

Diocese of Eastern Newfoundland and Labrador

**Convening Circular
Diocesan Synod 2016**



THEME:

“The Church has left the Building:

Recognizing the Gospel beyond the Visible Church”

APRIL 21 - 24, 2016

**PARISH OF THE ASCENSION
PARISH OF THE GOOD SHEPHERD**

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Synod Agenda

The Church has left the Building: Recognizing the Gospel beyond the Visible Church

Parishes of the Ascension and the Good Shepherd

Thursday, April 21, 2016

- 5:00 p.m. Registration (Church of the Ascension)
- 7:30 p.m. Opening Eucharist with Ordination to the Diaconate
- 9:30 p.m. Meet and Great with Refreshments

Friday, April 22, 2016

- 9:00 a.m. Call to Order, Roll Call, Setting up of Synod and Notices of Motions (Church of the Ascension)
- 9:30 a.m. Morning Devotions
- 9:45 a.m. Bishop's Charge
- 10:15 a.m. Nutritional Break
- 10:30 a.m. Greetings from Guests
- 11:10 a.m. Reports
- 11:30 a.m. Business of Synod
- 11:50 a.m. Midday devotions
- 12:00 noon Box lunch at Church of the Ascension
- 1:00 p.m. Group Presentations (see below schedule)
- 3:30 p.m. Leslie Giddings
- 5:30 p.m. Supper at Church of the Good Shepherd
- 7:00 p.m. Evening Devotions
- 7:20 p.m. Notices of Motions
Elections
- 8:00 p.m. Constitution

Saturday, April 23, 2016

- 9:00 a.m. Roll Call (Church of the Ascension)
 - 9:10 a.m. Morning Devotions
 - 9:30 a.m. Diocesan Budget
 - 10:30 a.m. Nutrition Break
 - 10:50 a.m. Report on Elections
Notices of Motion (Final Call)
 - 11:50 a.m. Midday devotions
 - 12:00 noon Box Lunch at Church of the Ascension
-

Saturday, April 23, 2016 (Cont'd)

- 1:00 p.m. Group Presentations (see below for schedule)
- 2:10 p.m. Leslie Giddings
- 3:30 p.m. Business of Synod
- 4:30 p.m. Evening Devotions
- 7:00 p.m. Bishop's Dinner with Guest Speaker Bishop Lawrence Provenzano (Bishop of Long Island, NY) and presentation of Bishop's Award of Merit at the Parish of St. Mary the Virgin

Sunday, April 24, 2016

- 9:00 a.m. Roll Call (Church of the Ascension)
- 9:05 a.m. Feasibility Study
- 9:30 a.m. Time with the Bishop
- 10:15 a.m. Final Business
- 11:30 a.m. Closing Eucharist with Guest Preacher Leslie Giddings at the Parish of the Good Shepherd
- 1:30 p.m. Debrief for Planning Committee with Lunch at Parish of the Good Shepherd

Friday Group Schedules

Ascension

- 1:00 p.m. Group A
- 1:30 p.m. Group C
- 2:10 p.m. Group A
- 2:40 p.m. Group C

Good Shepherd

- 1:00 p.m. Group B
- 1:30 p.m. Group D
- 2:10 p.m. Group B
- 2:40 p.m. Group D

Saturday Group Schedules

Ascension

- 1:00 p.m. Group E
- 1:30 p.m. Group G

Good Shepherd

- 1:00 p.m. Group F
- 1:30 p.m. Group H

Veni, Creator Spiritus

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed Unction from above
Is comfort, life and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes give peace at home:
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but One;
That, through the ages all along,
This may be our endless song:
**Praise to thy eternal merit
Father, Son, and Holy Spirit.**

Minutes of the Twenty-Eighth Diocesan Synod

of Eastern Newfoundland and Labrador

May 23-24, 2014

Registration took place at the Cathedral of St. John the Baptist, on Friday, May 23, 2014 beginning at 5:00 p.m. At 7:00 p.m. the Bishop, the Rt. Rev. Geoffrey Peddle, presided and preached at the opening Eucharist, which included the Installation of the Diocesan Chancellor and Cathedral Chapter.

Synod convened at 9:00 a.m. on Saturday, May 24, 2014 in the Church of St. Mary the Virgin. The Bishop welcomed the members of Synod and observers, and invited the Rev. William Strong to the microphone to lead the service of Morning Prayer.

SETTING UP OF SYNOD

Motion # 1 Credentials and Registration Committee

Moved by: The Rev. Canon Sam Rose, Parish of St. Michael and All Angels

Seconded by: Mr. Kyle Riggs, Parish of Bay de Verde

THAT the following be members of the Credentials and Registration Committee:

Chancellor Brad Wicks, QC

The Ven. Sandra Tilley

Motion Carried.

Report of the Credentials Committee

It was reported by Archdeacon Sandra Tilley:

56 of 59 eligible Clergy had registered for Synod.

85 of 90 eligible Lay delegates had registered for Synod.

The Synod was declared duly constituted.

Motion # 2 Officers of Synod

Moved by: The Rev. Eli Evans, Parish of Heart's Delight

Seconded by: Mrs. Effie Boone, Parish of Port de Grave

THAT the following be Officers of Synod:

Clerical Secretary: The Ven. Sandra Tilley
Assistant Clerical Secretary: The Rev. Jonathan Rowe
Lay Secretary: Mrs. Deborah Pantin
Press/Radio/TV: The Rev. Canon Sam Rose

Motion Carried.

Motion # 3 Hours of Synod

Moved by: Mrs. Angela Morgan, Parish of the Cathedral of St. John the Baptist
Seconded by: The Rev. Julie Brace, Parish of Churchill Falls

THAT the Agenda and hours of meeting of the Twenty-Eighth Session of the Diocesan Synod of Eastern Newfoundland and Labrador be as established by the Synod Agenda Committee and circulated to members.

Motion Carried.

Motion # 4 Steering Committee

Moved by: The Rev. Mark Nichols, Parish of St. Peter
Seconded by: The Ven. Amanda Taylor, Parish of Bay Roberts/Coley's Point

THAT the following be members of the Steering Committee:

The Very Rev. Josiah Noel
The Ven. Sandra Tilley
The Rev. Donna Mercer
Mr. Fred Tulk

Motion Carried.

Motion # 5 Courtesies of the Synod

Moved by: Dr. Deanne Spicer, Parish of the Resurrection
Seconded by: The Rev. Moses Tucker, Parish of Harbour Grace

THAT the Privileges of the House be extended to:

Retired Clergy and Deacons not otherwise appointed to vote
Members of Diocesan Executive Committee
Members of General Synod
Members of Provincial Synod

Ms. Elizabeth Crisby, Administrative Assistant
Mr. Fred Dinham, CMA, Diocesan Finance Officer
Mr. Gerry Brown, Honorary Treasurer
Mr. Kevin Smith
Dr. Harold Press

Motion Carried.

Motion # 6 Minutes of the Twenty-Seventh Session of Synod and Electoral Synod

Moved by: Mr. Matthew Barter, Parish of Pouch Cove/Torbay
Seconded by: The Ven. Charlene Taylor, Parish of the Good Shepherd

THAT the Minutes of the Twenty-Seventh Session of the Diocesan Synod of Eastern Newfoundland and Labrador held on November 18–19 2011, and the Minutes of the Electoral Synod held November 15-16 2013 be adopted, signed and deposited.

Motion Carried.

Motion # 7 Nominations Committee

Moved by: Mrs. Claudia Long, Parish of the Good Shepherd
Seconded by: The Rev. Ed Keeping, Parish of St. Philip's

THAT the following be appointed as the Nominating Committee and also to act as Scrutineers:

The Rev. Canon Iliffe Sheppard The Ven. David Pilling
The Ven. Amanda Taylor Mrs. Betty Howell
Mr. Kyle Riggs

Motion Carried.

Motion # 8 Resolutions Committee

Moved by: Mrs. Marilyn Vokey, Parish of St. Augustine's
Seconded by: The Rev. Robert Cooke, Parish of St. Mark the Evangelist

THAT the following be members of the Resolutions Committee:

Mr. Brad Wicks, QC
The Ven. Shawn Samson
The Ven. Nellie Thomas

Motion Carried.

Motion # 9 Timekeepers

Moved by: The Rev. Jolene Peters, Parish of Labrador West
Seconded by: Ms. Jessica Hunt, Parish of St. Michael and All Angels
THAT the following be Timekeepers:

The Rev. Sam Butler
The Rev. Gladys Harvey

Motion Carried.

The Bishop called for notices of motion. No motions were presented. Greetings were received from the clergy and laity of the Diocese of Central Newfoundland. The Ven. Shawn Samson gave some directions for the morning's agenda. He noted the displays concerning PWRDF, Queen's College, and Planned Giving on the mezzanine level and commended them to Synod's attention during breaks. The Rev. Donna Mercer, Rector of the Parish of St. Mary the Virgin, gave directions to bathrooms.

Bishop's Address - The Anglican Church in Newfoundland and Labrador: The State of the Union

The State of our Union today

I have called my talk this morning a "State of the Union Address," borrowing from the term used for the annual report of the President of the United States to a joint session of Congress in which the President discusses the condition of the nation and also outlines national priorities. And that is precisely what I intend to do this morning with reference to the Diocese of Eastern Newfoundland and Labrador. Our theme for Synod this year is "You are the Body of Christ" and it is appropriate that we reflect deeply upon our membership in his Body. As Christians we ponder not so much the state of our union but the state of our health as members of Christ's Body.

How did we get here?

There is no question that our Church has declined in recent years in terms of its membership, ministry, and larger role in society. We have all seen that. But how did we get here? We find ourselves today in North America and Western Europe at a rather advanced stage of a process that began several hundred years ago ...

The philosopher Charles Taylor frames it this way: How did we get from a state where everyone believed in a world of the supernatural – God and gods - to a state where many no longer believe at all? As he states it, it was all but impossible not to believe in God one time and to belong to a faith community, and now for many, it is all but impossible to believe and belong. What has happened?

The first inkling of change came late in the Middle Ages, following a period of remarkable stability for the Christian Church in the West as it grew and gained power and influence. But it was a power and influence based upon the revelations of Holy Scripture and the teachings of a long line of theologians like Augustine, Anselm and Aquinas. Then the Enlightenment came and suddenly a new source of knowledge emerged, one based not upon revelation or the teachings of the past, but upon direct observation of our world and universe. The Scientific Method had arrived and the power of observation began to replace the authority of revelation and tradition.

The Enlightenment arose out of the “Age of Reason” and brought about an intense (and ongoing) debate over the relationship between religion and rationalism in which many long-held beliefs were subjected to the light of scientific inquiry. New methodologies based upon observation brought about a fresh understanding of the natural world that in the end served to weaken the authority of both church and scripture as sources of human knowledge. As reason and logic began to define intellectual life, truths based upon revelation and tradition that had served as the social bedrock for centuries were discarded. People discovered a new relationship with their world in the light of science that led them to question both their relationship with their God and with their worldly masters who often appealed to some form of “divine right” in the governance of their subjects. Theology was increasingly replaced by a humanism that did not necessarily see any divine purpose in the world but asserted that humans themselves should be the measure of all things.

The Catholic Church, which was the Church in Western Europe, was not altogether happy about this new path to knowledge. Remember Galileo? Using the power of observation he stated that the sun and planets did not orbit the earth but that the earth, along with the other planets, orbited the sun. The Church said this was contrary to scripture and had him sentenced to house arrest, although, four hundred years later admitted that it had been wrong. But the Church could not win this battle. Scientific observation was beginning to replace biblical revelation as the source of authority for many. And the power of science was borne out as a long line of researchers and thinkers and inventors gave the world the fruits of science like harnessing the power of steam and massive improvements in health care. By the time of the Industrial Revolution human abilities were successfully explaining more things in the natural world than the Bible.

And the Catholic Church faced other challenges that diminished its power. Beginning in the 16th Century the Church found itself split in Europe as the Protestant Reformation took hold, largely over the issue of scriptural authority. Then came the French Revolution in the 1770's and a wholesale assault upon the Catholic Church in France. Secularism became the cry of freedom as the power of the Church was diminished and the republic was declared: **Liberté, Égalité, Fraternité** “Freedom, Equality, Brotherhood”. The State was now replacing the Church for protection. And for many,

human freedom and flourishing was associated not with the Church any longer but with the state and democratic freedoms. This is also the time when people begin to leave their familiar villages and patterns of life and head to the cities in search of work. A cash-based society emerged. Links with the traditional way of life from the past began to disappear. A succession of thinkers and writers followed who questioned religious authority and challenged the power of the Church and Holy Scripture: Charles Darwin suggested that we were the result of evolution like every other mammal, and not creation.

Freidrich Nietzsche declared that God was dead.

Karl Marx called religion the “opium of the people”. Sigmund Freud wrote *The Future of an Illusion* to tell us where he thought religion was going.

And so it continued until today when writers like Richard Dawkins and Christopher Hitchens repeatedly publish best-selling books attacking religion with titles like *The God Delusion*, and *God is not Great - How Religion Poisons Everything*.

My list could go on and on. But hopefully my point has been made. By the 20th Century it had become possible to dismiss the teachings of the Church and all religious authority in favor of humanist and materialist philosophy. This is the background against which all religious practice happens for us today and the vast majority of us accepts it without question. The message has been received and internalized that it is okay not to believe in God, or to create your own religion, but it is your choice. The authority of religious institutions has been diminished. And even though we could not see it coming at the beginning of the 20th Century, religion has now been pushed out of the public sphere altogether in many places and has become a private and optional practice.

This is what we now call the process of secularization. It is a way of describing the loss of religious life and practice in society and the decline in religious affiliation and attendance in Europe and North America. It is now well underway in our province. At risk of oversimplifying a complex theory, Secularization Theory is the belief that as societies become more advanced in areas like politics, technology, medicine and education the role of religion and religious beliefs will diminish in a more or less linear fashion until eventually religious faith will all but disappear, replaced by systems structured purely on rationalism and humanism. I will provide examples of the decline of religious affiliation and participation:

The proposed Quebec Charter of Values by the *Partie Quebecois* before their recent electoral defeat was consistent with this thinking and would have effectively banned all public displays of religion. Think about that: in just fifty short years, religion in Quebec has gone from the very core of Quebec Francophone identity to something the Francophone government of the day wanted to suppress totally.

Even the former Archbishop of Canterbury, Rowan Williams has now declared that “Britain is a post-Christian country” where the cultural memory of the faith remains strong but the daily practice has evaporated

In 2013, the Canadian Bible Forum engaged the market research company, Angus Reid Strategies, to undertake the Canadian Bible Engagement Study. More than 4,500 people across Canada were interviewed for the study, which revealed that most Canadian Christians do not read their Bible at home anymore. Since 1996, weekly Bible reading by Christians has declined by half and only 14% read the Bible at least once per month.

From the Interview with Archbishop Rowan Williams, The Telegraph, May 4, 2014:

“If I say that this is a post-Christian nation, that doesn’t mean necessarily non-Christian. It means the cultural memory is still quite strongly Christian. And in some ways, the cultural presence is still quite strongly Christian. But it is post-Christian in the sense that habitual practice for most of the population is not taken for granted ... A Christian nation can sound like a nation of committed believers, and we are not that. Equally, we are not a nation of dedicated secularists. I think we’re a lot less secular than the most optimistic members of the British Humanist Association would think.”

So are we a Christian nation or not? Yes or no?

“A Christian country as a nation of believers? No. A Christian country in the sense of still being very much saturated by this vision of the world and shaped by it? Yes.”

Will we lose our faith altogether in time?

“Given that we have a younger generation now who know less about this legacy than people under 45, there may be a further shrinkage of awareness and commitment.”

Beyond that, he is hopeful.

“The other side is that people then rediscover Christianity with a certain freshness, because it’s not ‘the boring old stuff that we learnt at school and have come to despise’. I see signs of that, talking to youngsters here at Magdalene and in school visits. There is a curiosity about Christianity.” He remembers the delight of primary-school pupils when he told them the story of the Prodigal Son, which they had never heard. “There is a real possibility of people engaging freshly and hearing things as if for the first time.”

In Newfoundland and Labrador, within our lifetimes, we have seen our school system transferred to state control, along with our hospitals. Crosses have been removed from public buildings. Fully 40% of patients in our hospitals identifying themselves as Anglican ask that Anglican Chaplains not visit them these days. Translation: before we used to visit everyone who identified as Anglican; today our chaplains only visit 60%. Clergy tell me today that they regularly encounter children coming for Confirmation who do not know the Lord's Prayer and who do not say a prayer with a parent at night when going to bed.

It has been a "paradigm shift" for us with enormous social changes in matters like education, health care, career demands, delayed marriage and children. And the growth of technology actually leaves us with less, not more, free time. Our values and expectations have also changed markedly. People understand community differently today and will not automatically belong to social clubs and organizations. Institutional loyalty is a thing of the past. Denominational loyalty is a thing of the past.

Is it any wonder that churches find this changing landscape confusing and difficult to read? It reminds me of Charles Dickens' story, *A Tale of Two Cities*, about England at the time of the Industrial Revolution and France during a different revolution around 1775:

"It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way..." (Charles Dickens, *A Tale of Two Cities*, 1859)

An Uneasy Divide

So we find ourselves today at a place where religion and religious belief is under suspicion and attack in the public sphere. While religion continues to exert influence privately in most of our lives, faith communities can no longer count on a natural and familiar relationship with their own members, let alone with the world surrounding them. In Newfoundland and Labrador, churches continue to be places of shelter and meaning during major life transitions (Baptisms, Confirmations, Weddings, Funerals) but for a growing number of our people that relationship is not ongoing and regular in between those moments. And for a small but growing number of our people there is no longer any point of contact with a faith community. The place of clergy and religious leaders has moved from the very centre of social life here in Newfoundland and Labrador to a place that is at the margins of social life if at all. The result for many churches and leaders, both lay and ordained, has been a role-confusion that ranges from nostalgia for the past at its mildest to outright cynicism and despair at its harshest.

Charles Taylor calls it the *Malaise of Modernity*: the end of all stories. We are now in a place where we no longer defer to tradition or custom but make it up as we go. There is no one master narrative for us anymore like the one the Church taught, but many stories that we create ourselves. Miroslav Volf has described it as a culture stripped of grace, an impersonal world of big government and big business where all that governed us in the past is no longer.

But there is a problem; because, as important as the advances have been in scientific progress and health care and democratic freedoms, the modern-day state falls short when it comes to offering meaning to life. That continues to be a religious quest for most people. You see, governments and social welfare agencies and employers can provide many of the basic needs of people today but after those essentials like food and clothing and shelter and health care are met, there remain those other needs of meaning and purpose and community that are far more intimate than any larger organization with an eye on the bottom line can ever hope to meet. There continues to be a human need for answers beyond what materialism can offer. Despite our advances in recent years, most of us still believe that Newfoundland and Labrador cannot be built on economic know-how alone.

And the difference between the religious point of view and the secular point of view could not be starker:

Many today will say that we are alone in an uncaring universe ... but scripture tells us that God so loved the world that he gave his only Son so that whosoever believes in him shall not perish but have eternal life.

Some will say that you are only of value as long as you are useful ... but Jesus says that not even a sparrow falls that God doesn't see ... and you are more precious than a sparrow.

The atheist may say life is hard and then you die ... but Jesus says, "Come unto me all ye who labour and I will give you rest for you souls, for my yoke is easy and my burden is light."

Biology suggests that your life is simply the result of cosmic chance followed by evolution ... but scripture says that you have been created in the image of God. The sceptic says the poor have already received their reward ... but Jesus says the Kingdom of heaven will be theirs.

The powerful of this world are proud to say it is survival of the fittest out there ... but Jesus tells us that it is the meek who will inherit the earth.

The secular view of life and the religious view of life are not the same. In fact the religious view is often the very opposite of the secular view. They are vastly different

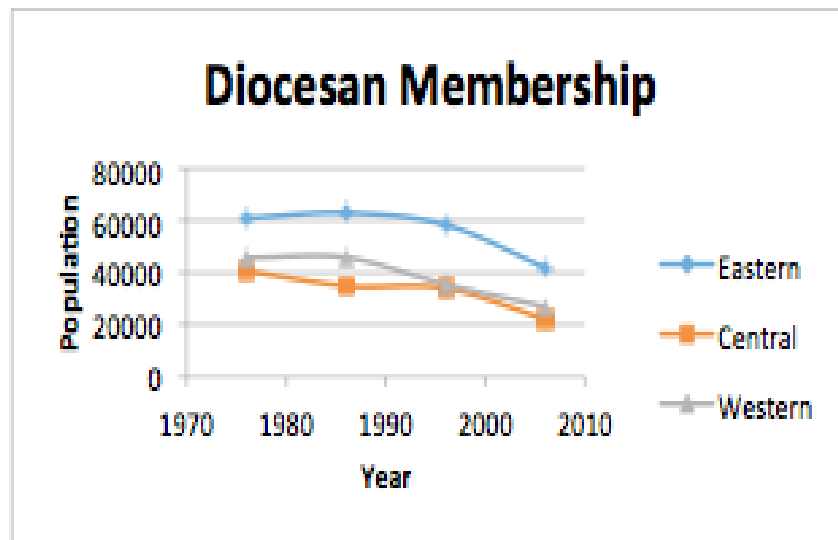
worldviews and we need to understand that. The Universe is either a cosmic accident with life an accidental outcome or we are created by God. What our Church proclaims and what our society proclaims are not the same thing.

Which brings me, finally, to Newfoundland and Labrador. And more specifically, the Anglican Church in Newfoundland and Labrador.

The State of our Union: How the Anglican Church in Newfoundland and Labrador Defies Modernity

Notions of secularization may be applied to the Anglican Church in Newfoundland and Labrador but only in a limited sense. If we hold to the classic theory of secularization that as a society advances industrially and educationally there should be a dropping off of religious belief and practice then it is possible for us to see that this has not exactly happened in this province. We see a population that has certainly changed in recent years and a church that has also changed, but in neither case has the adjustment meant the wholesale decline of religious belief and practice.

The following graphs are borrowed from my past and ongoing research into the church here and will serve to illustrate what I am talking about. An analysis of key markers of church participation and affiliation for the Anglican Church in Newfoundland and Labrador (rates of Membership, Baptisms, Confirmations, Marriages, and Funerals) reveals some rather consistent patterns among all three dioceses since 1976. I will begin with membership.



Although membership calculations can be the most complicated aspect of church analysis with much room for subjectivity in deciding who is in and who is out, all three dioceses comprising the Anglican Church in Newfoundland and Labrador have engaged

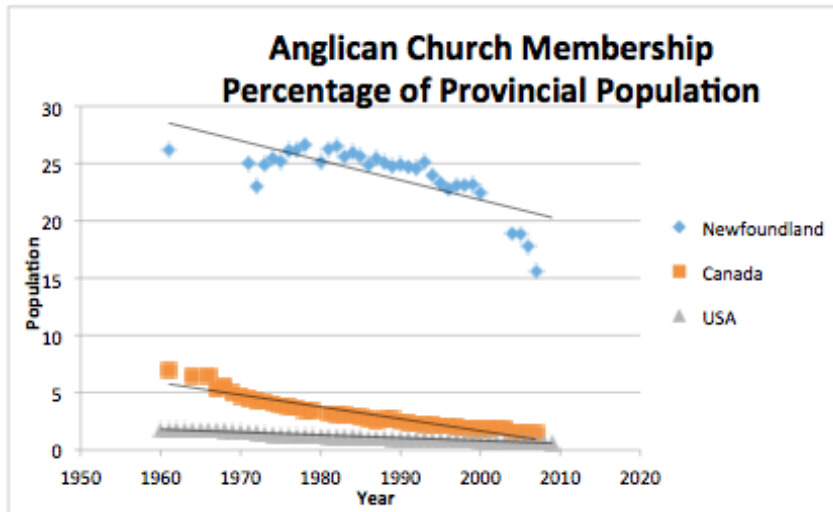
in efforts to get a better picture of who belongs and all figures used in this analysis come directly from the dioceses themselves. The Dioceses of Central and Western Newfoundland and Labrador faced unprecedented social upheaval and population loss in the 1990s in the wake of the Groundfish Moratorium when the overall provincial population declined by 13% leading to expected membership decline for the dioceses. The most recent available figures for all three dioceses together were for 2007 and showed decline from 1976 when the dioceses were first set up.

However, membership decline in the Diocese of Eastern Newfoundland and Labrador is a very different matter because this diocese, distinct from the others, saw minimal

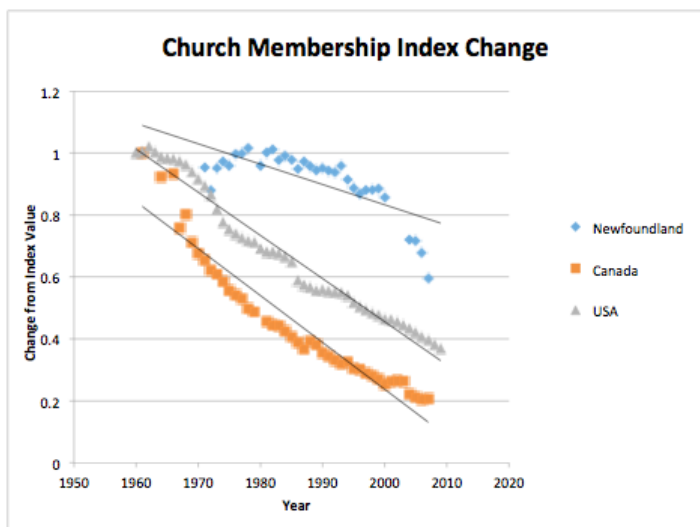
Selected Diocesan Membership (1976-2007)		
	1976	2007
EN&L	60,868	38,884
Central	40,637	21,432
Western	45,562	18,701

population loss within its boundaries during the 1990s and even experienced a slight increase with more than 50% of the Newfoundland and Labrador population residing on the Avalon Peninsula by 2007. But not only did the diocese lose over a third of its members by 2007, it did so during a time when the population on the Avalon Peninsula remained stable with many Newfoundland and Labrador Anglicans moving to the region from other parts of the province. While baptisms, confirmations, weddings and funerals did not show appreciable decline as a percent of overall population, the Diocese of Eastern Newfoundland and Labrador failed to attract new members and up to 2008 was losing approximately 2000 members per year, although since then its membership figures have stabilized at around 33,000 persons. Significantly, Statistics Canada reports (2001, 2011) that about 25% of people in the province consider themselves Anglican which translates to around 60,000 Anglicans on the Avalon Peninsula alone, twice the number the diocese has in official membership.¹ **We have done a poor job of attracting new members to our churches in this diocese.** The first graph below shows church membership data for all three dioceses together not adjusted for overall population changes.

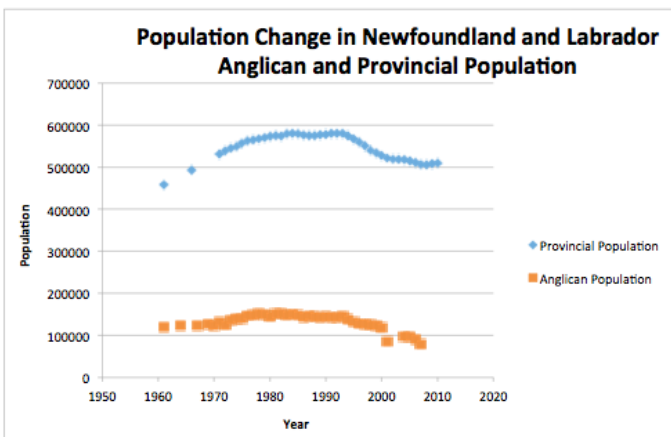
¹ The *Pastoral Care Newsletter* of Eastern Health (May 2014) shows that 25% of hospital admissions identify as Anglican.



In the next graph, in order to visualize better the relative rates of decline, the percentages of the respective populations which identify with the Anglican Church have been determined with respect to an index value, in this case the first year for which data were available for each region. Newfoundland and Labrador will be compared with the Anglican Church in the rest of Canada and the Episcopal Church in the United States of America (ECUSA). The next graph shows the change in the respective populations of the churches using this method. This permits the overall trend to be seen without consideration of the populations at the beginning of the study period. Essentially, the population for any given year may be found by multiplying the index value for that year by the population for the first year under study. The advantage of this method is that the trends all begin from the same point.



The membership trends showing decline in Canada and the United States are fairly similar to one another. The trend in Newfoundland and Labrador, while also showing decline, is not as steep as that for Canada or the United States until after 2001.



Subsequent to 2001, four additional data points are included for the three dioceses in Newfoundland and Labrador (2004, 2005, 2006 and 2007) demonstrating a significant departure from the prior trends and a steeper membership decline. This rapid decline suggests the presence of other factors affecting the data and the most likely explanation is that the drop in numbers represents a demographic echo of outmigration. This effect can be elucidated with the aid of the following graph which shows the absolute populations of both the province of Newfoundland and Labrador and the Anglican Church within the province. The province experienced significant decline and movement after 2008.²

The steeper decline in church membership after 2001 reflects the final impact of the general population decline that began in the 1990s. Although Newfoundlanders and Labradorians left the province in great numbers throughout the 1990s many of them remained loyal to their home church, stayed on parish rolls, and contributed financially for years afterward. Also, in many cases it was only one member of the family (traditionally the father) who left to work and sent money home so that the children could finish school. The hope for some was that the Groundfish Moratorium would be temporary and people could resume their life. Only in the years following 2001 did many expatriate Newfoundlanders and Labradorians finally decide not to return home again, ended their membership in their church at home, and joined churches where they were then living if they so chose.

² If we are to believe the latest figures from the Conference Board of Canada, the Newfoundland and Labrador population will actually decline again in the next 20 years to 482000 by 2035.

In the decade following 2000 many parishes also began to enact more stringent procedures for defining exactly who is on their parish rolls as parishes began to consolidate in order to handle the effects of the decline in population. In many parishes the official membership list was tied for the first time to the names of those who contributed financially to the church. During this period large numbers of individuals and families were removed from the parish membership lists who had effectively ceased affiliation for years.

“A Peculiar People”: Baptisms, Weddings and Funerals in the NL Anglican Church

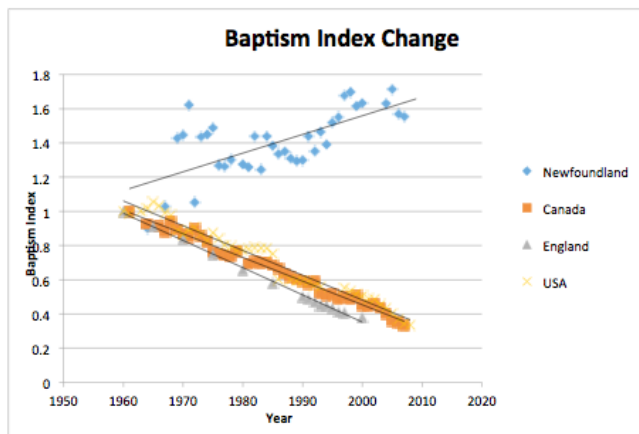
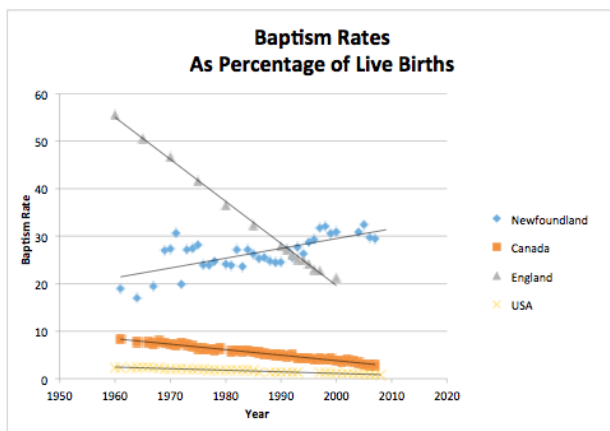
There is, however, some good news. An analysis of the membership figures for all three dioceses combined reveals some very unique patterns and trends that distinguish the Newfoundland and Labrador church from Anglican Churches in the rest of Canada, the United States and England. Although declines were expected here because of the loss of provincial population in the 1990s discussed above, what is most interesting is how those declines impacted the church. While there has been clear membership loss, this same rate of membership loss has not been reflected in baptism, wedding and funeral rates for the dioceses. In fact, adjusted for overall population change, rates of baptisms, weddings and funerals have actually increased. The following graphs show the same metrics for the Anglican Church in Newfoundland and Labrador – membership, baptism, confirmation, weddings, and funerals – adjusted for population and compared with available information from other national churches to illustrate the unique reality in Newfoundland and Labrador.

Baptisms

The next metric used to evaluate affiliation and participation with the Anglican Church was the rate at which baptisms are performed. It may be found on the following page. For each church considered the number of baptisms was compared to the number of live births, in order to give an indication of the percentage of babies who are baptized in the Anglican Church. Three of the churches studied – the Church of England, the Anglican Church of Canada and the Episcopal Church of the United States of America – showed a declining baptism rate. The rate of baptisms in the Anglican Church of Canada declined from 8.36% of all live births in 1961 to 3.61% of all live births in 2001. The Episcopal Church in the United States showed a similar decline from 2.31% in 1960 to 1.17% in 2000. The rate is significantly more severe in England where the percentage of babies who were baptized in the first 12 months of their lives has declined from 55.61% in 1960 to 21.3% in 2000.

However, the rate of baptisms in the Anglican Church in Newfoundland and Labrador increased. In 1961, the percentage of babies born in Newfoundland and Labrador who were baptized in the Anglican Church was 18.92%. Over a 40-year period from 1961 to 2001, the rates of baptism in Newfoundland and Labrador increased from 18.92% of the population to 30.07%. The trend may be continued in Newfoundland and Labrador

beyond 40 years, with a rate of 30.64% in 2005 demonstrating a four-year increase of 2%. The change in baptism rates may be seen more easily on the baptism index graph. Although it may be argued that the increase in baptism rates in the Anglican Church in Newfoundland and Labrador has been somewhat exaggerated due to severely declining birth rates among the Roman Catholic population in the province, such a decline among Roman Catholics may also be seen in the United States, Canada and England. The data still indicate a significant difference between Newfoundland and Labrador and the other areas under study.



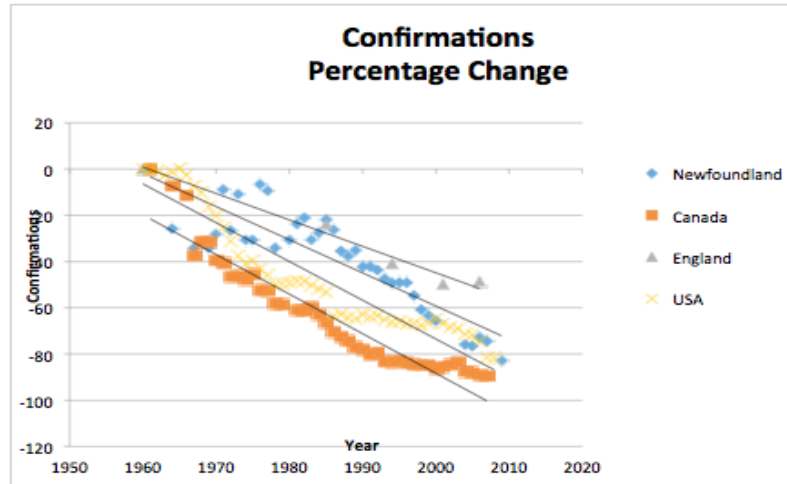
Confirmations

The third metric considered to measure affiliation and participation with the Anglican Church was that of confirmation. It was seen that confirmation rates have declined for all four of the churches studied. Considering a 40-year period from 1961 to 2001 in the case of Canada and Newfoundland and Labrador and from 1960 to 2000 in the case of the United States and England, the decrease in confirmation rates seen in Newfoundland and Labrador was consistent with the rates in the other nations, with Newfoundland and Labrador showing a 65.5% decrease in the number of people being confirmed yearly.

It should be noted that this figure is different in nature from the others used in this study, in that it is no way corrected for population change and the percent change in the total number of people confirmed each year was used. This arises from the lack of any corresponding metric to which confirmation may be directly compared.³ That said, the

³ There were also changes in the practice of confirmation among the churches considered over this period that may have contributed to declining confirmation rates. For example, in all three Newfoundland and Labrador dioceses it became no longer necessary to be confirmed in order to share in Holy Communion.

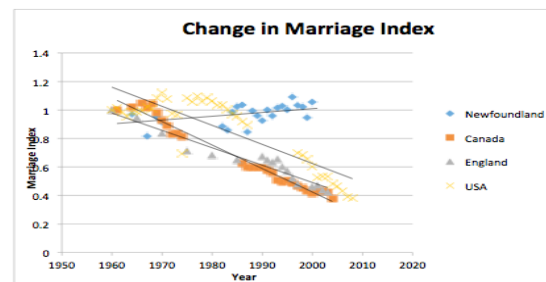
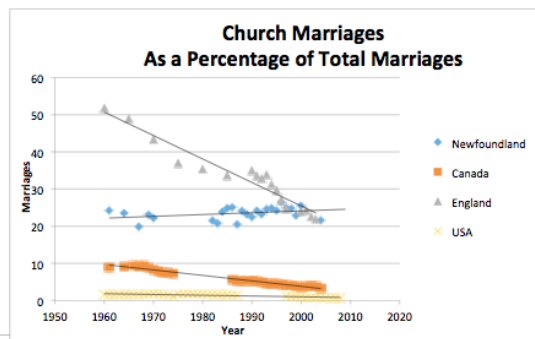
Church of England has seen a decrease in confirmation of 49.7% during the 40-year study period. Similarly, from 1961 to 2001, the percentage of the population undergoing confirmation in any one particular year in Canada dropped by 86.5% and the proportion in the United States dropped by 64.9%.



Marriages

The next two metrics used – marriages and funerals – indicated a similar pattern to that of baptisms with the Anglican Church in Newfoundland and Labrador showing quite different outcomes from the other churches considered. Measurement of the rates of marriage within the Anglican Church as a percentage of the total marriages within each region demonstrate a different pattern between Newfoundland and Labrador and the other three regions (Canada, the US and the UK).

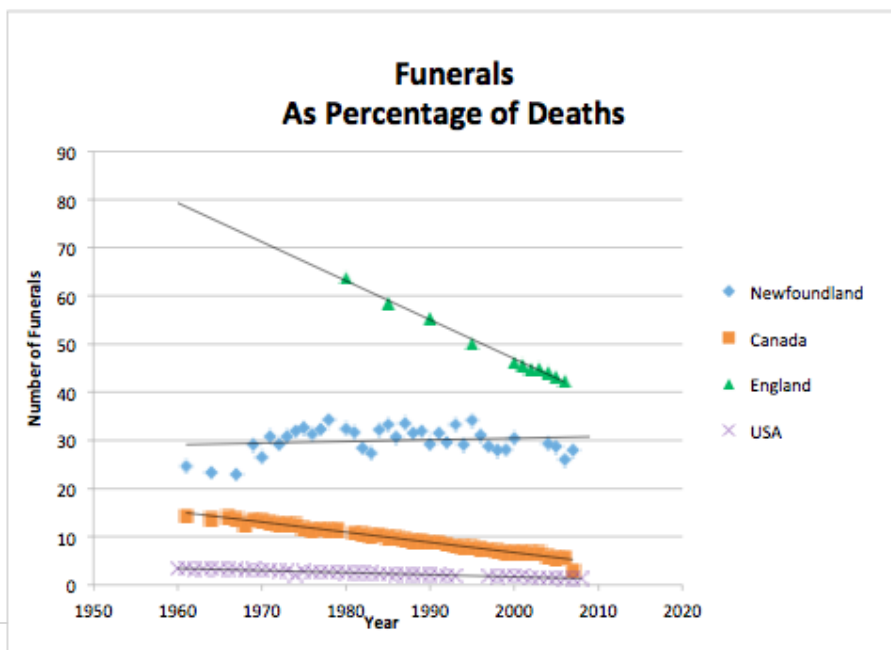
The percentage of marriages performed by the Anglican Church in Newfoundland and Labrador increased from 1961 to 2001 by 14%, from 24.2% to 27.6% of the total marriages performed within the province. This is in stark contrast to trends seen elsewhere toward civil marriages. It should be noted that civil marriages have been legal in Newfoundland and Labrador since 1976 and same-sex marriages have been legal in the province since 2004.



From 1960 to 2000, the percentage of all marriages performed within the Church of England declined from 51.81% to 23.76%. As with baptisms, the Church of England had the highest rate of church affiliation according to this metric in 1960, but declined to levels below that of Newfoundland and Labrador by the end of the study period. The rates of decline with respect to church marriages in Canada and the US closely mirrors that of the Church of England, with Canada exhibiting a 59% decline in church marriages from 8.93% in 1961 to 3.69% of all marriages in 2001. The United States demonstrates a decline of 40% from 1960 to 2000, which is a change from 1.56% to 0.94% of all marriages being performed in a church. The changes within each Church can be seen on the above graph, which shows the trend as a change on the original or index value.

Funerals

As with marriages and baptisms, the proportion of deaths which result in an Anglican funeral has decreased in Canada, the United States and England but not in Newfoundland and Labrador. Consistent with the other measures of church involvement, the rate of decrease was more pronounced in Canada than in the United States, at 53% over 40 years versus 45% over 40 years. Again, as with other metrics, the rate was initially several times higher in Canada than in the United States, with 14.32% of all funerals in Canada taking place in the Anglican Church in 1960 and falling to 6.71% in 2001. In the United States the decline was from 3.36% in 1960 to 1.86% in 2000. Conversely, the proportion in Newfoundland and Labrador increased from 24.69% in 1961 to 28.38% in 2001. This represents a growth of 15% in the proportion of funerals performed in the Anglican Church in Newfoundland and Labrador. The trends are more clearly visible when viewed compared to a time series value in the second graph below.



A Different Kind of Decline: Is the Glass half-full or half-empty?

The statistical data presented in this chapter on the Episcopal Church of the United States of America, the Church of England and the Anglican Church of Canada exclusive of Newfoundland and Labrador demonstrate significant patterns of institutional decline across all the metrics considered: membership, baptisms, confirmations, weddings and funerals. The Anglican Church in Newfoundland and Labrador, on the other hand, reveals a deviation from the other churches considered in that it has not experienced the same level of decline with the exception of official membership figures and confirmations. The figures from the Newfoundland and Labrador Church as a whole after 2001 reveal that even as overall membership seems to have dropped, other measures of church affiliation have remained remarkably stable. Curiously, there seems to be no direct relationship between decline in membership and continued desire for the pastoral and liturgical offices of the Church, suggesting that even if fewer people are appearing on parish and diocesan membership lists, the relationship of the overall population to the Church has not diminished to the same extent. Apparent membership decline cannot be correlated with a decline in those seeking the ministry of the Church. If we are to remember the words of Rowan Williams earlier, we may conclude that in Newfoundland and Labrador the religious memory remains strong. Yes, we may have lost thousands of people from our core membership but they have not left when it comes to other types of affiliation and participation with the Anglican Church. The evidence shows that they are not exactly gone and certainly not forgotten. The following chart demonstrates this resilience in the Diocese of Eastern Newfoundland and Labrador over 7 years between 2006 and 2012. Note that the numbers are not adjusted for overall population change because the provincial population cannot be matched precisely against the boundaries of the Diocese of Eastern Newfoundland and Labrador.⁴

	2006	2007	2008	2009	2010	2011	2012
Membership	41907	38884	33132	34342	32684	34214	34029
Baptisms	769	706	705	731	709	649	642
Confirmations	502	465	496	408	422	308	437
Weddings	280	284	255	251	239	219	224
Funerals	540	545	556	539	492	507	566

The Anglican Church will endure but what kind of Church will it be?

The empirical data presented reveals patterns of affiliation and participation with the Anglican Church in Newfoundland and Labrador that are different from those with

⁴ The decline in numbers of baptisms, confirmations and weddings from 2006 to 2012 can be attributed in large part to fewer babies, fewer youth of confirmation age, and fewer weddings in the general provincial population.

Anglican Churches in other parts of the world. The evidence suggests strongly that there is a retained identification with the Church beyond the institutional parameters of the Church among those who for whatever reason no longer appear on parish and diocesan rolls. The patterns shows that the Church continues to have a role around times of transitions and celebrations in life for them but not an ongoing role in the ordinary and familiar rhythms of life.

In my opinion, this indicates that the reservoir of goodwill toward the Anglican Church and the desire for the ministry of the church at times of deep significance in individual lives remains strong. The fact that there has not been appreciable decline in the key pastoral ministries of baptism, marriage and funerals speaks to a continuing connection with the church even among those who, for whatever reason, have chosen not to remain or become full and active members. I define them as passive members and there is much for the Church to learn from knowing this group better because they represent the most hopeful source of new membership and growth in the years ahead. Although many have declined official and active membership they have not left in the way Anglicans in the rest of Canada, the United States and England have done so. The very best investment in its future the Anglican Church in Newfoundland and Labrador can make today is to engage deeply with this group and discover who they really are. We may even discover that those who seemingly have turned their back on organized religion continue to believe at a deeper level that the Church still contains the mystery of all that is good in human life. Some of them may be poisoned by the failures of the Christian Church and yet have not entirely abandoned the belief that there is something very good about this community and something worth knowing, if only they could find their way back.

Sadly, sometimes, we have not only failed to attract people to the Church, we have sometimes administered a vaccine of sorts that prevents them from ever getting involved. And that happens when we do not make room for the newcomer and do not seek to meet their needs. We administer a vaccine against full involvement in the life of the church community when our energies and budgets are overwhelmingly directed to maintaining buildings and properties with little for direct ministry to children, youth and young families. An analysis of parish annual reports for 2012 shows the parishes across this diocese spent 16% as much fun children and youth as they did on the repairs and maintenance. For every \$100 spent on repairs and maintenance, \$16 was spent on children and youth. Although incomplete, the reports we have for 2013 show the ratio to be 17%.⁵ And we prevent full involvement in the only things outsiders of our community are stories of fighting and squabbling within or scandals involving clergy.

⁵ Although it can be argued that money spent on repairs and maintenance benefits children and youth, that is not the same as investing directly in programming, staffing and the training and equipping of leaders for our children and youth. If we compare the money allocated for children and youth to total parish expenditures, it constitutes less than 1%.

I've spent my entire ordained ministry in the Diocese of Eastern Newfoundland and Labrador, actually my entire life. I think I know this church well. I've worked across this Diocese in the past and now I find myself blessed with the unique perspective that comes by being the Diocesan Bishop. And while I find many encouraging signs around me I will tell you that I also find a diocese that is tired and anxious in too many places. I see it in the faces of our people today when I look into their eyes. Too many people tell me they are tired of trying to "keep things going" and afraid of what the future may bring. Some of our people have no real hope and no real expectation for a better future. What has happened? To quote the motto of the Church of St James in Piccadilly: "Christ did not come so that we could have Church and that more often. He came so that we could have life and that more abundantly." So where is that more abundant life? Some writers suggest that joy is the real secret to evangelism. So where is that joy?

Some of us have made the maintenance of what we have the priority in the face of the changes around us. But we do not have the core membership to do that everywhere any longer and what we are doing now may not be sustainable over the next decade. God calls us to be people of life and joy and not caretakers of the past. With all of the things that have died around us, perhaps a few more things must also die before new life can come. And when our focus becomes that of caretakers we might even become guilty of a modern form of idolatry without even recognizing it. When we think of idolatry we think of the Old Testament understanding of the worship of idols but today idolatry takes another form in the Church. The theologian Karl Barth updated this understanding of idolatry and said that when the Church ceases to be about transformation and renewal and clings to past practice we become worshippers of idols. When we substitute local, historical human ideals for the purposes of God we are guilty of idolatry. Idolatry is always the worship of dead things.

Two Challenges Today

I want to borrow a term from geology that illustrates something of what we face today. In geology, a fault is a crack in the earth's crust that can potentially shift or break even further creating an earthquake and devastation above. A fault line is the surface trace of a fault that is visible to us on the earth's surface. I believe there are two major fault lines running across our church today that have the potential to break this community even further if we are not mindful of them. They are **Membership** and **Ministry**.

Membership: A Missing Generation

The most serious fault line in our Church today, in my opinion, concerns our membership and the fact that we have become a rapidly aging church with one, and possibly two, generations largely missing from our pews and from our lay church leadership. As noted earlier, after years of steep decline, our official membership today is stable at around 33,000 persons. But what this apparent good news masks is the fact that 70-80% of our core worshipping membership is composed of people 50 years of

age and older.⁶The 25 to 45-year-old age group with their children are hugely underrepresented in our active worshipping community. Not that there is anything wrong with so many older people in our churches but unfortunately their needs are different from the needs of younger people with children. We cannot simply become a church of the older set. An inclusive and broad church will reflect the wider population around it and unfortunately we are not doing that very well.

To quote from a previous section, distinct from the other from the other dioceses in our province, there has been minimal population loss within our boundaries during the 1990's and we even experienced a slight increase with more than 50% of the Newfoundland and Labrador population residing on the Avalon Peninsula today. But not only has the diocese lost half its members since being set up in 1976, it also failed to increase its membership during the 1990s and following when many Newfoundlanders and Labradorians moved there from other parts of the province. While baptisms, confirmations, marriages and funerals are not showing appreciable decline today as a percent of overall population, the Diocese of Eastern Newfoundland and Labrador did not attract new members. On the Northeast Avalon in particular the overall population has more than doubled in places but our church membership has not grown and our biggest losses have been among the younger generations. This is what really scares me! It seems to me that the Sesame Street song, **“Who are the people in your neighbourhood?”** needs to become our song at this time in our history. As your Bishop I have to strongly suggest to you that starting today, in every single parish and congregation of our diocese, every single decision you make as you move forward, from budgets to times of services to programs, considers your children and youth and young families. How are their needs reflected in your decisions? And from now on, with no exceptions, you and I must also consider the needs of the younger generations in the selection and appointment of clergy.

Ministry: A Church Operating at Two Speeds

The second fault line today in our Church concerns our ministry. The Church across our Diocese is operating at two speeds with some parishes and congregations actively engaging in mission-based programming and others just trying to survive. Some places are actively planning for their children and youth and young families and others do not even talk about them. Remember what I said about seeing too many tired and anxious faces? This is a factor of both the vision of the community and the allocation of resources. When our maintenance and cemetery budgets vastly exceed our budgets for children and youth ministry we need to look at what we are doing. Our space today is more than adequate for our worshipping congregations but often not enough for programming, service and fellowship if our churches are to be more than a one-day-a-week, one-hour-a-week stop for our people. We have too many small communities that

⁶ About 40% of the general population in NL is 50 years of age and older. Fully 60% of the province is younger than 50.

only meet for worship once a week on Sunday and not nearly often enough during the week for service, learning and fellowship. We need more communities that meet *during* the week to break bread together and engage in discipleship in the world. In some places we are working hard on our inner life and in some places we are not. We have Adult Christian Education Programs and Bible Studies in most parishes but not everywhere. Sometimes we do very well at running through the motions externally but how well do we pay attention to the internal matters of our spiritual life?

I believe that Christian Hospitality should be face of our church to the world today as it transforms every part of our relationship with the world around us. It seems to me that the time has come for us to practice a ministry of hospitality in the church in a whole new way today. This is not a new concept; in fact it is quite ancient and medieval. It is just an updated version of the hospitality practiced by monasteries and convents centuries ago. A traveller who came to such a place in the course of their journey could be assured of a safe lodging for the night, a warm meal, and a blessing in the morning as they continued on their way. There was no expectation that the traveller would stay and join the community although many did. There was simply the commitment by the community to care for the traveller with a compassion and love modelled upon that of Jesus himself. You *can* change a life with a cup of tea and a raisin bun.

Bishop J.A.T. Robinson said that the Christian Church should be soft at the edges and firm at the center. Where people first meet us should be a place of warm and friendly encounter and only after they grow in the faith should they learn the deeper truths of Christianity. William Temple said it well when he wrote that the Church is the only cooperative society in the world that does not exist for the sake of its members but for the sake of those who do not yet belong to it.

Our ministry to children, youth and young families must become a priority everywhere. We have abandoned it in church after church because there are not enough children or adult leaders to make it happen. Five communities with five children in each will not produce five Sunday Schools but if those five found a way to come together for the sake of their children alone you would have 25 children together and can you imagine the children's ministry you can have then? That's not to say the churches have to be closed but it is to say that the way in which our people meet for worship and service and learning needs to be looked at. There is something to be said for an Anglican Church in every town but not at the expense of our ministry to children and young persons and their families. Have we ever thought about partnering with other denominations on this one ministry for the sake of all our children? I continue to hear of Sunday Schools where most of what the children do is color pictures with leaders who are not trained or equipped and who have no budget for their ministry. We can offer our children so very much more! Every church cannot offer good programs for children and youth but more of our churches can do that with the right leadership and planning and sharing. The theological education of our ordained clergy and lay leaders must take this into account.

We cannot simply train people to be caretakers of what we have. We must train and equip people to grow what we have in a changing world.

We might even have to change the way we think of the church. Is it?

Church = Building + Priest + Sunday Services

... OR ...

Church = Community + Faith + Discipleship

It's Planting Season

It's now May and those of us who are gardeners are getting ready to plant. Our church needs to do the same. We are at our best when we are planting and growing. Some traditional communities will survive and flourish but sometimes new communities must be born. These communities need not be geographical or based upon traditional styles of leadership or even a building but will always meet the needs of those around them. I remind you that according to Statistics Canada there are over 60,000 self-identified Anglicans on the Avalon Peninsula alone making us potentially one of the 3 largest dioceses in Canada. A rich mission field of 30,000 new and renewed members exists all around us. Our "mission field" is not just overseas but also in our own backyard but we must be deliberate in reaching out to them.

And we do that by being the church in the world; by being the church in the world in all of its richness and messiness and happiness and sadness and cheerfulness and scruffiness. Final perfection of this community rests with God in the fullness of his kingdom but in the meantime what we have is all we've got and we've got a lot! We are called to serve God through his Church – the Body of Christ – and love it and grow to the best of our abilities. And I sincerely believe that the very best hope we can impart to our people will come through the regeneration of our congregations and communities in healthy ways.

Historically, we have always been a church of the people, providing places of worship and pastoral care all along our vast coastline and in the few inland towns we have. We are a church that exists close to the population around it, close to the land, close to the sea. And when it comes to clergy, we have had no history of producing great teachers and theologians and writers and liturgists and musicians although there have been a few. We have had a great history of producing pastors; clergy who have understood that their role was to draw near to their flock, get to know them by name, and walk humbly with them along their journey. We have always been a pastoral church. We still are. We should be proud of that role. We are a church that responds well to leadership when it is accountable, energetic and visionary. We are a church that stumbles when that leadership is missing.

A report released this year in England called *"From Anecdote to Evidence: Findings from the Church Growth Research Programme 2011-2013"* considered the elements that spurred church growth within the Church of England. The study revealed that there is no one, single or simple answer to church growth. However, they did uncover some general fruitful approaches that thriving churches had adopted. They were, first of all:

Good leadership! ... that was followed by ...
A clear mission and purpose
Willingness to self-reflect, to change and adapt according to context
Involvement of lay members
Being intentional in prioritizing growth
Being intentional in chosen style of worship
Being intentional in nurturing disciples

One of the study's authors, Professor David Voassaid, "The road to growth depends on the context, and what works in one place may not work in another. What seems crucial is that congregations are constantly engaged in reflection; churches cannot soar on autopilot. Growth is a product of good leadership (lay and ordained) working with a willing set of churchgoers in a favorable environment."

In other words, there is not one story and not one solution. Every situation is local and particular and that needs to be central to our solution. And I don't think we even need to look outside ourselves for solutions. I think that the collective wisdom of our community can be sufficient if only we can come together. And let us base our actions upon the evidence. We are often much better at opinion-based decision-making rather than evidence-based decision-making. No longer should groups of people get together to make decisions with their minds already made up. Let us look at the situation before us and research and investigate before deciding. Let us make the Sesame Street song, ***Who are the people in your neighborhood?*** our song for the next few years.

There is an old adage that all politics is local, because at the end of it all, what matters most to the average, ordinary person is what they see on their table and share with their families and friends. And here is where we can find hope for the new day; by renewing and creating healthy, loving, fresh, and vibrant communities:

Communities that make a difference in the lives of those who belong and also those who do not yet belong.

Communities that leaven and flavor the world around them.

Communities that draw others to them with the promise of acceptance and compassion and forgiveness and life and transformation.

To quote one theologian, I believe the church should not be afraid to "love wastefully" and to pour its love into the world to all who come its way. My message to the Parish of St. Michael and All Angels when they opened their new building was that they should not simply proclaim the Good News or tell others about the Good News but **Be the Good News** in their community. And to paraphrase the words of Bishop Lesslie [*sic*] Newbigin: "I find no trace in the New Testament and Early Church of a community anxious about how big it was or how fast it was growing or whether it was successful or unsuccessful, popular or unpopular, but only an abiding concern over whether it was living in faithfulness to the Gospel."

Acknowledging your membership in the Body of Christ,

- What is the most important part of your congregation or parish's story?
- What is the most important change that has taken place in your congregation or parish in the past five years?
- What is the most important change that needs to take place in your congregation or parish in the next five years?

Let us live in faithfulness to that Gospel. We are a Church drenched in God's Grace. Let us act like we know that to be true and trust the Gospel to reshape us. If you truly love this Church, you will want it to become more than it is and all that it can be.

And to help us begin again I want to propose something fresh. I want to invite a letter from each and every parish of our diocese by this fall and in that letter I want you to reflect upon what is the most important part of your story before telling me about something you have decided to let go of in your faith community and something new you have decided to take up. It's entirely up to you if you want to do this but I will respond to every letter. But I should warn you that I will be asking you about your relationship with the Gospel and with God as a serving and worshipping community. I will ask you about your ministry to children and youth and young families. Perhaps we might even begin a correspondence between Bishop and Parish that will last until the end of my episcopacy.

And may God richly bless us along the way.

The Synod recessed from 11:00 to 11:40 a.m.

Motion # 10 Reports in the Convening Circular

Moved by: Ms. Christine Lynch, Parish of Harbour Grace

Seconded by: The Ven. David Pilling, Parish of St. Augustine

THAT the non-financial reports contained in the Convening Circular of the Diocesan Synod of Eastern Newfoundland and Labrador be accepted as printed in the Convening circular.

Motion Carried.

The Ven. Shawn Samson discussed the process of elections to General and Provincial Synod. Copies of the CVs of those nominated would be circulated so that delegates could make informed votes. The most recent session of General Synod changed the formula for determining the number of representatives.

He noted that we have to elect representatives now, but we don't know how many we will be able to send to General Synod. It was decided to vote for 2 clergy/lay members,

1 youth for each Synod. However, Synod would keep a record of the numbers of votes, so that if additional delegates are needed, we can send alternates based on total votes received.

Governance Report

Bishop and members of Synod, the Canons and Constitutions of our Diocese state that we are Episcopally led and Synodically governed, with the Executive Committee being the governing body between Synods.

Governance of the Church is something that finds its history in the early church as the Church Father sought to create the Apostolic Constitution, in which they deal mostly with the office and duties of a Christian bishop, the qualifications and conduct of the clergy, the religious life of the Christian flock, its external administration (excommunication, synods, relations with pagans and Jews), the sacraments (Baptism, Eucharist, Marriage); in a word, they are a handy summary of the statutory legislation of the Early Church. In the early church, we get a stronger vision of single-bishop governance from Ignatius, the [ruling] bishop of Antioch in Syria who was writing [about A.D. 110] to several churches in what is now Turkey. Ignatius repeatedly referred to a single bishop and a council of presbyters in many of the church/cities he wrote to, indeed in many of his writings Ignatius spoke of the governance-taking place within a geographical area of the church led by the Bishop and his Counsel.

The early movement towards councils became more judicial, based on the episcopal senate of the style of Government of the Roman Empire. We are still 1900 years later in a Conciliarism government based on Episcopal leadership.

The terms have changed over the years, but the desire to correctly govern the church has not changed. Since the church is a living organism, we are constantly seeking to make the governance alive and responsive to that growth and living which the church takes part in.

In the Anglican Church of Canada we relegate different aspects of these functions to different levels of the Church. The Governance of a Diocese under the leadership of their Bishop is one such area, which we have to work through as we determine how we have administrative governance in the 21st Century.

When the Diocese of Newfoundland divided itself into three Dioceses in the late 1970's we created the Administrative Governance of Eastern Newfoundland and Labrador. In 1993, then Chancellor Ernest Reid led us through the process of adapting the Constitution and Canons of our Diocese. It has since then been an ongoing process to get to an area of leadership that we find meets the needs of our Diocese. At the Synod of 1995, the Task Force Report recommended the use of Archdeacons for the

process of administration, and in 1997-98 our Advisory Report recommended a way forward.

At the time no adjustments were made to the Canons and Constitutions of our Diocese to make the roles of Territorial Archdeacons a role of leadership, indeed they were just titles on a list, the only Territorial Archdeacon role that functions was that of the one in Labrador which had been function for the administration of Labrador while the Diocesan Archdeacon at Synod Office handled the administration of the island portion of the Diocese.

Two and a half years ago, this Synod approved a new governance version of Chapters 3 and 4, which provided for appointment of people for expertise to the various committees of the Diocese, and a reduced size of the Diocesan Council, with the Council changing its name to the Executive Committee.

In the past two months since assuming the role of Diocesan Archdeacon I have talked with the two Archdeaconries on the Island portion of the Diocese and the Synod Office staff as to the way this provisional governance model has been working. We have two more years in this provisional model and it is the intention at Synod 2016 to present changes in the Canons and Constitution to allow for the functioning of Archdeaconries and a revised working of the Diocesan Executive and various standing committees. For the next few minutes I would like to address some of the issues and concerns, both positive and negative, which have been told me over the past few months which we have encountered over the past two years, which will be taken into account as we move into the final working phase of the proposed model.

The role of Territorial Archdeacon

At the Harbour Grace Synod of 1995, the Task Force Report of the day asked the Diocese to restructure itself into three Archdeaconries for leadership and governance. This was not a new invention for us, as we had the Archdeaconry of Labrador for many years previous to this suggestion. However, we never utilized the Archdeacons in a proper judicial, liturgical, administrative, and pastoral manner, until recently. With three new Territorial Archdeacons in place, it is my desire as the Diocesan Archdeacon to meet with Archdeacons Amanda, David & Nellie, over the coming months to see how we can work with the Constitution and Canons to see how they view their roles in the Diocese as Territorial Archdeacon and present back to the next Synod, with the appropriate Constitutional changes necessary for this to happen.

Once such request that the has come from the clergy of the Archdeaconries is that we place the office of the Territorial Archdeacon for each Archdeaconry on our Diocesan Executive for continuity between the Executive and the clergy of the Archdeaconry. This is something that will be worked into the new Executive Committee, as we discern their need for voice, or voice and vote on the Executive. This is something that the Bishop and the Executive will review.

The role of Deaneries

With the introduction of the concept of cluster ministries a few months after our last Synod, the role of the deaneries have changed, to a point that they are not being utilized in the Diocese at present. In looking at the role once played by deaneries, we can see that much of that ministry now comes under the archdeaconry. With the advent of technology, and the increase in our modes of transport and the increasing road systems throughout our Diocese, many of the reasons for the small administrative unit of the deanery has been replaced. As we moved forward in our governance model, we will see a more decreased role for the deaneries and a more increased role for the archdeaconries.

Sub-Committees

Sub-Committees were always elected at Synod, with people just asked to fill a position in many cases. At our last Synod we introduced that apart from Executive and representation at Provincial and General Synods, we would appoint for expertise the members of these Committees. This was a great success for the Committee process, we could actively see people who had knowledge about the areas we need assistance with especially in property construction and finance. As we deal with different areas of business, government and society it is important for us to have people on these committees with the expertise to interact and negotiate within these spheres.

One Committee which we divided was the Administration and Finance Committee, creating the Property Committee and the Finance Committee, this however never seemed to work as the two are so interrelated, hence we have joined the Property and Finance Committees together for the next period as we prepare our final report on the governance.

Length of Synod

Synod has gone from 2½ days to 1½ days really only an evening and a day. This is been to enable for a greater cross section from our parishes, to a large extend this has been successful, we have an excellent cross section of lay delegates from 16 years of age upwards.

The down side of this is that we have reduced the time we have to do the business of the Diocese. One day every two years is not a great deal of time. In that respect this year and prior to our previous Synod we made extensive use of the Pre-Synod Archdeaconry meetings of all delegates in a particular Archdeaconry, this works well for the geographical regions, but does not unite us as a family from three different Archdeaconries. I would welcome your input into the length and styles of Synod and these meetings.

Election of the Bishop

This year we used a new Canon, one that was promulgated by Synod in 2005-2006, it seemed to work quite well, and I would welcome any input also into how you felt the election went last November. No comments on the results just the election procedure. In the next two years as we seek to arrive at where we feel we need our governance for 2014-2016, we propose to do the following:

Archdeaconries

- Have the Territorial Archdeacons become members of the Executive Committee
- Have the Archdeaconries assume more of the role of the Deaneries
- Meet with the Territorial Archdeacons to ascertain how best to utilize their role and ministry within the Diocese
- Meet with Archdeaconries to ascertain how much work they can do which replaces the work of the Synod meeting and decide on the length of our synods for the future

Diocese

- Continue to appoint the Sub Committees of the Diocese to achieve the needed professional requirements with the Committees
- Meet with interested parties to review our Governance and Synod policies
- Meet with the Synod Office staff and Parishes to ascertain how best we as a Synod can serve the Parishes and the Gospel message
- Make plans for the Synod of 2016 when we will have the governance finalized within the legislation of our Constitution and Canons.
- Have an active working group of the Legislative Committee to review the Constitution and Canons before Synod 2016
- Review our use of technology and other aids available to us for the effective operations of the Church

Motion # 11 Extension of Governance Model

Moved by: The Ven. Shawn Samson, Diocesan Archdeacon
Seconded by: Mr. Brad Wicks, QC, Diocesan Chancellor

THAT the new governance version of Chapter 3 & 4, which was accepted at Synod 2011 be extended until 2016 to allow for two Synodical years to be the trial period.

Motion Carried.

Notices of Motion

Notice was given of a motion concerning 'Prayer, Learning, and Dialogue concerning Human Sexuality', to be addressed following lunch.

The Bishop called for any further notices of motion. No further motions were presented.

The Bishop then offered some direction on the time of listening scheduled for the afternoon, noting that each speaker would be given an opportunity to speak for three minutes maximum. He also extended greetings and congratulations to the St. Lawrence GA of Portugal Cove, established 50 years ago by Mrs. Ruth Bugden. The St. Lawrence GA is currently celebrating their 50th anniversary at Lavrock.

Synod reconvened after lunch at 1:40 p.m.

Financial Report

Mr. Fred Dinham presented a financial statement for the Diocese for the years 2012 and 2013.

	2012	2013
Outreach	\$ 312,345.00	\$ 300,000.00
Office of the Bishop	\$ 211,184.00	\$ 215,432.00
Diocesan Programs	\$ 52,447.00	\$ 65,724.00
Chaplaincy	\$ 150,475.00	\$ 186,131.00
Diocesan Administration	\$ 221,291.00	\$ 258,670.00
Grants	\$ 146,052.00	\$ 167,119.00
Meetings, Synod and Travel	\$ 35,400.00	\$ 58,047.00
Clergy Benefits and Wellness	\$ 98,847.00	\$ 81,537.00

Mr. Dinham also noted that Diocesan Revenues came from five sources: Assessments, Accounting Fees, Land Donation, Interest and Investment Income, and Miscellaneous, with the vast majority of revenue coming from Assessments.

Clarifying questions were raised by Canon David Burrows and the Rev. Michael Carruthers.

Moved by: Mr. Michael Donnan, Parish of the Cathedral of St. John the Baptist
Seconded by: The Rev. Wayne Parsons, Parish of St. John the Evangelist

THAT the financial reports contained in the Convening Circular of the Diocesan Synod of Eastern Newfoundland and Labrador be accepted as printed in the Convening circular.

Motion Carried.

Motion # 13 Prayer, Learning, and Dialogue concerning Human Sexuality

Moved by: The Rev. Canon David Burrows, Parish of the Ascension
Seconded by: The Ven. Charlene Taylor, Parish of the Good Shepherd

WHEREAS The Anglican Church of Canada in subsequent General Synods (1995 onwards) has continued open dialogue and reflection concerning the respect and dignity of all human beings, specifically in relation to gay and lesbian persons within the body of Christ in Anglicanism;

And WHEREAS The Anglican Church in the Diocese of Eastern Newfoundland and Labrador upholds the Baptismal Covenant as outlined in the Book of Alternative Services (pp.158 – 159) as one of the guideposts of the marks of the Christian life;

And WHEREAS The General Synod of the Anglican Church of Canada will be making decisions in 2016 as to the place of liturgies and practice of the blessing of Same Sex Unions and Holy Matrimony within the Canons of the Church; be it resolved

THAT this Synod of the Diocese of Eastern Newfoundland and Labrador enter into a period of Prayer (prayer days, prayer resources), Learning (small group gatherings, workshops, information sessions), and Dialogue (including all members of the Body of Christ), within Archdeaconries and Parishes, to discern the presence of the Holy Spirit over the next eighteen months, in which Archdeaconries and Parishes will avail of Diocesan and National Resources.

Motion Carried.

The Bishop thanked Synod for the motion, and advised that the Rev. Canon David Burrows and the Ven. Charlene Taylor would be sharing the leadership with him in planning the Prayer, Learning, and Dialogue concerning Human Sexuality.

The Bishop noted that the Congregation of Holy Trinity, Bay Bulls celebrating 150th Anniversary this weekend. The Ven. Shawn Samson noted that evaluation forms were available at the doors, and encouraged members to submit their feedback before the end of Synod.

While awaiting the report of the elections process, a number of delegates approached the microphones, either to introduce themselves, or to thank the Bishop for his inspiration.

Barbara Boone gave a brief report on the lunch meeting with youth. The Diocese hopes to give them an opportunity to participate in volunteer situations, to talk about how to be involved. 10 of 19 youth members volunteered to be part of the Advisory Committee.

Canon Donna Ronan noted that this initiative was being planned with the smallest communities in mind. More information will be forthcoming.

A preliminary report of the elections process indicated that there was a tie for the second lay delegate to Provincial Synod, between Eileen Matthews and Peter Reccord.

New ballots for a runoff election were prepared

Election Results:

General Synod:

Clergy Delegates

The Ven. Charlene Taylor
The Rev. Canon David Burrows

Alternates

The Rev. Robert Cooke
The Ven. Nellie Thomas

Lay Delegates

Ms. Trudy Hutchings
Mr. Graham Greeley

Alternates

Ms. Claudia Long
Ms. Debbie Pantin

Lay Youth Delegate

Mr. Matthew Barter

Alternate

Mr. Kyle Riggs

Provincial Synod:

Clergy Delegates

The Rev. Donna Mercer
The Rev. Eli Evans

Alternates

The Rev. Mark Nichols
The Rev. Wayne Parsons

Lay Delegates

Ms. Joan Peddle
Mr. Peter Reccord

Alternates

Ms. Eileen Matthews
Mr. Roland Dawe

Lay Youth Delegate

Matthew Barter

Alternate

Ms. Jessica Newman

Motion # 14 Destruction of ballots

Moved by: Canon Iliffe Sheppard, Parish of the Ascension
Seconded by: Paula Ennis, Parish of St. Peter's, CBS

THAT the ballots be destroyed.

Motion Carried.

Bishop's Time of Listening

Closing Remarks

The Bishop thanked the Synod Delegates for coming, for their time and gifts they shared. He also thanked delegates for the ministry they do on a local level. He noted the diverse geography of our Diocese, pointing out the two symbols on his Episcopal ring: the Labrador twig and Newfoundland codfish. He feels privileged as young deacon and then priest to have served in Labrador. He has been blessed as Bishop to have opportunities to go to Labrador.

He thanked Synod for respectful attitude of listening and sharing, and for the kindness shown. He acknowledged the risk involved in time of listening, and was grateful to see a remarkable desire to grow as people of God. He noted the recurrence of comments about children/youth/young families. He noted the importance of recognizing our missing generation; let's not look for gimmick to fix problem. The way forward will involve transformation in what we do; sometimes old things will have to die. He sensed, however, a desire in community to take that risk.

Not only were the people of God gathered, but this Synod caught a glimpse of the Kingdom of God. The kingdom is central to message of Jesus: in fact, it's pretty much all he talked about. His message was of a kingdom that is somehow already here and yet not yet fully developed as God wants it to be.

He appreciated discussion that happened in course of Synod, and was delighted that this Synod saw fit to allow that conversation to continue in a very healthy way. We aren't going to do anything as a Synod that is outside direction of General Synod, but this discussion will be very helpful.

He thanked Synod for being the people of God in the world. We are part of an ancient community, and our governance is episcopal. Happy to give assent to motions and positions of this Synod.

Bishop's Assent

The Bishop gave his assent to all the motions passed at the Twenty-Eighth Session of Synod.

Motion # 15 Thank you

Moved by: Mr. Fred Tulk, Parish of St. Mary the Virgin
Seconded by: The Rev. Nancy March, Parish of Holy Trinity

THAT thanks be extended to all whom in any way helped to make the Twenty-Eighth Session of Synod a success, with special reference to the Bishop, the Chancellor, the Archdeacons, the Synod Agenda Committee, and Ms. Elizabeth Crisby.

A special thanks to our host Parishes, The Cathedral of St. John the Baptist for our Friday evening Worship and Installation of the Cathedral Chapter, and the Parish of St. Mary the Virgin, and all those from both Parishes who worked hard to make the Synod a success by providing the ministry of hospitality.

And to anyone we may have missed, but contributed to the success of this Synod, we extend our thanks to you.

Motion Carried.

Motion # 16 Adjournment

Moved by: The Rev. Fred Marshall, Cathedral Parish of St. John the Baptist

Seconded by: The Rev. Michael Carruthers, Parish of Bay de Verde

THAT Synod adjourn.

Motion Carried.

The Synod adjourned with Evening Prayer and the Bishop's Blessing.

The Right Reverend Dr. Geoffrey Peddle
Bishop Eastern Newfoundland & Labrador

The Venerable Sandra Tilley
Clerical Secretary

Chancellor Brad Wicks, QC
Diocesan Chancellor

The Reverend Jonathan Rowe,
Assistant Clerical Secretary

Ms. Debbie Pantin
Lay Secretary

DIOCESAN MINISTRY

Anglican Church Women Diocesan Council

The Diocesan Council of Anglican Church Women in the Diocese of Eastern Newfoundland and Labrador plays an important role in our parishes and Diocese. I will be completing my final term as Diocesan President as of the Annual Meeting of the Council in September 2016. As I reflect on my leadership during the past five years, I am encouraged by the goals that have been accomplished through the involvement of the primary branches.

The Diocesan Council held four meetings during the past year. We are grateful to the parishes and deaneries who hosted these gatherings. The meetings are designed to enquire from the various deaneries concerns and achievements and to plan towards future goals. We have 35 primary branches in the Diocese, a decrease from the previous year because some primary branches found it necessary to close because of low numbers and financial difficulties.

The Constitution of the Anglican Church Women outlines the purpose for its existence within the Diocese. The women of the Church are called to gather together as an organization of the Diocese to promote worship, learning and fellowship that will enrich and strengthen their spiritual lives and reach out to others in the service of Jesus Christ.

I had the wonderful opportunity to attend the National Conference of Anglican Church Women at the Diocesan Lavrock Camp and Conference Centre in September of 2015. My experience at this Conference included meeting church women from all diocesan councils with the Anglican Church of Canada and learning about their various ministries and challenges. These ministries and challenges were similar to what we experience in this Diocese.

The Diocesan Council of Anglican Church Women primarily through the primary branches, support outreach ministries such as the Diocese of Belize, PWRDF, Ministry to the Deaf and the Five Marks of Mission.

The theme of the Diocesan Conference for 2015 was “Leaders of Courage: Serving by Faith”. The thoughts that are expressed in this theme inspires leaders and followers for Anglican Church Women to continue their various ministries and to never lose courage in our work for Christ and His Church. Being people of faith we serve God in our faith communities through all whom we met and interact in our daily lives. As we reflect on the courage of Hannah in the Old Testament and how her example can inspire and touch our ministries to be more courageous in our work for God’s Church. Mary, the Mother of Our Lord, had a wonderful faith especially when she was told by the Angel

Gabriel that she would be the Mother of God's Son, Jesus. Anglican Church Women can be seen by society to be people of discouragement rather than Women of courage and faith. We have to connect courage and faith with the Marks of Mission.

My pray is that as I retire from Diocesan President the ministry of Anglican Church Women in this Diocese will continue to make a difference in this Diocese. May all women of the Church take up the challenge to be women of courage and faith.

I carry many stories and blessings with me as I retire as Diocesan President. May the ministry of women in this Diocese continue to promote and achieve those aims which wil build up and strengthen the whole Church in this Diocese.

Vivian Sheppard – Diocesan President

Anglican Homes Incorporated/Saints Luke's Homes

Mission Statement

Anglican Homes Incorporated (AHI) provides long-term care and adult day programs in its Saint Luke's nursing home, and affordable housing in its cottages and Bishop Meaden Manor. A continuum of care is available to residents, tenants, and day program participants with emphasis on Christian values, family involvement, and respect and dignity towards all. This care community operates under the auspices of the Diocese of Eastern Newfoundland and Labrador in partnership with the Eastern Regional Health Authority and with the support of volunteers.

The Facility

In order to fulfill this mission, the long-term care facility operated by AHI includes the following units serving about 350 seniors everyday:

- **Saint Luke's Nursing Home (SLH)** comprised of 117 beds and operated in partnership with Eastern Health.
- **Adult Day Program** which serves about 55 participants five days per week and is also operated in partnership with Eastern Health.
- **Clergy Cottages**, six two-bedroom cottages, with preference given to clergy and clergy spouses.
- **Family Housing Cottages** comprised of 48 one-bedroom units, overall we have 65 cottage tenants who have priority access to SLH nursing home beds once they are assessed at requiring Level 3 or 4 care.
- **Bishop Meaden Manor** comprised of 22 two-bedroom townhouses and 54 apartments in two buildings: Oakwood with 18 one-bedroom and six two-bedroom units, and Amberwood with 12 one-bedroom and 18 two-bedroom units. There are presently 90 tenants.
- **Mildred Boyce Cottage**, located on the grounds of Saint Luke's Homes, is a self-contained housekeeping unit that offers short stay accommodations to families of residents of any of the five publicly funded nursing homes in St. John's.
- **Canon Randell R. Babb and Mrs. Lillian A. Babb Manor**, 3 two-bedroom and 21 one-bedroom apartments plus a large rental area for selected clients. This wonderful new seniors' accommodation will be completed for occupancy this spring and officially opened in June, 2016.

A continuum of care is a coordinated system of care designed to meet the changing needs of individual seniors as they age. One end of the spectrum is independent living as provided by AHI's cottages and apartments, and the other end is fully supported

nursing home care provided by Saint Luke's Homes. While we continue to experience gaps in our Continuum of Care, the Board of AHI is presently developing a strategic plan that will address these gaps and bring Saint Luke's Home up to present day standards for long term care.

Governance

AHI is governed by a Board of Directors and current members are listed in Attachment 1. Although owned and operated by AHI, the nursing home and the adult day care program units are mainly financed by Eastern Health and are operated on a balanced budget basis. The Clergy Cottages, Family Housing Cottages, Bishop Meaden Manor, Mildred Boyce Cottage and the Babb Manor are owned and operated entirely by AHI. AHI also receives donations from various sources and is supported by volunteer initiatives. AHI is fortunate to be managed by a very competent team lead by our Chief Executive Officer, Ms. Kelly Manning and supported by dedicated employees. Anyone wishing to learn more about the operations of AHI can request a copy of the Report to the Annual General Meeting (most recent June 25, 2015).

The Board is pleased to report an improved relationship with our operating partner for Saint Luke's Home and the Day Care program, Eastern Health, as noted above. Furthermore, the Board has initiated serious internal planning related to its many lines of business and, in particular, to the modernization of our flagship facility which recently celebrated 50 years of service to the seniors of our community – Saint Luke's Home.

Highlights 2014 - 2016

The following are some highlights since our last report to Synod:

- The overall financial position of AHI continues to be very strong. This has enabled AHI to maintain affordable rental rates for its Family Housing and Clergy Cottages, and Bishop Meaden Manor apartments and town houses, as well as take on new initiatives including property acquisitions and the new Babb Manor.
- AHI continues to maintain and renovate our Family Housing and Clergy Cottages, and Bishop Meaden Manor apartments and townhouses to ensure they are kept to excellent standards.
- AHI acquired additional land on Topsail Road to help provide opportunities for future expansion.
- The Bishop of Eastern Newfoundland and Labrador turned the sod on our newest apartment building on June 17, 2014. Since that time construction has proceeded well. The Babb Manor is planned to open for occupancy this spring followed by an official opening planned for June 17th. Many of the units at the Babb Manor are considered affordable and, to that end, AHI was successful in obtaining grant funding for 15 units under the Investment in Affordable Housing (IAH) initiative of Newfoundland and Labrador Housing (NLHC). Additionally,

AHI has been successful in building a strong relationship with the Seniors Resource Center who plan to relocate their offices to the Babb Manor in 2016.

- AHI, in partnership with Eastern Health, has had a strong focus on Continuous Quality Improvement (CQI), standardizing policy and procedures to improve quality of programs and services for our residents of Saint Luke's Home.
- Our 50th Anniversary celebrations began on June 17, 2014 with a series of events attended by the Primate of the Anglican Church of Canada. For the entire year culminating with our 50th Anniversary on June 17, 2015, there was at least one celebratory event held each month. Events that honoured our tenants, our residents, our volunteers and our staff with everyone who has touched Saint Luke's over its 50 year history playing a part.
- The clergy team of St. Mary the Virgin, under the leadership of Rev. Donna Mercer, continue to provide excellent pastoral care to the residents of Saint Luke's Home.

Thank You

On behalf of the Board and all at Anglican Homes Incorporated/Saint Luke's Homes, I want to thank the Anglican community for its continued support. There are several volunteer activities carried out by various Anglican groups and parishes which enhance the lives of Saint Luke's residents. We also appreciate the strong support given by our Bishop Geoffrey Peddle and the Synod's Representative on the Board, Archdeacon Sam Rose and his predecessor, Archdeacon Sandra Tilley.

Robert D. Barnes,
Chair of the Board of Directors
March 21, 2016

**ANGLICAN HOMES INCORPORATED
BOARD OF DIRECTORS
2015 – 2016**

Executive:

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Vice Chairman
Immediate Past-Chairman
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Visitor:
Chaplain:
Tenants Representative:
Representative of Synod:
Administrator:
Recording Secretary:

The Rt. Rev. Dr. Geoffrey Peddle
Rev. Donna Mercer
Mr. Fred Jardine
The Venerable Sam Rose
Ms. Kelly Manning
Ms. Pamela Jesso

Chaplains to Institutions

Bishop Peddle and members of Synod.

It gives me great pleasure to present this report to Synod 2016. In keeping with the model we adopted at recent Synods, this report includes information from chaplains, parish clergy and lay people who provide pastoral ministry throughout our Diocese.

Father John

Health Sciences Centre and Janeway

The Rev. Canon John Courage

St. Clare's Mercy Hospital, LA Miller Centre and Waterford Hospital)

The Rev. Canon Iliffe Sheppard (part time)

(All Sites Thursday 11pm-Saturday 11pm)

The Rev. Gerry Hayes (part time)

Since the last report to Synod our chaplaincy has undergone a number of changes. With the decreasing numbers of persons requesting pastoral care services while in hospital it was decided to realign the chaplaincy. The Co-ordinating Chaplaincy position remains full time, while the second full-time position became part-time (Sunday-Thursday 8-12) and the weekend part time remained the same. We thank the Rev. Jean Smith for her ministry and we welcome the Rev. Canon Iliffe Sheppard.

A second change took place between the Anglican, Roman Catholic, Salvation Army and United Church who have entered into a formal agreement to provide a 'First Call' chaplaincy which simply means on any given night from Sunday to Thursday only one chaplain is on call. The Anglican chaplaincy is responsible for Wednesday nights and responds to all calls. Denominational chaplains are available upon the request of patient or family to the First Call chaplain.

Another agreement was made between the Anglican and United Church chaplaincies in which we now provide pastoral services to United Church calls Friday 5:00pm – Sunday 5:00p.m. The Rev. Gerry Hayes is has assumed this ministry.

As mentioned, the number of persons requesting pastoral ministry has decreased. Each denomination has numbers decrease approximately 40% and in some cases have also realigned their chaplaincy work load to reflect the change. As time moves forward, there will be further need to re-evaluate how we will continue to deliver this very important ministry within the Health Care system.

Our chaplaincy continues to be blessed with a number of lay visitors who provide a friendly visit and distribute pamphlets and devotional materials. There is a Sunday Eucharist each week at both the Health Sciences Centre and St. Clare's Mercy Hospital. We also have the blessing of Eucharistic Ministers who bring the reserved sacrament of Holy Communion to patients at their bedside. This ministry is a blessing to those who receive as well as to those who give. God uses all of us for his greater purposes.

The Parish of St. Mary the Virgin continues to provide pastoral ministry to the residents of the Waterford Hospital taking leadership with a monthly Gospel Sing-a-long, gift giving at Christmas, and a fall social gathering. Susan Hall continues once a month leading chapel services with a team of porters who bring the residents to chapel.

The Anglican Chaplaincy continues to provide pastoral/spiritual care to those of the Moravian faith who are admitted to hospital or who live in the St. John's area. Respecting their tradition, brochures and worship services include the Inuktitut language with prayers and hymns from the Moravian Prayer and Hymn Books. Our chaplaincy also provides pastoral/spiritual care to those of the Lutheran faith.

We are thankful for the support we receive from the Bishop, fellow clergy, denominational chaplains as well as our families, the patients and their families. Chaplaincy is a ministry of journeying with people providing a listening ear, scripture and prayer support and words of encouragement. We would very much say that chaplaincy is a blessing to both the recipient and the provider as we try to see the face of Christ in those we see, and may we also be the face of Christ to them.

EASTERN HEALTH - Peninsulas Conception Bay North

The Venerable William Strong, Territorial Archdeacon, Trinity, Conception, Placentia

Pastoral Care is a significant area of concern for ministry in the Conception Bay North Region. The area is served by a Regional Hospital in Carbonear as well as a clinic in Old Perlican. There are two long term care homes Carbonear operated by Eastern Health along with The Pentecostal Home in Clarke's Beach. In addition there are number private retirement homes located in Clarke's Beach, Bay Roberts, Spaniard's Bay, Carbonear, and Victoria. Area clergy from various denominational backgrounds work cooperatively to provide regular visiting and worship services.

Pastoral Care for Anglican patients at the Carbonear General Hospital and the area nursing homes is provided by the clergy of the Conception and Trinity Bay Deaneries that are in the geographical area of these institutions. Archdeacon Bill Strong has just completed a two year term as chair of the Pastoral Care Committee of Eastern Health for Rural Avalon. The Committee meets on a regular basis excluding July and August and is responsible for the direction of pastoral care in Carbonear General and the

nursing homes of Rural Avalon. Memorial Services remembering departed residents and patients are held on a semi-annual basis. Monthly worship services have been rescheduled to take place on a weekday to better accommodate staff and visitor schedules.

We have been especially blessed to have Ms. Eleanor Ash provide clergy of all denominations notice of admissions to Carbonear Hospital with patient/family approval. This service has very much appreciated in consideration of the long distances between parishes and the Carbonear Hospital. We are grateful to Eastern Health for funding this service and we maintain our commitment to maintain strict observance of Eastern Health's confidentiality policy.

A significant change is scheduled to occur in September of 2016. The new Long Term Care facility at the Carbonear Hospital will provide a new accommodations.. This will result in the closure of the Pentecostal Home in Clarke's Beach, The Harbour Lodge, and the Interfaith Home both of which are located in Carbonear. Clergy from all denominations are looking forward to the possibilities for cooperation and service to patients at this new facility.

The Rev. Amanda Taylor and the Rev. Nancy March have served on the Health and Community Pastoral Care Committee for Rural Avalon. This committee consists of Eastern Health employees and clergy from the various denominations in the rural Avalon region. Its objective is to build better working relationships between pastoral care and Eastern Health.

Holy Communion services are provided on a monthly as needed basis by the priests of the parishes of Carbonear, Harbour Grace and Upper Island Cove. The Parishes of The Resurrection, Port De Grave, and Bay Roberts serve the homes in Clarkes Beach. The Parish of Spaniard's Bay serves private facilities in Bay Roberts and Spaniard's Bay in cooperation with neighbouring parishes in Bay Roberts, Port De Grave and Shearstown.

Parish of Bay de Verde

The Rev. Michael Carruthers

Since the last session of Synod in 2014, chaplaincy services have been provided at the A.A. Wilkinson Memorial Hospital and the Old Perlican Retirement Centre in Old Perlican by the part time priest in charge of the Parish of Bay De Verde.

Parish of Bell Island

The Rev. Ron Lee

I visit the Walter Templeton Hospital every day I am on the island. Alice Spencer our parish visitor also does some visiting. The staff is very helpful in keeping me up to date on the situation with each patient. Our parishioners are very aware of who is in hospital

and they keep me informed about the ministry needs of the sick. We provide private communion to patients on a regular basis and in conjunction with the social worker at the hospital we provide public services on special occasions. I am always kept up to date regarding Island Patients who are at the Health Science and for this I am most grateful.

Parish of the Holy Spirit

The Rev. Nancy March

Pastoral Care at the Placentia Health Care Centre includes two sites, the hospital and the adjoining Lion's Manor Nursing Home. The residents of the Lion's Manor and hospital patients receive pastoral care in the form of regular weekly visits by the Rev. Sylvia Hodder, deacon in the Parish of the Holy Trinity and monthly Holy Eucharist services by the Rev. Nancy March, Rector of the Parish. Residents, family members, staff and members of the surrounding faith community attend the worship services. Each month approximately 15 people attend the Holy Eucharist at the Lion's Manor. The Anglican clergy who minister at the Placentia Health Care Centre also participate in Ecumenical Services held throughout the year and are part of the overall pastoral care for the centre as members of the pastoral care committee. Pastoral care is also provided to the Beachside Manor in Placentia and the Gateway Home in Dunville in the form of regular weekly visits by the Deacon and monthly Eucharist services led by the Rev. Nancy March.

LABRADOR-GRENFELL HEALTH

Parish of Happy Valley-Goose Bay and the Coast

The Venerable Nellie Thomas – Territorial Archdeacon for Labrador

Ministry in the Big Land continues to be busy and challenging: Challenging in that during the winter with the unpredictable weather, it is difficult to travel. But thank God we have Archdeacon Gerry Peddle in Southeast Labrador and he has given me 'time off' while he is there. He is doing an excellent job and people love his ministry. Thank you to Gerry and Elsie for your love for the people of Southeast Labrador.

Rev. Jolene Peters continues to minister to the people of Labrador West, and doing Godly Play and lots of other programs there in that very busy Parish.

Rev. Julie Brace continues her ministry in Churchill Falls and Rigolet. Her travels to and from Rigolet and ministering to the United/Anglican congregations in Churchill Falls bring her a very diverse Ministry.

Here in Happy Valley-Goose Bay we have a very busy ministry at the Labrador Grenfell Health Centre, Long Term Care Home and Labrador Correctional Centre. Chaplaincy is a big part of my ministry as we see people from all over Labrador coming to the Labrador Grenfell Health Centre for medical attention. Deacon Jean Shears and Rev. Chesley Lethbridge help with the visitation and other duties.

Frequently we are at the hospital 5 or 6 times a week as the need arises, whether it is follow up, a death, a request by the patient or some other reason. When we visit the hospital, we visit all patients who identify themselves as Anglicans. Usually if there are patients from other communities, their Parish Priest will call to let us know they are there and would appreciate a visit.

The Long Term Care Home in Happy Valley-Goose Bay has 50 beds (and another wing is expected to open soon) providing levels three and four nursing care to its residents. The home has one respite care room and a 13-bed protective care unit. When we visit the hospital, we visit Long Term Care as well. The last Friday of the Month we have Holy Communion in the Long Term Care Chapel for both residents and staff. All denominations will come out for the service. Usually the Recreational Specialist will help bring residents to the chapel. We also do devotions at Long Term Care every Tuesday morning.

Sunday afternoons at 2:30 pm the member churches of our local Ministerial Association take turns in providing ecumenical worship services for Long Term Care and Labrador Correctional.

Same as any other part of the Diocese of Eastern Newfoundland and Labrador, Ministry in the Big Land may have its challenges but it also has its rewards.

Parish of Labrador West

The Rev. Jolene Peters

In the spring of 2015 our new hospital the Labrador West Health Centre was officially opened here in Labrador City making a smooth transition from the Captain William Jackman Memorial hospital. This new health centre serves the communities of Labrador City and Wabush and provides occasional care for the nearby communities of Churchill Falls and Fermont. This facility includes 28 beds, 14 of which are designated for long term care patients for levels three and four nursing care. 14 beds are for acute care services. The family physicians have since all moved their practices to the new facility so that all health care services are located in the one building. This hospital does not have a paid Chaplain however the Anglican, United, Pentecostal, Roman Catholic and Salvation Army clergy provide chaplaincy services. Every Friday morning, the clergy serving the communities of Labrador City and Wabush take turns in providing a chapel service to patients and care givers of the hospital.

Anglican patients (both acute and long-term care) are visited on a regular basis by clergy as well as trained laity who feel a call to this particular type of visitation ministry. Clergy are always on-call to respond in the event of any emergencies. As members of the Labrador West Ministerial Association the clergy of Labrador West lead special ecumenical services several times throughout the year for patients, families and staff of

the hospital. Every month The Pastoral Care Committee which includes the clergy of each denomination and members of hospital staff meet together to plan and strive for improvements to the spiritual care provided to patients, families and staff of the Labrador West Health Centre.

OTHER PASTORAL MINISTRIES

Deaf Ministry

Nancy Emberley – Coordinator

Deaf Ministries aims to provide Christian-based services to the deaf community in and around the St. John's area, and open to the participation of others including any visiting deaf person. Deaf Ministry is supported and funded by five denominations: Anglican, Pentecostal Assemblies, Roman Catholic, Salvation Army and United Church. Deaf Ministry in Newfoundland has an adult bible study class, once a month. We get together to discuss a Bible passage and end with either a potluck or sandwiches and sweets. We have Deaf Ministries Facebook connection and corresponding with the deaf and offering support during difficult times and contacting clergy to visit and pray with those who request this help. We also have other activities such as monthly women's craft group, BBQ's and movie nights. Ecumenical church services are held at Easter, Christmas and Thanksgiving for the Deaf Community and their family and friends. These church services are in Sign Language and are interpreted in voice for hearing friends and relatives. They are held at various churches and representatives from all denominations take part in the service. We also offer church services that are interpreted every Sunday. There are volunteers that offer their time and talents in support of the ministry with the Deaf. Everyone is welcome to the church services. New Deaf members are always welcome to join in any activity. If you are interested in any of the activities, please contact me with your email address, so that I can send you information on upcoming events and newsletters every month. For more information or questions, please email Nancy Emberley at deafministriesnl@gmail.com or add Deaf Ministries of Newfoundland Labrador on Facebook.

NL Youth Correctional Facility, Whitbourne

Mr. Rick Olsen

Neil Marsh and I spend some of our Thursday evenings practicing songs (old and new) to sing at the monthly services at the Newfoundland and Labrador Youth Correctional Facility. It has been approximately 18 years since I started helping with services there. Things change and sometimes there are no services there because no one wants to go or there is illness, but we always try. Attendance there is always up and down and the frequency of non-services is sometimes more that we would like. But with the help of Jesus and through our prayers we hope we are touching the heart and soul of some young person. The Rev. Nancy March is also involved in Remembrance Day Assembly

and Christmas Assembly as well as being available for emergency pastoral care should the need arise. All denomination participate at these functions and also they attend bi-monthly meetings at this facility. At these meetings we try to improve the content of our services through the interaction of all denominations by listening to what they do and incorporate some ideas into our services i.e. different songs etc.. It is a great pleasure for Neil and I to be able to participate in this way.

Ministry at Her Majesty's Penitentiary (St. Thomas Church)

The Rev. Greg Mercer, Rector,
Rev. Gail Coley-MacDonald, Associate Priest HMP Spiritual Director
Rick Tessier, Chaplain

The Prison Ministry continues to offer many ways for inmates at HMP with the love of God in Jesus Christ, and the fellowship and support offered in the Church, The Body of Christ. In July, 2012, our Ministry expanded to providing more aftercare for released inmates. Rick Tessier assumed a part-time role, under the umbrella and authority of the Diocese and continues in the role as Chaplain, under the direction of Rev. Gail Coley-MacDonald. Working from the Church Hall at St. Thomas', a room was established for Rick to carry out his Ministry. The mandate was to further expand the work of Christ not only at HMP, but to support inmates after their release into the community (Aftercare). There are many individuals who help and support this ministry, both inside and outside. The HMP Chaplaincy is supported by five major denominations (Anglican, Roman Catholic, United Church, Salvation Army and Pentecostal), who conduct monthly Pastoral Care meetings.

Demands and needs continue to grow within this Ministry. Statistics indicate it costs \$300.00 - \$600.00 per day to house an inmate. After release, depending where the ex-offender resides, the rate of reoffending is 50 – 70%. Children of offenders are likely to offend 5 – 7 times greater than others. Some 90% of inmates are male, leaving families and children alone. At the core is the alarming rate of those with addictions and mental illness. The only salvation is turning to a life with Christ. While Rick's mandate was initially established as 10 hours per week, this Ministry now requires 40 – 60 hours per week, depending on the week and month.

Ministry at HMP:

- Weekly Bible Study by Rev. Gail Coley-MacDonald, with Rick Tessier.
- 4th Sunday Holy Communion (Rev. Gail Coley-MacDonald and Rick Tessier).
- Prison Alpha – Since January, 2013, three 8 week programs each year, including a Holy Spirit Day, continue to be conducted. This program, under the direction of the Spiritual director Rev. Coley-MacDonald, is administered by Rick Tessier and supported by people of different Faiths in the community. At this time Rick is assisting the introduction of Alpha to the inmates at the women's Institution in Clarendville. The team consists of members of St. Mary's Anglican Church.

- Conducting “one-on-ones” (Rick Tessier) with inmates seeking spiritual and other guidance, as well as assuming responsibility as the designate Chaplain for the Ministry in Unit One (Segregation), with a weekly visit.
- Monthly visits to the city lockup, bringing clothes for inmates. Bibles and other Spiritual material are provided, as well as an opportunity for Prayer.
- Rick serves as Chair of the Pastoral Care Committee; while Rev. Gail assumes the role of recording Secretary.
- Semi-annual HMP staff appreciation luncheons (St. Thomas’ ACW and outreach members).
- For all denominations, Rick Tessier and Jean White-Coady coordinated “Angel Tree”, through Prison Fellowship Canada – providing Christmas gifts, (donated by Parishioners) to children, on behalf of parents incarcerated – 86 delivered.
- Assisted with “Rick’s Wish”; an Easter Program providing Easter baskets to children of inmates, in the St. John’s area.
- Key to Freedom Bibles (Canadian Bible Society). The Bible of record at HMP for all denominations, in addition to Crosses for inmates.
- Audio Bibles for those unable to read.
- Opportunity for inmates to read and record Bible stories for their children. The book, with the CD, is delivered to the child whereby the child can listen to the story in their father’s voice.
- The incident in the Chapel in 2015 caused some restrictions in the delivery of God’s message, however only heightened the need to carry the word of Christ. While denominational Easter and Christmas Services were cancelled, with Prayer and God’s will, we were successful in providing the “First Ecumenical Services” in 2015 at HMP with all Denominational leaders, including Bishop Peddle; Good Friday Service of the Cross April 1st and Jesus’s Birthday Party on December 9th. At the time of this writing, a Service of the Cross will be held on March 23rd with Bishop Peddle and the Venerable Sam Rose scheduled to attend. Dept. of Justice senior staff will also attend.
- Rev. Gail and Rick partnered with HMP staff with a food drive on December 17th, which was delivered to the food bank Bridges to Hope. Then the staff, with HMP vans, assisted in the delivery of St. Thomas’ food hampers to needy recipients.

Ministry in Aftercare:

- Bringing ex-offenders, (mostly from Halfway Houses), to Church as needed/requested on Sunday morning, to hear the Word of Christ (Rick Tessier and other Parishioners).
- Assisting ex-offenders get to A.A. and other addiction meetings.
- With Derek Osmond, Rick sits on the Board of the “Home Again” furniture bank. An initiative of Bishop Peddle administered by Canon David Burrows through the Church of the Ascension, to provide furniture at little or no cost, to the needy and marginalized.

- Rick has been a Board member of The Canadian Bible Society, for the past 3 years.
- Represented Prison Fellowship Canada at the Leadership Summit, Bethesda Pentecostal Church on October 30th and 31st.
- Rick, with Jean White-Coady, completes some 6 to 10 Income Tax returns for inmates and ex-offenders annually, at no cost.
- Collecting men’s clothing and distributing to ex-offenders at Howard House Halfway House, Corrections Canada (CCC) Halfway House, in addition to men and women at the City Lockup.
- Assisting ex-offenders connect with Institutions (i.e. Brother T. I. Murphy) in providing education upgrading and employment.
- Providing “The Key to Freedom” Bibles to the Halfway Houses (Corrections Canada and Howard House).
- Providing a telephone number (Rick Tessier – Cell) for ex-offenders, upon release, to call day and evening. Also includes providing a “safe place” in the office provided Rick at St. Thomas’, to interact with ex-offenders.

We would like to thank all those who participate in the Prison and Aftercare Ministry, in cash or kind, as well as those who work to make former inmates welcome in parishes and communities across the province. Most often the most difficult part of the sentence for inmates is when they’re released from prison and return to the same hopeless surroundings and relationships that helped set them up for prison in the first place (People, Places and Things). Major crime is spiralling at an alarming pace and the Aftercare is crucial in altering this cycle. By the grace of God, and the determined work of his disciples in the Church, we can make a difference and help ex-offenders (in Aftercare) get their lives back and facing in the right direction.

Romans 3:23 reminds us that “***all have sinned, and come short of the glory of God***”. “***Remember the Lord’s people who are in prison and be concerned for them. Don’t forget those who are suffering, but imagine that you are there with them***”.

Hebrews 13:3 – Key to Freedom Bible

Please pray for all who work and live at HMP, as well as family members of inmates, especially children.

Nursing Home ministries provided by the parishes within our Diocese

Parish	Nursing Homes Served
Cathedral	Agnes Pratt Home
All Saint’s, CBS	Bay View Manor, Gully Pond Manor, Cluney’s Personal Care Home, Ocean View, Riverside Manor, Greenslade’s, Foxtrap Manor, Maplewood, Cronins; Haines, Allison Manor, Cherry Lane Manor and Admiral’s Coast.

Ascension	Masonic Park Nursing Home, Pearl House, Hillcrest Estates, Ruby Manor and Cradea Manor
Bay de Verde	Perlican Terrace
Bay Roberts/Coley's Pt	Collingwood Downs, Bay Roberts Retirement Centre and the Pentecostal Home
Bell Island	Seniors Complex
Carbonear	Harbour Lodge, Interfaith Home and Luxury Estates
Epiphany	Golden Years Manor and Shag Rock Manor
Good Shepherd	Masonic Park Nursing Home, Pearl House, Hillcrest Estates, Ruby Manor and Cradea Manor
Harbour Grace	Harbour Lodge, the Interfaith Home and Luxury Estates
Heart's Content	Winter Holme Manor
Holy Innocents	Meadow Creek and Karwood Manor
Holy Cross	Green Mountain Lodge
Holy Spirit	Dr. Albert O'Mahony Memorial Manor, Clarenville Retirement Centre and Cozy Corner
Holy Trinity	Lions and Beachside Manor and the Gateway Home
Lake Melville	The Long Term Care Centre and Labrador Corrections Centre
Labrador West	Labrador West Health Centre
Living Water	Hilltop Manor and Golden Years Manor, Dr. Albert O'Mahony Memorial Manor and Clarenville Retirement Centre
New Hope	Ruby Manor, Kelly's Home, Hill Crest, Pearl House, Masonic Park and Cradae Manor
Port de Grave	Pentecostal Home, Bay Roberts Retirement Centre and Collingwood Downs
Pouch Cove/ Torbay	North Pond Home
Resurrection	Pentecostal Home and Collingwood Downs
Southeast Labrador	Harbourview Manor (Mary's Harbour)
Spaniard's Bay	Gosse's Home
St. Augustine's	St. Patrick's Mercy Home, Kelly's Brook Apartments, Kenny's Pond and Maplewood Apartments
St. John the Evan	Admiral's Coast Retirement Centre
St. Lawrence	Murphy's Home, Cambridge Estates and North Pond Home
St. Mark's (SJ)	Long Term Care Facility West Tower and Bonaventure Retirement Home
St. Mark's (S'town)	Collingwood Downs, Bay Roberts Retirement Centre and the Pentecostal Home
St. Mary the Virgin	Glenbrook Lodge and St. Luke's Homes
St. Michael's	Chancellor Park and Tiffany Village
St. Peter's	Bayview Heights Manor, Golden Elders Guest Home, Gully Pond Manor, Morgan's Home, Porter's Homes, Windy Hill Manor, Admiral's Coast Retirement Centre, Restwell Home, Helen's Haven; and Porter's Home.
St. Philip's	Murphy's Home
St. Thomas'	Glenbrook Lodge and Long Term Care East Tower
Upper Island Cove	Harbour Lodge, Interfaith Home and Luxury Estates, Carbonear

Church Lads' Brigade

We take great pleasure in reporting the activities of the CLB for the period 2014-2016. The Brigade continues to function under the auspices of the Anglican Church of Canada, but welcomes members of all faiths into our ranks. Now in its 124th year of continual service to Christian youth of Newfoundland and Labrador, the Brigade has an active strength of some 400 youth with 200 adult leaders. We have been fully co-ed since the formal admission of females in 1995. We take great pride in promoting our Brigade as a CLB Family, and actively encourage family participation at all levels of our Christian youth organization.

To address possible future governance issues, the Brigade has undertaken a major "Organizational Effectiveness" restructuring at all levels – Brigade Council, Regiment, and Battalions – to reduce and consolidate administrative and staff positions. Our goal is to achieve a more streamlined organization that will provide an efficient operation for the future.

In November past, Colonel Albert Pelley completed his 5-year term as Governor and Commandant. At a duly convened Brigade Conference, Colonel Keith Arns was elected as the new Governor and Commandant. Colonel Arns had already served a five-year term from 2005 to 2010, and has now been appointed for another 3 year term. His Honour The Lieutenant Governor, The Honourable Frank Fagan, continues as Patron of the Brigade, and our Diocesan Bishop, The Right Reverend Dr. Geoff Peddle, is our Regimental Chaplain. Colonel Kevin Kane remains as the Diocesan Representative on Brigade Council. Brigade Council's focus for the next couple of years will be Recruitment & Retention and Program Development.

The Brigade currently provides two Aides de Camp to His Honour (Colonel Albert Pelley and Lt. Colonel Gail Dick). Each year Government House hosts a Reception for Recipients and Guests for our CLB Gold Service and other Special Awards. There are 14 CLB Companies operating throughout the Avalon Peninsula plus a company at Trinity East-Port Rexton in the Central Diocese. We continue to sponsor #2355 Royal Canadian Army Cadet Corps (since 1949) and the Navy League Cadet Corps Polynia #81 (since 1992). In addition, Brigade membership includes the Regimental Band, Regimental and Battalion Staffs, and the Brigade Council. Three independent Old Comrades Lodges also operate under the auspices of the Brigade. CLB Companies meet in church halls, school gymnasiums, and at the CLB Armoury. We have four distinctive age groups: Little Training Corps (L.T.C.) ages 5-6; Young Training Corps (Y.T.C.) ages 7-9; Junior Training Corps (J.T.C.) ages 10-12; and Senior Corps (SC) ages 13-18. The Brigade rank structure allows young people in the Senior Corps an opportunity to embrace leadership roles throughout their teen years. Brigade programs comprise a full and challenging array of activities including leadership training, personal development, parish involvement, church parades, community involvement,

badge work, sports, band instruction, summer and winter camping, and outings to various local points of interest.

The Bishop's Badge is the highest award that a Brigade member can receive. The standards for this badge are quite stringent and demanding, highlighting church involvement, extensive program participation, and demonstrated leadership potential. Each year the Bishop presents these badges to a few well deserving individuals at our Anniversary Parade at the Cathedral of St. John the Baptist in St. John's.

Summer Camp continues to be the highlight of our CLB year for many Brigade members. Two one-week camps are held, one for Senior Corps (13-18) and one for Juniors (10-12). Activities include swimming, canoeing, orienteering, wilderness survival, air rifle, archery, band, sports, crafts, fun, and fellowship in the great outdoors. In addition, our annual fall Challenge Camp provides an opportunity for Senior Corps youth members to embrace the outdoors in a less structured setting while utilizing their team and leadership skills while hiking and exploring various parts of our province. For the past two years, we have initiated a new Winter Camping program for Senior Corps. This consists of an overnight weekend outing into the wilderness where members are taught outdoor survival techniques in a winter environment.

The Brigade constantly strives to remain up-to-date with personal safety issues. Our Adult Leaders participate in a 'Put The Child First' abuse awareness program each year at the start of the new training year. Our youth are given similar "Put The Child First" training appropriate to their age group, each time they transfer to an older group. Police Screening Certificates for adult leaders are renewed every three years.

The Brigade remains strong financially due to the efforts of dedicated members who work diligently behind the scenes to raise sufficient funds to operate the organization. Our major fundraiser, the Brigade's annual Anniversary Dinner in November, positively showcases the CLB to local Police, Military, and Fraternal groups who faithfully support us with their attendance year after year.

In November past, Captain Bernard Davis, our Executive Director, was elected as a Member of the House of Assembly in the District of Pleasantville-Virginia Waters. Captain Davis has agreed to remain a member of the Brigade with special duties. In the meantime, Brigade Council is currently undertaking an active recruitment campaign to fill the vacant Executive Director position.

The Regimental Band continues to be as busy as ever and provides support to the Church and the community at large with over 100 outings per year. Besides its usual attendance at the local parishes of CLB companies, the Regimental Band is well recognized for its annual appearances leading the CLB Anniversary Parade, the Remembrance Day Parade, the St. John's Regatta, and the Government House Garden Party.

The Brigade is delighted that the Regimental Band's Tour of Honour will be participating in the WW1 commemorative ceremonies taking place at Beaumont Hamel this coming July. Accompanying the Band for this special occasion will be a CLB Youth Contingent comprising 13 CLB youth plus four officer chaperons, led by our Regimental Commander, Lt. Colonel Gail Dick. Our Asst. Regimental Chaplain, Rev. Lynn Courage, will be our Chaplain for this Tour. No doubt this will be a life-altering experience for both Band and Youth alike, and we wish them well and God's speed in their journey. All members of the CLB are currently wearing special WW1 patches and pins on their uniforms, to honour those brave soldiers (including some 135 CLB lads) who paid the supreme sacrifice in WW1.

At our Anniversary Service at the Cathedral in November past, new Regimental Colours (designed by S/Sgt. David Mercer of our Regimental Band) were blessed and dedicated by Bishop Peddle. These new Colours were graciously donated by Mrs. Susan Patten, President of the Harvey Group of Companies, and replaces our last set of Colours which were dedicated in 1963. The old Colours will be retired in perpetuity to the Cathedral of St. John the Baptist in St. John's, where they will hang in glory with other prominent CLB Colours from past years.

Also at this Anniversary Service, Bishop Peddle was presented with the Bishop's Prodigal CLB Crozier that was introduced into Brigade in 1993, in celebration of the appointment of a new Bishop to the Diocese of Eastern Newfoundland and Labrador. This Crozier is for use by the Bishop on special CLB occasions.

Major William Tilley, at 101 years young, continues as the Brigade Archivist. He still visits the Armoury several times a week to tend to his beloved Archival duties. In 2014, the CLB hosted a special Birthday Reception and Celebration for Major Tilley on the occasion of his 100th Birthday. And this year Major Tilley will mark his 90th year of continuous service in the CLB! To our knowledge, he is the longest serving member ever in the CLB throughout the world. Bravo Major Tilley!

In early November, Major Tilley was honoured and delighted to welcome His Royal Highness, Prince Edward, Earl of Wessex, to our very own CLB Museum and Archives. His Highness was at the Armoury with the Lieutenant Governor for a Newfoundland and Labrador Duke of Edinburgh Gold Award ceremony. And we're most delighted that at the Queen's College Convocation this coming May, Major Tilley will be awarded the honorary degree Doctor of Canon Law (*honoris causa*). A most fitting recognition for a very humble gentleman.

In 2017, the Brigade will be celebrating its 125th Anniversary. Plans are currently underway for several special events throughout the year as we celebrate this momentous occasion. We're hoping that our Primate, Archbishop Fred Hiltz, may be able to join us for our 125th Anniversary Service at the Cathedral in 2017. We are also very pleased that Bishop Peddle is currently writing a book that promises to capture the

spirit and tenacity of the CLB, that has influenced thousands of youth in our vibrant history this past 125 years.

As you can see, the CLB remains an active youth ministry, constantly re-inventing itself while holding fast to its treasured traditions. As an outreach ministry, it still attracts young people that may not normally find the Church's path. Please continue to hold the Brigade in your prayers and support its work, as we continue to be a positive influence to our CLB youth, and carry out our motto: "Fight the Good Fight". Thank you.

Major Ronald Coish
CLB Records Officer
Brigade Council

Executive Committee Report

The Bishop:	The Rt. Rev. Dr. Geoffrey Peddle
The Dean:	The Very Rev. Josiah Noel, TSSF
The Chancellor:	Mr. Brad Wicks, QC
The Archdeacons:	The Ven. Sandra Tilley The Ven. Shawn Samson (until April 2015) The Ven. Sam Rose (from April 2015) The Ven. David Pilling The Ven. Amanda Taylor (until December 2015) The Ven. Nellie Thomas The Ven. William Strong (from February 2016)
Clerical Members:	The Rev. Byron Barter The Rev. Dianna Fry (until August 2015) The Rev. Jonathan Rowe The Rev. Moses Tucker
Lay Members:	Ms. Valerie Butt Mr. Aden Clarke (until October 2015†) Ms. Trudy Hutchings Ms. Claudia Long Ms. Angela Morgan Mr. Fred Tulk (until November 2014)

During the period under review, eight meetings were held:

- 7 June 2014
- 24 September 2014
- 8 November 2014
- 7 February 2015
- 23 April 2015
- 13 June 2015
- 24 October 2015
- 6 February 2016

At meetings of the Executive Committee, reports were regularly received from:

- Property and Finance Committee
- Lavrock Board of Management
- Ministry Committee
- Resource Centre Committee
- Legislative Committee
- Synod Planning Committee

Significant approvals for projects given during this period included the disestablishment of the Parish of the Holy Spirit, its reconstitution as the three separate parishes of the

Holy Cross, the Holy Spirit, and the Living Waters; the deconsecration of four church buildings in the Parish of Heart's Delight, its disestablishment, and reconstitution as the Parish of the Epiphany; and the renaming of the Archdeaconry of Trinity-Conception to Trinity-Conception-Placentia. Approval was also given for a Building Extension proposal at the Parish of St. Mark, and a diocesan Pregnancy, Adoption, and Parental Leave policy was adopted.

Presentations were received concerning

- A proposal to redevelop the Cathedral Parish Hall property
- Chaplaincy to the Institutions in St. John's
- The Parish of St. Philip and its request to demolish the old church in that parish
- A Sacred Trust Protocol
- The possibility of a Capital Campaign Feasibility Study
- St. John's Status of Women's Centre (SJWC) Safe Harbour Outreach Program (SHOP)

At each meeting the Bishop reported on ordinations, resignations, retirements, and appointments and provided information on his itinerary as well as recording deaths that have occurred within clergy families.

Since the last session of Synod, the trial period for the revised Chapters of the Diocesan Constitution expired. Under the leadership of Chancellor Brad Wicks and the Legislative Committee, the Executive Committee has prepared proposals for Constitutional amendments to be recommended to the 2016 Diocesan Synod.

Financial reports were provided at each meeting by the Finance Officer, Mr. Fred Dinham, and diocesan budgets were approved for 2015 and 2016.

Respectfully submitted,
The Rev. Jonathan Rowe

Executive Committee Secretary

Diocesan Anglican Men's Association

The Diocesan Anglican Men's Association (DAMA) was originally formed to foster the growth of men's groups within the Diocese and to facilitate communication among the groups. In the early years, the association was successful in assisting some parishes to form men's groups and endeavoured to reach and maintain established groups. In recent years, as an additional purpose, DAMA took up a challenge to do some work for our companion diocese, the Diocese of Belize. As a result, DAMA helped complete St. Mark's Church, Hattieville and supplied the church with chairs and a public address system.

Continuing its purpose to help St. Mark's and the Diocese of Belize, DAMA has been working to raise funds to build a rectory in Hattieville so that Hattieville can become a centre for the parish and provide a place for the clergy to live. In November 2015, DAMA launched a diocesan appeal, as a diocesan organization, to provide the opportunity for all members of the diocese to participate should they choose to do so. While most parishes participated, it is disconcerting that some parishes chose not to provide their parishioners with the option to participate, especially since this is a project sanctioned by our Diocese. The appeal is in addition to the work that member clubs have been doing on an individual club basis to raise the funds necessary to purchase the materials to build the rectory.

As in all things in life, timing is everything. Our appeal happened to launch at the same time as the Syrian refugee crisis came to the fore. We commend our Diocese and parishes for taking on the task of sponsoring refugee families and members of parishes who are also members of DAMA have supported their parish efforts to sponsor a family.

This past year, DAMA was asked to help with some maintenance work at Lavrock. A work party was formed and we spent the better part of a weekend painting and conducting repairs as directed. The men are looking forward to a similar work party this year as it gives us a chance to further serve our Diocese and maintain a property that provides a venue for a key part of DAMA's year.

One of the mandates of the current executive is to get more exposure for DAMA, and consequently, whenever the opportunity arises, DAMA events are reported in Anglican Life. By keeping the Diocese informed of our existence and activities, we hope that parishes without men's clubs may take an interest in forming a men's club and know that they can call upon DAMA for support. We thank the editor and staff of Anglican Life for their support of DAMA.

The practice for DAMA has been to hold three general meetings during the year; in late spring, fall and winter. The year begins with a conference and annual general meeting held at Lavrock, usually in early spring just as Lavrock opens for the year. In addition to

the fellowship, the Lavrock event, titled Weekend for Men, provides several sessions of information or general interest. Over the past years, our Bishop has been with us and has provided the men with support for their efforts and informed the men of activities and direction within the Diocese. Other sessions have included presentations on crime scene forensics and Broken Earth's work in Haiti, to name a few. Over the years we have touched on a myriad of subjects, as topics are suggested by the membership.

Meetings are open to men from any parish, and their clergy, who would like to attend. Times of meetings are communicated to the member clubs via email and to parish priests through Synod Office. Immediate information regarding DAMA is available from any member of the executive. The current executive consists of:

- President – Peter Stevenson (St. Augustine's, St. John's)
- Vice-President – Herb Reid (All Saint's, Conception Bay South)
- Secretary – Joe O'Quinn (Good Shepherd, Mount Pearl)
- Treasurer – Harvey Hiscock (St. Philip's)
- Public Relations Officer – Ed Bonnell (St. Philip's)
- Past President – Don Higgins (St. Thomas', St. John's)
- Spiritual Director – Reverend Edward Keeping (St. Philip's)

To learn more about DAMA or if DAMA can help your parish form a men's group, please contact any member of the Executive or Synod Office.

Respectfully submitted,

Peter Stevenson
President

Lavrock Centre

Following the last gathering of our Diocesan Synod the Board of Management consisted of Archdeacon Sandra Tilley and myself. Archdeacon Tilley was responsible for personnel at Lavrock while my duties were in the area of maintenance.

In preparation for the opening of Lavrock in 2015 we had to hire all new staff. Our caretaker decided to retire after 8 years of service. Our cooks resigned from their positions in the Winter of 2015.

These positions were advertised and new staff, a maintenance person, full-time cook, and a part-time cook were hired in March 2015. We were happy with our selections of staff until early July when we made a decision to lay-off the part-time cook. Following that a number of problems arose at Lavrock. Over the summer and fall Archdeacon Rose and I made many trips to the Centre. We received various complaints as did the Bishop.

Shortly after Archdeacon Sam Rose took his position in Synod Office I met with him to discuss how we should move forward with Lavrock. I explained to him how we were managing Lavrock and that it might be time to return to a more formal way with a Board of Management. He agreed and asked that I form a committee.

The new Board of Management is comprised of the following people:

Rev. Ed Keeping

Mr. Moses Tucker

Mr. James Johnston

Mrs. Ruth Bugden

Mrs. Marjorie Thorne, Secretary

Mrs. Marilyn Green

along with Mr. Fred Dinham and Archdeacon Sam Rose from Synod Office.

This past season has been the most difficult one we've had at Lavrock given we had a whole new staff who needed to become acquainted with the Centre. We were also dealing with some issues left over from the previous year. These circumstances led the Board to request the Executive of Synod for permission to hire a Manager for Lavrock for 2016. This was approved and by the time this report is delivered to Synod a Manager will be put in place to help solve many of the issues we faced in 2015. All hiring will be for a one-year period. These positions may be renewed for another year following a review of the Board and input from the Manager.

We are presently looking at ways in which we can improve Lavrock so it can truly a Camping and Conference Centre. This will require a large amount of money and somewhere in time we may need to do an appeal throughout the Diocese.

We are very grateful to the people who are presently using Lavrock. We met with many of them in January, 2016 to discuss issues and problems they face at the Centre. We were told they love the place! They want it to remain open but things need to be improved. They feel it is located in an ideal location which we also believe in so many ways. We are committed to work with them to improve the issues we face.

Lavrock belongs to you and the people of the Diocese. We want to see parishes using it more and more. The Parish of St. Lawrence, Portugal Cove may be the only parish using it on a regular basis, yearly. We ask that parishes think about using the Centre to foster growth within your parishes.

The Board may look at re-opening Lavrock once again as a year-round facility. We believe there are opportunities for this to be successful.

If we lose the Lavrock Centre we know that it may be gone forever. We know this would affect the lives of our young campers and many other groups like the ACW and DAMA. That would be a sad story for the Church!

In closing, I wish to thank the following on behalf of the Board, our Bishop, Geoffrey Peddle, Archdeacons Sam Rose and Sandra Tilley, the former caretaker, Duncan Howell, the former cooks, and all involved in the work and ministry of Lavrock especially those who had a vision in the late 1980's to build such a wonderful Centre for the people of this Diocese.

Thank you

Submitted on behalf of the Lavrock Centre Board of Management

Rev. Ed Keeping

Memorial University Chaplaincy

The theme for our Synod this year is *The Church has left the Building: Recognizing the Gospel beyond the Visible Church*. University Chaplaincy is one of our ministries which takes place almost entirely outside of the Church building. It takes place in the secular, international, and multi-faith culture of the University. As such, it is not always visible to the people of the Diocese, unless they are a part of the community at Memorial University. Anglican Chaplaincy at Memorial University is a half-time position, supported by the Diocese of Eastern Newfoundland and Labrador, the Diocese of Central Newfoundland, and the Parish of St. Augustine.

There have been some significant changes to University Chaplaincy over the past two years:

University Administrative Structure: For several years, Chaplaincy has come under the administration of the University Counselling Centre. In the Fall of 2014, amidst a major administrative restructuring, Chaplaincy was placed in the Student Support and Crisis Management Unit, within a new department called Student Life. This administrative change reflects the change in attitude towards, and expectations of, Chaplaincy in the University setting. We are no longer seen as some type of counsellor that students would seek out if they need assistance – although we do still fulfill that role – but instead we seek ways to engage students in everyday life; meeting them where they are, instead of waiting for them to come to us. Our new promotional cards reflect this with the phrase *Everyday Spirituality*.

Physical Location: The second part of the restructuring was to find a more appropriate space for the Chaplaincy office. When with the Counselling Centre, we were located on the fifth floor of the University Centre which was far removed from any traffic flow on campus – a person really needed to search to find us. In January of this year, we were moved to a space on the third floor of the University Centre, close to the Food Court which spans the parkway – one of the highest traffic areas on campus. It is not unusual for us to have 100 people pass by our open door in the space of 20 minutes! This change in the visibility and accessibility of Chaplaincy has led to a dramatic increase in the number of people dropping into our office to visit, to ask who we are, to seek answers to troubling questions, or to just hang out between classes. We have also seen an increase in the number of inquiries and requests from the University community.

Outreach: Since the Fall of 2013, we have been hosting an event every Thursday, from 10 a.m. to 2 p.m., as well as each day during exams. This event, called The Oasis, offers free popcorn, hot drinks, treats, and encounters with the St. John Ambulance Therapy Dogs. This year The Oasis has regularly hosted between 200 and 300 visits each Thursday, and has averaged between 7,000 and 8,000 visits each year. The total number of visits to the Oasis since the Fall of 2013 is now over 22,000! The purpose of

the Oasis is threefold: to provide stress relief to the students and staff; to increase the visibility of Chaplaincy; and to provide *radical hospitality* to the whole University community.

Personnel: The past two years have also seen a complete change-over in Chaplaincy personnel (with the exception of yours truly). After several years without a Chaplain, the Roman Catholic Church appointed a new Chaplain in September of 2015; whereas the United Church cut its funding and discontinued its Chaplaincy position two years ago. We have seen new Chaplains join us from the Pentecostal and Salvation Army faith traditions, and anticipate a new Muslim Chaplain joining us in March 2016.

University Chaplaincy continues to be a challenging and rewarding ministry! We are very optimistic that the changes which have taken place, will help Chaplaincy to grow and have an even more vital role as part of the University community.

Respectfully submitted in service of Christ,
The Reverend Roger Whalen
University Chaplain

Diocesan Resource Centre

The Diocesan Resource Center operates daily from 8:30 am until 4:30 pm from Monday through Friday. The center is closed from 12:30 until 1:30 each day for lunch. The center continues to supply parish supplies, ie wine, breads and other liturgical items for the Diocese of Eastern Newfoundland and Labrador. In the recent past this service has grown to include the parishes of the Roman Catholic Diocese of St. John's and area. An area of growth for the Centre is also to the Christian community in general.

The Resource Centre continues to offer several unique services to the Diocese. Each September, during the Annual General Meeting of the ACW, we provide a sort of travelling shop. Books, cards, giftware and a wide variety of products are on display and for sale to the many ladies who gather at Lavrock.

Many parishes avail of a similar service for various Advent and Lent Family Days and other Parish events. Congregation members welcome this opportunity at their churches.

Respectively submitted,
Gail Brittain

TRI-DIOCESAN MINISTRY

Anglican Charitable Foundation for Children

Archbishop Coffin, Bishop Torraville, Bishop Peddle, and members of the Charity and its Board of Managers, it gives me a pleasure to present the Annual Report of the Charity on behalf of the Board of Managers for the calendar year 2015.

As you know, this will be my last report as Chair and I want to let you know what an honour and privilege it has been for me to be a member of the Charity for more than twenty-five (25) years and to have acted as your Chair for more than a decade. Over the years, the two constants that I have observed are firstly, the compassion of all involved in the Charity to meet the needs of those we serve and secondly, the ability of the Charity to adapt to the constant change that faces an organization such as ours. I can categorically state that this Charity and its Executive have embraced change and delivered on its promise to be good stewards and caring for others in difficult times. When belt tightening was required we reduced the size of the Charity and its Board of Managers, reduced the number of meetings and set up a plan to reinvest in the Charity to ensure we could meet identified needs over the long term. We constantly reviewed the objects of the Charity, the amount we would give through guidelines and the causes/people we could support in line with the objects of the Charity. I have seen members come and go, some having passed on to greener pastures. If I can leave anything with you, it would be the simple words constantly espoused by late vice-chair, Peter Godfrey, when he said:

"Perfection consists, not at doing extraordinary things, but of doing ordinary things extraordinarily well."

To my Executive, my heartfelt thanks and gratitude for your constant hand on the wheel. I wish you all the best in your future endeavours. To all in attendance, God bless as you continue to carry out God's will in the service to others.

Neil Jacobs

2015 Assistance Provided

Diocese	Families	Children	Bursaries	Camp
Central NL	42	93	5	34*
Eastern NL	141	286	10	13**
Western NL	107	210	4	52***

* includes 18 children for Clarenville Camp

**Camp Awesome, Archdeaconry of Labrador did not go ahead

***includes 32 children for Westrock camp

Anglican Life in Newfoundland and Labrador

Introduction

Anglican Life in Newfoundland and Labrador continues to see tremendous success and support from its subscribers and contributors. Our finances have continued to remain strong due to grants received from the three Newfoundland & Labrador dioceses, the Direct Mailing Campaign and regular donations from our readers. Parish reporters and columnists continue to send regular contributions to the paper, for which we are very grateful. The newspaper is very well received by many who read it. Below is a brief summary of the activities of Anglican Life in Newfoundland and Labrador for the period of 2015 to 2016.

Design & Layout

Anglican Life continues to be produced locally in St. John's using Adobe InDesign and Adobe Photoshop. Thanks to online courses and other training videos, the production is constantly kept up to date.

The Anglican Journal, and all the diocesan church papers across Canada, continue to use the services of Webnews Printing out of North York, Ontario.

Circulation

Anglican Life in Newfoundland and Labrador has one of the largest circulations of diocesan newspapers in the country with over 19,000 subscribers. Bishop Young, as part of his work on behalf of the Joint Committee, has been managing the circulation of Anglican Life in this Province. Bev Murphy, Circulation Manager of the Anglican Journal, maintains the circulation list in Toronto along with her management duties with the Anglican Journal. Bishop Young has a good working relationship with the Journal, which maintains our circulation list, with Bishop Young's assistance.

It is essential that parishes update their address lists so that the address accuracy can be maintained at 95% or better. If you know of people in your parish who do not wish to receive Anglican Life, or who have moved or passed away, please notify your rector, or Bishop Young. Every month, hundreds of copies of Anglican Life are sent out to those who do not desire them. This is wasteful and expensive. Parishioners can help by notifying their rectors of any changes as soon as possible.

Finances

Please see Joint Committee Report section referring to Anglican Life finances.

One main point to highlight is that, because of the tremendous response from the Direct Mailing Campaign and donations from readers, Anglican Life has not asked for an increase to the grants received from the three Newfoundland & Labrador dioceses for the past years.

Advertising

Anglican Life publishes advertisements every month to help support the cost of production. We do not pay commissions to an advertising agent, as most of the ads we receive are repeat ads, and so do not require solicitation. Other ads can be placed every month by advertisers making enquiries to the Editor in Chief, or to Bishop Young.

Articles

Anglican Life welcomes text, photographs, and other art work from correspondents across the Province. The Editor must review the material carefully based on standards of taste, length, clarity, relevance, and timeliness. Contributors must understand that material is subject to editing as required. While we welcome all news from parishes and dioceses, we encourage articles and photographs concerning kinds of ministry not usually covered in the newspaper.

We depend on parishes for news in Anglican Life, and, in order for the paper to remain relevant, articles and photographs should be sent as soon as possible. Anglican Life does not have the budget to send reporters out to cover stories. We are also in constant need of parish reporters. The annual parish meeting is a good time to appoint a parish reporter. Prospective parish reporters need not feel daunted by this task. Please send material to your Mrs. Emily Rowe as soon as possible. Our deadline is the first of the month prior to the month of publication. Please note that while the Editor makes every effort to include material in the next available issue, space constraints sometimes require that items which are not very time sensitive are held for a month or so.

To send your articles and photos, please email: anglicanlifeNL@gmail.com
Or by postage: Mrs. Emily F. Rowe, 9 Darling Street, St. John's, NL, A1B 1V7.

Writing Anglican Life Articles - Tips for Good Writing

1. Good articles say what they need in a minimum amount of space. Make your point, and tell your story.

Avoid saying the same thing several times in different ways. Always ask yourself: do I really need to include this? Does this help me tell the story, or will I lose the reader by adding this? Editors like shorter articles because they rarely have to cut them. They are easier to fit in the paper.

2. Keep your sentences short. Long sentences bore readers.

3. Deploy active verbs. Avoid passive verbs. Here is an example:

"Vera Black was a member of the eco-justice committee of her church." "Vera Black participated in the eco-justice committee of her church."

Avoid these passive verbs: was, is, being. Rewrite your sentences and put a strong, active verb first. Examples of active verbs: celebrated, jumped, wrote, builds, raises. You can think of many more.

4. Keep your paragraphs short. Start a new paragraph when you begin a new line of thought.

5. Ask someone to proof read your article. Do they understand what you have written?

6. Check your spelling. This makes the job easier for editors. Do not rely only on the 'spell check' feature alone. The 'spell check' feature on computers can only tell you if a word is spelled incorrectly. You may, however have typed a word by accident which is grammatically incorrect, or has an alternate spelling, but which is spelled correctly. In this case the spell checker will not point it out. For example, the sentence "He went over their," will not be picked up by the spell checker.

7. Be very careful when you make claims about someone. Libel laws can apply if you make allegations about someone which can injure them or which you cannot substantiate.

Photography Tips for Anglican Life

Thank you for taking the time to submit your photos to Anglican Life. Here are a few tips to make the process easier.

Taking Photographs

1. Take photos outside whenever possible. Natural light makes very effective photographs.
2. When you must take indoor photos, place your subjects against a light background if possible. The flash reflects off the light background and helps to illuminate your subject.
3. Avoid taking photos in the chancel or other poorly lit place unless you have a powerful flash or, best of all, a tripod. We receive many poor photos of clergy and lay people with bright, overexposed faces and dark backgrounds. A tripod will make an excellent photo in a poorly lit spot.
4. Try to take photos of a few people rather than many people at one time. Photos of large groups of people often lack enough detail. The readers only see a sea of faces.
5. Remember that we print on newsprint, rather than glossy photo paper, so that a poor photograph looks even worse when printed on newsprint.
6. Photos of people in action always look better than photos of people posed stiffly for the camera. Sometimes you cannot avoid a posed photograph, but try to capture the action shots whenever possible.
7. Get close to your subjects with the camera. You will notice interesting details and you will avoid large expanses of background such as walls.
8. For traditional camera prints, please forward these to the editor in order to be digitally scanned. Please note that these photographs will not be returned unless a self-addressed stamped envelope is included.
9. Please only select a few photos (e.g., three to five) of a particular event. Editors find looking through many photos very time consuming. Select those you consider to be the best.

Digital Photographs

1. We prefer digital photographs. If you have access to a digital camera, please use one and email the photographs to the diocesan editor.
2. Newspaper printing requires high resolution digital photos. This means lots of information in each photo. Most of the photos you see on websites are low resolution photos. They are kept low because low resolution photos display well on computer monitors. It is also easy to send low resolution photos over the internet. This is not the case with print media (newspapers, magazines, flyers, etc.) These media types require high resolution. To do this, set your

resolution on your camera to 'high' (consult your camera manual for information on how to do this). Nowadays, with faster computers and more folks having access to broadband internet service, it is easier to send high resolution photos by email.

3. Give each of your photos a file name which lists the place, name, and people in the photo. Editors find it hard to sort through a lot of photo files which just have jumbled letter and number file names. Here is an example of a good file name: Labrador West St. Paul's Garden Party Two Kids. This way, the editor knows before they open the file where it took place, etc. It saves time opening and closing many photos to find the right one.

4. If you send photo files on a CD, only send a few of each event. Choose several of the best and the editor will choose from them. It is time consuming to be given ten, twenty, or even thirty photos to open and consider. Please note that CDs will not be returned unless a self-addressed stamped envelope is included.

5. Send a Microsoft Word file with captions, describing your photos. Include who the photographer was, if possible, and who submitted the photos so that they can be properly credited.

Deadlines

The deadline for material for Anglican Life is the first of the month prior to the month of publication. For an article to appear in the December issue, for example, it needs to be received by the Editor by November 1.

With this in mind, please note that having your submission on time does not mean that it will appear in the next month's issue. We do our best to print all that we receive, but sometimes due to the amount of material received, we must hold some over to the next month's issue.

Send all articles & photographs to:

Editor-in-Chief

Mrs. Emily F. Rowe

9 Darling Street

St. John's, NL A1B 1V7

Telephone: (709) 754 7330

Email: anglicanlifeNL@gmail.com

Website & Social Media

Anglican Life is available on Facebook and Twitter.

Conclusion

The Editor and Committee members of Anglican Life in Newfoundland and Labrador would like to thank all the contributors from the three Dioceses during 2015-16 for their articles and photographs. We are very proud of our newspaper. Comments and questions are always welcome, as are your parish stories!

Respectfully submitted

Emily F. Rowe

Editor, Anglican Life

Tri-Diocesan Management Committee

Dear Members of Synod,

Again I wish to thank the Diocese for the invitation to provide a report on behalf of the Tri-Diocesan Management Committee.

As I have stated in previous reports, I wish to thank the Bishops, Executive Officers and Members of the Tri Diocesan Management Committee for their support in respect to the overall management and administration of Joint Committee.

I am also attaching, for your information, the audited financial statements for 2015 (which also includes figures for 2014). I believe, from those statements, you will see that we have accomplished much and the work of Joint Committee is in good hands. You will note that throughout this report I use the terms Tri Diocesan Management Committee and Joint Committee interchangeably; both are the same other than at present and for the foreseeable future the former Joint Committee will be managed by a committee called the Tri Diocesan Management Committee.

As always, I trust that you will have a good Synod.

Yours in Christ's Love,

The Rt. Rev. Donald Young
Joint Committee Officer
(on behalf of the Tri-Diocesan Management Committee)
34 Fraser Road, Gander, NL A1V 2E8 Telephone: (709) 256-7701 FAX (709) 256-2396
email: jointcommittee@nfld.net

JOINT FUNDS

As mentioned in previous reports, Joint Funds does not have any operational funds. The accounts contained in the Joint Funds financial statements are basically trust accounts and used for specific purposes. In fact, the accounts previously handled by Joint Funds but not directly associated with Joint Funds have now been divided amongst the three Newfoundland & Labrador Dioceses. The other accounts, where income is not distributed to the three Dioceses, is used for health care benefits and as specified by the donor.

RETIREMENT & RETRAINING FUND

It is through Joint Committee that the overall health & dental plans are negotiated. However, Joint Committee is specifically responsible for the payment of benefits associated with retirees and those who are disabled. As well, the Retirement & Retraining Fund is responsible for severance payments at the time of retirement. However, all new health & dental policies for active, retired and disabled are still negotiated through the Tri Diocesan Management Committee.

As in other years, I want so share with you some of the challenges with health & dental benefits. As many of you would know from the National Pension Plan, there are now more retirees in the Pension Plan than there are active members in our many dioceses across Canada. As well, compounding this problem is the fact that the average age of new persons entering the National Pension Plan is fifty two years.

The very same trend is developing with our health & dental plans. Overall, we have approximately 166 persons (clergy, lay, disabled & retirees) in our total plan. We are quickly reaching the stage where we will have more retirees and disabled than we do active members. As well, the same age applies to those who are training and joining the plan. It is a real worry! However, be assured that we will continue to do everything in our power to make this plan work.

As I shared with you last year that although we now have generic drugs, the big challenge for all health care plans is the high cost of some drugs which are for specific ailments. We are, for example, talking about a number of drugs now on the market, which will cost in the vicinity of \$25,000 to \$40,000 per year. As well, there are persons now in Newfoundland & Labrador, with other plans, whose single drug costs are in the vicinity of \$500,000 per year. These are for what is termed life saving or life altering drugs (biologic drugs) and as you can imagine just one participant in our plan, with just 166 members, would in the long term, have a drastic and large financial impact. However, we shall continue to monitor this situation.

Just a note! As it has been in the past few years, once again this year we have been able to discount our premiums because of the savings from generic drugs. However, I do want to say as I mentioned above, that already we have a number of persons, in our plan, who have now been prescribed drugs which are very expensive and we are thankful that our plan does cover most of these drugs. At present we pay a premium for "pooling" which allows our plan, in the event of a single significant claim, to pay the first \$15,000 and then the remainder comes from the "pool". Nevertheless, we have seen during this year's negotiations that the savings from generic drugs is now being gradually lessened with the event of these expensive drugs. Again we will let it unfold and be assured that we will continue to do what we believe is best for our members.

ANGLICAN LIFE

Well, as I stated in previous reports, Anglican Life continues to be a good news story. During the past nine years, we have conducted an annual direct mailing campaign. As of 2015 we have received over \$300,000 toward the work of Anglican Life. It has meant that for the years 2007 - 2016 there were no increases in grants to the three Newfoundland & Labrador Dioceses. We do want to thank the many who have contributed during the past nine years.

In the meantime we decided some time ago that there would be just one editor for Anglican Life. As many of you would know by now, the Venerable Sam Rose has resigned as the editor of Anglican Life. Since Archdeacon Rose assumed the editorship of Anglican Life, the paper has been well represented and we are thankful to the many parish/diocesan correspondents who send news items. Our thanks Archdeacon Rose.... we do want to acknowledge the wonderful editorship skills evident in the production and publication of our paper.

We are also happy to report that the Diocesan Bishops have appointed Emily Rowe as the new editor effective January 1, 2016. We have already seen her work as she continues to provide the same quality and work as in the past. We welcome her to Anglican Life.

As for the finances of Anglican Life, the attached audited financial statement speaks for itself.

ANGLICAN JOINT INVESTMENTS

As our unitholders would be well aware, over the past few years we have done exceptionally well with our investments. Our portfolio has grown and today we have a unit value which is the highest in the history of Anglican Joint Investments. *Again this year, I want to suggest that all unitholders pay particular attention to their total portfolio which includes annual earnings plus capital gains.*

We continue to meet with our financial advisors Nesbitt Burns. We are also blessed, as three Dioceses, with the calibre of professional volunteers (from our three dioceses, ACFC & Queen's College) who form the Anglican Joint Investments Committee. Be assured that the portfolio is in good hands.

We do want to advise any prospective investors that it should be clearly understood that investments are to be invested with Anglican Joint Investment for the long term.

NEWFOUNDLAND INSURANCE ACCOUNT

As you will see from the audited financial statement, we are happy to report that The Newfoundland Insurance Account once again is healthy. We have been able to reach this level without having to raise any premiums during the past eleven policy years *excepting increased premium for annual increased insured values on each property (to keep our appraisals somewhat current)*. However, during the past twelve policy years we were able to offer discounts but over the past seven years, in particular, some rather generous discounts. As you can see from the report, we returned to our stakeholders over \$276,000 in 2015. We hope to do the same for the 2016/2017 policy year, however, that will depend on our loss/premium ratio for the remainder of the present insurance year (which ends 31 March 2016).

Again I just want to remind everyone that during the past few years our insurance company has paid out far more in insurance claims than we have paid in premium. That simply does not work! As many of you would know it was necessary over the past two years to increase our deductible for water and windstorm damage to \$20,000.00. No longer is fire the greatest peril within the insurance industry; water and wind are the two single greatest perils resulting in large claims.

We are happy to report to you that the Tri Diocesan Management Committee have also on an annual basis, as promised, revised the internal rate structure especially as it pertains to rural parishes. We have been able, with our healthy financial situation, to make these changes without impacting whatsoever on the amounts charged to our stakeholders. Again, if circumstances are favourable for the policy year 2016 - 2017 there will be further changes to our internal rate structure.

Again I wish to remind you that even though we have a healthy financial picture within The Newfoundland Insurance Account, it only takes one large claim to change our situation. We also have to keep in mind that with our large number of claims especially for water and windstorm, we might well, again, be faced with having to have appraisals done on all our properties.

In the meantime, we do want to remind everyone that they should in view of construction costs, consider proceeding with obtaining their own new appraisal. Construction costs have skyrocketed in Newfoundland & Labrador and it is our responsibility, as much as possible, to have our insurance current on all our buildings. We have, however, over the past ten years increased our insured values by approximately 41% from the 2003 appraisals. Again, we would encourage congregations/parishes to consider obtaining their own new property appraisal.

I do ask that we all work together so that we might be able to provide adequate insurance at a rate that we can all afford.

THE NEWFOUNDLAND INSURANCE ACCOUNT

A PREVENTIVE MAINTENANCE GRANTS IN AID PROGRAM

It has been acknowledged by our stakeholders and insurer that weather patterns have changed over the past number of years. At one time, fire was our greatest insured peril. However, over the past few years, windstorm and water damage have become our greatest insured perils. Subsequently, during the past policy year and again for the 2015-2016 policy, the deductible for the above two insured perils is \$20,000.00.

Several items have come to light in regard to the increased deductible. First, in respect to warranty work, particularly on roofs and siding, any warranty may be subject to wind speed. We understand that warranty may be voided if the wind speed exceeds 100 kms per hour when the damage re-occurred to an area previously repaired under an insurance claim. This stipulation is becoming more common, even with residential properties. And, where new roofs have been installed without the help of The Newfoundland Insurance Account or our insurer, damage has occurred to some of these Church buildings. As well, when warranty work is provided, the insured may be required to pay a service fee.

In order to help with warranty and to encourage preventive maintenance by installing new roofing, effective 01 January 2015 to 31 December 2016, and to be reviewed annually thereafter, The Newfoundland Insurance Account is implementing the following Preventive Maintenance Grants in Aid program:

1. Subject to the determination of the assigned adjustor, The Newfoundland Insurance Account will provide a grant of \$2,500.00 less 50% of the HST where insured claims for windstorm or water damage are equal to or greater than the deductible;
2. Where warranty work has been provided for a fee for service, The Newfoundland Insurance Account will provide a grant of 50% of the service fee up to a maximum of \$1,000 less 50% of the HST;
3. Where warranty work is not provided for repairs previously made under an insurance claim, The Newfoundland Insurance Account will provide a grant of 50% for the cost of labor and materials up to a maximum of \$1,500 less 50% of the HST. This grant is to cover only the recurring damage to that portion of the Church building which was previously covered (repaired) under the insurance claim;
4. Where any Church building has been completely re-shingled in the last five years, under a regular maintenance program, and there is resulting damage not covered by our insurer, The Newfoundland Insurance Account will provide a grant of 50% of the cost of labor and materials up to a maximum of \$1,500.00 less 50% of the HST;
5. Where it is decided, under a regular maintenance program, to completely replace the existing shingles, The Newfoundland Insurance Account will provide a grant of \$2,500.00;
6. Where it is decided, under a regular maintenance program, to replace the existing roofing with metal roofing, The Newfoundland Insurance Account will provide a grant of \$5,000.00;
7. Where, since 01 January 2012, it was undertaken to re-shingle only one side of a Church building, under a regular maintenance program, if re-shingling the remaining portion is completed before 31 December 2016, The Newfoundland Insurance Account will provide a grant of \$1,250.00 less 50% of HST;
8. Where, since 01 January 2012, a Church building was re-shingled on only one single side, under an insurance claim, if re-shingling the remaining portion is completed before 31 December 2016, The Newfoundland Insurance Account will provide a grant of \$1,250.00 less 50% of HST;
9. Regarding Items 7 & 8, it is to be understood that, should the completion of the shingling a Church building be undertaken, the five year time period will commence as of the completion date of the additional shingling.

The following should be noted:

- a. Where the present roofing is to be replaced under a regular maintenance program, the complete roofing is to be replaced;
- b. Grants are for a one time occurrence for each Church building within a five year period commencing from the time of installation;

- c. Documentation is to be provided to the Treasurer of the Tri-Diocesan Management Committee detailing the building location, the date the work was undertaken and completed, the cost of the initial repairs, and the cost of the new repairs;
- d. Regarding claims after 01 January 2015, insured or non-insured, generally, only one grant will apply to a single occurrence. However, Articles 1 and 8 may be combined.
- e. Where there are multiple claims from one event with a single deductible, grants will not apply unless the deductible is equal to or greater than \$7,500.00
- f. Under this program, where preventative maintenance is undertaken, before any work begins, the Treasurer of the Tri-Diocesan Management Committee should be contacted for information and approval.

(Just a footnote...at the recent Tri Diocesan Management Committee Executive meeting it was decided that we would recommend to the Tri Diocesan Management Committee in November that the above plan be extended to 31 December 2017).

QUESTIONS & ANSWERS

Again, as in previous years, included with this report, are some frequently asked questions about insurance; this might be of some help to you.

QUESTION: If our wardens and/or Vestry were to make a decision in good faith and that decision somehow results in a claim, are we covered?

ANSWER: Yes, you are covered under the Director's and Officer's Insurance. If, for example, a lawsuit results from the decision made in good faith, then the insurance policy does cover the wardens and/or vestry.

QUESTION: We have many groups who use our church buildings on a regular weekly basis. Are we covered in the event that a claim results from their occupancy of the building?

ANSWER: (a) We have many groups who either rent or use our parish halls. This is very much a part of the church's mission/outreach. If you have a group using your facilities, it is always good to check and see if they have insurance. If they do, you should obtain from them a Certificate of Insurance. However, we would suspect that most groups would not have insurance coverage. It has been suggested that we get these groups to sign a waiver. Waiver or not, nothing is going to protect us against negligence if it results from the use of our property. In the eventuality that they should have insurance coverage and an accident or whatever occurs, it would simply mean that their insurance would be primary; ours would be secondary.

(b) Yes, we are covered in the event of an accident/incident occurring while someone else is using our church property. In other words, the same applies as if the event were directly or indirectly sponsored by the church. However, we have a responsibility to ensure that our

property is maintained in such a manner as to minimize any accidents which might occur while the property is being used by our or some outside group.

QUESTION: There has been much in the news about flooding and there seems to be some real confusion as to when and how insurance becomes involved in such incidences. Can you enlighten us?

ANSWER: This coverage is somewhat complicated; each incident would have to be reviewed on its own merit. However, the misunderstanding that often occurs is relative to “maintenance verses accident”. For example, if a basement floods and it is due to an overflow of an existing body of water or something similar, then there well might be the basis for a claim. However, if flooding takes place around an existing structure and the water should enter the building, for example, through a crack in the foundation or because of poor drainage or blocked weeping tile, then this is not covered. In this case the damage resulted from lack of maintenance rather than from an accident. In cases where flooding happens because of the overflow of an existing body of water, the deductible for this coverage is \$25,000. On the other hand, when flooding happens because of an insured peril i.e. sewer backup, ruptured pipes, then each claim will be handled on its own merit (circumstances).

QUESTION: Does our insurer have any particular regulations in respect to the installation of oil tanks?

ANSWER: We do not have any specific guidelines of our own. We simply recommend that a qualified installer be engaged by the Insured to ensure that the appropriate installation procedures are adhered to for the specific application at hand.

In terms of tank quality and type there are various options available in the marketplace at varying cost. We would not recommend using a steel tank with less than 12 gauge thickness and, of course, the tank must be CSA/ULC approved.

QUESTION: Do we have to rebuild on present site?

ANSWER: No. The same site restriction in our policy has been removed.

QUESTION: Do we have to rebuild at all?

ANSWER: No. You do “not” have to rebuild. If you elect “**not**” to rebuild the settlement will be based on Actual Cash Value of the destroyed property. Actual Cash Value is Replacement Cost less depreciation.

If you choose **not** to rebuild, it does not matter if the property is partially or totally destroyed. It does not matter if the property is subject to Replacement Cost, Functional Replacement Cost or Adjusted Cost Value. The settlement will be based on Actual Cash Value (Replacement Cost less depreciation).

Please bear in mind that any loss will be limited to the amount declared on the schedule. Insurers will never pay in excess of this amount.

QUESTION: What is the difference between Replacement Cost, Functional Replacement Cost and Adjusted Cost Value?

ANSWER: REPLACEMENT COST...The property is replaced “new for old”, no deduction for depreciation and, again, always limited to the amount declared on the schedule of properties. This is why the scheduled amount should reflect the **Actual Replacement Cost**.

FUNCTIONAL REPLACEMENT COST...Settlement is same as Replacement Cost. If you elect to repair or rebuild, there is no deduction for depreciation and the property is replaced with new materials for old. Again, the amount payable will be subject to the limit declared on the schedule of properties.

ADJUSTED COST VALUE...A loss is subject to **depreciation**. The depreciation amount will be deducted from the settlement amount.

We shall try to summarize:

You will always receive a settlement amount in the event of a loss. ***If you do not rebuild, the loss will be subject to the Actual Cost Value (Replacement Cost less depreciation) up to the limit declared on the schedule. You may take these funds and use them as you wish.***

If you repair/replace or rebuild, those locations identified by Replacement Cost or Functional Replacement Cost will not be subject to a deduction for depreciation new for old. The deduction for depreciation will apply to locations where coverage is on an Adjusted Cost Value.

You may rebuild on another site.

QUESTION: Our church group is finding it more and more difficult to hire transportation and many of the leaders or volunteers are now transporting the youth to various events. They are wondering if they are covered under any aspect of our insurance policy re liability in case of an accident or claim.

ANSWER: The vehicle owner’s automobile insurance would be the primary coverage. It is not possible for the Church policy to be extended to provide primary automobile insurance.

The Commercial General Liability Policy does contain a provision for non-owned automobile coverage. The operation of same is to indemnify the Anglican Church for their liability should the vehicle owner’s automobile policy not be in force and effect.

QUESTION: In the event that the Church rents a vehicle for church purposes, are we covered?

ANSWER: Yes, however, it is extremely important that when you rent a vehicle that the rental is in the name of the Church.

QUESTION: We currently leave the church unlocked most of the time, and especially during more temperate weather there are parishioners who visit regularly to sit and pray in silence. During the summer, it is an inviting refuge for tourists, and we have a good number of comments in our guest book thanking us. The hall is kept locked.

To date we have not had any problems, and neighbours next door and across the street are usually around and keep an eye on the building.

But, if there is any vandalism and the doors are left unlocked, will the insurance pay?

ANSWER: In reply to your question, firstly with respect to church not being locked. You are correct this does not affect your insurance coverage. With respect to loss control and loss prevention, it is recommended that all properties be secured as practical as possible. However, there is no requirement to lock your properties and if a property was left unlocked, this would not affect your insurance coverage.

QUESTION: The question was raised regarding liability coverage for cemeteries - people visiting, funerals, flower service, grave digging, and grass cutting, etc....Does our liability extend to same? Also what about the cemetery in....?..., for example, where the church no longer operates a building?

ANSWER: All land and properties owned by the Anglican Dioceses is covered for any liabilities arising out of the ownership of such land and/or properties.

IT SHOULD ALSO BE NOTED THAT IF ANY OF OUR BUILDINGS ARE VACANT FOR AN EXTENDED PERIOD OF TIME OR ON A SEASONAL BASIS, IT MUST BE REPORTED TO THE DIOCESAN EXECUTIVE OFFICER OR TO BISHOP DON YOUNG. IN THESE CASES WE NEED TO OBTAIN A VACANCY PERMIT FROM OUR INSURER TO ENSURE THAT THE COVERAGE IS STILL IN FORCE.

Queen's College

This report covers January 2014 to the present for the activities of Queen's College. In addition to regularly scheduled classes and chapel activities of Queen's College, special events, visitors, and intensive weeks at Queen's have been a hallmark since the Winter Semester 2014 when the Rev. Canon Dr. George Sumner (then Principal of Wycliffe College and now Bishop of Dallas) visited Queen's and delivered a public lecture.

Many course offerings by Queen's College are now able to be completed by distance education through online, Skype, or virtual classroom facilities. For 2015-2016, 12 of the 20 degree courses could be completed in these ways and four more could be completed by intensive courses of one week's duration. All A. Th. courses may be done by correspondence, and diploma courses are conducted in a weekend format. Diploma courses can be provided on the weekend in the case of the Diploma in Theology & Ministry or in the evenings for the Diploma portion of the Exploring Faith program. Queen's draws students from other dioceses of the Anglican Church of Canada, such as Nova Scotia & PEI, Rupert's Land and the Arctic, and our three dioceses.

Since May 2014, we have had three visits to Queen's College by the Most Rev. Fred Hiltz, Primate of the Anglican Church of Canada, and will have a fourth when he receives an honorary DD at Convocation on May 12, 2016.

Queen's hosted a *Meet the National Church Day* which had not only the Primate speaking, but also the Ven. Paul Feheley, Director of the Anglican Fellowship of Prayer, the Rev. Canon Dr. Judy Rois, Executive Director of the Anglican Foundation of Canada, and the Ven. John Robertson, then Director of Planned Giving on Michaelmas 2014. The expense for this was very low as all four of the presenters were in the St. John's area for the opening of new churches, Parish of St. Michael's and Parish of Bell Island, for which the Anglican Foundation had provided grants and loans to aid in their construction.

On November 6, 2014, Queen's College had a *Triduum* for Convocations surrounding November 6th, and involving two speakers, the Rt. Rev. Philip Poole, Suffragan Bishop of Toronto (York-Credit Valley) who led the Alumni Workshop, and the Most Rev. Colin Johnson, Metropolitan of Ontario, who spoke at Convocation and then led a seminar the day following Convocation. Bishop Poole preached at the Convocation Eucharist on November 5th. At Convocation, Canon Rois received the honorary DD. The graduates for Convocation 2014 were:

Doctor of Divinity (Honoris Causa): Judy Diane Rois

Master of Divinity (Honours): David Garry Taylor

Master of Theological Studies: Gerald Giles

Associate in Theology

Allison Billard

William Ifidon Imona Russel

Catherine (Kay) Short

Dr. Christopher John Healey

Amelia Kathleen Nikkel

John Sparks

Diploma in Theology and Ministry

Carol Budgett Manning

Steward May

Kathy Russell

Phyllis Lewis

Stella Mills

Norma Smith-Spurrell

Certificate in Youth Ministry

Allison Billard

David Cole

In the Winter Semester 2015, Queen's held Preach-a-thon Part I just after the mid-semester break, and a Holy Week retreat led by the Rev. Dr. Ephraim Radner of Wycliffe College. The Preach-a-thon consisted of the administration of the Homiletics I course with its intensive component and had several guest preachers.

Convocation 2015 was held during the Week of Living Liturgy October 5-8, which had Preach-a-thon Part II which involved 13 liturgies and 13 sermons, many of which were done by students, including sermons from all three dioceses involved in the Homiletics I and II courses, as well as Dr. Rois, Dr. Bell and Dr. Faseruk.

During the Week of Living Liturgy, Queen's College celebrated our first Lutheran liturgy with the Venerable Bruce Myers as the presiding celebrant under the auspices of the Rt. Rev. Michael Pryse, Lutheran Bishop of the Eastern Synod. Archdeacon Myers led the Alumni Workshop and was the Convocation speaker. He will be consecrated Bishop of Quebec on May 5, 2016. The intensive courses that week were not only in Homiletics, but also a Eucharist course dealing with the historical, conceptual and praxis elements of the Eucharist, as well as a liturgical practicum.

An honorary DCNL was conferred on William Marshall, who served for 40 years as Chancellor of the Diocese of Central Newfoundland. The graduates at Convocation 2015 were:

Doctor of Canon Law (Honoris Causa): William W. Marshall

Bachelor of Theology by Distance: Doreen Davis-Ward

Associate in Theology

Samuel Butler

Audrey Renee Patricia Easton

Fiona Laverty

Stella Walsh

Joshua Canning

David Richard Jarvis

Robynn M. Toal

Diploma in Theology and Ministry

Audrey Renee Patricia Easton

Yvonne Pardy

Doreen Locke

Raymond Clyde Seaward

Certificate in Exploring Faith

Derrick James Bishop

Linda Bottaro

Margaret Jansen

Frederick J. Marshall

Paul Clarence Mercer

Fronie Beverley Squibb

Charmaine Warford

Scott Winsor

Barbara A. Boone

Lisa Cox

Doug Kean

Ford Matchim

Peter Reccord

Beverly Vokey

Gregory Francis Warford

All the 15 graduates from the Certificate in Exploring Faith are resident in this Diocese, three from Labrador. The Rev. Jonathan Rowe is the Director of the Exploring Faith Program and the Rev. Jolene Peters administers the program for the Labrador cohort.

Archdeacon Myers visited Queen's to view our ecumenical efforts following the article in the *Anglican Journal* which lauded Queen's for our efforts in ecumenism. In both 2015 and 2016, Queen's has held a highly successful Week of Prayer for Christian Unity (January 18-25). The Most Rev. Martin Currie, Archbishop of St. John's, has been the first preacher. We have had participation during those weeks from the RC, Pentecostal, Presbyterian, Lutheran, United and Orthodox churches.

Queen's College has undertaken three new programs in the past two years including the Exploring Faith program, an M Th and MTS program oriented towards the PAONL (two should graduate in May 2016) and the Diploma in Theology and Ministry (Roman Catholic Stream) with the first cohort to graduate in 2017. May 2017 should be a banner year for graduates, as the Exploring Faith students will finish the diploma phase. With the graduates from the RC and the Exploring Faith and other graduates, Queen's College should have almost 40 graduates in 2017.

Queen's College in the Winter Semester 2014 had 48 students. Enrollment steadily increased to over 60 students in Fall 2014 with almost 90 students enrolled for Fall 2015. Several applications for admission are pending. Queen's has now surpassed Huron College of Western University in terms of students. Huron currently has 56 (36.6 FTE) and Queen's has 86 (44.6 FTE), as listed on the Association of Theological Schools (ATS) website.

The Winter Intensive Week in 2016 (February 22-26) held courses in Parish Administration and Church History. Invited guests provided their valuable expertise to the education experience. We are indebted to the Rt. Rev. Geoff Peddle (our lead off speaker), Dr. Ann Cody, the Ven. Neil Kellett, Ms. Allison MacGregor, the Ven. Tom Moulton, Rev. Shawn Sampson, and the Rev. Canon Gerald Westcott who contributed to various classes.

The Chapel life is very strong with daily liturgies. Often clergy from the surrounding Archdeaconry are asked to preside or preach in order to expose students to a variety of styles. Worship includes both BCP and BAS liturgies.

While the community spirit that we always experience at Queen's has been very strong since Winter 2014, it is always magnified by the influx of students for the intensive weeks of courses, which brings together the various degree, A. Th., diploma, and certificate students. We serve more than 125 meals in the Common Room during intensive weeks. Typical meals have included turkey soup, chili, pizza, fish & brewis, and mac & cheese. We always have tremendous salads and desserts. No one goes hungry at Queen's! Students and Faculty are responsible for the provision of meals and the maintenance of the common room.

During Intensive Week Winter 2016, the Rev. Dr. Eileen Scully, Director of Faith, Worship and Ministry from Church Office spent two days at Queen's College and met individually with several students and faculty. We also discussed the submissions that Queen's has made over the last two years to the National Church on Canon XXI, Physician-assisted Dying, and The Church: Towards a Common Vision, which were all well received. For Holy Week 2016 (March 21-25), Queen's College held Preach-a-thon Part III led by Dr. Rois.

May 10-12 will again be a *Triduum* surrounding Convocation. On Tuesday, May 10, The Three Cantors will hold a concert at 8:00 p.m. in the Cathedral of St. John the Baptist. On Wednesday, May 11, the Convocation Eucharist and Reception will be held at St. Thomas' Church with the Primate presiding and Canon Rois preaching. The Alumni Workshop will begin at 9:00 a.m. on May 12th at *The Rooms*. Convocation will be held that night at St. Mary the Virgin Church beginning at 8:00 p.m. with a reception to follow. This year at Convocation, there will be the Heads of Anglican Colleges and the Anglican Foundation as both these groups will hold their AGM in St. John's this year. His Honor the Lt. Gov. has agreed to be the Patron for our 175th Anniversary celebrations.

Convocation will have 13 graduates, including the award of two honorary doctorates. In addition to the Primate's DD, Major William Tilley of the CLB will receive the honorary DCnL. We will award several scholarships and have already awarded several bursaries during the past academic year from either Queen's College or the Anglican Foundation. Over the last two years Queen's has received nine student bursaries from the Anglican Foundation totaling almost \$15,000, the second most of any theological college in Canada. One student received a bursary from the Prayer Book Society. Queen's College has awarded 22 scholarships at the last two Convocations totaling \$30,000 to deserving students of Queen's.

The finances are in good shape, owing to strong cost control and to the dedication of the Faculty. Most instructors are compensated on either per course or per student. Several faculty members are willing paid below market, for example the Rev. Dr. David Bell, FRSC, Dean of Theology who waives all compensation and the Rev. Dr. Alex Faseruk, 3M Fellow, who took ½ of the previous Provost's salary and waives car and housing allowances. Dr. Rick Singleton, Director of Student Programs, takes 60% of a full-time salary.

Queen's College strives to be a Spirit-filled, Christ-centered theological college which is firmly rooted in the Anglican tradition serving not only our three sponsoring dioceses of Central Newfoundland, Eastern Newfoundland and Labrador, and Western Newfoundland, but also other denominations firmly committed to ecumenism.

NATIONAL MINISTRY



Anglican Fellowship of Prayer

Diocese of Eastern Newfoundland and Labrador (2012-2013)

Theme: Prayer Unites

Diocesan Committee

The Venerable Sandra Tilley	Kathy Burnell (Archdeaconry of Avalon)
The Reverend Gregory Mercer	Mabel White (Archdeaconry of Avalon)
The Venerable William Strong	Christine Lynch (Chair)
Rosalind Smith (Archdeaconry of Trinity Conception)	

What is AFP

The Anglican Fellowship of Prayer (Canada) exists to encourage and enable the ministry of prayer in Canada. It is inclusive of all forms of expressions of Christian church life, whether they be lay or clerical, catholic or evangelical, monastic or secular, formal or informal. AFP (Canada) seeks to be a teaching resource to assist both individuals and congregations to grow in the life of prayer. It seeks to increase and strengthen the companionship of Christian prayer throughout the world.

Membership in AFP (Canada) is open to all praying people who are drawn to the organization, and who desire to be part of a growing body of people of prayer. All members will regularly receive news and access to a wide variety of resources, as well as other prayer related items. The work of AFP (Canada) is carried out by an Executive Committee, a National Director, Diocesan and Parish Representatives. Rev. Greg Mercer from our diocese serves on the National Executive Committee for the Province of Canada.

AFP (Canada) serves the church by providing prayer resources, teaching and encouragement in the work of prayer. AFP:

1. Supports annual international conferences with teaching on prayer
2. Encourages and supports Canadian area conferences, diocesan and parish prayer conferences, retreats and prayer workshops
3. Maintains a network of Diocesan Representatives who serve as a contact and resource person in each diocese
4. Develops materials for teaching days and personal help in the spiritual life
5. Provide information about good resources in spirituality and makes them available by mail order
6. Arranges seminars in biblically based spirituality for Bishops, clergy and laity

Online Resources

Various prayer resources, more information about AFP, plus copies of the national newsletter are available online at <http://www.anglicanprayer.org/index.html>

National Consultation- June 1-5, 2015

The Anglican Fellowship of Prayer (Canada) Executive Committee held a National Consultation at Lavrock Camp in June. Twenty-three diocesan representatives and national executive members travelled from various points across Canada, some coming from as far away as British Columbia. On Tuesday and Thursday, twenty-five local AFP members joined the consultation. The primary purpose of the gathering was to consider together the ongoing work of the Anglican Fellowship of Prayer and the work of its executive, diocesan, and parish representatives with a view to equip, nourish, inspire, and support all those involved in prayer leadership in their ministry of encouraging others to pray.

Each day started with a Gospel Based Discipleship (GBD) exercise which offered the participants an opportunity to reflect and to share with each other what the Lord was saying to each of us, and what He was calling us to do as a result of reading a passage of scripture. We explored different forms of prayer, discussed the various resources, and shared stories about prayer in our communities.

The National Executive gathered an abundance of feedback that will be beneficial for them as they work to improve the website, enhance resources, and promote prayer across Canada.

Diocesan Prayer Ministry

The Anglican Fellowship of Prayer is present in some of the parishes in our diocese. Activities vary from parish to parish but include weekly prayer groups, groups which write weekly intercessions, prayer shawl ministries, along siders program, prayer vigils, and prayer chains. The diocesan committee meets three to four times per year to plan upcoming events in the area. We contact parish representatives through email and telephone to inform them about upcoming events.

Invitation

Prayer is at the center of the spiritual life of a Christian. It is connecting and communicating with God. It is the essence of our relationship with God. Like all good things it requires some discipline. If you are interested in learning more about AFP or ways to promote prayer in your parish, please contact me or any member of the diocesan committee.

Conclusion

I would like to take this time to thank the members of the Diocesan Committee who so freely give of their time to meet and plan. I also thank those in the parishes who promote prayer. Your work in our part of God's vineyard is greatly appreciated. God bless each of you as you continue to carry out the work of AFP in our diocese.

Respectively Submitted:

Christine Lynch
Diocesan Representative, Anglican Fellowship of Prayer (Canada)

Planned Giving

It is hard to believe that 15 years in this ministry has come and gone so quickly but alas, it has, but it has been a wonderful journey and a productive one at that. I have had the opportunity to meet so many wonderful people around the Diocese who love their Church and want it to thrive.

And, thrive it has. The outreach ministries currently under discussion are phenomenal – the likes of which have seldom been seen. People across the Diocese, and yes, across the three Dioceses, are talking about the wonderful ministries that we are involved in at this time. Our Bishop has been challenging our Church members to reach outside the box and become more oriented towards mission ministry and parishes, much to my delight, are responding.

This, in turn, makes my job as planned giving person easier and more productive. People want to support a church that is reaching out to the community and following the marks of mission that our national church is recommending. I have always said that in terms of planned giving, research has shown that people want to support organizations that do good works which is exactly what we are doing.

The proof is in the pudding, that is, the results.

2015 was another bumper year in terms of bequests (realized and expectant) as well as major gifts. The Church (mostly parishes) received 16 realized gifts valued at \$616,242 and 5 expectant gifts worth \$251,500. In addition, there were 484 major gifts valued at \$432,500 for a total of \$1,300,242. Not insignificant!

American stewardship writer Herb Mather says that a planned gift is rarely made without an invitation so I challenge all parish leaders to let their faithful know that planned gifts are welcomed, needed and appreciated.

While the national church's contribution towards my stipend has been reduced by one half for 2016, I have entered into an agreement with the diocese for 2016 to work within this budgetary restraint. Consequently, my working days are reduced from 104 to 80.

My ministry depends totally on the interest and support of clergy and lay leaders within the Diocese. I have been blessed in this regard. As well, I want to say a personal thank you to Bishop Geoff and Archdeacon Sam and the staff of the Synod Office who have been supportive of my efforts. I could not do it without them.

Kevin Smith
Gift Planning Consultant
Anglican Church of Canada

Primate's World Relief and Development Fund

The vision of Primate's World Relief and Development Fund is *truly a just, healthy and peaceful world*. This vision is realized through PWRDF's mission which is an instrument of faith connecting Anglicans in Canada to communities around the world in dynamic partnerships. Its mission is also to advance development, to respond to emergencies, to assist refugees and to act for positive change. PWRDF works with partners on a range of humanitarian and development programs in the areas of poverty, gender justice, environmental concerns, food security, preventative health and micro-finance. As Anglicans in the Diocese of Eastern Newfoundland and Labrador, we are called by our baptismal covenant to strive for justice and peace and to respect the dignity of every human being - this makes us a partner in the ministry of PWRDF.

In 2014, our Diocese contributed \$115,165 to the work and ministry of PWRDF. The dollar to dollar matching program with the Department of Foreign Affairs, International Trade and Development Canada (DFATD) is one of the greatest benefits PWRDF receives from our contributions. Depending on the situation or disaster - funds generated by PWRDF are often matched at a ratio of 4:1 on Government approved projects. The Syrian Refugee crisis is one of the projects that received Federal Government dollar to dollar matching in 2015-2016. Another amazing PWRDF/Canadian Government initiative is in the area of Maternal Newborn and Child Health/All Mothers and Children Count, total funds for this program is \$17,697,412.



A Syrian refugee mom and child receiving



*A mother in Tanzania receiving pre-natal care
medical and nutritional care*

The ministry of the Primate's World Relief and Development Fund (PWRDF), is one of the greatest outreach stories of our Diocese. It is a ministry that is often done quietly without much fanfare and can be found in almost every parish in the Diocese. Lenten Luncheons, Primate's Envelopes, Coffee Fellowships, Confirmation Classes & Sunday Schools as well as direct deposit giving, are some examples of how we continue to contribute to PWRDF. The Anglican Church of Canada's Gifts for Mission is a fantastic way to give gifts to friends and family.

As Diocesan representative, I have the privilege to share in this ministry with many parishes and Diocesan events. This past year, I have preached, presented locally and nationally, and answered questions regarding resources to enhance the ministry of PWRDF in the Diocese of Eastern Newfoundland and Labrador.

I thank our Bishop for his support of PWRDF and for the opportunity to serve as Diocesan representative.

The Venerable Charlene Taylor
Diocesan Representative