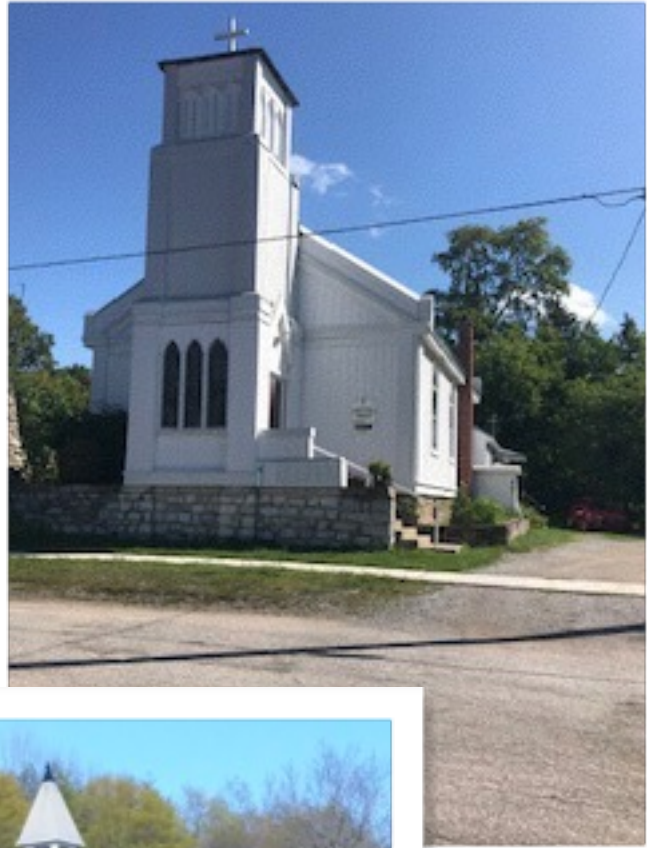


A Profile of

The Parish of Fenelon Falls and Coboconk

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“Our biggest opportunity will be the possibility of living the story of Jesus in such a way that our wider communities will feel that this is a story of healing and hope for the brokenness in our lives.”

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EXECUTIVE SUMMARY

Who We Are

We are a rural parish, with two small and dedicated congregations; each is unique and we join together regularly in fellowship and ministry as followers of Jesus. We take pride in our villages, which are vibrant in history, full of community caring and spirit, surrounded by the pastoral beauty of lakes and farms, and contain all the best and worst of any dynamic community. Here it is possible to accomplish great things that enhance the wellbeing of parishioners and the community as a whole. Parishioners often take initiative for new ministry ideas, or support the efforts of others, and we have a wealth of lay talent and creativity in both congregations.

As in many rural parishes, our members are aging (as is the local population), yet we still attract newcomers and visitors of all ages who appreciate our

welcoming spirit. It is our joy, in both congregations, to be an open, inclusive and welcoming community. We value diversity and inclusion in multiple ways, especially affirming those who are excluded elsewhere, including LGBTQ+ people, those in financial difficulty, and people with intellectual disabilities. Children are very important in our midst and we make sure they have valued roles and quality Christian education.

We value diversity and inclusion in multiple ways, especially affirming those who are excluded elsewhere

Both congregations celebrate the Eucharist most Sundays, using the BAS, and sometimes borrowing from other liturgies. Some parishioners appreciate Morning Prayer and services from the BCP on occasion. We appreciate thoughtful preaching, grounded in the best Anglican traditions and biblical understanding, that speaks to our hearts and minds and our life in the world. Bible Studies in both congregations are well-attended. Potlucks and lively gatherings after-church services provide opportunities to get to know one another, as do the various ministries and projects that bring us together in small groups.

Challenges

Our challenges vary somewhat by congregation. Christ Church is often restricted in its ministry by non-accessible building features, and there is hope that renovations to resolve those issues can begin soon. At St. James, financial sustainability is often a worry and needs attention. In both congregations, pastoral care is an ongoing need that might be addressed with more formal lay participation. As small congregations with big ideas, the potential for “burnout” is ever present, as is the potential for factionalism and miscommunication when lay leadership breaks down or is short on encouragement. We hunger for more intimacy, faith sharing and prayer practice.

Our biggest opportunity will be the possibility of living the story of Jesus in such a way that our wider communities will feel that this is a story of healing and hope for the brokenness in our lives.

Our New Priest

Our new priest will be an innovative, approachable, community builder; a skilled leader, who will catalyze the community around a common vision that is also sustainable. This person is able to connect with parish youth, and is recognized on the streets of our two communities. Creative liturgy with sensitivity towards diversity of experience, and good preaching, together with faithful pastoral care for all who struggle in any way, will be at the heart of this person's ministry. Our new priest will easily take up our spirit of welcome to all, especially affirming those wounded by societal and church rejection. This person will be LGBTQ+ affirming.



Christ Church, Coboconk

Coboconk — “where the gulls meet”.

Coboconk’s population has not fluctuated greatly over the years, maintaining a population of about 800. Many cottagers decide to retire in the Coboconk area but it is also easy to find surnames of families who came to the area 3, 4, or even 5 generations ago.

Originally the village supported two Methodist churches and a large Presbyterian church. In 1885, the Anglican Diocese of Toronto purchased one of the Methodist churches, located on Elizabeth Street. It was moved down the street to its present location. Coboconk also has a funeral home to meet the needs of the village and surrounding rural communities.

Today, the greater percentage of the population of the village is comprised of senior citizens. We are a vibrant and active community.

We regularly celebrate the Eucharist using the BAS and the Evangelical Lutheran Book of Worship. On other feasts and seasons we have welcomed appropriate liturgies that allow for an interesting and deeper sense of the occasion.

Constant in the face of these developments has been the support for *preaching*, which reflects our Biblical tradition and encourages us in our Christian journey and mission. In addition to Sunday worship, the Wednesday Bible Study followed by lunch, has been a great way to hear the Scriptures, to ask the questions and to grow faith in our members. Anointing and Laying on of Hands with prayer for healing has been used in the past and we look forward to the possibility of its regular administration. We would also appreciate assistance to build a prayer chain which would better bring the needs of our members and those for whom we care to our life of prayer.



The atmosphere, brightness and décor of the worship space is part of the worship experience. On the other hand the oil bills make the use of the church expensive for three winter months. It is always a challenge to make the shift to the parish hall and draw the benefits that come with this necessary transition.

Music is an important piece in worship. The group loves to sing and does a pretty good job of it! Building on the “good old” hymns of the faith and the tradition, there has been a healthy use of contemporary music and songs, and a keen sense to expand our repertoire.

At the present time the congregation reflects the work, by so many participants, of an *open, inclusive and welcoming community*. This new membership has enhanced the spirit of the group and extended the presence of the ministry. People have found a place in Christ Church through a variety of experiences: finding a sense of joy and belonging,

feeling the reverence of place and people together with the sacred, mutual caring and support, well connected to each other and “just a fun place to be”.

Add to this the expectation that a new priest will be engaged in and provide the *pastoral support and leadership* to deepen the presence of God at work in this gathering of the faithful.

Deeply rooted in this sense of the Christ Church community is a strong conviction that we are *called to be in the wider community* of Coboconk and environs and to serve by being present and active. It is in response to this mission that we have geared our activities:

catering to meetings of the local service club (Lions), catering to the annual banquet of the Masonic Lodge, representation in and donations to the Coboconk and Area Food Bank, support for the project to build a Wellness Centre within the next two years, and subsequently share in planning an assisted-living facility for seniors, “Soup’s On” is the first Tuesday of every month- where the community meets and visits, leadership in the Freshwater Summit, and a Pancake Breakfast every long weekend.

The Wednesday Bible Study followed by lunch, has been a great way to hear the Scriptures, to ask the questions and to grow faith in our members.

We have found that Ecumenical endeavours meet with limited effect. Coboconk has two Pentecostal communities, a Roman Catholic parish, and Christ Church. It is *important to be present in community activities* and to support our membership in their/our individual ministries.

Over the past five years we have had much discussion about the viability of our *facilities* i.e. being effective in the activities we see as important to our ministries. Accessibility is



a major concern and also the accepted standard of washroom and food preparation facilities. There is going to be a cost attached to this, but we recognize that there is a cost to not acting. We seek to continue this discussion in the context of what is most critical to modify and change and how can we make this change happen.

Communication should never be taken for granted. We put this forward as

our need to be intentional about having as many members of the parish on board and aware of the state of the parish. A support network for leaders, a forum for the direction of our mission and a reporting of the finances with a view to stewardship are areas that need attention. We also recognize that the link with Saint James in Fenelon Falls is a two-way relationship and we need to be intentional as to how this is maintained and how it can grow for our mutual support and ministry.

St. James Church, Fenelon Falls

St. James is a welcoming, caring, active congregation, committed to engaging in spiritual growth and outreach in Fenelon Falls, our charming and vibrant village of 2,500 (winter) situated between two lakes. Community service, both within the church and in the wider community, shapes many of our activities and outreach. We are proud of our historic roots and connection with 19th Century artist and church founder Anne Langton, and mindful of the rich indigenous heritage of our area. Like many rural parishes we are an aging congregation, yet still attract newcomers and visitors of all ages. We value diversity and inclusion in multiple ways. We have a strong LGBTQ-positive history, and in 2016, the wedding of parishioners at St. James marked the first Anglican same-sex marriage ceremony in the Toronto Diocese. We are energized and motivated by lay ministry-focussed leadership.

LOOKING INWARD

Worship and Liturgy

St. James holds a service of Holy Eucharist, using the BAS and supplementary resources, on Sundays at 11:00 am, with an occasional Morning Prayer service (BAS or BCP). Sunday attendance fluctuates quite a bit (averaging 31), also varying in the combination of parishioners, visitors and newcomers. The congregation includes several “snowbirds” away for winter months, and several devotees of Rosedale chapel (active only in the summer) who attend services there for the summer.

The atmosphere is welcoming and relaxed. We sing traditional and contemporary music from the Book of Common Praise, currently with piano accompaniment (while assessing organ repairs). There is an openness to other styles of music, but at the moment we lack the musical talent and resources to experiment successfully. We have a small choir,



that expands for special occasions. Our dedicated pianist/organist also leads the choir.

Communion is brought down from the chancel area after the breaking of the bread, for accessibility. Anointing and healing prayer is offered at the back of the sanctuary during communion at least once per month, a ministry that has been much appreciated by the congregation.

We have included drama and other creative elements in special services, such as Good Friday, Maundy Thursday, and the Easter Vigil. Although the pews are stationary, there are 3 front rows of chairs that can be rearranged for dramatic or other effect, such as for our Christmas Eve Come-as-you-are-and-don-a-costume-if-you-like Pageant, when we bring in live animals and attract many visitors from the community.

Most St. James parishioners welcome or at least tolerate some change and experimentation. When the altar was moved forward and the altar rail not replaced, there was little resistance; however, when front rows of pews were replaced by chairs, a few parishioners left the church.

Learning and Spiritual Development

St. James is highly committed to nurturing the children who are here on a continuing basis, along with those who come as visitors from time to time, although there are currently only a few children on any given Sunday. There is a Sunday School program for children 3 and up, primarily focussing on Bible stories and how they are linked within the larger biblical story. The children enjoy acting out the stories in costume. The children rejoin the congregation at the Passing of the Peace, act as servers for communion, bring forward the gifts for the Eucharist, and lead the Dismissal litany. Children on hand are also recruited for bell ringing.

Younger children join the Sunday School group along with a parent, or stay with their parents in the sanctuary, where there are rocking chairs and some kits including books and activities. Everyone loves to see children and their parents at church so children's voices are happily welcomed when they punctuate the worship service.

St. James has offered an exciting Ash Wednesday school-age program to the wider community for several years, called "Ashes on my Nose."

The children enjoy acting out the stories in costume...act as servers for communion, bring forward the gifts for the Eucharist, and lead the Dismissal litany. Children on hand are also recruited for bell ringing.

Until 2018, St. James had a teenager contingent which gathered together on a regular basis through "Susan's Dinner" with our incumbent, for conversation, a meal, and mutual support, and occasional camping trips and outings. This group served as mentors to a younger group still at the church. Together they served as crucifers and altar servers and contributed their dramatic talents to special services at Easter and Christmas. We hope something similar to "Susan's Dinner" will serve our younger members, the current servers and crucifers, in the future.

In recent years a "Scholar in Residence" program has allowed for increasingly popular Bible Study series, drawing parishioners and community members alike. The most recent series in 2018 drew 29, including community members not part of a local worshipping community.

Mutual Support and Fellowship

St. James is a welcoming community and we often hear that it was the welcoming atmosphere that encouraged someone to stay. There are Greeters stationed at both entrances to welcome all, and the service is printed in the leaflet to help newcomers easily navigate the liturgy. There are Welcome cards in the pews that invite newcomers to provide their contact information so we can get to know them. Visiting children are invited to Sunday School and/or are asked to bring forward the gifts, a task they generally take up enthusiastically.

Coffee time after church is a noisy gathering where everyone enjoys talking to people they know and people they don't know. It's often an opportunity to share personal milestones like birthdays and anniversaries. After-church potlucks are organized on a regular basis.

Parishioners also get to know each other by participating in various ministries. Many are involved in the ACW, which provides catering services for local funerals and other events, and organizes fun events that are part church fundraiser, and part community event.

The ACW also gathers in the kitchen to make pies to raise funds, and run the annual Shrove Tuesday Pancake Supper.

Another opportunity for fellowship is a twice-monthly community dinner called Dinner at St. Jimmy's, for people at St. James to enjoy community with each other and with others beyond our church doors who might be seeking fellowship for all sort of reasons. The meal is provided free to all.

"The Power of One" welcomes widowed and single women for fellowship over a luncheon once a month.

In addition, people look out for one another informally, praying for one another, and delivering meals spontaneously when someone goes through hard times or illness. Although this ad hoc approach is not without its pitfalls, and people do get missed, there is a genuine effort to care for one another.

Pastoral Care

Parishioners provide spontaneous support to one another informally as noted above, and there is a core group of women who keep their antennae up for parishioners who need pastoral visiting. The incumbents of recent years have been diligent in hospital visits and other pastoral care when a need is known, or upon request. Some people at St. James have expressed a need for more pastoral care to ensure that those who have stopped attending or have particular needs are sought out and cared for. The parish priest has also provided pastoral care to those in the community at large (who don't attend services) who ask for help (by visiting the church office or calling), and parishioners have stepped up to help as needed.

As for many rural Anglican parishes, there is no denying the tendency towards decreasing attendance and increasing average age. A prolonged interim period between incumbents will exacerbate these tendencies. And yet, the fluctuations in attendance, the age of newcomers and visitors, and the vitality of our congregation overall, vary enough to give hope for a future church that responds to empowering leadership and the changing needs of the community. Fenelon Falls has a high number of seniors compared to the general population, and St. James tries to serve its seniors well, providing many opportunities for community participation as well as pastoral care. As we grow with the right leadership, there are also many underserved families and others in Fenelon Falls who may be pleasantly surprised by our generous welcome to all, our commitment to children, our intergenerational opportunities for inclusive community participation, and our LGBTQ-positive atmosphere.



Staff

In addition to one full-time clergy position, we have two retired clergy in the parish who serve as Honorary Assistants, and three licensed Lay Readers. St. James employs a parish administrator (one day/week), supplemented by parish volunteers who assist with many administrative tasks, including office hours on Wednesdays and Fridays, and hall rentals; an organist/pianist (Sunday services); and a custodian (part-time), supplemented by parish volunteers who help with grounds keeping and snow removal. In recent years we have had a Biblical Scholar-in-Residence who organizes and leads Bible study programs.

Other volunteer positions include the wardens and advisory board members, ACW volunteers and coordinator, envelope secretary, Sunday school coordinator and teachers, liturgical rota coordinator, anointing ministers, sidespeople, greeters, communion bread baker, chancel service, communications committee, community garden coordinator, prayer shawl ministry leader, Dinner at St. Jimmy's volunteers, Power of One coordinator, flowers coordinator, as well as leadership and volunteers for short-term initiatives, like mitten tree coordination. It is also worth noting that the renovations to the Parish Hall a few years ago were accomplished with the help of much parishioner volunteer labour.

Congregational Health

Natural Church Development is a tool used to measure church health and capacity, and identify strengths and challenges in a parish.

Natural Church Development Factors for our Parish

2010 Minimum Factor: "passionate spirituality" (16.6 percentile)

2010 Maximum Factor: "loving relationships" (44.2 percentile)

2012 Minimum Factor: "need-oriented evangelism" (38.6 percentile)

2012 Maximum Factor: "empowering leadership" (62.6 percentile)

2016 Minimum Factor: "holistic small groups" (42.1 percentile)

2016 Maximum Factor: "empowering leadership" (68.1 percentile)

Physical Resources

The physical plant at St. James includes a beautiful sanctuary, built in 1902, the Parish Hall, built in the early 1960s and renovated for accessibility in 2016, and the Rectory. Community gardens are situated in the green space between the church and the rectory, and the front flower gardens are attractive and well maintained. The Parish Hall contains the church office, a small library/sitting area used for pastoral counselling, a roomy custodian's closet, a large multipurpose room (Sunday School, meetings, potlucks), a spacious kitchen, and a storage area (tables, chairs etc). With recent renovations completed, our buildings are in good shape, well insulated, with new furnaces, and improved or replaced windows. The bright Parish Hall and kitchen are used by a growing number of community groups, as well as for receptions and workshops, often bringing in rental income. The Parish Hall is connected to the

sanctuary, making both buildings (except for the chancel, which has stairs only) fully accessible. There is no church parking lot but plenty of street parking.

The rectory is a cheerful white clapboard-style two-storey, 3-bedroom home, with a partially finished basement, built in the 1950s and adjacent to the church. We have enjoyed the close proximity to the church and the village community of our incumbents over the past two decades and strongly prefer that our clergy live on-site at the rectory, rather than commute from a location further away.

LOOKING OUTWARD

Fenelon Falls and Coboconk are towns with their own unique identities within the City of Kawartha Lakes. Their community origins have roots in the forestry, milling and limestone industries of the 19th century, along with farming; manufacturing also flourished in the first half of the 20th Century with the aid of the local railway system, which no longer exists. Today both towns attract summer visitors and cottagers to their picturesque rural countryside, bounty of lakes and rivers, and the Trent Canal System, which links the lower and upper Great Lakes. The ease of car travel means there is a great deal of overlap between towns, for employment, retail and services.

Below are some of the “numbers” that paint a picture of our parish area. What the numbers don’t show is a vibrant sense of community and a relaxed pace of life (even for the busiest among us), lots of connection with neighbours, friends, and friendly shop keepers, and plenty of opportunities to make a contribution and a real difference in the life around you. Maybe it’s all the water everywhere, reminding us renewal and healing are accessible gifts.

Fenelon Falls is served by 8 churches; 2 Family Health Teams; 1 Arena/Community Centre (no pool); a co-op for local initiatives (Kawartha Works), which include community advocacy and improvement (Fenelon Forward, Friends of Lock 32), music and recreation development (Snowshoe Kawartha, Fenelon Falls Live!), support for families of people with disabilities (ABLE), bikesharing, and housing development; an acclaimed nursing home; seniors’ non-profit housing; and many other active community and recreation groups.



The population and number of households are projected to grow in the Fenelon Falls area at the same rate as Ontario overall (1.4% annual increase). The population of Fenelon Falls is 2,500 but its wider “Market Area” population — with implications for parish size — is considered to be 14,500. Coboconk (population 800) would also draw from the surrounding area as a rural centre. Compared to Ontario overall, the area has a higher percentage of

residents over age 65 (33% compared with 17% for Ontario), as cottagers retire here, and young people seek education and employment in urban centres. This is reflected in

household size, with a higher than the Ontario average of couples without children at home. The median age in the City of Kawartha Lakes is 48.3.

The City of Kawartha Lakes hasn't attracted the more recent waves of immigrants or visible minorities that urban centres have. Ninety-four percent of the population claims English as mother tongue, and while there is some ethnic diversity, the predominant cultural groups are of British or European descent, at almost twice the Ontario-wide rate.

Coboconk and Fenelon Falls each have an elementary school, and Fenelon Falls Secondary School draws students from a large region, most of whom arrive by school bus. Only 8% of adults age 25 to 65 have not completed high school compared with the national average of 11%; 58% (compared to 65% nationally), have completed post-secondary programs, including 17% who have a BA or higher degree (compared to 28% nationally).

The Fenelon Falls area has a higher percentage of households earning less than \$80,000 than the rest of Ontario, and a lower percentage making \$100,000 or more. Two percent of households in Fenelon Falls have an annual income over \$175,000, and 23% of households have an income under \$30,000. Both poverty and wealth are visible.

The population and number of households are projected to grow in the Fenelon Falls area at the same rate as Ontario overall (1.4% annual increase)....Compared to Ontario overall, the area has a higher percentage of residents over age 65

Although both Fenelon Falls and Coboconk are small communities, they lie in close proximity to the larger town of Lindsay, and within an hour commute of Orillia, Oshawa, and Peterborough. Fifty-six percent of the jobs in the area are in trades or sales and service; the remaining 44% are in business, social services, and health. Lindsay has employment possibilities in health care (including Ross Memorial Hospital), municipal services and tertiary education (at Sir Sanford Fleming College). Peterborough is the home to Trent University and a larger Sir Sanford Fleming campus, and the Peterborough Regional Health Centre. While agriculture and tourism are the primary economic drivers in the area, there are also ample opportunities for those in the professions of doctor, lawyer, and banking.

Most people live in single family dwellings which they own. There is currently a shortage of housing, especially rental housing, in Fenelon Falls and Kawartha Lakes generally, although new housing is in the early stages of development, including construction of 30 rental units and 60 town house/condominium units in Fenelon Falls. "Hidden homelessness" (e.g. couch surfing) and lack of permanent housing has been acknowledged as a growing problem in the City of Kawartha Lakes. Real estate prices, excluding waterfront property, are still well below prices in the GTA for housing, and over time will likely attract new residents who are priced out of the housing market elsewhere.

Outreach and Evangelism

St. James reflects the breadth of the community to a degree, in terms of income spread; singles, married, and families; disability; and even age groups; if not proportionally, at least sporadically. There is still a tendency to view church members as "doing well" and the

community as “those in need,” while perhaps the church is more mixed income-wise and need-wise than is acknowledged. That said, on average, the income and education levels in the church are likely higher than in the surrounding community.

In any case, we are mindful as a congregation of the needs in the community: poverty among all age groups, loneliness, young families with low skills and resources, drinking and drug culture among teenagers and young adults, stressed out single parent families (as in all communities), and a higher (double!) proportion of widows than the national average. We recognize that most of the population, especially children, have little or no experience with church as a positive support in their lives. In other words, we have a wide “mission field” and do what we can to meet some of the needs with hospitality, a spirit of inclusion, and direct resources. We also welcome community use of our accessible facilities (renovations were undertaken with the wider community in mind) and hope our hospitality represents a “toe in the water” for those who are hesitant about entering a church. There are many possibilities for expanding our outreach in the community.

As a congregation we are not practiced at speaking openly about our faith...We are good at extending friendship

Here are some of our outreach initiatives:

- Community Garden
- Dinner at St. Jimmy’s (free meal and dinner conversation for church and wider community)
- Community Kitchen (mutual support and simple meals to bring home—currently on hold)
- Power of One (for widows and singles)
- St. Nicholas the bishop, Nativity display, and refreshment station for village “Santa Day” festivities
- ACW catering for funerals and other events
- Come-as-you-are dress-up Christmas pageant with live stable animals
- “Ashes on My Nose” Ash Wednesday program for school children
- Lenten Film series with discussion
- Biblical Scholar-in-Residence Bible studies
- Sunday School
- Christmas Mitten Tree
- Prayer Shawl Ministry



In addition, parishioners initiate and/or are actively involved in community outreach efforts (often using St. James as a home base), including Grannies for Grannies (for Grandmothers of AIDS orphans in Africa), ABLE (peer support for caregivers of someone with

disabilities), Rotary Club and Lions Club (various community services), Fenelon Falls Live and the Friday Community Jam (the arts made accessible to all), to mention a few.

As a congregation we are not practiced at speaking openly about our faith, and reaching out overtly to those who have little or no or negative experience of church. We are good at extending friendship, but not speaking directly about coming to know Jesus Christ, or offering specific support to new Christians. We have not built any infrastructure to deliberately incorporate newcomers or new Christians into the life of the church, perhaps because we don't want to be pushy or intrusive. Learning how to appropriately invite and encourage others to know Jesus Christ is a potential area of growth. The congregation may also be ready for more small group opportunities to share faith and personal stories with one another, as our most recent NCD survey in 2016 seems to suggest.

PRESENT REALITY AND FUTURE VISION

(St. James and Christ Church)

To prepare this parish profile both congregations met in a parish-wide meeting to gather stories about what we valued most as a community and to explore our strengths. We followed this up with a questionnaire that encouraged people to provide feedback on the strengths and weaknesses of our parish and to comment on future priorities. We also solicited feedback from the community on two other occasions as this profile was being prepared.

The process of creating a parish profile made us realize that our two churches are more alike than we are different. We both value our inclusive and welcoming character, especially towards the LGBTQ+ community. In addition, both Christ Church and St. James are very involved in the local community.

Over the last five years, a number of successes stand out. First and foremost is the Christmas eve service with animals, which draws in many people from the wider community and provides a glimpse of the heart of the gospel. At Christ Church, the Wednesday Bible



Study and the pancake breakfasts are very successful events. We have learned over the years that events like these, which have wide parish involvement, have a role for those of all ages, and involve a broad cross-section of the church, are most successful in building up community within the parish and drawing in those from the wider community. Those events which have only limited buy-in from the church as a whole tend to flounder as the leadership wears out.

While each church has many strengths, there are struggles unique to each church. At St. James, although we are financially stable at the moment, ongoing financial worries and shortfalls over the last number of years have taken a toll on the energy of the leadership. At

Christ Church, the lack of accessible infrastructure limits ministry opportunities. Both churches would like to attract and nurture younger parishioners.

As our churches look to the future, we are conscious that our locations in two small towns have given us a strong sense of community. In addition, both churches have developed a tradition of strong lay leadership, alongside a deepened sense of spirituality and biblical depth rooted in the Wednesday Bible Studies at Coboconk and increased Christian Education at St. James. For St. James, there is a consciousness that there is a lot of revitalization going in on the wider community of Fenelon Falls and that we as a parish want to be at the heart of strengthening our wider community, rather than on the outside looking in. Christ Church is also deeply embedded in the wider community of Coboconk. Such community involvement will continue to require the ability to think creatively about our role as a reconciling presence in our villages, and also require that we be willing to take risks in our living out of the gospel. It might also mean that we be willing to fail.

As we move forward, the biggest danger will be the factionalism that results when lay leadership is not encouraged; our biggest opportunity will be the possibility of living the story of Jesus in such a way that our wider communities will feel that this is a story of healing and hope for the brokenness in our lives.

OUR NEW PRIEST

Our new priest will be an innovative, approachable, community builder. Deeply knowledgeable of the roots of Anglican tradition and liturgy, this person is interested in discerning faithful and creative paths for a community of discipleship and will help us gently leave behind anything from the past that inhibits growth. Our new priest will be a skilled leader, who will catalyze the community around a common vision of God's work in our midst, provide pastoral care, strengthen our worship, and help us sustain our ministry with good stewardship practice. This person will be able to reach out to youth and help us think creatively about how best to serve this group in our parish.

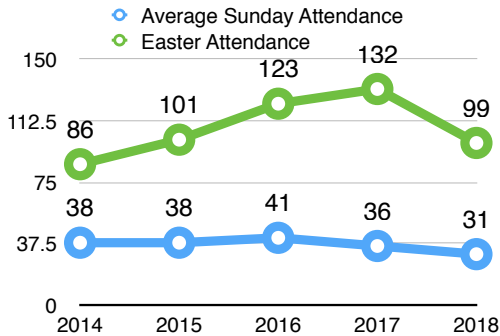
As community builder, our priest will enable and encourage the initiatives of the laity, holding "authority" lightly, while fostering collaboration in a spirit of love, amid a laity accustomed to getting things done. This will be a priest who is visible and active in the villages of Fenelon Falls and Coboconk. Non-church people will want this person to serve the churchly duties of weddings and funerals for them because this priest will have demonstrated a depth of Christian character through everyday interactions in the shops and on the streets, as well as community events, consultations and political action.

Creative liturgy with sensitivity towards diversity of experience, and good preaching, together with faithful pastoral care for all who struggle in any way, will be at the heart of this person's ministry. Our new priest will easily take up our spirit of welcome to all, especially affirming those wounded by societal and church rejection. This person will be LGBTQ+ affirming.

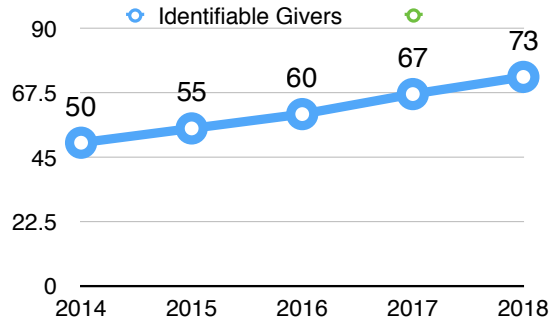
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Appendix A - Parish Statistics and Finances (1)

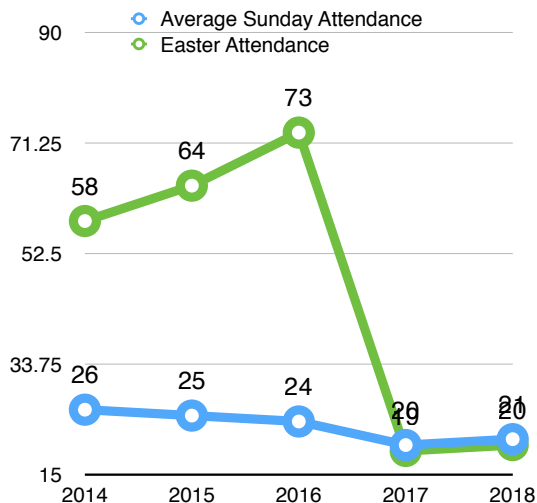
Parish Statistics



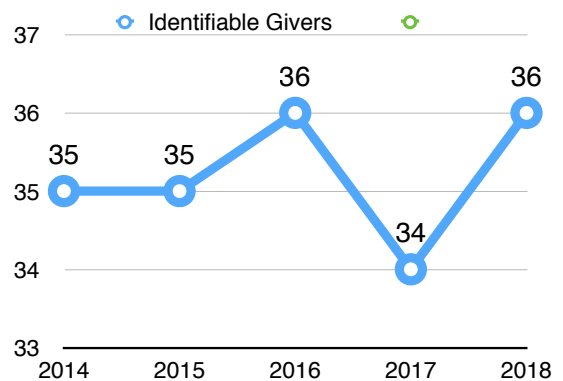
St. James Average Sunday Attendance: After holding steady for the past decade, the number of average Sunday attenders decreased slightly over the last year to 31; after five years of rising attendance, a dip mirrored in our Easter and Christmas services.



St. James Identifiable Givers: Our number of identifiable givers, has however, been on a steady rise for the last five years, from 50 in 2014 to 73 in 2018.



Christ Church Average Sunday Attendance: While the average Sunday attendance at Christ Church has remained steady over the last five years, Easter Service attendance has declined.



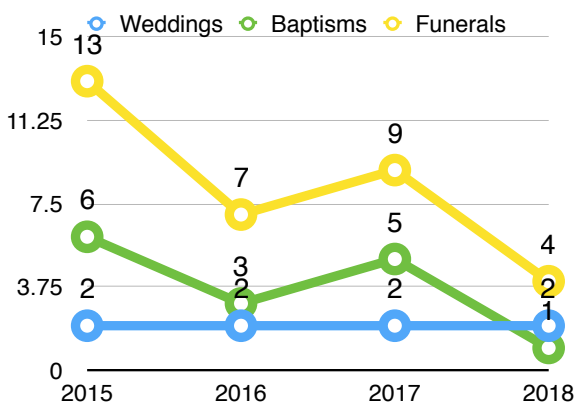
Christ Church Identifiable Givers: The number of identifiable givers at Christ Church has remained quite steady for the last five years.

Appendix A - Parish Statistics and Finances (2)

Parish Statistics

Parish Finances:

As the attached appendices show, both Christ Church and St. James are currently in stable financial condition. Largely due to the renovations to the parish hall, St James has struggled to meet its budget in the past, but ended 2018 with a healthy surplus. Christ Church has consistently been on stable financial footing.



Parish Wide Weddings, Births, Deaths: (parish wide data): Historically, many of these weddings and funerals have been for members of the wider community, not necessarily those who are part of either congregation.

Parish List

St. James has 110 people on the parish list. In the last five years there have been more than 25 new parishioners at St James, although not all of these have continued to attend.

Attendance at St James is highest in the shoulder seasons when snowbirds have returned from the south and people have not left for summer cottages.

Christ Church has 87 people on the parish list, with attendance peaking in the summer when summer residents join the congregation. Many summer residents return year after year and are active participants in parish life.

While both congregations include people of all ages, those over the age of 60 predominate.

Appendix B - Christ Church, Coboconk, Financial Statements 2018 (1)

Christ Church 2018 Budget and Actual Figures

	2018 Budget	Actual	2019 Budget
Income			
Envelopes & PAR	40,000	45072.96	50,000.00
Open	1000	450.25	500
Investment Dividends	66	67.56	68
HST Recoverable	500	102	950.71
ACW Donation	1632.29	3165.49	3500
Designated Outreach		138.05	
Designated Flower Fund		55	
Discretionary Fund		100	
Sales		44	
PWRDF		50	
OFOH		1940	
Events		305.75	
Pest Control		100	
Soup Lunch		1480.45	
Parish Donation		200	
VBC	1500	0	1500
Total	43,198.29	53,271.51	56,518.71
Expenses			
Shared Parish Expense	34,939	35,139	40,123.32
Insurance	1636	1652.93	1800
Subtotal		36,791.93	41,923.32
Worship			
Accompanist	2400	1700	1700
Chancel Guild	250	222.22	250
Subtotal		1,922.22	1950
Utilities & Maintenance			
Hydro	2700	3560.98	3600
Fuel	1700	2877.74	2700
Water & Sewer	560	581.39	581.39
Furnace & Maintenance	330	880.84	
Snow Removal	450		375
Lawn Care	300	430	375
General Maintenance	500	79.37	100
Pest Control		888.93	400
Subtotal		9299.25	8131.39
Administration			
Bank Charges	170	174.1	175
PAR charges	300	285.56	300
Postage & Mailings	50	47.41	50
Office Supplies	20	39.25	20
Subtotal		546.32	545
Outreach			
Food Bank	600	738.05	600
PWRDF		50	50

Appendix B - Christ Church, Coboconk, Financial Statements 2018 (2)

Forward Magazine	82	88.4	89
Garden		27.08	50
Kids Cooking Class	2,700	0	2700
VBC	1000	0	
Discretionary Fund		100	
Chamber of Commerce	170	169.5	180
Soup Lunch Exp		133.09	
Total Outreach		1,306.12	3669
Ministry/Development			
sign announcing Rev Fran		22.9	
Events	200	377.76	300
Subtotal		400.66	300
Total Expenses	51,057.00	50,266.50	56,518.71
Designated Funds			
Building Fund	6880.55		
Grant	3700		
Soup Lunch	1347.36		
Total	11,927.91		
Building Fund August 2018		18,880.55	
Tsf to Consolidated Bldg Fund		12,000.00	
Balance Bldg Fund		6,880.55	
Consolidated Bldg. Fund		36,073.05	now 33,519.30 see below
Total in full Bldg Fund		40,399.85	
Bank Account		15,109.59	

Report received Jan 31 2019 from Diocese of Tor. We suffered a loss on our Consolidated Building Fund of 2,553.75 seeing a change i

Appendix C - St. James Financial Statements 2018 (1)

Saint James Anglican Church Income and Expense Statement

	Jan to Dec 2018
INCOME	
OFFERINGS	
Open / Loose Change	\$397
Envelops	40,978
PAR	25,373
Donations	3,100
Gifts in Kind	
Outreach	
Flowers	1,451
Subtotal Offerings	\$71,299
MEMORIALS / BEQUESTS	
Flowers in Memory	\$55
Memorials	50
Subtotal Memorials / Bequests	\$105
OTHER INCOME	
Designated Funds	\$2,069
Our Faith / Our Hope	4,029
ACW Donations	
Subtotal Acw Donations	\$6,098
Hall Rental	\$5,309
Deanery Grant	
Fundraiser	1,930
Comm Committee	238
Interest - Consolidated F	1,239
Unrealized gains (losses)	-2,376
Other Income	
Subtotal Other Income	\$18,438
BUILDING FUND INCOME	
Building Fund Donations	
Building Memorial Donatio	
Our Hope Our Faith	
Let's Complete the Dream	
Subtotal Building Fund Income	\$0
TOTAL INCOME	\$95,939

Appendix C - St. James Financial Statements 2018 (2)

Saint James Anglican Church Income and Expense Statement

Jan to Dec
2018

EXPENSES

PROPERTY COSTS	
Propane / Oil	\$7,741
Water & Sewer	913
Janitor	5,200
Grounds	749
Hydro	2,561
Insurance	0
Repairs & Maintenance	1,644
Kawartha Annual Fee	125
Subtotal Property Costs	\$18,933
ADMINISTRATIVE	
Communication Comm.	\$665
Office Supply & Postage	353
Service Charges	499
Interest on Building Loan	88
Advertising	114
Legal & Profess. Fees	2,800
Subtotal Administrative	\$4,520
WORSHIP/CHRISTIAN/EDUCA	
Altar Guilds Expenses	\$157
Organ & Piano Maintenance	1,068
Flowers	0
Church Supplies	443
Museum	\$0
Music	5,200
Christian Education	0
Christmas Animals	450
Outreach Expenses	110
Subtotal Worship/christian/educa	\$7,427
DIOCESAN ALLOTMENT	
Diocesan Allotment	\$5,085
Parish Allotment	
Assessment -Clergy	\$35,812
Clergy Mileage	1,194
Assessment - Secretary	3,672
Rectory Expense	3,554
Shared Printing & Office	2,838
Shared Miscellaneous Expe	1,420
Excess / Deficit Parish	-6,866
Subtotal Diocesan Allotment	\$46,709
TOTAL EXPENSES	\$77,590
EXCESS INCOME\EXPENSES	18,349