of course, was affected by Covid. Nonetheless, they have remained in our rota. These services enable fellow residents and members of staff to take part in celebrating the resurrection to remember their friends and people who have become extended family.

Figure 19: Memorial for Care Home Residents



Soup and Hymns

All Saints has a strong singing congregation, commonly spontaneously singing in parts. Periodically over the past few years, we have met a every few weeks during the program year to review and practice the upcoming hymns. Occasionally, the hymn group prepares an anthem for a special occasion.

Soup Suppers

Although they have been irregular since Covid, our traditional weekday Adult Education is associated with our Soup Suppers. Topics cover a variety of themes. Some years we do more and less in others. We also have a few special programs. Some years, we confirmed and received members of the congregation after they participated in our Inquirers' Class.

Summer Day Camp

For over a decade, All Saints' has hosted a Community Day camp. This is our largest youth event, attracting 40 to 50 youth annually. Any youth who wishes to attend is included regardless of their ability to pay. Many church members participate by providing snacks, driving for activities, or feeding camp counselors in the evening. Putting up the outdoor tents is also often a communal affair following the Sunday services that bookend the Summer Camp.

Figure 20: Summer Day Camp



Warming Center Meals

We are in rotation to provide meals to the area Warming Center, which is open in the winter months. Last year, we cooked approximately 2000 meals for the Warming Center.

Wood Bank

There is an area woodbank for people who lack resources and need wood to heat their homes. On occasions, groups have gathered to help prepare wood for the woodbank.

Youth Activity

In our desire to support families, we have done a variety of things according to family makeup and availability. One of the recent youth activities was to help elders get their yards ready for a Montana winter. There have been family board game nights. The kids have participated in Diocesan Convention and share a youth group with Christ Church in Kalispell.

Figure 21: Woodbank Advertisement



Figure 22: Youth Fall Cleanup for Elders



Our Building and Grounds

Many churches struggle with aging buildings and grounds that are not conducive to their Parish's' current ministry. We struggled successfully through those issues at the end of the 20th century and are on solid footing.

Figure 23: Buildings and Grounds

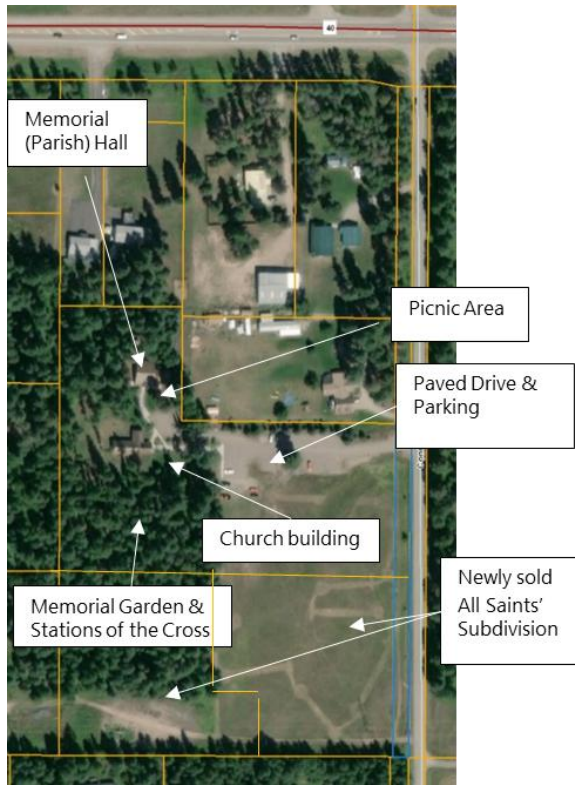


Figure 25: Church Building



Our Campus

Our 5-acre campus includes two buildings, a memorial garden, stations of the cross, forested and landscaped areas, and a picnic area. Originally 10 acres, in 2024-2025, 5 acres were subdivided and sold to create the Rector Housing Fund.

Property Value

The tax value, usually close to the market value in our County, is \$1,262,878. This represents values of \$784,730 for the buildings and \$478,148 for the land. We are short on office space, but the building fund has \$40,000 and a committee is studying how to address the issue.

Figure 26: Montana Cadastral Map of Property

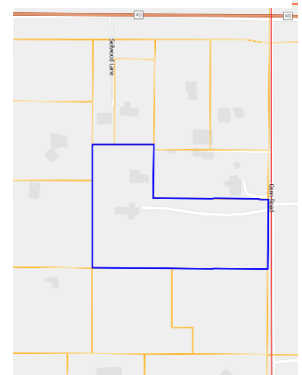


Figure 24: Memorial Hall



Expansion

Beginning in 2018, we raised \$400,000 for building expansion to increase the size of our worship space and to add office space. Once the project began, Covid-era construction costs rapidly increased and required us to take a phased approach. The expansion was divided into two phases.

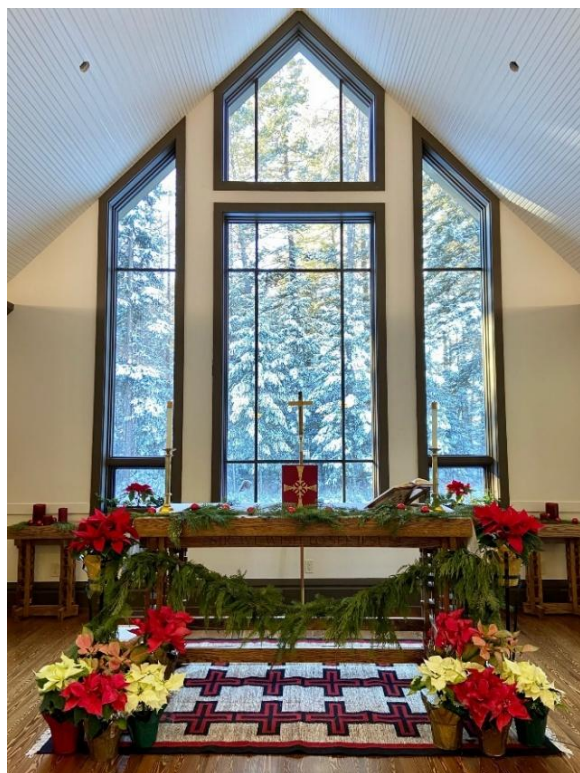
Phase 1: Worship Space

The Vestry prioritized expanding and updating the worship space. The church is easily configured for 112 people, a number that comfortably accommodates our typical Sunday services. We do exceed this capacity on High Holy Days, the Christmas Pageant, and some funerals.

The remodel was focused on maximizing our original space, updating to current building code, improving the energy efficiency of the structure, and making it more accessible to all worshipers.

The remodeled church building was completed with the arrival of new chairs on April 21, 2022.

Figure 27: The Remodeled Sanctuary



Phase 2: Office Space

Our office space is inadequate. About \$40,000 was left after the church building expansion. We attempted to proceed with expanding the office with the remaining funds after the church building was completed, but several issues arose suggesting prudence and reevaluation of the space was appropriate. The office expansion is currently under study and funds are kept on deposit in anticipation of creating office space.

Figure 28: Arrival of the Chairs for the Sanctuary



Subdivision

Our original campus was 10 acres. With the sudden increase in costs and value of real estate post-2020, the Vestry determined selling half of our campus could provide funds to support a *Rector Housing Fund*.

Following approval by the Diocese, the County Subdivision process took a year and cost \$80,000. Some of the costs were covered by a gift and the balance was covered by a loan from the Diocese. Both lots have sold. The funds are distributed to the Rector Housing Fund (\$400,000), the Diocesan loan (\$25,000), with the remainder going to the Endowment fund.

Figure 29: Subdivision Sale



Rector Housing Fund

The rapid growth of the area along with the general affluence of a large sector of purchasers has pushed the market toward building more expensive houses. The city governments as well as concerned citizens are stepping up to address housing options. The All Saints' *Rector Housing Fund* is one such effort.

In August 2025, the median US home price was \$422,000. The median home price in Flathead County was \$684,000, \$825,000 in Columbia Falls \$1.4 million in Whitefish. These values are somewhat skewed by the presence of high-value vacation homes. Zillow lists "typical" home values at \$639,501, \$598,930 and \$857,321 for Flathead County, Columbia Falls, and Whitefish, respectively. The Rector Housing Fund helps align the costs in our area more closely with the National median home prices.

Our Church History

Our Story

Although the Episcopal Church officially came to Montana in 1867, almost forty years would pass before it arrived in Columbia Falls (1901) and Whitefish (1905)¹ as missions.

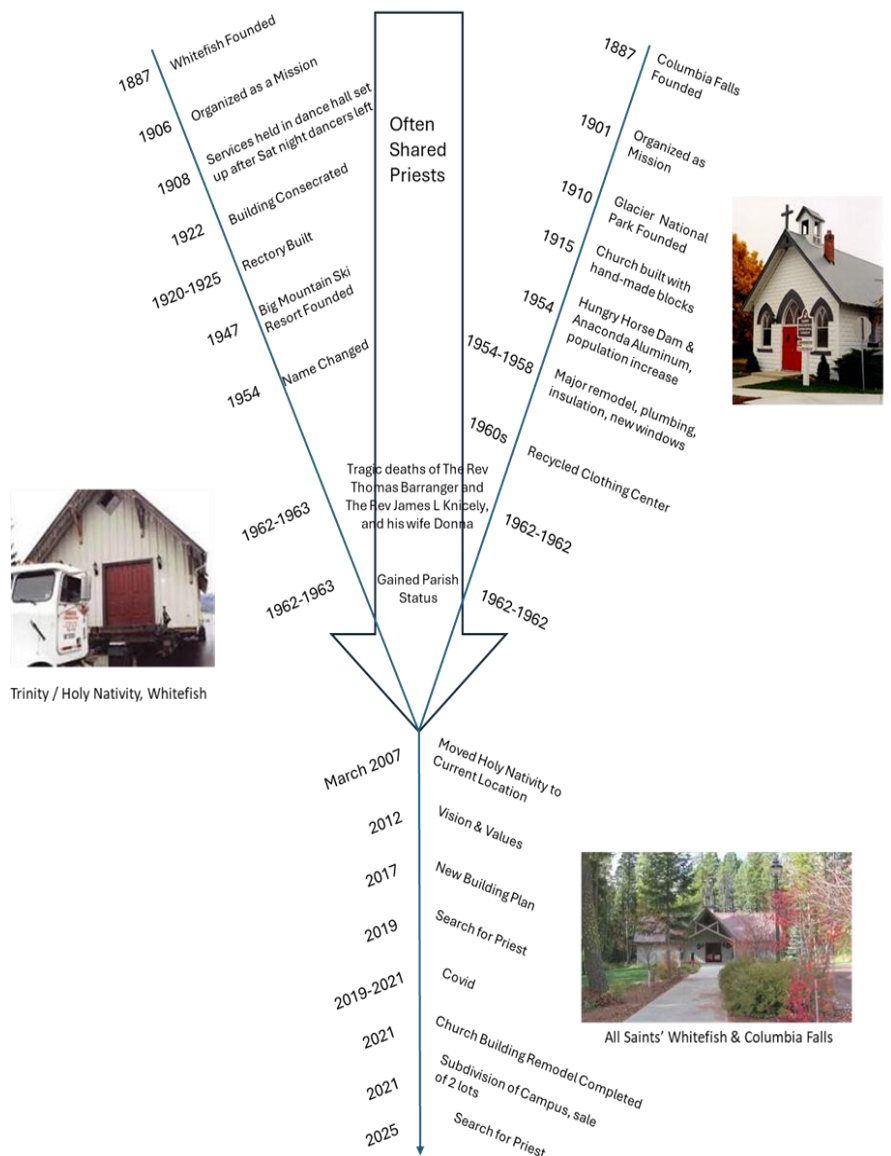
Our 115-year history is rich; we are blessed to have people serving in leadership positions who were born, baptized, married, and retired with us.

The Parish merged from two missions, one in Columbia Falls (1901) and the other in Whitefish (1906). It was a vigorous start for such a small population. The 1910 census for both towns was 1,018 people. After 88 years as missions, the two missions petitioned the diocese to be yoked and have parish status. The goal was to be able to hire a priest of their own rather than have Diocesan-appointed vicars. Although the population increased seven-fold to 7,500 people by 1990, it was a bold move. In 2005, after struggling with two failing, landlocked buildings, the two parishes merged into one. The church building in Columbia Falls and the rectory in Whitefish were sold and in 2007, the Whitefish church building went on walkabout and ended up on our current 5-acre campus, exactly halfway between the old locations.

Since that time our average Sunday attendance has been steady, but our membership has grown. About half of our regular attendees have joined us in the past decade.

A detailed history can be found in this Profile's companion text, [All Saints' at Home in the Flathead](#).

Figure 30: Timeline of Two Parishes Becoming One



Who We Are

Our Data

We used six core data sources: Parochial Reports, headcounts, a Parish Survey, The Association of Religious Data Archive,² and the Pew Research Center Religion in Public Life.³

A total of 65 surveys were collected, representing 41% of communicants in good standing (CGS) and about 64% of regularly attendees.

Figure 31: Table of Survey Representation

	Parochial Report Baptized Members	Communicants in Good Standing (3 or more principal services per year)	Active Attendees (Communicants in good standing + seasonal people)	Average Weekly Attendance (Communicants in good standing, seasonal and frequent visitors plus occasional visitors)
	~265 Adults (age 15 or older, 2023)	~157 Adults (plus 50 Children)	~107 (~65 women, 42 men) Adults	~72 Adults & Children
Respondents	65	65	65 (42 women, 21 men)	46 Adults (who report attending regularly)
Percentage	25%	41%	63% (65% women, 50% men)	64%

Generally, there were 64 responses to each question in the survey, although some had lower responses because they pertained only to a select group, e.g. parents of young children.

There were 35 questions with 2 of the 35 questions providing the opportunity to provide expanded commentary. The two qualitative questions at the end of the survey resulted in 44 responses for the first question *What Concerns or hopes do you have for the future health of our church*. The second question, *What are the two things you like best about All Saints'* yielded 50 responses.

Membership & ASA

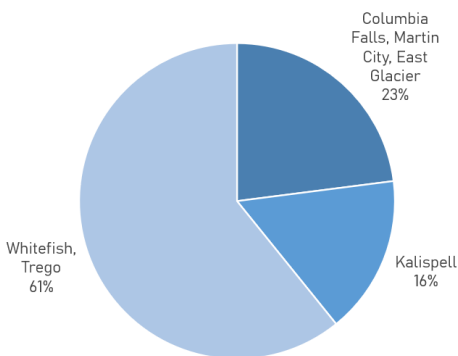
Deciding on a single number to represent the Parish is problematic. All Baptized Members fluctuates in the 200 to 265 range, depending on the definition of any particular parochial reporting year. Communicants in Good Standing, plus Active Others is the better gauge or our size since it includes active members who may or may not officially be on our rolls. For example, some members live half time in Montana and half time in another location and may be on the rolls of another parish. This number has stayed steady over the past two decades at about 140-160 people.

Most members live in the area full-time, year around,

although some members split their time between their local home and homes in other locations. Some are snow birds, either flying away when the snow comes, or flying in when the ski season commences. Others live part of the year nearer their families.

The following figure shows the breakdown of member residences in the area.

Figure 32: Member Residence



Some "active others" meet the definition of CGS but are on the rolls of other churches. The definitions of baptized member and active others have changed over the years so it is at times difficult to make longitudinal comparison. The following figures show the numbers from 2024 and baptized members and ASA from 2007 to 2024. There was a dip in ASA during Covid, but otherwise, the ASA has stayed relatively stable for the past two decades at 72 to 78 people.

Figure 33: Membership by Characteristic

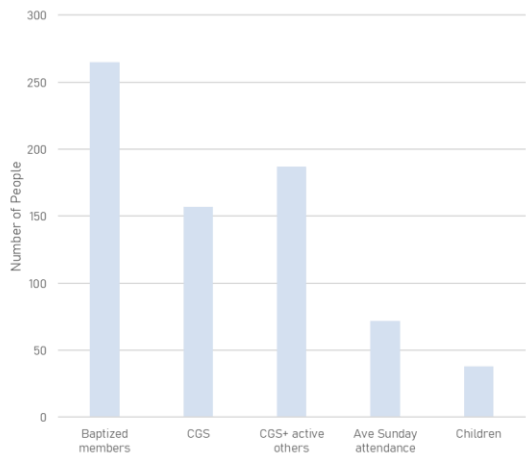
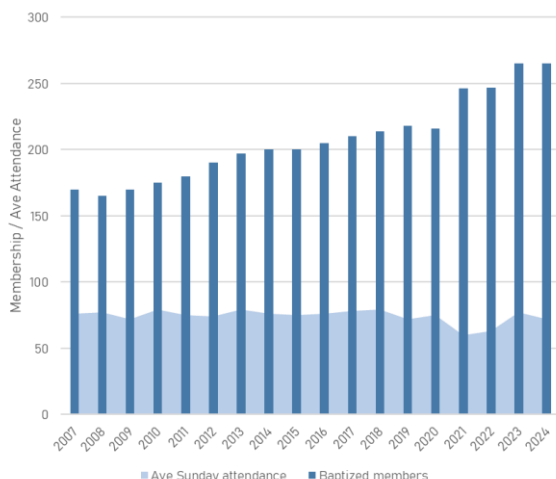


Figure 34: Baptized Members and Average Sunday Attendance 2007-2024

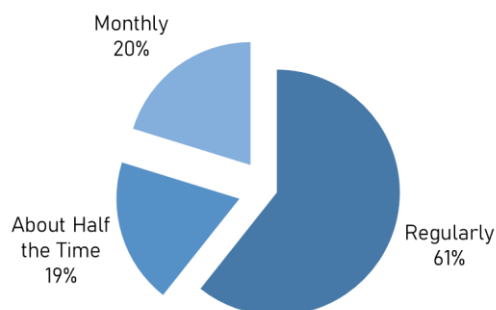


Attendance

Most people who responded to the Parish survey reported attending regularly (61%; n = 40). The remainder of respondents split between attending about half the time and attending monthly.

About 75% attend the 10 am service and 25% attend the 8 am service.

Figure 35: Frequency of Attending

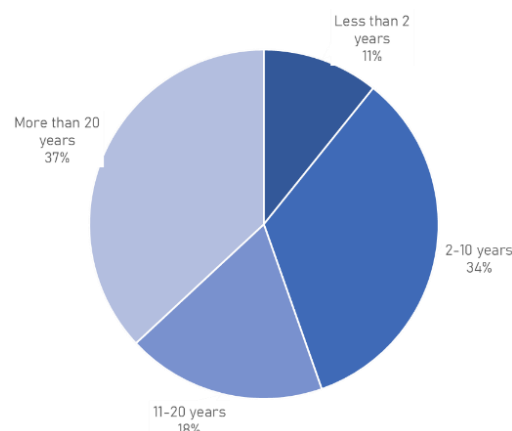


Years Attending

In 2007 All Saints' merged from St Matthew's in Columbia Falls and Holy Nativity in Whitefish.

Based on membership records, it is estimated that 60% of the current congregation have only attended All Saints'. Of those answering the survey, 45% have only attended AS and never attended either of the individual churches. A little over a third (37%) of members have come from one of the two churches.

Figure 36: Years Attendance



Most of the remaining people (n = 34; 45%) attended either Holy Nativity in Whitefish or St Matthew's in Columbia Falls although a few attended all three locations across the years. There are a few people who have been part of the Parish for their whole lives and 12 people (16%) have attended for more than 25 years.

While our ASA has not changed dramatically over the past two decades, it is not the same people. About 30 people have joined the communion of saints and a few people have moved away for jobs or to be closer to family. 11% of people report having attended All Saints' for less than 2 years and over 50% of respondents report commencing their attendance at All Saints' within the last 10 years. There are increases in the 20 to 40-year-old age groups and in the 60 to 79-year-old age groups.

There are occasional ripple effects of the merger. For example, the Vestry merged the mailing address and the physical address during the subdivision process. The unintended consequence was that the Episcopal church in Whitefish appeared to have closed. For many years the physical address was in Columbia Falls and the mailing address was Whitefish. Now official Church documents and search engines have deleted any reference to All Saints' in Whitefish.

Occasionally some people feel their "town" is not well represented. Generally, while people remember the original churches with fondness and nostalgia, parishioners are committed to All Saints', not to the original churches.

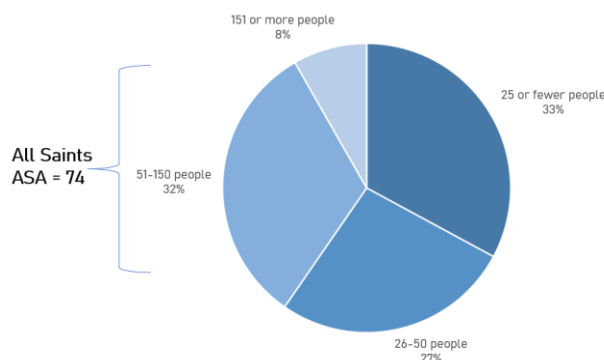
Church Stability

One of our strengths as a parish is in our constancy. From 2014 to 2023, all Episcopal USA churches shrank by -33%. Considering Episcopal churches nationally (2023), 55% were in long-term decline with a 10% or

greater drop in attendance over five years. Only 12% were growing. All Saints' has maintained a modest 1% growth over the same period.

Even though we serve smaller communities, we are in the larger category for Episcopal churches US. We fall into the 51–150-person parish size, which accounts for approximately 32% of all Episcopal churches. Only 8% of Episcopal churches are larger.

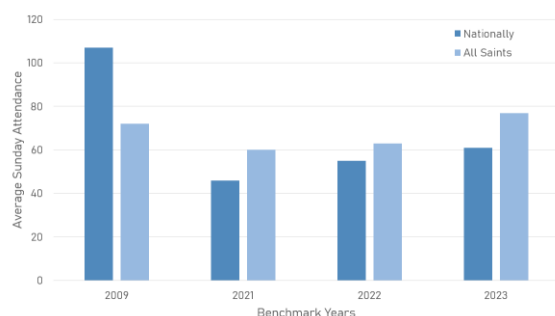
Figure 37: National Episcopal Church Parish Sizes



All Saints' is the 4th largest Episcopal church in Montana on multiple measures, including communicants in good standing and average Sunday attendance. The larger churches (Missoula, Helena, & Bozeman) include large historic buildings, constructed between 1870 and 1924.

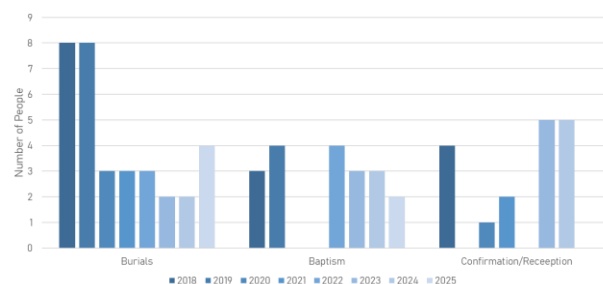
We have remained relatively constant during the Covid era. All churches saw a drop in 2020-2021 due to Covid, some as much as 40%. We dropped about 18% during the pandemic, from ASA 76 to 62, and have largely rebounded from the Pandemic era.⁴

Figure 38: ASA of All Saints' Compared to National Church at Strategic Timepoints



Our largest membership changes have come due to the death of older members: there have been 33 burials, mostly parish members, since 2018. Even with this decrease, we have remained constant in size, adding members by transfer, baptism, and reception.

Figure 39: Burials, Baptisms, and Confirmations



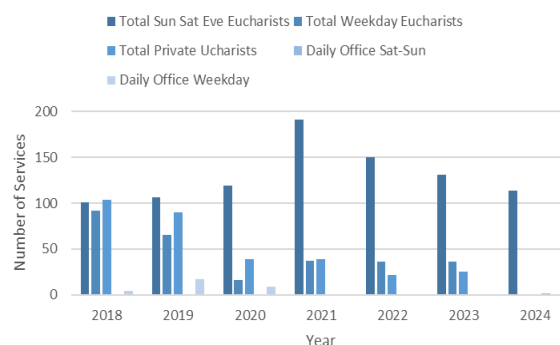
Worship Services

In the recent past, we have focused on two Sunday services: 8 am spoken and 10 am with hymns. About 74% (n = 48) report attending the 10 am service and 23% (n = 15) report attending the 8 am service.

Most active participants attend regularly (61%; n = 35). Fifteen percent (17% (n = 11) attend about half the time and 18% (n = 12) attend monthly.

As with most churches, Covid had an impact on attendance. In our case, Covid seems to have impacted on our weekday services. Currently, 48% (n = 31) seldom or never attend weekday services, 35% (n = 23) attended weekday services sometimes or special occasions, and 12% (n = 8) attended weekday services often.

Figure 40: Types of Services by Year, Pre, During and Post Covid



Pre-Covid, and sometimes post-Covid we took "the church into the neighborhood" holding services at the largest retirement community on Wednesday, Good Friday, and Christmas Eve. This service was the principal service of the week for attendees who, for reasons of health, were not able to travel to the Church on Sunday. During Covid these were not held at the request of the care homes.

At the Church, we increased the number of Sunday services to reduce the density of people in the church, adding Saturday and Sunday evening services. Post-

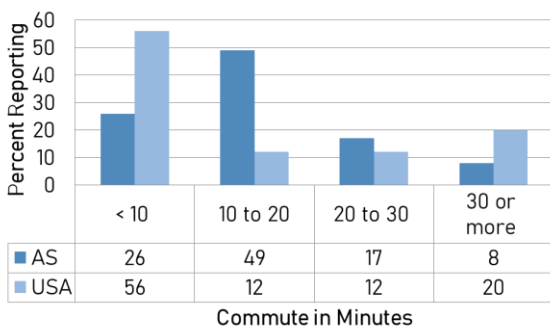
Covid, the number of participants in weekday services dwindled, and in 2024, the services began to concentrate on Sunday.

It is unclear post-Covid if the care home services will restart with the regularity, but annual memorial services and key holy day services continue.

Time Traveled to Church

People travel farther to reach All Saints' than is typical in the US. Across the United States, 56% of people travel less than 10 minutes to get to church compared to All Saints at 26%. The most common commute time for All Saints' is 10 and 20 minutes with 49%. Of course, commute times can be longer if the weather is challenging. We make statistically significantly longer commutes to church compared to national data regardless of rural or urban residence.⁵

Figure 41: Commute Time to All Saints'



Gender & Age

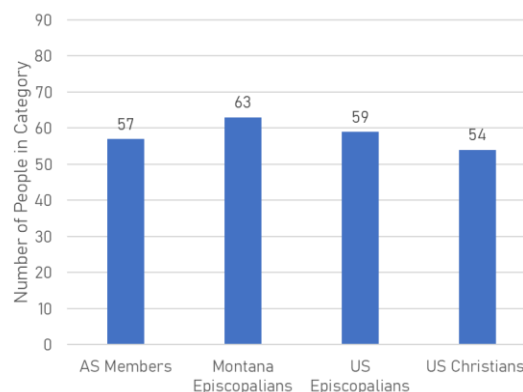
All Saints' has more females than males, coming in at about 40% male, 55% female, and around 5% who identify as other, or prefer not to say. Survey respondents were more female (65%) than male (35%). More older women (>70 years old) answered the survey than older men. It is not clear whether there are more older women in the parish or whether the older women were more likely to respond.

We are a little younger, on average, than other Episcopal Churches in Montana (average age 63) and the United States (average age 59). We are older than Christians in general (average age 54).⁶ Christians are older than other adults, with just 42% of Christians falling between the ages of 25 to 54 compared with 60% of religiously unaffiliated people.⁷

The survey underrepresents younger members, and overrepresents those in the 70-79 age group. While it is not demographically representative, it may reflect the distribution of "worker bees" in the congregation. Our area attracts those who are active retirees and a

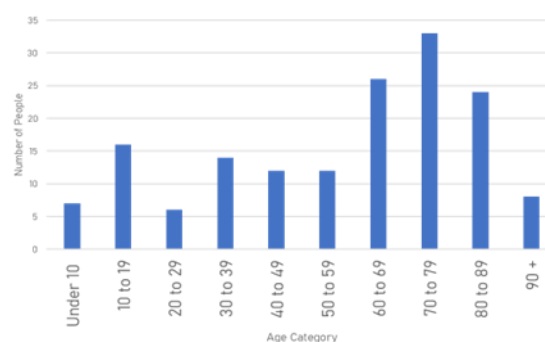
key demographic in our congregation are frequent volunteers in that age group.

Figure 42: Average Ages of Members



In order to get a better understanding of the age distribution in our congregation, we used the parish membership directory and assigned people to decades based on our knowledge of the individuals. While this is not the same as having actual ages, it does allow us to get a sense of the members' age distributions.

Figure 43: Member Age Categories



Work Status

About 57% (n = 37) of survey respondents reported they were retired. About 35% (n = 23) reported working full time. The remainder of respondents (8%; n = 5) reported being students or preferred not to say. Given the survey's underrepresentation of our 20-60 year old members, this is likely a low estimate of full-time workers.

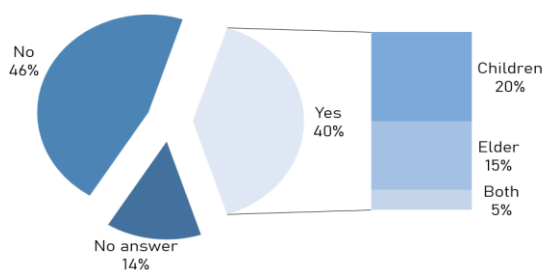
Family Constellations

All Saints' has about 160 active members living in about 80 family units. About 10% of our members, mostly women, live alone. Of those surveyed, about 75% are married or in a relationship, 10% are widows/

widowers, and about 8% are not in a relationship. Seven percent (7%) preferred not to answer. In our survey, 75% (n = 49) of people reported being married or in a relationship. There has been a dramatic shift upwards in the number of people reporting caregiving responsibilities. In 2019, 25% of respondents reported having a child or elder for whom they provided care. In 2025, that number increased to 40% of respondents. The number of people reporting at least one child in the home (15%; n = 10) did not change. However, the number of people reporting an elder at home or under their care jumped from 10% to 20%. Moreover, an additional 5% reported caring for both children and elders.

All Saints' families with children under 18 living at home (25%) exceed Montana, which is ranked the 8th lowest state (24%, national range by state 19%-37%) and below the national average of 27%. Nationally, Christians are slightly less likely to have minor children living at home (27%) than all people (29%), or non-Christian religions (31%) but they have slightly more children per family (2.2 vs 2.1).⁸

Figure 44: People Reporting Care Responsibilities



We are Tech Savvy

We are a people of computers and email. When given multiple opportunities to complete the survey on paper as well as online, everyone used the online method. This parallels our use of our e-newsletter, sermons online, and the website.

"This Place"

On the survey, 84% (n = 56) of respondents reported living full time in the area. There is also a significant group (9%; n = 6) who report seasonal residency. An additional 7% (n = 5) reported being frequent visitors or people who moved but still felt connected. A few older members moved closer to family yet still attend online

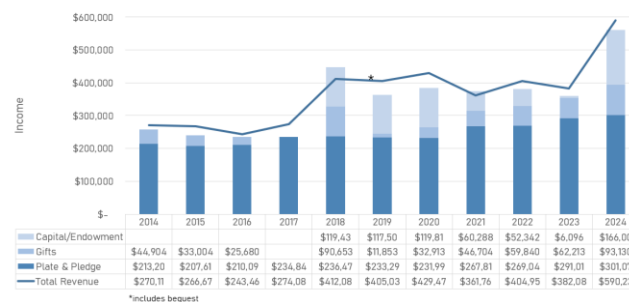
Tourists are attracted to this place because they want

to see its grandeur and to experience its unique wildness. They want to be deeply touched by the spirit of the Mountains. Some liken it to the "thin places" of Ireland and Scotland where the "veil" between the physical and spiritual worlds is "thin." Living here, 120 miles from the nearest Interstate, requires a special commitment. The weather can be harsh, the cost of living can be high, employment may be limited, and access to urban things simply does not exist. Those who are committed here as residents or seasonal or frequent visitors share an important "sense of place," that "intrinsic character of a place, or the meaning people give to it, but, more often, a mixture of both."⁹ For many of the respondents, their sense of place is a reference point, a permanent position, socially and topographically, that defines our identity.¹⁰

Financial Contributions

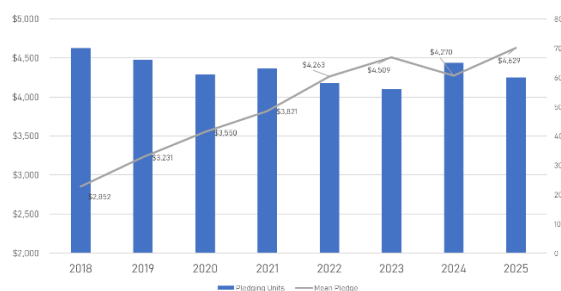
Over the past decade, All Saints' has been financially predictable. Most households pledge and many include gifts beyond their annual pledge. In 2018, there was a bequest. In 2024, there was an infusion of money from the sale of land, which was earmarked for the Rector Housing Fund and the Endowment Fund.

Figure 45: Revenue by Type



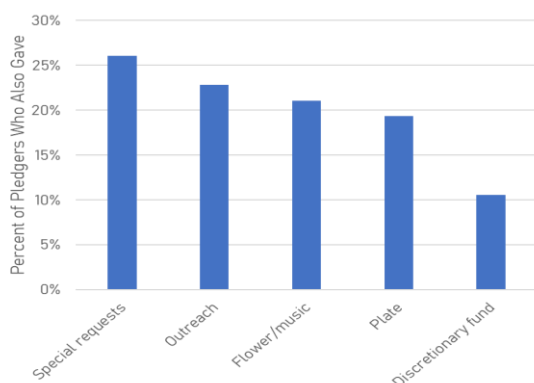
In 2025, there are approximately 80 households represented in the parish, and 60 pledging units. The average annual pledge is \$4,529, which is the largest per pledging unit in the Diocese and greater than most US Episcopal churches. Our pledging units dropped from 70 to 60 in a decade, perhaps due to the death of more than 30 older members. The value of the pledges has increased by 60% over the past decade rising from \$2852 in 2018 to \$4529 in 2025. Even in inflation adjusted dollars, our pledging units are about \$1000 per pledging unit more than a decade ago. Our 2018 average pledge of \$2852 has an inflation adjusted value of \$3655. Nationally, pledges increased but not kept up with inflation.¹¹

Figure 46: Average Pledging Unit 2018-2025



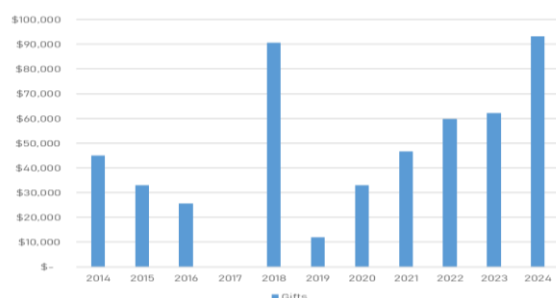
People who make annual pledges are likely to contribute in other areas (78%). The most common combination was pledge and special requests (26%). About 12% preferred not to answer and about 12% indicated they contributed by plate offerings only.

Figure 47: Pledger's Gifts in Other Areas



In addition, there has generally an upward trend in gifts. Gifts may or may not be designated, and are funds not included as pledges, plate offerings, or capital campaign contributions. We have recently established an Endowment to better manage these gifts. Of those who contributed to the endowment fund, 38% also had an annual pledge.

Figure 48: Gifts 2014 to 2024

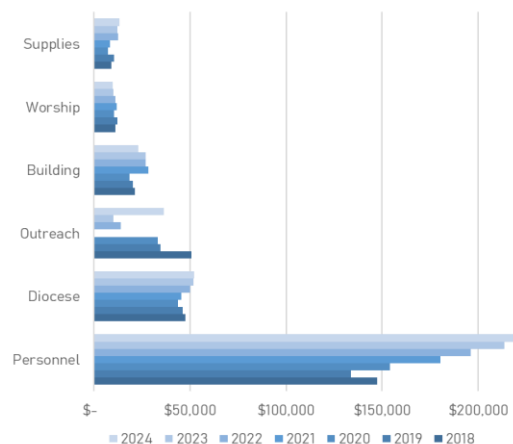


Financial Allocations

The largest percentage of our annual revenue is dedicated to staffing. The second largest allocation is

to the Diocese, followed by Outreach. Our Outreach numbers dipped in 2020-2021 due to Covid. Because our buildings have been renovated and are both energy reliable and structurally sound, we do not struggle with building repair and utilities.

Figure 49: Budget Allocations by Type



Endowment Fund

The Endowment fund has \$40,000 in it. There are two types of funds The Permanent Endowment is the most restrictive and protective of the capital. The goal of this fund is to preserve capital, while allowing use of the growth for specified uses. The General Endowment is less restrictive but must be approved by notification to the Parish and votes by the Vestry.

Rector Housing Fund

The rapid population increase during Covid caused a housing struggle. The Vestry established a *Rector Housing Fund* to help equilibrate housing costs. The Fund was established with \$400,000. Available at 0 percent interest, the money is to be returned at the end of a Rector's employment.

In August 2025, the median US home price was \$422,000. The median home price in Flathead County was \$684,000, \$825,000 in Columbia Falls \$1.4 million in Whitefish. Columbia Falls, and Whitefish respectively. While the Rector Housing Fund may not support a resort home in Whitefish, it can bring housing costs in the area in line with National home costs, and attainable on the salary and housing package being offered by All Saints.

Our Values, Likes, & Hopes

Nearly all of our parishioners participate directly in outreach (90%) either by item or financial donations (36%), volunteering (8%), or a combination of donations and volunteering (46%). As a parish we most value our outreach for food sufficiency and support for homelessness and housing. On our Parish survey, members cast 40% to 60% of their votes for these types of activities in the “top five things we do.” Youth are also important, with about a third including back-to-school collections and Flathead Youth Home in the top five.

<i>Outreach Activities Valued</i>	<i>Count</i>	<i>Rank</i>	<i>Percent</i>	<i>Cumulative Percent</i>	<i>Percent in Pick 5</i>
Canyon Dinners	39	1	14%	14%	60%
Abbie Shelter	37	2	13%	27%	57%
Warming Center	28	3	10%	37%	43%
Back to school collections	23	4	8%	45%	35%
Flathead Youth Home	22	5	8%	53%	34%
Animal outreach	21	6	7%	60%	32%
Samaritan House	19	7	7%	67%	29%
Area food banks	19	7	7%	74%	29%
Advent Sunday collections	15	9	5%	79%	23%
Dream Adaptive	15	9	5%	85%	23%
Disaster Relief	10	11	4%	88%	15%

Activities

We have many different activities at All Saints'. Although the list was long—29 in total—14 activities accounted for 90% of the votes for the “top 5” things that people valued. Even the activities that did not make the top 90% have value. Some commenters complained that they felt restricted by only being allowed to select 5 activities that were important. The activities clustered around learning and spiritual development (e.g. educational activities like Sunday school, Bible study, soup suppers, book studies, Godly Play, trainings) others were annual events that people look forward to with anticipation like Day Camp, the Christmas Pageant, and the blessing of animals. In addition, some of the items in the top 90% were outwardly focused, such as Day Camp, which includes any child in the Community, and services and study at

the assisted living. Others were more inwardly focused like the memorial garden and Stations of the Cross

Figure 50: Church Picnic



Figure 51: Table of Top Activities

Activities	Count	Rank	Percent	Cumulative Percent	Percent in Pick 5
Book Studies	27	1	9.5	9.5	63%
Day camp	25	2	8.8%	18.2%	38.5%
Adult Sunday School	24	3	8.4%	26.7%	36.9%
Children's Sunday School	24	3	8.4%	35.1%	36.9%
Bible Study	23	5	8.1%	43.2%	35.4%
Blessing of the Animal	22	6	7.7%	50.9%	33.8%
Soup suppers/Lent Madness	20	7	7.0%	57.9%	30.8%
Children's church/godly play	19	8	6.7%	64.6%	29.2%
Christmas Pageant	14	9	4.9%	69.5%	21.5%
Church picnic	14	9	4.9%	74.4%	21.5%
Memorial Garden / Stations of the Cross	14	9	4.9%	79.3%	21.5%
Various trainings	12	12	4.2%	83.5%	18.5%
Services/study at assisted living	11	13	3.9%	87.4%	16.9%
Retired Men's Group	8	14	3%	90.2%	12

What We Like Best About All Saints'

In an open-end question, *What are the two things you like best about All Saints'?*, participants were instructed to select 2 things they liked best about All Saints'. Every participant's response was categorized into two key areas. Data were reviewed and exhaustive categories were created. Fifty people provided 90 responses to the question. Eight categories covered all of the responses.

The most common response was **the people** (n=26, 29%). Overall, 40% of respondents included the people as one their top two responses. Many mentioned they loved the community and a few mentioned that they particularly liked that the congregation was multigenerational. One person said it was like a family reunion every week.

The second most mentioned thing was the **welcoming nature of the community** (n=18, 20%). People often noted this about political or personal circumstances. Overall, 28% of people included this in their top two responses.

Figure 52: What Two Things We Like Best

Category	Count	Rank	Percent	Cumulative Percent	Percent People Mentioning
People, multigenerational community	26	1	29%	29%	40%
Welcoming for all, regardless of political or personal circumstances	18	2	20%	49%	28%
Outreach	10	3	11%	60%	15%
Worship/Liturgy	9	4	10%	70%	14%
Episcopal tradition	8	5	9%	79%	12%
Music	6	6	7%	86%	9%
Engaging, inspiring sermons	5	7	6%	91%	8%
Christ centered	5	7	6%	97%	8%
Building and grounds	5	7	6%	97%	8%

Hopes and Concerns

An open-end question asked *What concerns or hopes do you have for the future health of our church?*. Forty five people responded. A comprehensive list of categories was created and 33 categories were exhaustive. Similar categories were combined in count, but specified in the narrative.

Preaching was the most frequently mentioned theme (n=25, 38%). Most commenters noted the sermons should be inspiring and a few mentioned it should be relevant to today's times. Many desired engaging sermons, some noted that they should not be long.

The second most common theme was **Growth** (n=23, 35%), with attracting and retaining youth and families the most mentioned (n=21, 32%). A few people mentioned recruiting older adults (n=8, 12%)

Rector qualities were mentioned (n=19, 29%). They desired a new priest with a sense of humor (8%), a strong leader (8%), spiritual discernment (<5%), and an empathic person good at pastoral care (8%).

Being a **welcoming and accepting parish** was mentioned by 28% (n=18). Many said they wanted to be welcoming and a few also wanted to be inclusive.

Eleven comments were made regarding **Outreach** (n=11, 17%) with most commenters being pleased with our outreach. Some wanted to increase outreach. Others wanted better recognition of what we do to increase visibility and growth potential for the church.

Multiple comments were made regarding **liturgy and music** (n=11, 17%). People valued the Episcopal traditions and liturgy, especially the weekly Eucharist.

Some hoped to retain the Church's traditional worship (9%) and some wanted more contemporary music (5%). Some said they wanted to "speed up" the music and avoid a Capella singing (5%).

History and traditions include comments about both church and national politics (n=8, 12%). Some felt the Church was too political, some felt it was not political enough. Several indicated they wished the Church was more involved in or at least acknowledged social and environmental justice issues. Several said they were glad we could welcome people with divergent ideas.

Church administration garnered comments (n=8, 12%). Locally, there were comments on remembering the "two church" history and requesting equal recognition of both. There were comments about local, Diocesan, and National church administration, all of which focused on improved relationships and more support from the Diocese and National Church.

A few people noted concerns about the **cost of living** and the impact it had on recruiting a new priest. Concerns were also expressed about how the cost of living affected families, linking that to the difficulty recruiting new and younger members.

Although not consistent in how they wished older and elderly members to be served by the Church, multiple commenters spoke of **serving older and elderly members** of the Church and the community.

A few people desired more **fellowship opportunities**, noting they should include worship or a clear spiritual activity, so they were not just "clubs."

Figure 53: Hopes & Concerns Comment Topics

Category	Count	Rank	Percent	Cumulative Percent	Percent People Mentioning
Sermons	25	1	16%	16%	38%
Growth	23	2	15%	30%	35%
Attract/serve younger members	21	3	13%	44%	32%
Rector qualities	19	4	12%	56%	29%
Be Welcoming	18	5	11%	67%	28%
Outreach	11	6	7%	74%	17%
Music & Liturgy	11	6	7%	81%	17%
History/traditions	8	8	5%	86%	12%
Administration (local, diocese, national)	8	8	5%	91%	12%
Attract/serve older members	8	8	5%	96%	12%
Other	7	11	4%	101%	11%

What We Seek In A Rector

The parish survey said *Everyone has different ideas of what a rector should do. It is a job that requires a lot from a mere mortal. Please select the top five areas of ministry you feel it important for our new minister to have gifts to perform.*

The top 5 desired characteristics were identified based on percent of representation across the total selections (see table below)

Good Preaching

As with our 2019 parish survey, the most important characteristic people desired was a quality sermon. It accounted for 13% of votes cast with 63% of people selecting it in their top five. We are accustomed to well-designed sermons and expect them in the future.

People want a sermon *to make scripture relevant to peoples' lives*. Other points identified in 2025 and in 2019 expect sermons to follow the *Common Lectionary*, be brief (< 20 minutes), scholarly, and theologically strong. Our sermons are online.

Good Communication

The 2nd ranked rector quality—good communication—(11%) was in top 5 for 52% of respondents. This characteristic is the *ability to listen and communicate with staff, committees, and parishioners so all are informed and misunderstandings are limited*.

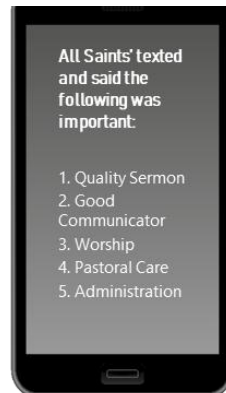
Communication arose as a desired characteristic as the Community experienced rapid changes, including retirements, the church remodel, and land sales.

We have navigated these changes by increasing the speed at which news is communicated in the Parish. For example, we changed from a monthly to a weekly newsletter.

Well Planned Worship

The Sunday worship experience ranked 3rd (9%, 43% ranked in top 5) and is at the heart of the All Saints'

Figure 54: List of Top 5 Characteristics



experience. One member said in their comments that it was like a family reunion each week.

We seek a priest who has the *ability to plan and conduct a meaningful worship service as a central event*. We have a wide tolerance for what a meaningful worship service should be but survey respondents noted they expect it to be in the Episcopal tradition. The *Book of Common Prayer* and *The Hymnal 1982* are the cornerstones of our liturgy. We use service music for most of the congregational liturgical responses (e.g. The Gloria, the Kyrie, Fraction Anthem, etc.). Over the years, we have often used a sung liturgy, but that was not always the case.

We also enjoy the use of the worldwide Anglican communion's alternative liturgy services as part of our overall worship. Additionally, we own [RiteSong](#), the copyright license for all of the Church Publishing Incorporated hymnals.

Pastoral Care

The 4th ranked quality (top 5 for 43%) was pastoral care, the *ability to care for people including hospital, nursing home, hospice and home visitation*. With the number of older adults in our congregation, illness and death are not unknown to us. The priest is the center of the sacramental process of pastoral care. We also rely on the laity for pastoral care including lay Eucharistic Ministers.

Administration

The *ability to manage the affairs of the church* ranked 5th (8%, top 5 for 38%). Like most churches, the parishioners at All Saints' participate in many different group and independent activities. Good administration can help coordinate these diverse and sometimes disparate activities into a functioning parish.

Other Characteristics

Counseling (8%, top 5 for 37%), Church Growth and Development (7%, top 5 for 35%), and Community Involvement (7%, top 5 for 35%) did not make the top 5, but were noted by more than a third of respondents. More information about them are in the table below.

Desired Rector Qualities

Figure 55: Rank Order of Desired Rector Qualities

<i>Qualities</i>	<i>Count</i>	<i>Rank</i>	<i>Percent</i>	<i>Cumulative Percent</i>	<i>Percent in Pick 5</i>
Sermon: Ability to make scripture relevant to peoples' lives	41	1	13%	13%	63%
Communicator: Ability to listen and communicate with staff, committees, and parishioners so all are informed and misunderstandings are limited	34	2	11%	24%	52%
Worship: Ability to plan and conduct a meaningful worship service as a central event	28	3	9%	32%	43%
Pastoral Care: Ability to care for people including hospital, nursing home, hospice and home visitation	27	4	9%	41%	42%
Administration: Ability to manage the affairs of the church	25	5	8%	49%	38%
Counseling: Ability to help parishioners with spiritual and personal problems	24	6	8%	56%	37%
Church Growth and Development: Vision and ability to reshape or develop programs to fit the unique needs of the valley	23	7	7%	64%	35%
Community Involvement: Ability to form relationships with individuals and organizations outside of the church possibly extending church involvement or drawing new people in	23	7	7%	71%	35%
Theology: Ability to demonstrate and impart a understanding of biblical and historical revelation and the recognition of God's activity in the world	18	9	6%	77%	28%
Youth Christian Education: Ability to develop programs for faith development of children	13	10	4%	81%	20%
Adult Christian Education: Ability to develop programs in Christian Education	12	11	4%	85%	18%
Crisis Ministry: Ability to care for individuals at critical points in their lives	11	12	3%	88%	17%
Facilitator: Ability to look for gifts in members and nurture them in taking on roles in the church	9	12	3%	91%	14%
Conflict Management: Ability to understand and work with groups/individuals in conflict towards a resolution	8	14	3%	93%	12%
Outreach: Ability to inspire parishioners to serve persons in need outside of the congregation	8	15	3%	96%	12%
Capital Development: Ability to organize and lead a capital development campaign	5	18	2%	97%	8%
Music Ministry: Ability to support and help develop a music program	5	19	2%	99%	8%
Social Justice Ministry - ability to help people become aware of, understand and address social issues	5	17	2%	100%	8%
Stewardship - Ability to lead and inspire in the development and use of resources	5	16	2%	100%	8%

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Endnotes

¹ Many details here were found from the working notes of Leif Peterson's 2009 draft manuscript "A History of Holy Nativity & St. Matthew's Churches and How They Became All Saints' Episcopal Church." We are grateful for his details and the contribution they made.

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