

Saint George's Round Church

Annual Report for the Year 2000

*200 years of loving God and neighbour
in the Round Church*



Some of the players of *O Jonah!*, a jazz cantata presented to the parish and neighbourhood by the children of St. Pat's Alexandra school, as part of the outreach and mentoring work of Saint George's Youthnet

The Round Church
since 1800

The Little Dutch Church
since 1756

St. George's Round Church
Parish Officers, 2000

Chair	Father Gary Thorne, Rector
Senior Warden	Jan Connors
Junior Warden	Jane Mason-Browne
Treasurer	Stuart Gray
Secretary	Anna Paton
Members-at-large	Les Grandy
	Carmichael Wallace
	David Winters
	Tracy Lenfesty
	Roger Marsters
	Wanita Gordon
	Louise Burley
	Tim Brennan
	Julie Morris
	Nora Praught
	John Hammond
Gabriel Guild	Vaila Mowat
Little Dutch Church	
Management Committee	Anne West
Restoration and Preservation	John Hammond
Choir	Julie Morris
Scouts	
Synod Delegates	Elizabeth Henderson
	David Olding
Youth Delegate	Chelsea Thorne

Saint George's Parish 2001 Budget

February 10, 2001

*DRAFT
for
DISCUSSION
at AGM
FEB 25, 2001*

Ordinary Income/Expense	
Income	
500 · GENERAL PARISH INCOME	
Church Preservation Endowment	7,500
Investment Income	4,500
Yard Sale	5,000
Offerings	140,000
Other Income	8,000
HST Income	3,800
Total 500 · GENERAL PARISH INCOME	168,800
550 · RENTAL INCOME	
Parking	3,500
Church Rental	1,500
Hall Rental	1,500
Rectory Rent	14,300
Sexton's Cottage	9,000
Total 550 · RENTAL INCOME	29,800
Total Income	198,600
Gross Profit	
	198,600
Expense	
600 · GENERAL PARISH EXPENSES	
Office Expenses	
Photocopier Lease/Maintenance	3,340
Telecommunication	2,300
Supplies & Postage	2,000
Total Office Expenses	7,640
Allotment	31,730
Bank Service Charges	600
HST Expense	5,500
Total 600 · GENERAL PARISH EXPENS...	45,470
700 · ORDAINED MINISTRY	
Study Leave - Priest-in-Charge	200
Study Leave - Celebrants	800
Stipend - Rector	41,240
Housing Allowance	13,744
Travel Reimbursement	5,700
Benefits	8,621
Vacation Replacement	500
Total 700 · ORDAINED MINISTRY	70,805

1. General Parish Income: no increase in offerings over 2000; includes Yard Sale; Other Income is augmented by a one-time only gift of \$2,000 and anticipated insurance claim from repairs paid for in 2000.
2. Rental income: includes \$1,000 from YouthNet for utilities; includes only 11 months Rectory Rent in case a new tenant must be found.
3. Allotment has gone up about \$7,000 or 24% over last year. In December, Council authorized a deficit budget based on this allotment increase.
4. Brings Rector to Diocesan salary scale plus \$2,000, which is the agreement made when he first came to the Parish.

800 · PASTORAL MINISTRY	
St George's YouthNet	5,000
Poor	1,000
School Bursaries	200
Scouts	1,000
Total 800 · PASTORAL MINISTRY	7,200
900 · SPIRITUAL DEVELOPMENT	
A · General Expenses	
Diocesan Bookroom	1,800
Adv. & Publicity	600
Guest Speakers	300
Gifts	200
Special Events	200
Total A · General Expenses	3,100
C · Music Program	
Stipend - Director	18,500
Vacation Replacement	400
Supplies & Materials	2,500
Total C · Music Program	21,400
D · Sunday School Program	
Supplies & Materials	250
Total D · Sunday School Program	250
Total 900 · SPIRITUAL DEVELOPMENT	24,750
1000 · PROPERTY	
A - General	
Snow Removal	2,100
Maintenance	1,000
Total A - General	3,100
B - Hall (5429 Cornw&2227 Mait)	
Janitorial Services	4,500
Insurance	2,600
Maintenance & Repairs	6,500
Supplies	200
Taxes	200
Utilities	
Electric	4,000
Oil	8,000
Propane	400
Water	1,000
Total Utilities	13,400
Total B - Hall (5429 Cornw&2227 Mait)	27,400

(5)

(6)

5. Music: pays Music Director nearly at RCCO (Royal Cdn. College of Organists) scale.

6. Hall: proposal to temporarily delete fee for Hall Management (about \$1,000) as Hall income was \$294 last year.

Utilities reflect rate and usage increases.

Maintenance is what Property Committee states is minimum necessary to make needed repairs to building fabric and systems.

C - Rectory (5435 Cornwallis)	
Insurance	800
Maintenance & Repairs	6,500
Taxes	1,700
Utilities	
Oil service contract	200
Total Utilities	200
	(7)
Total C - Rectory (5435 Cornwallis)	9,200
D - Sexton (5421 Cornwallis)	
Insurance	250
Maintenance & Repairs	750
Taxes	950
Utilities	
Oil service contract	200
Total Utilities	200
Total D - Sexton (5421 Cornwallis)	2,150
E - Deutsch Ch. (2393 Brnswck)	
Insurance	260
Taxes	150
Utilities	
Electric	600
Total Utilities	600
	(8)
Total E - Deutsch Ch. (2393 Brnswck)	1,010
F - Church (2222 Brunswick)	
Insurance	4,000
Maintenance & Repairs	2,000
Security	4,000
Taxes	250
Utilities	
Electric	2,500
Oil	8,600
Water	600
Total Utilities	11,700
	(9)
Total F - Church (2222 Brunswick)	21,950
Total 1000 - PROPERTY	64,810
Total Expense	213,035
Net Ordinary Income	(14,435)
Net Income	(14,435)

7. Rectory: Utilities, maintenance - same as note 6 for Hall. Minimum spending necessary to make needed repairs to building fabric and systems.

8. Little Dutch Church: LDC Management Committee is absorbing some costs from the LDC endowment fund.

9. Church: Oil reflects higher prices; maintenance is as Property Committee forecasts.





Parish of St. George

HALIFAX, NOVA SCOTIA

February 18, 2001

My friends in Christ,

The Parish Annual General Meeting, is this Sunday, Feb. 25 at 1:15. After the 10:30 Holy Communion Service, we will share a fellowship pot luck lunch as our little community comes together to review the last year and consider the next. It would be wonderful to see you there. As I prepare for the annual meeting, I think back on how our worship in the Round Church and our summer presence in the Little Dutch Church is the very core of what we do. Holy Communion, the Daily Offices, Compline and special services bring us together as one body in the presence of God. It is a privilege to worship with each of you, whether in body or in spirit.

The gifts of so many people make it possible for us to live the Gospel, in our own lives at home and work, and in this north end neighbourhood. The Soup Kitchen marked 15 years of service this year. We are very thankful to parishioners, friends and the church partners who make a hot Saturday meal possible for as many as 150 people. YouthNet's staff and volunteers found new supporters and introduced programs in wilderness camping and computer literacy for inner-city children. The Shining Lights Street Choir's first CD was recorded and released in the Round Church, and several parishioners continue to maintain a relationship with the choir. We are working hard within the North End Council of Churches to coordinate our efforts in the neighbourhood.

As Rector I constantly see people needing bus tickets to get to the doctor, food to make it to the end of the month, or a place for the night - but all of them needing so much more the friendship and caring they look for from people of faith.

I still believe, as I always have, that the best way to contribute to the development of our neighbourhood and ourselves is to be true to our worship and commitment to the spiritual life promoted by the Prayer Book Tradition. We are a small and really diverse community who come here for such different reasons. We are financially challenged to maintain even the present level of ministry. But our God is a good God; He has given us each other, our worship, our neighbourhood to help us grow towards Him.

Keep me in your prayers.

Your Rector, Pastor and Friend,

A handwritten signature in black ink, appearing to read 'Gary Thorne', written in a cursive style.

Father Thorne

**Minutes of St. George's Parish
Annual General Meeting
March 5, 2000**

1. Eighty parishioners were present. The Meeting opened with a prayer from Father Thorne. The agenda was approved.
2. Moved by Gai Thomas, seconded by Mary Martin for acceptance of the minutes of 1999 as distributed. Carried.
3. **Business arising from the Minutes:** Item 12 Budget - A question concerning allotment forgiveness - now that the parish has paid its allotment for the past two years it may and will approach the diocese for forgiveness for previous years allotments.
4. **Communications:** none.
5. **Financial Statements** were presented by Stuart Gray. A correction noted for page 4, above 'net income' should insert the following:

Actuals	Budget	Difference
\$183,000	\$172,931	\$10,069

Stuart noted that the organ funds would be transferred to the Restoration fund. Neil Robertson asked whether there were any arrears in any of the parish accounts and was advised that there were not. Income highlights as follows: Parish well ahead of budget in offerings given during the year, church rental income up over budget, some investment income was not budgeted but has been received. Expense highlights as follows: photocopying was \$2,000 over budget as a new copier had not been budgeted, snow removal costs over budget due to a payment from 1998 being included in the year's payments, expenses for the Church \$10,000 over budget and the allotment was paid in full for the year. The annual budget had called for a deficit of \$3,000 and we ended with a \$3,600 surplus. Clarification was sought from Karen Wheeler concerning the inventory that is to be made in the Little Dutch Church and Hall.

Moved by Stuart Gray, seconded by Richard MacLachlan, that Parish Council

be permitted to accept the financial statements as reviewed by the selected chartered accountant. Carried.

Father Thorne drew parishioners attention to the Insurance Statements. Anne West noted that insurance was cancelled on the Trade Mart storage space, and Richard MacLachlan reported that this was effected in November, 1999. Minutes to be noted with this information. Gertie Moulton asked if the Church is insured for contents and Richard responded that an inventory is being made of the Church, Hall and Little Dutch Church for that and other purposes.

6. **Rector's report:** Father Thorne reminded parishioners that there is a process for making donations of gifts to the Church and that the hurt and disappointment that has been experienced in the past may be avoided if we can remember to use the process. He also noted that concerns about the heating in the Church are frustrating, but that it is important to hear parishioners' views on the subject. He asked for indulgence and understanding in this regard as the situation will likely continue. Parish Council has approved a motion that there be parish wide consultation on the subject of flags in the church, and a special forum will be held after the 10:30 am service on April 30th, 2000. Thanks were given to Father Keith Todd for his ministry to the deaf and hard of hearing at the Parish. There soon may be weekly services for this group at the Church. Dr. Andrew Louth, the Rector's doctoral supervisor, will visit the Parish during Passiontide in 2000. Father Thorne thanked Wardens Terry McLaughlin and Susan Harris, for their assistance to him, and to the parish: Terry over the last year, who has been the personification of a kind, gentle and patient advisor; and Susan, who for the past two years has been as "pastor pastorum" to Father Thorne, for whose work he and his family are very grateful. They were presented with a plaque quoting a passage from Herbert's "The Parson with his Church Warden".

7. **Wardens' Report:** Susan Harris presented the report, thanked all who helped her in her role, and thanked Father Thorne for serving the parish for 10 years. On behalf

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1. Opening Prayer
2. Reading, correcting and approval of Minutes of 2000
3. Business arising from the minutes
4. Communications
5. Financial Statements for year end December 31, 2000
6. Rector's Report
7. Wardens' Report
8. Special Property Presentation
9. Budget 2001
10. Committee & Organization Reports
11. Elections
12. Nominations to Diocesan Council and King's College Board
13. Motion for Adjournment
14. Closing Prayers

Note: the draft budget for the year 2001 will be presented to the AGM for discussion.

- of herself and Terry she presented Father Thorne with a memory of their wardenship - a framed caricature of the three of them drawn by Canon Robert Tuck.
8. **Committee & Organization Reports:**
Moved by John Hammond, seconded by Robert Martin, for the adoption of the Committee reports. Carried.
Moved by John Swaine, seconded by Gai Thomas, for the adoption of the Organization reports. Carried
9. **Budget 2000:** Father Thorne asked Debra Burleson, the incoming Finance Committee chairperson to present the budget. Debra noted that as there has not been an operating Finance Committee this year that she had been asked to lead a budget preparation group composed of the Rector, wardens and chairperson of major spending committees. Debra presented a balanced budget and reviewed income and expense items and the notes to the budget in detail. She advised that the Committee would be looking at a better return on investments, would implement auto-debit for offerings, and would investigate using the church as a musical venue. She explained changes relating to the leased photocopier, how the Parish commitment of \$5,000 to Youthnet was successfully used to lever outside sources for funding of \$25,000. She described the 'parish life display' which has been proposed for the church. Questions were asked concerning the remaining restoration funds, and she explained that those monies had been transferred to a separate parish account, that will be managed by the Treasurer. She addressed a question concerning the likelihood of a special appeal towards the end of 2000. Moved by Debra Burleson, seconded by Richard MacLachlan, for the adoption of the budget. Carried.
10. **New or Special Business:** Moved by Gai Thomas, seconded by Mary MacLachlan, that St. George's Parish add "Christmas Shoebox Campaign - of the Mission to Seafarers" to its list of projects in its Christmas Outreach program. Carried.
11. **Elections:** The names presented in the Annual Report by the Nominating Committee were acclaimed. The auditors' names were introduced by Stuart Gray, Treasurer, and were acclaimed as auditors.

Moved by Neil Robertson, seconded by Jan Connors, that the Gabriel Guild, Group Committee, Little Dutch Church Management Committee, Choir, 200 in 2000 Committee and Restoration and Preservation Committee groups each select their own representative to sit on Parish Council. Carried.
12. **Nominations to Diocesan Council and King's College Board:** none necessary this year.
13. Father Thorne thanked parishioners and Parish Council members for their efforts and attendance at the meeting. Upon the motion of Rob Martin, the meeting adjourned.
14. **Father Thorne said closing Prayers.**

Respectfully submitted,
Anna Paton, Secretary

Rector's Report

Church and Community: St. George's at the beginning of the 21st century.

Our celebrations of the 200th anniversary of the round church are variously described throughout this annual report. As part of the celebrations a series of six historical lectures was given in the fall. I was privileged to give the final talk in what turned out to be an outstanding series of presentations. My contribution was to be a discernment of the present character of the parish and an indication of its future. I hope that all parishioners will read the following summary of that presentation, and bring their reflections to the Annual Meeting on 25 February.

My report has four parts: First, an initial profile of both church and community as they developed in the 20th century. Second, in general terms, my interpretation of the present vision that the parish holds of its desired relationship to the neighbourhood. Third, I touch on several current obstacles to achieving our vision. Fourth, I suggest the way forward in practical terms.

I. Initial Profile of Both Church and Community

a. Saint George's parish in the 20th century

The history of St. George's parish in the 20th century is typical of many North American mainline denomination "downtown" churches. The first half of the 20th century was a busy time for many such churches: large congregations and Sunday Schools, established choirs, and sometimes extensive ministries. During the course of the second half of the 20th century the situation changed dramatically. Population shifts and the gutting of established institutions in downtown areas meant that the traditionally white "old line" urban congregations had lost most of their former members.

A flavour of the first 40 years of the 20th century might be gleaned through the memorial given to the Reverend Henry Ward Cunningham at the end of his ministry at St. George's, 1900-37. The first part reads:

Beloved Rector. For nearly four decades you have been our Pastor and Rector. During the years from 1900 to 1937, you have ministered to the spiritual needs and, in large measure also, to the

social needs of a congregation by no means parochial. Yet you have held in your flock even the third and fourth generation of families who were members of St. George's Congregation when you became Rector thirty-seven years ago.

At the turn of the Century our City of Halifax, which had from its foundation been a military and naval outpost of the British Empire, was casting off the old and putting on the new. So too St. George's! Although in large measure it had retained its pristine appearance architecturally yet the ranks of the parishioners were moving to houses in the newer parts of the City. And whereas Victorian peace and quiet had prevailed during the times of your predecessors, you, dear Rector, have been called upon to guide and direct your congregation through a period of strain and stress unprecedented.

The trials and vicissitudes following upon the cessation of the military capitulation, the desolation and devastation at the time of the Great Explosion, 1917, had their counterpart in the triumph of the Laymen's Missionary Movement and in the Thanksgiving at the Rededication of Church and Organ to the Service of God. Through these incidents, you led us, transcendentl..

In this memorial the population shift away from the neighbourhood is noted already, yet within the context of a thriving and healthy congregation. A second wave of Newfoundlanders made its way to Halifax and St. George's around the war years 1938-1945 and the history of the parish from that time until now is still living memory for a few parishioners.

The population shift away from this neighbourhood gained momentum from 1950-1980. Saint George's survived, but just barely. This segment of our recent history is part of a broader trend of many churches throughout North America which found themselves no longer "downtown", but in the "inner city" or "urban core". Many were forced to close and the buildings sold to house restaurants or other businesses. Some mainline church buildings were purchased by independent urban congregations that lacked the economic base to build a church building. Many were merely boarded up and left to crumble for lack of anyone to pay the bills. Some remained open, serving a small, elite membership, by the philanthropy of a wealthy

member. St. George's fell into the category of those churches who struggled on through a strategy of deferred building maintenance, low salaries, and financial support from the denomination.

In the early 80's the parish had come to the point that it had significant oil bills that had not been paid, all its buildings were old and in poor repair, and it was indebted to the diocese in the order of \$75,000. The wonder is that the Parish survived at all. In the twenty years before 1980 it was only through the determined leadership of its Rector, Father Hayward Hodder, the untiring work of the Ladies Guild, and the countless hours of labour volunteered by an aging congregation which was skilled in carpentry and innovative in all manner of trades, that this parish miraculously survived. Just barely. But it did.

The 1980's saw the character of the parish change significantly. Father Robert Petite had been university chaplain at Dalhousie-King's in the mid-seventies before becoming the rector of the Anglican parish in Antigonish. In 1980 he returned to Halifax and came to St. George's upon the retirement of Father Hodder. I want to note two important shifts in the character of the parish during his ten year leadership. First, his university connections attracted students and faculty to the parish even as Father Petite moved the parish towards a richer ritual and musical tradition. A five year plan was developed and published in 1987 to give stability and direction to these liturgical and musical changes. Second, Father Petite boldly took the parish into the community with his passionate, pastoral and courageous chaplaincy with the community of HIV infected and persons with AIDS.

By the end of the 1980s the viability of the parish was more promising than it had been ten years before. The debt to the diocese had been forgiven and the oil bills were paid. But at the same time, it had accrued new mortgage and other debt of \$185,000, mostly for improvements and repairs to the round church. And Father Petite's ministry to the AIDS community was not without controversy within the parish. After he resigned to undertake further study in Chicago, the decade closed with a search for a new rector.

Today, in 2000, the parish profile might read as follows:

"Traditional Anglican parish; a small worshipping congregation; exclusive BCP worship; award winning liturgical choir; full choral worship on major Saints days; church designated as a national Historic Site in 1994; restored church awaiting delivery of Letourneau tracker organ; mission focused congregation including weekly Soup Kitchen and Community Youth Outreach."

A small congregation with significant buildings to repair and maintain. Viability remains an urgent issue for this parish.

b. Our neighbourhood in the 20th century

In 1945 the Halifax Civic Planning Commission issued a report titled The Master Plan for the City of Halifax, but the actual blueprint for action appeared in the influential 1957 follow-up report, authored by an 'outside expert', Gordon Stephenson, Professor of Town and Regional Planning at the University of Toronto.¹ This led to "urban renewal" through the demolition of the working-class residential area between Cogswell and Duke Streets, and its replacement by Scotia Square. At the time of the Report (1957) Gottingen Street was still a thriving commercial strip (second only to Barrington Street in the City), although a pocket of poverty was concentrated around the Creighton and Maynard Street areas. Of the 13,000 people who lived in this area, 2000 were African Nova Scotians. The average wage/salary was less than 2/3 of the average wage/salary in Halifax. In 1965, Miss Marjorie Cook, director of special services for the Halifax School Board, explained that school attendance was adversely affected because of that poverty. "Unskilled jobs are less available than they were, and the money they bring in has not kept pace with rising costs of living. As a result, there is little food in the house, and often no money for clothing. Again and again we find that little children have no shoes."²

By the mid-seventies the programme of urban renewal had taken its toll. Even with the construction of several large senior high rises, and the influx of many African Nova Scotians into public housing in Uniacke Square and Mulgrave Park, the population of the North End was

¹ Gordon Stephenson, A Redevelopment Study of Halifax, Nova Scotia (Halifax, NS: City of Halifax, 1957)

² Negroes, Whites and Churches in Halifax

reduced by 42% between 1961 and 1976. Enrollment at North End Schools fell by as much as 75%, and several closed.

The decline of both Gottingen and Barrington Streets began soon after the beginning of the 1957 urban renewal. Eaton's, for example, moved its downtown store to the new shopping centres in the West End. The concentration of low income families in the area and the development of new shopping centres elsewhere in the City, meant less money to spend at neighbourhood stores. Social stigma attached to public housing kept people with money away from the north end. The opening of Scotia Square adversely affected Gottingen Street shops. All of the bank branches, as well as the local supermarket, closed. Even telephone booths were removed from the area because of repeated vandalism. Gottingen Street was transformed from a street which provided a full range of services to one dominated by social service agencies: made necessary because of what this neighbourhood has been allowed, or some would say, encouraged to become.

But apart from the general drift into becoming one of the most disadvantaged economic urban cores east of Montreal, the character of our neighbourhood can only be understood if we are sensitive to the specific history of African Nova Scotians. Their identity with this neighbourhood was strengthened by the public housing which was erected after the shame of the expropriation of 77 families from Africville. There is a long and sometimes bitter history in this province, going back at least as far as the arrival of the loyalists (Between 1782 and 1785, 2,300 black Loyalists, along with 1,200 black slaves of white Loyalists, arrived in N.S.), and part of their history is how they often were denied the very basic right to dignity, respect, employment and education equal to that which whites enjoyed. That historic injustice cannot be undone, but it must be recognized and acknowledged. Our differences, including our unique histories, must be affirmed, shared and celebrated, whenever appropriate. We must all acknowledge the racism of the past and present, which is part of the heritage of all Caucasian Nova Scotians, especially those with deep roots in the province.

Thus we can only appreciate our neighbourhood if we are aware of the specific histories of the great diversity of persons who live, work and 'hang out'

here. In addition to the African Nova Scotians, our neighbourhood is defined by so many other 'peoples'.

Many homeless persons find their way here. These are they who at one time or other might have found a welcome place in a nursing home or a mental institution; or who find themselves homeless because of borderline personality traits or lifestyles; or who find themselves homeless because of a combination of lost jobs, marriage breakdowns, welfare benefit cuts, chronic depression, drug addictions, wrong choices, lack of personal support; or those who have a room in a boarding house somewhere but are really without a stable place to live because they cannot afford a reasonable apartment. This is a city where the vacancy rate is so low that with the economy steadily improving with oil and gas development, landlords can ask what they want and the homeless remain homeless.

A significant number who live here are on Social Assistance. Many of these families have to make tough decisions in the winter months of 'meat or heat'.

Some live in one of the two half way houses in the neighbourhood, as they attempt to make the adjustment from prison to society.

There are the working poor. Consider those single moms and sometimes dads who work themselves to exhaustion at their jobs and at home, trying to keep the school interest up and have their children in all the right programmes for their social development, until their school aged son or daughter gets sick and has to stay home and there is no one else to be with them and the mom's employer could care less that she has a personal crisis at home and insists that she show up or her job is gone.

There are those with financial stability who live here because they really like this neighbourhood.

All our neighbours cringe with fear when drug dealers make the streets unsafe and good young people are enticed into the drug world. The fear of gunfire is real in parts of this neighbourhood as is the fear that your children or your grandchildren might hear that sound of gunfire and not forget.

Some of our neighbours are addicted to street drugs, or caught up in the sex trade, in a lifestyle

which is destroying them but which they despise with every fibre and nerve of their body and soul.

Many of our neighbours live elsewhere but spend much of their daily life here, either because it is here they find the care and resources they need, or because they come to gather in communities of choice (church congregations, for example) or because they come everyday to offer some type of care, service or solidarity with those who hurt in some way or other.

Our neighbours include those community leaders who are taking serious and positive steps to a renewal and redevelopment of this neighbourhood (clearly seen in the proposed Creighton-Gerrish Street development).

Some of our neighbours come here to fix up places and restore houses of character, and to be part of a community of like minded persons who are doing the same.

This neighbourhood is not static. It is on the move. It's character has shifted dramatically in the last fifty years and the next decades promise to be equally dynamic. It is a culturally rich and diverse neighbourhood of many communities moving in relation to one another.

II Our Present Vision

Since 1990 the following statement has appeared in our bulletin almost every week:

"In response to the Gospel of Jesus Christ, the Parish of Saint George offers a unique combination of traditional Anglican Worship and a commitment to Inner-City Ministry. Open to the community which surrounds it, Saint George's dares to be shaped by the Inner City, yet seek to transform our neighbourhood by preaching, in Word and action, the Gospel of Jesus Christ.

Come join us in worship, fellowship and outreach ministry."

Our 200 in 2000 anniversary theme was that of Loving God and Loving Neighbour. Indeed, this biblical two-fold focus, recited as the summary of the law at the beginning of the service of Holy Communion in the Anglican Book of Common Prayer, has defined the worshipping congregation here for the past decade.

After the fire of June 1994 the congregation was given six months to prepare a plan for the future of the parish, to be presented to the Bishop and his committee for consideration in the second week of January 1995. Advent, 1994, was a concentrated time of praying, group discussion, sharing and plenary sessions in the parish. "What is God calling us to do?" Many options were considered, and at the final public session before we voted as a congregation whether to propose restoration or not, many parishioners spoke. Almost all spoke in favour of restoration, but many of these parishioners shared how they had been convinced, at one stage or another, that restoration was not the best decision. What brought most of them eventually to prefer restoration was the simple recognition that this parish had been part of this neighbourhood for two hundred and forty eight years at that time, and it would be a terrible judgment for the Anglican Church and Saint George's Parish to fold up its tents and walk away from our neighbours. We had been here since 1756 and were convinced that our presence in this neighbourhood has a purpose. Not to rebuild was seen to be the real decision that the parish was considering - to abandon a neighbourhood after growing with it since its very inception. To restore and stay here was the natural, though seemingly impossible, thing to attempt because of this rootedness here in this community.

Part of our fundraising case to the general public was our commitment to the people of this neighbourhood and our willingness to contribute to positive community development.

A significant attempt to solidify an action plan which would guide our deepening involvement in the neighbourhood was ratified at the 1997 Annual Meeting. The Pastoral Ministry Committee proposed a strategy and plan for the development of an approach which would truly help us become better neighbours. We wanted to be thoughtful about our relationship to the neighbourhood and avoid destructive attitudes of "do goodery" (as Father Kenneth Leech called it.) We were enthusiastic about the whole notion of "capacity building" (i.e. seeing our congregation and our neighbourhood not in terms of 'needs' but of 'potentials'), and coming alongside our neighbours to enable and facilitate their gifts. We knew we had as much to receive as we had to give, and that the development of relationships of

mutual joy and support was the only way to achieve our desire to contribute to the health of our neighbourhood. We were also excited that a sustainable parish support team might evolve which would pray for one another's ministries in the neighbourhood, and which would help the whole parish to reflect on each proposed neighbourhood initiative so that we did not unintentionally fall into the trap of ministering to the "needs" of others rather than establishing offers of friendships to persons. The Annual Meeting gave us the green light to go ahead and to develop such an approach which would guide our future efforts in the neighbourhood. It looked as if we were turning a corner.

Finally, we cannot talk about our vision of the relation of church and neighbourhood without acknowledging the centrality of worship for our parish, even in our 'outreach' or 'inreach'. Our relation to one another and to the neighbourhood must be a natural and urgent extension of our worship and praying together. If we do not meet our neighbour in our worship and in our praying, somehow our worship and praying is too facile and must go deeper. The whole Christian religion is about God coming alongside us in His humility as incarnate Son, and being born in us. The exaltation of our human nature to become sons and daughters of God depends first upon recognizing His humility and allowing His divinity to draw us to the Father. In our worship we must come to recognize the poverty of Christ and thus acknowledge our own poverty and need of grace. When this happens in worship, we meet our neighbour who is in any type of poverty, within ourselves and we become one in solidarity with him or her. Conversely, if our lives are centred in Christian worship, when we meet our neighbour who is in any type of poverty, we do not draw back, because we have learned to recognize in that person both Christ and our own self. Thus we love God and neighbour, and our neighbour as ourself.

But if the language of our 'vision' sounds a bit pious and theoretical, let us come down to earth on the corner of Brunswick and Cornwallis Streets. Our way forward must face the realities of our situation. I want now to speak candidly and honestly about our present situation before concluding with some personal thoughts about the future of St. George's in this neighbourhood.

III. Current Obstacles and Challenges to achieving our Vision.

a. Obstacles and Challenges to achieving our Vision from within Church

Within the parish itself there are considerable obstacles to becoming 'good neighbours' and positively involved in the development of our neighbourhood. I shall list a few:

1. The reality is that we are such a small parish and of the eighty or so active families/individuals, not all are able or prepared to give time, energy or resources to community outreach here in this neighbourhood. There are many different types of people who join our parish for equally different reasons. Some join the congregation because their lives are already overly busy with work, family commitments and volunteer activities. These people discover at St. George's a spiritual life which is able to refocus and sustain them. These parishioners pray deeply for our neighbourhood, but are already over committed to a life of service to others in their work place, with their friends, and in volunteer work.³ And since most parishioners do not reside in this neighbourhood, the natural extension of love of neighbour which follows from their worship experience is practiced elsewhere.

It soon became clear that those who were initially enthusiastic about establishing the pastoral outreach team mentioned above were too committed to other parish work, or insisted on carrying on their individual work in the community without need or burden of being part of a supportive team, or did not feel able to come together with others for this common work. Our inability to sustain such a neighbourhood support team has had huge implications on our outreach. Youth workers, for example, have felt isolated and alone. Others attempting to develop ministries of one sort or another fail to generate support from others and interpret this as non-caring. Some have decided to carry on ministries, but have refused to allow that it is part of the work of the parish, because they are distressed and angry at the

³ Of course, those who come to Saint George's to worship cannot help but be aware of the great need in the neighbourhood, and sometimes their inability to get involved in the neighbourhood work creates an unbearable contradiction which they are not able to bear. Parishioners who are constantly told of the countless opportunities to help others in this neighbourhood may become burdened with guilt and sometimes leave the congregation because of it.

apparent lack of support. It has been difficult to develop a sense of supporting one another in neighbourhood/community activity.

2. For many reasons, some historical, few neighbourhood persons worship here regularly. This in itself is an obstacle to our getting to know our neighbours.

3. Our church building is locked during the day. True, we have services at least three times every day, Morning Prayer, Noonday prayers, Evening Prayer, and Holy Communion on many weekdays. But, again, few of our neighbours come to these times of prayer. And the rest of the time neighbours cannot enter our beautiful church for quiet, prayer, reflection.

During the restoration process, however, we made sure that the doors throughout the church were keyed so that the building could be safely open and usable by community groups. Access to the upper gallery and basement and to all but one washroom can be controlled for building safety and security. In this way we attempted to make our round church more neighbourly and inviting. So far it hasn't happened yet.

5. Our parish hall is locked on weekdays because we have no staff other than the rector. Youthnet has had a full time Director for more than a year now, but that work is largely funded by sources external to the parish and this work is specific to youth. This means that when folk in need, wanting information, or even wanting to help; come along, there are no "open hours" that they know they can speak to someone. Yes, various parish groups meet in the hall during the week, but these groups cannot be expected to respond to visitors coming to the door, on behalf of the parish. We have attempted to find people in the parish to volunteer, but it is very hard to find people who are capable of relating appropriately to the many types and profiles of persons who come knocking on our door, or who are not at work through the day when the need is greatest.

6. Our small congregation is striving for bottom line sustainability. I am speaking only of just keeping the doors of the church open so worship can take place, maintaining the hall where parish and community events take place, and keeping up the other two buildings, the Rectory and the Sexton's cottage, which are now rented out. The

rector is the only staff person at present. It will be a challenge for us to maintain even this level of ministry unless our congregation grows. To understand this means a quick comparison with other churches in the neighbourhood.

St. Patrick's Roman Catholic church has a small congregation, but they receive direct funding from their archdiocese whereas we receive none from our diocese. As well, the St. Vincent de Paul Society located on site has substantial endowments and other financial resources. The St. Vincent de Paul Society sponsors the work of Hope cottage, including its full time paid staff; the publishing and staffing of the newspaper Street Feat, written and sold by those who are homeless or unemployed; a full time fieldworker who has an office at Turning Point men's shelter; and they have the financial resources to assist those who approach them who are needy in different ways.

Brunswick Street United Church is another church which is entirely different in how its community work is sponsored. Since the 1960s they have engaged in community outreach - Christian Education, summer camps, neighbourhood youth groups, the clothing centre - but most of the money and resources that pay for staff, support programmes etc. come from United Church mission funds, government funding and other external grants.

St. George's is very different from these two neighbouring churches in that all of the funding for the maintenance of building, worship and outreach, (with the exception of YouthNet), comes from its small congregation. Indeed, the congregational offerings are taxed fully 21% by the Diocese of Nova Scotia to support the work of the diocesan and national church.

We have a parish hall which requires in excess of one half million dollars to put it in good repair, a Rectory building which requires major and expensive work, another building in poor shape, and a restored church which is a national historic site requiring regular and heritage-standard maintenance. All of these buildings must be maintained and operated. Then there is the stipend of the rector to provide for priestly ministry of worship, chaplaincy and pastoral care. Our small parish is overburdened even before any thought is given to outreach in the neighbourhood or contributing to positive community development.

b. Obstacles and Challenges to achieving our vision, from the community

There are also significant factors from the community which must honestly be acknowledged if we are to achieve our vision.

1. The burden of place - we worship in a beautiful church building. Sure, those in the neighbourhood who know us can see beyond the eloquent building. but to the many who do not know us, and even to many who do, and I know even to some of the pastors in our neighbourhood churches, we look for all the world still to be the "Church of England" - powerful, rich, privileged, snobbish, independent and stand-offish. Today, none of these things may be true, but they are still perceived to be true.

2. The burden of place - the myth of the slave gallery. During the time of the restoration, it was only when I was asked about it at a Cornwallis Street Baptist church function that I realized that this was still a very a powerful and negative myth for some in this community. This happened to be the second time I had been at that church within three or four months and at the previous visit I had also been asked about it. At that time I explained that we were not replacing the 'slave gallery' because there had never been one. I thought nothing more about it until a second visit to the Cornwallis Baptist church when two of the elders of the church, in a very friendly manner, asked me about it again. It was more along the lines of an incredible "You're not putting that 'slave gallery' back are you?" They were quite serious and even perhaps passionate about the question. They had heard about the shackles and chains which were still to be found up there before the fire. This time I was disturbed, for it seemed in some way that the myth was about the present as well as the past.

And this is not a myth only in the African Nova Scotian community. I can remember that soon after the fire a parishioner was speaking to a bishop in a large city not in the Atlantic region. The one bit of information about the round church known by the bishop was that it had a slave gallery. Indeed, when the Primate preached here at a regional Evensong (before the fire) he mentioned it. And at a recent parish council meeting this past year, one of the members of parish council and a long standing parishioner,

spoke of the slave gallery and the shackles which could still be seen there within living memory.

I mention this myth only because it tells us something about how we are perceived by the outside community, and especially is it significant for the perception of at least some in the African Nova Scotian community. We are seen as having not left behind and separated ourselves from our imperialistic, racist and privileged past. These are hard words, and difficult to speak, but we will begin best to change this perception by acknowledging its existence.

This myth fits in with the broader perception of our community profile as a privileged and powerful congregation, which is an obstacle to the willingness of people to allow us to come alongside them in friendship. They are intimidated by our appearance and by our apparent wealth and education. They are overwhelmed and perhaps "put off" by our apparent success and influence. From the standpoint of our neighbours taking the initiative to befriend us and come to be with us, we appear "unapproachable." From the standpoint of our pastoral outreach to them and our attempts to befriend them, their perception of us often makes it difficult to proceed from "sympathy to solidarity."

Our relation to community and our potential to achieve our vision of neighbourliness is affected by how we are perceived by the wider community, by our neighbourhood, and by groups within our neighbourhood.

IV. The way forward: Overcoming obstacles; meeting challenges; living our vision

Parishioners reading this may well be annoyed that thus far I have been far too negative in my assessment of our parish's relation to its neighbourhood. I have not at all given an objective description of the parish such that an outsider might gain a thorough and fair picture of its present character. There are many heartwarming and positive indications that this parish has made significant steps towards solidarity and neighbourliness. The Shining Lights neighbourhood street choir recorded and released their CD in the Round Church; The Black Heritage Month 2001 had its opening event here in January 2001; the parish has hosted four annual Stepping Stone Christmas Dinner for programme

users, children and families; YouthNet has touched the lives of many neighbourhood children who have, in turn, touched our lives even more deeply; the good work of the Soup Kitchen has carried on for fifteen years, and so on.

But in spite of these positive activities, I want to challenge us to adopt a common understanding of our relation to our neighbourhood so that with confidence we might more effectively play our unique role in its development. It is time to talk about our commitment and approach to our neighbourhood. Let me offer what I see to be the way forward for our parish.

1. We must stand with the other churches in the neighbourhood to make sure that the future development of this neighbourhood remains humane and positive.

As in other cities throughout North America, our inner city neighbourhood will become a more popular and attractive place to live for middle class individuals and families. The recent changes to the bridge approaches should significantly encourage the residential development of Brunswick Street and Gottingen Street in this direction. The proposed changes to the Cogswell Street interchange will further encourage this move.

Saint George's should take its place with other churches in facilitating a responsible and continuing dialogue and consultation with all the stakeholders in the development of this area. There has already been considerable reflection about the economic and social future of this neighbourhood, but I fear the conversations have been too limited in scope. There are many highly organized and focused groups such as the Gottingen Street Business Association and the Downtown Halifax Business Commission; the Waterfront Development Corporation; several African Nova Scotia community groups; the First Nations presence in the Friendship Centre; and organized residential groups in Brunswick Street, Uniacke Square and Mulgrave Park areas. But the dialogue and development planning should also include groups which represent those who are most marginalized and politically powerless, such as the Community Advocates Network, Anti-Poverty network, Child-care providers, etc. This broad-based discussion must be led by a non-partisan group and I can see no better potential

leader in this than the North End Council of Churches which is committed to the well-being of all the present and future residents of this neighbourhood. The gentrification of like neighbourhoods throughout the western world has much to teach us about how not to proceed. We still have time to do things right and to build up this neighbourhood with a healthy balance of residential, commercial and institutional development. We have many things in our favour including the measured pace at which our neighbourhood is likely to evolve, and the abundance of space to accommodate all levels of social stratification as well as our culturally rich ethnic communities. We need housing for all sorts of people and we need more homeowners. But there is every reason to be confident that if we are both careful and bold, this neighbourhood will achieve social and economic renewal for all its residents in the coming decades.

2. Saint George's must become more aware of its potential for upstream ministry. I do not know the real etymology of this term, but I have in my mind the image of the missionary who started to receive wounded persons down river, and would care for them. She became more fatigued as time went on because the wounded continually increased in number. Finally, one day she decided to go upstream and find out what was causing the wounds: when she saw what was happening she pitched her tent and remained upstream, determined to work to stop the cause of the injuries. Of course there is a need for caring persons both upstream and downstream, each doing good in different ways. At Saint George's we shall always be privileged to assist in the actual healing of whoever comes to us, and several parishioners are deeply involved in coal-face downstream ministry, but our parish is ill-suited, at least at the moment, to make downstream bandaging our primary focus. On the other hand, our present congregational profile makes us well-suited for important upstream ministry. One of the simple ways to exercise this type of ministry is by serving as a board or committee member of one of many significant organizations here, such as the North End Clinic, Stepping Stone, St. Joseph's Children's Centre, the Community Advocates Network, the Inner City Education Advisory Committee, and the Mainline Needle Exchange to name a few.

Upstream ministry also means becoming articulate about the issues on the street and advocating for fair and just government policy. It will make a difference in the setting of public policy in this city and province if people of influence begin to speak out and show that they too are taking notice of how government cares for the most vulnerable in our society.

We are well suited at Saint George's to engage in upstream ministry on behalf of this neighbourhood in the first quarter of this new century. We must become more aware and involved in the setting of public policy which is fair to those who have little influence in the political process.

3. The way forward for this particular parish is to let our neighbours come to know us in all our uniqueness and peculiarities. We must become better at inviting our neighbours to come worship with us and we must become more welcoming of neighbourhood families. We are an odd bunch and ought not to hide it. Our parish is committed to a very specific type of spiritual life which we might call 'classical Anglicanism'. These days it is not to be found in very many places in the Christian world anywhere. Those who attend this parish are convinced that it is a faithful way to live the Gospel of Jesus Christ. This specific spirituality leads us to a form of worship which is primarily poetic and contemplative in a manner quite foreign to most other Anglican churches today.

We must beware of a condescending attitude which would maintain that persons in poverty, on the street or working class cannot find deep meaning in poetry, liturgical language or in music which is centuries old, sung devoutly by a choir. I believe that persons who find themselves in severe circumstances of poverty are very capable of a holy imaginative life which is nourished by exposure to beauty, art, music, poetry and vision. Such a life is possible at Saint George's parish.

Dr. Margaret Casey tried to teach us this in the simple note she sent the day after the fire. Margaret Casey was a champion for those who found themselves most vulnerable and

dispossessed in this neighbourhood - physician at the North End Health Clinic for many years. She encouraged us to do everything we could to restore the round church because of the necessity for roses as well as bread in all our lives. I saw her two and a half years later at a graveside. In our chatting I started to list some of the things Saint George's was beginning to do in the neighbourhood, probably thinking that that would please her. In a kind way she reminded me that the very beauty of this church and the loveliness of our worship helps create the goodness which IS this neighbourhood.

4. Although we are struggling financially to survive as a parish, because we are presently without debt (though just barely) and not dependent upon external church, corporate or government funding, we are free to remain non-competitive and collaborative in our relation with neighbouring churches. In essence this freedom means that we can give ourselves entirely to strengthening our neighbourhood through existing community programmes and initiatives. Although our hall is used for youth activities each weekday, we are not required to create programmes and recruit numbers of 'programme users' to justify the continued receiving of grants for programmes. Indeed, even our youth mentoring initiative (the sole parish activity dependent upon external funding) is committed to the 'capacity building' of this neighbourhood. Our most successful efforts have been to enhance the music and choral programmes at our two neighbourhood schools, and to provide volunteers for the North Branch Library Tutoring Programme - neither programme is based on site.

5. We must not apologize for living in a beautiful church building, but open its doors to the neighbourhood. Although we are responsible for its care and maintenance, this building does not belong to us but to the community. When the dome was being built out here on the parking lot we encouraged neighbourhood children to draw and paint pictures on the timber legs, and to sign their names so that they might always think that this church bears a bit of their imagination. All the alterations made to the round church during restoration were to make it

more available and useful for community recitals, concerts, rehearsals, neighbourhood and school drama, etc. Every form of artistic and creative expression is God-given and appropriate for this God-centred sanctuary. We must encourage in every way the use of this building by this neighbourhood and the wider community until it is seen not only to be a community gathering place, but also a place where community is created and neighbours come to know one another better. We currently provide ten free tickets for distribution in the neighbourhood for every event that takes place here, symbolic of our desire that this neighbourhood never be nor feel excluded from what goes on here.

6. We must begin to tell our own story better.
 - i. We must tell that the Round Church was restored fully to its former glory because we didn't have a choice to reduce the scale or design. The Parish itself had no money to construct a smaller structure even if we had wanted to. The choice was either to mobilize the government and heritage community to restore the round church and continue our mission here, or to withdraw from the area. Every other option was considered and found to be impossible.
 - ii. We must tell that we engaged in the tireless struggle to restore this church because we believed in this neighbourhood.
 - iii. We must let others know that we are a very small congregation struggling to continue as a witness to the Love of Christ.

Conclusion

The best way to contribute to the development of our neighbourhood is by continuing to be true to our worship and commitment to the spiritual life promoted by the Prayer Book Tradition. We have been here in this neighbourhood for almost 250 years, and we belong here. It is true that in the past few decades perhaps we have grown apart from our neighbours, but we are neighbours nonetheless. We must begin to act more like the neighbours we are. We must eagerly invite our neighbours to discover our hospitality and welcome them to share our worship and find out about the spiritual life that is so meaningful to us. In return, we must make every effort to join our

neighbours in their various walks and circumstances.

We are more the same than different from our neighbours. Whether affluent or poor, white or black or yellow, we share a common Father in Heaven who wants us to know how much we are loved. I believe that we don't have a lot to offer to our neighbours other than ourselves, our worship and our spiritual life. But surely that is enough.

Indeed, that we have little to offer in terms of financial resources and helping programmes is perhaps a good thing. Empty handed is perhaps the way forward in the living of our vision. Empty handed and eager to receive from the other, rather than be quick to give. Empty handed because we've come to recognize our own poverty. We know that we are not the elite trying to decide how best to give to our neighbour, but rather how best to receive from our neighbour. As Jean Vanier tells those who come to work at his L'Arche homes for people with developmental disabilities:

You come to L'Arche because you wanted to serve the poor; but you will stay in L'Arche if you discover you are poor. You're not an elite; you're a human person with all the fragility and beauty of a human person, no better than people with disabilities. You're bonded together. The good news is not given to those who serve the poor; it is given to those who discover they are poor.

It's not just doing things for people but discovering we are changed when we come close to them. If we enter into a friendship with them, they change us. Here we touch a mystery that the person we reject because of prejudice [or fear] is the one who heals us.⁴

⁴ Jean Vanier as quoted in the Anglican Journal, December, 2000

A thank you from the Rector to his priestly colleagues:

The nature of my formal annual report this year does not allow a personal word of sincere appreciation for those with whom I am privileged to share ordained ministry at Saint George's. I want to acknowledge the significant ministries of our ordained assistants. Then Rev'd Hayward Hodder, Father B.C. Strople, The Rev'd Jim Snyder and The Rev'd Keith Todd each has encouraged and ministered to us with deep, significant and singular gifts of priesthood. We shall sadly miss the presence of the Rev'd Jim Snyder who now assists in an Episcopal parish in Minneapolis, Over the years Father Eldie Richard has cared for the parish willingly and lovingly as priest-in-charge whenever I been away from the parish. Through their ministries we are all truly blessed and for their very special priestly collegiality I give thanks to Almighty God.

Wardens' Report

Jane Mason-Browne, Jr. Warden
Jan Connors, Sr. Warden

This has been a significant year in the history of the Parish of Saint George. It is in this 200th year that we were able to pull our thoughts away from the restoration of the Round Church building and reflect on our role in the community of Halifax North. The Parish of Saint George has been the centre of the religious, educational, and philanthropic life of the north-end community from its beginnings as a small congregation on the outskirts of an emerging naval town to its present congregation in an inner-city urban environment.

The theme of this year: '200 years in the Round Church: Loving God and Neighbour' has been expressed in so many ways. Throughout the year we were able to come to an understanding of who we are and about our presence in the north-end community through a series of lectures and discussion groups. Many thanks must be expressed to all those who helped organize the events of the year. We particularly thank those individuals whose contributions made this anniversary year a success - Henry Roper, Paul Williams, Betty Pacey, Julie Morris, Brian Cuthbertson and Father Gary Thorne, for their

contributions to the lecture series. Saint George's has a long-standing tradition of excellence in liturgical music. This year a strong bond between that musical tradition and our outreach program with neighbourhood youth was forged with a tremendous performance of Benjamin Brittan's Noyah's Fludde conducted by Garth MacPhee: it is hoped that this is a strong hint of what is to come. We were blessed with a visit from Dr. Andrew Louth who was able to share with us *Holy Week: Perspectives from the Orthodox Liturgical Tradition*. This year we welcomed Father Crouse and embraced Father Hodder, two individuals who, in their own way, touched the lives of so many parishioners and shaped the life of the parish. We were truly blessed with the presence of Father Kenneth Leech who warned us of the ever-present danger of an interned prayerful worthiness and the spiritual need for inclusive religious practices. We were honoured to have the opportunity of opening our doors and assisting The Shining Lights Choir, the voice of the homeless, in the creation of their first recording of their musical work. We were able to give special recognition of fifteen years of dedicated service to those who made it possible for the hungry and homeless to find a place where they can have a hot meal every Saturday in our parish hall. A place were they can find that *'true friendship which God's love so clearly compels us to show forth in our lives.'*

Simultaneous with the special events of the year, the day-to-day needs and week-to-week activities presented an ongoing challenge for coordination. Selecting a new Music Director, facing Sunday School issues, changing cottage tenant, considering flags and a fire escape for the church, called us time and again to deep prayer and careful communication.

The year brought us special opportunities for a Deaf Ministry with the assistance of Fr. Keith Todd, and for youth ministry with the growth of YouthNet under the direction of Stephen Blackwood - O Jonah being a very special example. Challenged to become a Jubilee Parish, Lorna Wallace helped us look at the possibilities. These three missions might be considered as in their infancy. The potential is extraordinary!

Yet, amongst all the activity, a dedicated, albeit small, group of people came together every Monday night (with the exception of Christmas Day) for a half-hour of 'still prayer' at the Julian Gatherings. Liturgically we are blessed with so many opportunities to for worship. Daily Offices now include Prayers at Mid-day lead by Br. David Winters. Sunday Sung Compline has become "a quiet night and a perfect end" to many beyond our own Anglican parish. Most importantly, we continue to be sustained by the Sunday, mid-week and Feast Day Holy Communion services, whether choral or said.

As we move forward into the year 2001 and into a 'post-restoration' chapter of our history we find ourselves in need of prayerful reflection to draw a realistic vision of the future. We are faced with new challenges related to our role as an active agent in the dynamics of the north-end community. We are faced with the task of rethinking the use and maintenance of our more secular buildings- the Hall, the Rectory and the Sexton's Cottage, and of our future physical needs as our outreach programs, music and Christian education programs develop in an overall vision of the parish's future.

It is clear that in the past year many friendships and working relationships have been formed within the community through various outreach programs and community events. It is with those new bonds of friendship and undying faithfulness that we embrace these challenges.

Lay Brother's Report

David Winters

This past year has been one of real progress. In place of my Abbot (Aidan) James Ketler, Fr. Thorne organized a virtual community for me here at St. George's. Before this venture, communication was almost non-existent between myself and the Franciscan Order of Celi De. Now, thanks to Fr. Thorne and e-mail capability, I am in touch with Abbot Aidan, Br. Chris McElvie at Manotick, Ontario, and Sr. Carol Canton in Alberta. This year Harley Kynock became my tutor since Chris Snook left for university in Ont. I have been regular at submitting noviciate papers to Abbot Aidan and

Br. Aidan is pleased with my work. My support group has recently presented me with a new cassock. I am grateful for this.

As a Lay-reader, I shall attend a one-day refresher course at All Saints' Cathedral on Saturday, January 27. St. George's made this possible by giving me teams of co-workers to clean the Round Church on Saturdays.

This year Fr. Thorne instituted a new monastic service at St. George's. This is NoonDay Prayers (B.C.P.). As well we have (said) Compline followed by quiet prayer at 7P.M. on Monday Evenings. My OPUS DEI, of course, is then, Morning Prayers, NoonDay Prayers, and Evening Prayers at St. George's. This OPUS DEI clearly responds to the Biblical Command to give the Word to the poor. I seize every opportunity to invite the street people to our prayer services to hear the Word of the Lord.

Spiritual Development

Fr Thorne

Lawrence Bruce Robertson chaired the Spiritual Development Committee until leaving Halifax in July to further his academic work in the United States. At that time the Rector assumed the chair. As a Standing Committee of the Parish Council the SDC cares for all matters having to do with the provision of regular and special worship for the parish in its various aspects including priestly requirement, music and choral leadership, altar guild, layreaders, servers, and supplies; for Sunday School and adult learning opportunities; for the physical space of the church as it pertains to worship and the spiritual life; and for the greeting of the worshipper. We made regular reports to Parish Council and our full agenda of regular business included the following points of interest to the parish:

- attended to the physical needs of the nursery by acquiring the donation of a print for the wall (the print itself was decided upon and ratified by the Committee) and the purchase of chairs anticipated in the 2000 budget;

- in March we reviewed the long list of activities in planning for the upcoming HolyWeek/Easter;
- the May and September meetings were almost entirely given to the physical and teaching needs and programme planning of the Sunday School;
- in December we published and distributed a pamphlet called "Welcome to Saint George's";

We attended to the question of the display of flags in the round church in the following way: In the spring, Parish Council referred the use and placement of flags in the church to the committee. After preliminary discussions at the committee, a forum for interested members of the parish was held, in order to give everyone an opportunity to bring forward their concerns. The committee arranged for Marilyn Gurney, curator of the Military Museum at Stadacona to instruct the Parish Council about flag protocol. There followed a trial placement of two flags with adequate time to allow feedback from the congregation. The committee then discussed the matter further and brought a motion to Parish Council as follows:

"Whereas the strongest and most firmly held convictions about the display of flags in the church seem clearly to do with the importance of remembering those who fought in wars and international conflicts on behalf of the Christian values of this country; and
Whereas two of the six flags previously displayed in the church were not reflective of this concern, Therefore we recommend to Parish Council that the following four flags be displayed in the church: The Union Jack, The Canada Flag, The White Ensign, and The Blue Ensign.

Further,
Whereas the placement of the flags ought not to disturb the sight lines to the altar, nor adversely affect the acoustics,

Therefore we recommend that the four flags be displayed on the four columns at the east end at the gallery level, in a mostly vertical position, as the two flags now are hanging.

Further,
We recommend that the Flag of the Anglican Church of Canada alone be flown on the pole outside the church; and that any other flags and symbols remain outside the main drum of the church in such places as the entrance to the church, and displayed from time to time if deemed appropriate by the Parish Council."
Motion carried.

Music Report

Janet Ross

There were two musical highlights in the first 6 months of the year 2000. The first was "O Jonah" a jazz musical featuring the children of St. George's Youth Net directed by Gwen Dawson and Garth MacPhee. After its highly successful premiere on April 2 in St. George's, "O Jonah" had two command performances; one at the invitation of the Black Educator's Association.

On June 18 the Round Church was transformed by the sights and sounds of "Noye's Fludd", a Chester miracle play set to the music of Benjamin Britten. This performance featured Jeremiah Parks as Noye and Deborah Allen as the voice of God. The production consisted of a panoramic cast of actors and musicians including members of St George's choir. Garth MacPhee conducted the musicians. Ian Urquardt, one of our faithful choristers, built the amazing ark for the production. "Noye's Fludd" was part of St George's 200-2000 celebration and the proceeds went to the St. George's Youth Net. This production fell on the last day of Garth MacPhee's tenure as music director. For the last three years he has brought exquisite music to the worship at St. George's and left us all with marvellous musical memories.
For his care and faithfulness we thank him.

Special music was offered as part of the three-day mission given by Andrew Louth just before Holy Week. Ruth Phillips, one of our sopranos, transcribed and performed a Hildegard von Bingen chant. The Tallis "Lamentations of Jeremiah" were performed by a small group of St. George's singers during this time.

Ann Phillips was our church organist throughout the summer and fall months. She now sings in the choir, both as soprano and alto, and is completing her music degree at Dalhousie. She has been a wonderful addition to our ranks. When the choir started up after the summer break there was no conductor in place. Fortunately Cheryl McCarthy agreed to take over the duties of choral director for September, October and November. Cheryl supported the choir at a very difficult time. In November Garth MacPhee had a gap in his studies and could step in for the Christmas season. With his help the choir prepared the Advent Lessons and Carols Service and all the music for Advent. We have been so fortunate to have had so many capable musicians, committed to offering music to the glory of God.

We said goodbye to baritone Greg Lypowy who moved to an exciting new job in Toronto. Martha Pratt and Bruce Archibald left for an eight month sabbatical; Gai Thomas went to Australia for a year. Barb Kaill went off to study voice at Mount Allison. We welcomed Ruth Phillips last fall and Catherine Schwarz this fall. Aniko Lewton-Brain was the Pickford Choral Scholar for a second year.

Through a generous donation from a parishioner the library acquired a new Palestrina Mass - "Tu es Petrus". It has been sung several times over the last year.

It has been an exciting time, with many changes, but through everyone's dedication it has also been a very rewarding year.

Lay Readers, MC's and Servers

John Swaine and Scott Connors

This is a small but highly trained group of people whom assist in the Sunday and Feast Day liturgies.

The Lay Readers undergo specialized training in church history; music, Bible study, and conducting worship. They are then licensed by the bishop to serve our parish in a variety of capacities.

They are:
Rob Martin
David Olding
Craig Savoury
Harley Kynock
John Swaine
Brother David Winters

Five of our lay readers regularly conduct the service of Morning Prayer on Sunday mornings, and are licensed to administer the sacrament at the Eucharist. They often assist in that capacity as Subdeacons.

They are: Harley Kynock
Rob Martin Craig Savoury
David Olding John Swaine

The MC's are the people who organize and coordinate each liturgy. Behind the scenes before each service they are busy organizing the servers and clergy, assigning tasks, making sure that candles are lit, checking that the sanctuary is ready and that the service starts on time. During the service they stand near the celebrant to anticipate and assist him, and to unobtrusively provide cues and direction for the servers. The goal is for the liturgy to proceed smoothly and reverently. After the service they help the Altar Guild by clearing the sanctuary, putting away the vestments and keeping the Vestry tidy.

They are:
Scott Connors (who is also Head Server)
Nadine Gallant Rob Martin
Craig Savoury John Swaine
Chelsea Thorne

Harley Kynock assists at the 8:00am Holy Communion service, providing the Meditation.

Servers -- 2000

Lauren Billard Scott Connors
Tamsyn (T.J.) Brennan Rhys Kavanagh
Nadine Gallant Matt Burley
Andrew Thorne David Wallace
Br. David Winters Sebastien Labrie

The Altar Guild Vaila S. Mowat

The altar guild spent an uneventful year in 2000. Most of our members are now 'old hands', able to teach any 'rookies' all our special lore, and all goes forward smoothly. The following people are to be commended for their fine work: Team 1 - Jane Mason Browne, Dorothy Coons and Nora Praught, Team 2 - Mary MacLachlan, Tracy Lenfesty, Kimberley Jenner, and Jean Milsom, Team 5 - Honey Kynock, Debbie Burleson and Ann Tilley, Team 6 - Vaila Mowat, Cathy Jewell and Joyce MacCulloch or David Winters occasionally. We have also had help from Barbara Todd and Rosemary Mason Browne and look forward to help from Susan Harris.

Our usual thanks go the Tillie Glover for laundering the altar fine linens and the credence cloths, and to Helen Johnson, who contributes so much in the summer of her fine garden flowers. We also thank all who helped at the Easter cleanup. Special thanks go to Gertie Moulton for making purificators for us from an old altar cloth, to Jean Milsom for washing and ironing albs, cottas and surplices, and to George Cochrane for his fine work in mending the items which were scratched or dented in the previous theft, as well as for setting up the altar of repose and putting together the advent wreath.

We thank all those who contributed so generously last year. Without your help, we would not be able to function. As our financial statement shows, we are in an exceptionally good financial state. I therefore propose in the new year to finance the dry-cleaning of some of the church vestments, especially the most commonly used chasubles. A smaller sum will also be used to provide a new apparatus whereby cloths may be used behind the woodwork at the front of the altar, and to provide a new red cloth and a refurbished purple cloth for use in this manner. (The altar guild member who puts these cloths on (or off) is getting older, and would like to stop crawling around inside the altar with a small hammer and some drawing pins, attaching the cloth.) Some further minor repair work will also be necessary on some of the frontals. I hope that in the future the church will be able to provide a new red frontal to replace the one burned in the

fire, but in the meantime hope that the new red cloth used behind the woodwork will be an improvement on the one we have now.

The guild also thanks the Treasurer for arranging with the florists called IRISES so we can buy flowers and be billed monthly. This has made our work much easier. I think all would agree that with our own flowers, Helen Johnson's flowers, and occasionally a donation from someone else's garden, and the flowers we buy from IRISES, we make good use of your church's exceptionally good facilities for floral display. Wedding parties also seem to be pleased.

Opening balance	\$1301.96
Receipts this year	3146.45
Total	4448.41
Disbursements	\$1,573
Year end balance	\$2,875.19

The Daily Offices in 2000

Vaila S. Mowat

The daily offices continue to be attended by a small core group with occasional attendance from others both inside and outside the parish. Many thanks to David Winters, Fr. Keith Todd, Fr. Gary Thorne, Debra Burleson, Dick Gallagher, John Edmonds, Gai Thomas and Elizabeth Jones for their good work as our officiants this year. The Offices (morning and evening prayer) take place at 7:30 a.m. and 5:30 p.m. every day except Sunday. The side door to the church is left open for anyone who wishes to attend. The offices truly can provide a prayer framework for each day, and also assist in making one more familiar with the bible. Do come if you can and spend a quiet time with us. At present we have a full roster of officiants, but if you are interested in conducting an office, room can easily be made for you to do so. Just come to a service and talk to us about it.

Sunday School

Tracy Lenfesty

In the summer of 2000, Father Thorne asked parishioners to prayerfully consider several positions in the parish, which needed to be filled. After much careful consideration I decided to

take on the task of Sunday School Superintendent, a title which sounds much more administrative than it is in reality.

After meeting with Father Thorne I had a list of goals for the year. The Saint George's Christian Education Curriculum would be used for both the younger and older children (this year we are using Year I, The Catechism); we would make an attempt to include the children in the corporate worship of the congregation; and we would make sure that the neighbourhood children would be invited and included in parish activities. These goals meant that some changes had to be made.

The 10.30 Choral Communion service now often includes a children's hymn. The children now remain in church until the end of the Creed, go to the hall for their lessons and a short form of worship preparing them either to receive Holy Communion (for the confirmed) or a blessing, then return to church while the congregation is receiving. The children worship with the rest of the congregation for the remainder of the service. The attempt to welcome the neighbourhood children has meant more cooperation with YouthNet, which I particularly welcome.

I believe that we are making progress. Most of our children are attending regularly and we do occasionally have visitors from the neighbourhood. The children have been asking more questions about the form of service and are learning to make the proper responses. They are learning hymns and the Gloria. They are very close to the deacon at the reading of the Gospel, which helps hold the children's attention, literally draws them into the act of worship and affirms them as part of the congregation as a group, just like any other group in the parish. I see the Sunday School participation in the Shoebox Campaign for the Missions to Seafarers, sponsored by the Quilting Group, as a wonderful melding of two very different groups within our parish.

I would like to thank all those who have volunteered this year; especially Wanita Gordon who has taken on much of the responsibility for the younger children and provides stability, which is so valuable. I would also like to thank Johanna Goldenberg who did face painting at the opening

celebration in September, and a very special thanks to Barbara Pike who once again directed the Christmas Pageant (The Only, Lonely Mouse written by former parishioner Mark DeWolf). I am very impressed by the dedication and skills of those who give their time and support. I would also recommend to any parishioner the opportunity to spend a few hours out of the year with the children of this parish as a Sunday School teacher. I have found it to be a rewarding and enlightening experience.

Nursery Report

Ann Read

This past year, the Crying Room has been set up as a nursery so that it has been easy to look after a group of very young children, including those from new families to the congregation who attend regularly. There is a new carpet donated by Nora Praught who has worked in the nursery. There is also a lovely poster donated by two parishioners, helping to designate the space as a nursery. This is a reproduction of William Blake's title page for "Songs of Innocence" 1789. In the upcoming year, we hope to have at least one comfortable chair purchased from the budget set aside for the nursery last year. I would also like to thank Dianna Lowe-Gallant for working in the nursery during Sundays when I was teaching Sunday School. All told, it has been a happy year for the nursery.

Anglican Deaf Christian Fellowship St. George's Parish

Fr. Keith Todd

The vision, as I see it, is that we are connected to one another spiritually as members of the Body Christ. That means the Deaf community are part of the same Body as the hearing. Each Friday - Holy Communion Worship - at noon, we have been working out this vision. Often there are more Deaf members than hearing! This year we have established a Bible study on Wednesday evenings and when the Bishop gives permission we would like to celebrate Holy Communion in Sign Language three Sunday evening's a month.

The Holy Spirit continues to transform us - no easy process! Thank you all for your kindness and continued patience. Some of you are strong but most of us are weak. What is so wonderful is that you have not sent us away - "to do our own 'Deaf' thing" - but have welcomed us back into the Body of Christ here at St. George's.

Many thanks goes to John, Jan, Debby, David and of course our good friend Fr. Gary. We continue to struggle in our faith, fellowship and fidelity with Jesus Christ. Grace is truly amazing for there is nothing we can do to make God love us more. There is nothing we can do to make God love us less. We hold on to Holy love.

Respectfully submitted,

Fr. T. Keith Todd

Pastoral Ministry

Stephen Blackwood

Our bicentennial year, *Loving God and Neighbour*, was one we shall not soon forget, I hope.

This year so many things ran as they have now for many years. Soup kitchen, Christmas Outreach, Baskets to Shut-ins, Missions to Seaman, Stepping Stone Christmas Dinner, Bursaries to High School Students, Christian Education in the schools and so much else. But this was also the first year of Friends of Friends, a project piloted by our parish, which matches life offenders with small groups of people to become friends, with the hope of helping their transition from prison to civilian society. This October, Father Kenneth Leech gave a week long mission at Saint George's. His very full week included three major addresses at Saint George's as well as much time with our neighbours, other organizations and with individual parishioners. This year we tried to be a Jubilee parish and managed at least to begin some initiatives which we hope will develop next year and beyond (stay tuned to learn about an opportunity to support local organic farming).

On the one hand, pastoral ministry is simply a matter of caring for one another and our neighbours. So many acts of kindness and compassion and care have an infinite charitable worth. Visiting a shut-in member of our parish,

for instance, or having coffee with a life offender or packaging food baskets or serving stew or decorating the Church or going to another meeting or making a phone call or offering a hand to a friend or a stranger (not knowing how often these distinctions blur) are all pastoral ministry.

On the other hand, pastoral ministry takes an enormous amount of organization and coordination. Take the soup kitchen for example. Every week a different team than the last week sets up and serves and cleans up for a hundred and fifty people guests. Or the Christmas outreach. Groceries and gifts all chosen for the specific needs of each family, and each individual member of each family. Or take visits to Shut-ins. There are so many people in our parish that would love to visit someone every week or two. But all of these things really require someone with the time and heart to care for them. If you think you can help, or you think you can't but would like to, please come along to the next meeting or call and leave your name and number at the Church (423-1059).

For example, during the year Harley Kynock made 52 regular visits to check hospital lists to identify parishioners of St. George's who were hospitalized. This year 22 individual visits were made not including follow-up telephone calls, home visits and nursing home visits. Each visit represents parish support and concern. Individuals receive a Parish Bulletin, share a brief conversation, and participate in the reading of scripture and/or prayers. The Rector visits each person in hospital following these initial visits.

One of the primary aims of the pastoral ministry committee, which seeks to care for neighbour, is asking the question famously asked to Jesus: "Who is my neighbour?" Each initiative of the Committee forms a response to this question. There is certainly as much pastoral ministering to do now, as there was when I became Chair three and a half years ago. When you ask yourself who your neighbour is, give thanks to God there will always be an answer.

St. George's Youth Net

Stephen Blackwood

The year 2000 was an exciting year for all involved (children and youth, volunteers and staff) with Saint George's YouthNet. What follows are a few highlight. But first I want to recognize the financial support we have received from several generous donors. In addition to donations from individuals, we were supported by the IWK Grace Health Centre Foundation, St. Paul's Home, Edmonds Landscaping and Construction Services Limited, Nova Scotia Economic Development, Federal Dept of Justice Crime Prevention – Safer Communities Initiative, St. Paul's Mission and World Outreach Committee, Segelberg Trust, Growth For Ministry Fund (Diocese of Nova Scotia and PEI) and, of course, Saint George's Church. Financial statements follow the Parish financial statements at the end of this report.

In March, YouthNet volunteers, staff and youth participated in a March Break Day camp sponsored by the North End Council of Churches' community initiative. The first major event of 2000 was the jazz musical production of Oh Jonah! Over 20 children rehearsed in the Church weekly for several months, under the direction of Garth MacPhee, helped by Jackie Wilde (a volunteer) and Gail Teixeira (school music teacher). But first they had a hot lunch, provided each week by a St. George's parishioner. The care parishioners show at times like this is an example of the attention YouthNet seeks to show to each individual child. The kids performed the musical three times, to a total of nearly 800 people!

By the beginning of June, we were in full summer planning swing, with four full-time staff. The increased summer staff was due to new programs offered and the extensive planning each required. To maintain continuity with previous years, we ran two two-week daycamps, with activities ranging from trips to the Saint Mary's boat club to times of discussion around our theme of "Community: Who is your neighbour?" In total 40 children, ages 5-13, participated with approximately 20 volunteers (including many parishioners) who made lunches, drove for fieldtrips, led crafts and discussion times.

Our other major summer activity was sponsored by the IWK Grace Health Centre Foundation and consisted of three Wilderness Adventure Trips to Cape Chignecto Provincial Park, a forested park on the Bay of Fundy, about 300 km from Halifax. In total 13 youth participated, 12 of whom had never before been camping, and some of whom had never

been away from home. The team had to carry all of the gear, food, clothes and supplies needed for the entire three or four-day period. They hiked an average of 5 km per day in moderately difficult terrain. Much of the focus each day was on facing the basic challenges of covering the distance, carrying everything, cooking, setting up camp. In planning the trips, we developed partnerships with both Scouts Canada (especially our very own 2nd Halifax) and with the Canadian Military. These partners guided us through a detailed planning process as and also provided qualified volunteers. Deb Skilliter, a paleontologist (who attends St. George's) from the Museum of Natural History also helped lead one of the trips. To further enhance the sense of accomplishment, we held a slide show and certificate ceremony in mid-September. Leaders, principals, parents and community members were all invited to attend. Each youth was presented with a Level One Wilderness Adventure Badge as well as a certificate recognizing their achievement.



So far as the school year is concerned, we have also had a full year. Between the combined efforts of Naomi Blackwood and Kate Freeman, our program coordinators, we have been able to continue our after school tutoring program as well as our lunch-time drop in centre, which has averaged between 10 and 15 (and as many as 30) children every lunch hour on school days. In addition, and also with the support of the IWK, we piloted a new after school initiative, Computer Literacy. The students who participated in our After School Tutoring program and also our Wilderness Camping Program (see below) were natural candidates for this program. In all, sixteen youth participated. The skills taught centred mostly on Internet, email, scanning, downloading, manipulation and printing of images, slide show presentation software and basic word-processing. Most sessions were two hours long and were facilitated by both a volunteer tutor and our

program coordinator. When we suspended our program for the Christmas break, at least one student had already attended for as many as five consecutive weeks!

Because most of their previous access to computers had been unstructured, and very time-limited, our program objective was largely to introduce new skills toward creativity and to refine their current skills within the context of tasks (a school project, for instance). The difference between access to unsupervised computers and access to our computers is the insistence of the tutor or supervisor that the participant be patient and focus on the completion of tasks which might otherwise be accomplished less proficiently.

Also this December we had our second annual Saint Nicholas Party. Between volunteers and guests, there were nearly 100 people celebrating the feast of St. Nicholas! Once again, a parishioner put on the Bishop's costume and told the children his story.

Late in 2000, we began renovations to the space the parish has dedicated to YouthNet. We now have two secure offices and a wonderful room for youth activities and meetings with volunteers. Please come and visit anytime.

There are many other activities and accomplishments; this year both the numbers of volunteers and participants has much increased. However, as a closing note I wish rather to assert that YouthNet is a work of outreach of Saint George's Parish. Though most of its financial support is received from external sources, and though many of its volunteers are not parishioners, there is no doubt that YouthNet activities are perceived as originating from "St. George's". This raises significant questions for our parish. Are we aware of how our growing community outreach brings with it an expectation of commitment to continue? Five days every week our neighbourhood children ring the hall doorbell. YouthNet is most often described as a "long term youth mentoring program with lifeskills and artistic emphasis." I pray that of God's mercy we might be enabled to continue in this ministry next year and for a long, long time beyond.

Respectfully Submitted,
Stephen J. Blackwood
Director, Saint George's YouthNet

Soup Kitchen Report

Karen Wheeler

On November 9th, 2000 we celebrated 15 years of operation. This has not just continued without a lot of hard work.

The administrative work alone preparing the food team schedules and making sure that all teams arrive when it is their turn is a job in itself. In the past we have had a few times that the team did not show up on their date, you can imagine just how hectic that would be. We still were able to muster some food together with the people present and open the doors at the regular time. The key is not to panic!!!! With the system we have in place now, that should not happen. We started with 32 different teams and lost only one over the last 15 years but we had a new team ready to join. Welcome Fall River United Church.

The one and only problem that we face is the working team schedules. This one is made up of mostly parishioners and is six teams of four people, that means that you are only required to show up once every six weeks. These teams are expected to help with the set up and cleanup each week. We are still hoping & praying that this situation will correct itself. We ask that if you have decided not to continue please call Karen or Ron to have your name removed. If there are any new or long time parishioners who would like to help please also call one of us to have your name added. Thank you!!!!

Every week we have regular people who are to supervise various jobs in the operation of this kitchen but due to the lack of the response of the working team schedule these people are carrying all the load. These people are as follows:

Coffee/Tea/Juice	Willis Grandy
Bread buttering	Les Grandy
Sweets	Ada Grandy
Give away Bread / Tablecloths	Gertie Moulton
Tables and Chair Set up & down	Dick Gallagher
Clothing Set Up	Emily East
Greeting at Door	Ron MacNaughton / Andrew East

Without these committed people, this kitchen would not continue as smoothly as it does. Thank you all so much.

For those of you who do not know, Ron and I travel to Sackville regardless of the weather each and every Saturday to pick up donated bread to butter and also loaves for the clients to take with them. We go to the hospital to pick up the donated sweets that we serve on the table and also bag for them to take home. We then go to buy the needed groceries which takes up most of the morning along the way a Tim Horton's coffee.

This kitchen runs strictly from donations and not from our church budget. If you would like to donate funds to help us you may do so by using your Missions envelope clearly marked "Soup Kitchen". Also as stated if you would be interested in joining please contact Karen or Ron at the numbers listed.

Yours respectfully,
 Karen A. Wheeler 471-2332 and
 Ron MacNaughton 455-0737

Financial Statement
St. George's Soup Kitchen

For the Year ending December 2000
 Balance as of December 31, 1999

\$1,727.05

Revenue:

Donations & Interest

\$5,374.19

Expenses:

Atlantic Cash & Carry

\$1,501.90

Weekly groceries/Equipment

\$3,916.15

\$5,418.05

Balance as of December 31, 2000

\$1,638.19

Christmas Outreach

Judy Baker and Betty Josey

As in past years, the Christmas Outreach Program for 2000 was successful. Sixteen families (thirty-six children) received food hampers and gifts. Helen Johnson and her volunteers also provided baskets to twenty-eight "shut-ins". Many people of Saint George's parish supported and contributed to this worthwhile program in different ways and the results were rewarding.

TOTAL FUNDS EXPENDED FOR
 CHRISTMAS 2000: \$1700.00
 BREAKDOWN: FOOD \$860.00
 GIFTS \$840.00

There were also three outside of parish sponsorships which greatly assisted in answering the requests for help.

Missions to Seafarers Shoeboxes

Helen C. Johnson

For Christmas 2000, the Quilter's group organized the Shoebox programme. Some parishioners filled completed boxes; others provided items, which helped to complete the 32 well-filled boxes which were delivered to the Missions to Seafarers during December.

Christmas Baskets for Shut-ins

Helen C. Johnson

A total of 24 well-filled and attractive baskets were delivered Christmas week by parish volunteers. Thanks are extended to all who contributed jams, jellies, homemade candy, cookies etc and helped make the deliveries. It was all much appreciated.

Friends of Friends

David Olding

On Behalf of the Correctional Service of Canada, I wish to express our appreciation of the work and efforts that the volunteers from Saint George's have provided in our special project "Friends of Friends".

These volunteers have, through friendship and compassion, helped some of our long time serving offenders who are on parole with their reintegration into society. This work is beneficial to society as a whole as well as those to whom it is directed. Thank you again, Saint George's.

Property Committee

Ian Tillard

The committee had a change in membership during the course of the year due to other commitments for some of the members. The active committee members are Ian Tillard (Chair), Jim Brown, Lowell Perry, Jan Connors and Jane Mason-Browne. Lowell Perry and Jim Brown joined the committee mid-year and have provided invaluable help in a number of ways as well as bringing a positive attitude and good ideas.

The Sexton Cottage had a change in tenants this year, in September. Prior to the new tenants moving in some work was done on the cottage to repair some deterioration. The repairs were minimal repairs needed to bring the Cottage to a safe and presentable state.

The HRM Fire Marshal conducted an inspection of the Rectory and produced a report with a number of significant issues. He considers that the building is being used as a boarding house and the upgrades required for this use cost about \$25,000. These are not voluntary, but mandatory. A recommendation has gone to Parish Council to continue the original use of the building to single family use and the upgrades required for this use have been done. This will have some implications for the present tenant and may have some

bearing on the ability of the parish to maintain the present level of income from this property. Generally the income levels for the property were down; the Cottage due to the tenant change and associated vacant period, and low rental income for the hall.

A brief survey was made of the Hall and Rectory to determine general conditions and make a hit list of priority repairs:

Generally it can be said that the Hall is in a period of decline which when compared to previous reports, seems to be accelerating. There are some serious issues with the Hall. The Rectory is in better condition but there are some major building systems, which, while not as urgent as some for the Hall, will need attention in the near future.

The report for the Sextons Cottage was done earlier in the summer and again had some major building systems, which were identified as requiring work and again are not considered as urgent as for the Hall.

The end result is that the budgets for repairs were increased this year and the budgets only address the items which can be clearly identified as being at immediate risk. There will be other building failures and the Parish is at risk in this regard.

The Property Committee is presently preparing some general options to review for the overall buildings and grounds improvements and management. In concert with this effort, the Property Committee is recommending that the income half of the equation be examined in detail and a concerted effort be put into examining all options.

The key issue is now under control.

The heating system upgrades for the Church are mostly complete. The automated portion is not, we will be waiting for a window in the electricians schedule to gain a reduced rate.

Aside from some of the issues mentioned above, some of the goals of the Property Committee for this year are: improvement in financial reporting; setup of the property files; changes to the management and reporting of service contracts.

Church Cleaning Rota

The Round Church received special attention each Saturday morning from rotating teams of parishioners. Some mornings required patience and ingenuity to work around rehearsals and other activity. Thanks very much to Joyce and Paul McCulloch, Honey and Harley Kynock, Jim Rawding, Shirley Miles, Sandra and Keith Butler, Sheila Jackson, Betty Josey, Dick Gallagher, William Shaw, and of course Brother David Winters, and Karen Wheeler who also makes the schedule.

Stewardship Committee

Jan Connors

For the year 2000, meetings on Stewardship took place in conjunction with Finance Committee meetings. The reasons for this were a) the very close relation between stewardship initiatives and the financial state of the parish, b) formally, the lack of members on the Stewardship committee, and c) the overlap of those who were prepared to be involved with stewardship and those already on the Finance Committee -- the thought here to reduce the number of meetings these same individuals would need to attend.

In hindsight, I think this is not a good practice to continue. The focus required to deal with the financial administration of the parish is demanding, leaving little time to really focus on stewardship initiatives. The stewardship focus then too easily translated in to nothing other than an appeal for funds.

The Rector and Wardens recommended the distribution of the booklet "The Lords Offering" at the beginning of the summer of 2000. It finally happened in September. We tried to save on postage by distributing it at church and mailing the balance with the Lance, but things fell through the cracks and the Lance was mailed but not the Stewardship package. If you are one who missed this information, please let me know and I will ensure it gets to you. By late fall it was evident that we needed an appeal letter from the

Wardens to avoid a deficit. Again, distribution to the whole parish was problematic. Clearly, in future we will simply need to mail any material to ensure all who are affiliated with St. George's understand the reality of maintaining the Ministry & Mission of their spiritual home.

On a positive note, Harley Kynock joined the Stewardship Committee mid-year bringing a keen interest in Christian stewardship values. Our Treasurer was successful in getting automatic debit up and running, a very important tool for the Stewardship Committee for the future. There was some positive feedback from "The Lord's Offering" distribution, as well to the appeal letter.

If every we are to have a year(s) without the need for an appeal request, it will require the work of some committed people to take Stewardship -- not simply fund raising -- seriously.

Restoration and Preservation Committee

S. John Hammond

1. Restoration

Internal work items completed during the year included the stairs and landing to the servants' gallery, the lower stairway from the restoration room, closet doors, fillers in the nave floorboards and minor carpentry and painting tasks. New lighting fixtures were installed throughout the church, including four floodlights mounted in the gallery to provide added illumination in the chancel. Wall memorials were repaired and installed, together with placement of the rolls of honour. Organ space requirements were checked and details provided to the organ builder, together with a colour chip for the organ casing. Balancing of the heating system was undertaken by the Property Committee with funding from the restoration budget.

Externally, the design and installation of the interpretation centre was completed, the church grounds cleared and seeded and a new fence erected around the perimeter adjacent to

the day care centre. Scrap material, etc. salvaged from the fire and stored in the Trade Mart was inspected and specific items retained. The space was then cleared and the keys returned to Halifax Developments with a letter expressing our gratitude for the rent-free use of the space for the past six years.

The modified restoration program work items still to be carried out comprise the Restoration (Donor) Room and the gallery emergency exit. Execution of the former is in hand and is expected to be completed by the summer of 2001. With respect to the emergency exit, Parish Council has reviewed the design proposals; however, construction of a permanent structure will depend on whether there is a demand to maximize church seating capacity for special events following installation of the new organ. In the meantime, restricted access to a portion of the gallery south side will remain in force.

Two progress payments were made on the new organ and work has begun at Orgues Léorneau in Ste. Hyacinthe, P.Q. The organ is scheduled for delivery in June 2002.

2. Campaign Funds totaling \$91,000 have come in since January 2000, mostly from pledge payments. Only 11 pledges now remain outstanding, for a total of \$108,000. Provided these pledges are honoured, we have enough funds to complete the modified restoration and pay for the new organ. We are confident that these pledges will be honoured. All remaining restoration merchandise was given to the parish and is being sold by Jim Rawding to boost parish funds. Jim's dedication to the task of turning this merchandise into funds for first the restoration and now the parish is worthy of special thanks.

The 2000 Financial Statement, unaudited at time of printing, is included in this report.

**Restoration/Preservation Committee
Financial Statement to December 31, 2000**

Income:	Donations	\$38,544.61
	Government	\$53,610.00
	Interest	
	Bank	\$2,784.92
	Investment Interest	<u>\$8,095.21</u>
	Total Income	<u>\$103,034.74</u>
Expenses:	Bank Charges	\$ 192.83
	Construction	\$ 17,782.39
	Fundraising	\$ 1,505.59
	GST Expenses	\$ 14,183.88
	Interpretation Centre	\$ 27,264.23
	Organ	\$120,560.00
	Uncategorized Expenses	<u>\$ 0.00</u>
	Total Expenses	\$181,488.92
Net Income		<u>-\$78,454.18</u>

(See next page for statement of Assets and Liabilities)

Restoration/Preservation Committee Financial Statement to Dec. 31, 2000 (continued)

ASSETS

Current assets	
Chequing/Savings	
Bank of Nova Scotia	\$67,646.02
Other Current Assets	
Undeposited funds	\$ 1,320.00
Total Current Assets	<u>\$68,966.02</u>
Other Assets	
Endowment fund	\$150,000.00
Investments	
Short term investments	<u>\$133,095.21</u>
Total Other Assets	<u>\$283,095.21</u>
TOTAL ASSETS	<u>\$352,061.23</u>

LIABILITIES & EQUITY

Liabilities	
Long Term Liabilities	
Preservation Fund	<u>\$150,000.00</u>
Total Liabilities	\$150,000.00
Equity	
Restoration Retained Earnings	\$280,515.41
Net Income	<u>\$ -78,454.18</u>
Total Equity	<u>\$202,061.23</u>
TOTAL LIABILITIES & EQUITY	<u>\$352,061.23</u>

**Little Dutch Church
Management Committee**
Anne West

The committee was not very active during the year because the church is now in reasonable condition and no major work was required. As the year ends, we are expecting delivery of a new outer front door. No fundraising was carried out. During the summer, the daily offices were said in the church and two concerts were held. Several weddings took place and on October 1, the church was packed for the service of thanksgiving, which ended an academic conference on the history of the Foreign Protestant. The parish's summer student, Andrew Cranmer, compiled an inventory of the gravestone in the graveyard, together with a photographic record of their condition. He also assembled the material

necessary to prepare a map of the burying ground. Would anyone like to volunteer to compile this map? On December 24, 40 members of the German Canadian Association of Nova Scotia held a Christmas service. This much loved little building continues to play a vital part in parish life and remains a magnet for visitors to Nova Scotia who are of German Lutheran extraction. The German Canadian Association of Nova Scotia continues to help us maintain it, for which we are very grateful.

Total fund raised \$1,228.64
Total expenditures \$400.66
Net income \$827.98
Balance on hand at December 31, 2000. \$10,079.82
Full statements have been deposited with the parish treasurer by Little Dutch Church treasurer Mrs. Liselotte Sawh

Celebrating 200 Years in the Round Church: Loving God & Neighbour

Jan Connors

In March 2000 I became Acting Chair of the 200 in 2000 Committee after the resignation of Terry McLaughlin. Thankfully, Terry and the Committee had done much work toward the year's planned activities and budget needs. Since I know that many of the reports herein will highlight the special activities and our special guests during the 200th Anniversary of our Round Church, I shall comment only on a few things that may otherwise be missed.

Our focus "200 years in the Round Church: Loving God and Neighbour" really began in Advent 1999. The participation of community people in our Advent and Christmas Lessons and Carols services was very encouraging. O Jonah, while produced as a YouthNet event, served in the same way to bring parishioners and our community families together for the performances of this musical by neighbourhood young people in the Round Church. From the pulpit, several Pastors from the North End Council of Churches were guest preachers throughout the year; several other community leaders enlightened and challenged us during 'Five Minutes for Mission'. Repeatedly, friends and neighbours have joined us here in our parish home.

June was scheduled to be extremely busy with three major events planned for consecutive weekends. Alas, the Neighbourhood Picnic never came to be. It was a simple case of not having enough 'doers' to tackle all the details, especially with the Giant Yard Sale and Noyah's Fludde involving almost everyone in the parish in one way or another.

Our hope to have both of St. George's two (still living) former Rectors involved in some of the year's celebrations was not completely successful. Fr. Bob Petite, still residing in Chicago since he left St. George's in August 1989, was not able to be in Halifax. But the

joyous event of the Rev'd Hayward Hodder's 65th anniversary to ordained ministry was celebrated in fine style with a well-attended Old Fashioned Hymn Sing.

A fine series of lectures, "Church and Community" is described in the Parish Historian's Report.

I want to take a moment on behalf of the Parish to offer a special thank you to Fr. Thorne for his gift to us this anniversary year. He brought us Dr. Andrew Louth whose addresses and leading of a Passiontide Quiet Day was very, very special.

May I encourage everyone to read this entire Annual Report as our 200 in 2000 story.

Organization Reports

Gabriel Guild Report

Once again we were able to pass over to the church \$5,000 for the year. We are a very small group but are ready willing and able when the job comes forward.

Through out 2000 we catered a few outside events including funeral receptions, North End Seniors Club, N. S. Historical Society Annual Dinner, and the sale of Calendars. Many of our regular parish events, Pancake and Card Social, Penny Auction, Red Rose Dinner, Turkey Dinner. All of these events made a profit and we had many in house receptions that the ladies were asked to provide refreshments for.

After each of the above events we have linens that need to be laundered and each week dish cloths and towels that are done. Most people are not aware that this task is performed by Malley Warner (Karen's sister) we could call that sisterly Love, Thank you Malley.

It is so important to tell everyone about the wonderful help that we receive from Les and Willis Grandy. We just could not get along without you both. What a great commitment to the guild. Thank you so much. Guess what?? Beatrice and Dewitt Rockwell

have not retired from their post at the Pantry Table. They keep telling me that this is the last one but as you can see they always come back. What a commitment!!!!!!

We can't close without thanking the cleanup team under the leadership of Paul McCulloch. The last dinner in November Paul started washing dishes at about 4:15 and never left the kitchen until the last dish was done. In fact when he was ready to eat his dinner it was all gone. You will never work yourself out of a job!!!!!!

To the Parishioners, we want you to know how much we appreciate your support and commitment by baking for the table, helping in the kitchen especially Clare Christie and Brian Faught and waiting on tables, for donations of funds to help us with our expenses. In particular the support that Flo Grandy gets when she sells our tickets. Thank you!!!! Thank you!!!!

Respectfully submitted
K. A. Wheeler and Gertie Moulton
Conveners

Gabriel Guild
Financial Statement for 2000

<u>Balance as of December 31, 1999</u>		<u>\$556.73</u>
Revenue:		
Catering	Funeral Receptions and workshops	\$ 900.00
	North End Seniors club	\$ 192.00
	Calendar sales	\$ 350.00
	N. S. Historical Society	\$ 675.00
Parish Events	Pancake Supper/Social	\$ 585.00
	Penny Auction	\$ 210.00
	Red Rose Dinner	\$1,862.00
	Turkey Dinner	\$2,742.75
	Interest on account	\$ 2.80
		<u>\$7,520.05</u>
Expenses:		
	Bank Expenses	\$ 2.40
	St. Peter's Publication	\$ 300.00
	Groceries / equipment & supplies	\$1,823.28
	Guild Annual dinner and gifts	\$ 355.92
	St. George's Church	\$5,000.00
Total Expenses		<u>\$7,481.60</u>
<u>Balance as of December 31, 2000</u>		<u>\$ 595.18</u>

St. George's 2nd Halifax Scouting Program

Jan Connors

As most of you know, this annual report overlaps two Scouting seasons since the Scouting year runs September to June. Therefore, the statistical information below reflects our membership at the end of December 2000, which is quite different from what it was in June 2000.

Group Committee: 2 Scouters

The Group Committee is the administrative liaison amongst the Sponsor – The Parish of Saint George; the Leaders in our three sections – Beavers, Cubs & Scouts; and Scouts Canada – Halifax Area, Halifax Region & the NS Provincial Council. Chris West and Jan Connors are 2nd Halifax's two Administrative Scouters.

Scouts: 9 Youth; 4 Leaders

Troop Leaders, all from the parish, are Tanya Connors, Scott Connors, Jane Mason-Browne, and Don Connors. 2001 is a Canadian Jamboree year. Youth and Leaders have been busy since May selling 900 chocolate bars each to pay their way to the 9-day event on Prince Edward Island in July.

Cubs: 15 Youth; 8 Leaders

Pack Leaders are lead by Shelagh Stuart, Akela, who for many years has been successful in recruiting the bulk of the leadership team from Dalhousie Medical School. We need lots of leaders because of the demands med. school places on their timetables, but they love to be here and work with the youth from the community. Some, as Shelagh did, hope to go into pediatrics when they complete their studies. The Leadership team for 2000/2001 is - Shelagh Stuart, Marc Nicholson, Naomi White, Erin Killorn, Paige King, Monica VanSnick, Sarah Manos and Nancy Clarke. A big event for the Pack each year is Camp Dalhousie. For this event the Leaders arrange for the youth to tent indoors on the Dalhousie campus, go for a swim at the Dalplex, and tour many of the facilities their Leaders have access to in the course of their studies.

Beavers: 20 Youth; 5 Leaders

Colony Leaders from the Parish and the community are – Vaila Mowat and Catie Wallace, and Cathy Rasley, Lisa Pellow, and Kim Lickers. With this year's large Colony of Beavers, we are still seeking applicants for this volunteer position. It would be wonderful to have a male role model for the children. Beavers meet on Monday evenings from 4:30 to 6pm. The Beaver motto is Sharing, Sharing, Sharing and this Leadership team is marvelous at sharing much time in preparation of theme crafts, activities and seasonal parties.

All Scouting programs are co-ed. All volunteers are required to submit a screening process, for the safety of the children, and liability protection of the volunteers.

PWRDF Report

Lorna Wallace

2000 was the central year of the CEJI (Canadian Ecumenical Jubilee Initiative). The focus was upon 'Redistribution of Wealth', challenging us to examine our talents as well as personal finances to see if we could use them more effectively in our community and beyond, in a word 'stewardship'.

To this end we were encouraged to declare ourselves a 'Jubilee Community' and commit ourselves to a local and an international initiative. St. George's has taken the first step but we have yet to set up a local project and identify an international one. We are looking into the promotion of organic agriculture, which would fit well with the 3rd year of the Jubilee campaign 'renewal of the Earth'. We are in touch with a small group of enthusiastic young farmers who are interested in sharing their gardening knowledge as well as supplying vegetables. I hope that many of you will be interested in this project.

The Primate's Fund continues to channel emergency relief through 'Actions by

Churches Together' as need arises. At present the main focus for relief funds is on Central America, particularly El Salvador, following the devastating earthquake (an e-mail from the bishop of El Salvador is on the notice board). The victims of less recent disasters, the floods and on-going droughts in Africa, and Hurricane Mitch, are not forgotten. Numerous development projects round the world continue to be supported by PWRDF as well as refugees within Canada and abroad

You may have wondered whether the financial plight of the Anglican Church of Canada could affect the Primates Fund. Legal measures have been taken to ensure that this money cannot be seized as an asset of the church.

Archbishop Peers has been engaged in efforts to heal the rift between indigenous communities and the church. In September he addressed a joint Aboriginal Rights Coalition and CEJI meeting on Parliament Hill calling for an independent commission to implement aboriginal land, treaty and inherent rights.

The PWRDF asks us all to speak up against injustice, to share our bountiful resources and to pray for the victims of the recent earthquakes. I thank all of you who have contributed to the Fund over the last year; St. George's has raised \$3,834 during 2000.

Saint George's Christian Education Curriculum

Jane Mason-Browne

Yet another busy year has passed. This year saw the publication of the Year II of the Saint George's Christian Education Curriculum. The final touches were made on Year III and that volume was sent to Saint Peter's Publication and will be on the bookshelves momentarily. Year IV the final volume of the curriculum is currently under going it's final polishing stages and will be complete and ready to be sent to the publishers in the fall.

This project was in response to the need for a Christian Education Curriculum based solely on the liturgical traditions set by The Book of Common Prayer felt by our own Sunday School

Educators. As the project draws to a close it becomes clear that this has been a labour of love and commitment to the Holy Word and the traditions of faithful worship.

It is difficult to imagine the numbers of individuals who have committed so much time and energy into this significant work. It is overwhelming still to embrace the numbers of friends and supporters of this project. We have been truly blessed with continued financial support and words of encouragement from across the country and abroad. It is impossible to thank all that have reached out. I would, however, like to thank The Prayer Book Society for their continued support.

Music Director Search Committee

Susan Harris

As reported in last year's Annual Report, after Garth MacPhee gave notice of his intention to resign as Music Director, a Music Director Search Committee was struck by Parish Council. The original membership of this committee changed due to personal circumstances and after Lawrence Bruce-Robertson and Michal King were no longer able to serve, Janet Ross and Stuart Gray were added to serve with Peter Duinker and Fr. Thorne and myself on the committee. Advertisements appeared in both print and electronic publications and we received many enquiries and expressions of interest. Three candidates were interviewed and auditioned but we were unable to attract a Music Director to meet our particular needs, given the salary we were offering. In June, I went to Parish Council to explain our difficulty and Council struck a small committee to look at possible ways to make the monetary package more attractive to potential Music Directors.

With this new package in hand, we re-advertised and received applications. Elizabeth Harwood was interviewed and auditioned and the decision was made to offer her the position. We are delighted to reach such a happy resolution to a long and protracted process. I thank the other members of the committee for their patience and perseverance.

Restoration Quilters Report

Lynn Stevenson

Year three of our weekly meetings has continued to be a rewarding experience for the group of seven faithful quilters. We have worked on a new large quilt, following the completion of "Elizabeth's Garland of Roses" and on crib quilts for donation to the Linus Project, and also repaired an old quilt. Our first quilt, "Elizabeth's Garland of Roses" was on display at the Dartmouth Heritage Museum during the Year of the Quilt, and also the QEII Foundation's quilt show, and this exposure has generated some interest in our talents.

We have worked hard to maintain the standards of excellence set by Gai Thomas, and we look forward to her return with interesting stories to share during tea.

Thanks to all the sponsors of the Linus Quilts, and to all the quilters, especially Anne Tilley, Susan MacRae, Helen Johnson, Jean Milsom, Daphne Falconer and Marguerite Mendel.

Baptismal preparation program

Harley Kynock

In May of this year, I began the baptismal preparation program. This program provides an opportunity to visit each home and to meet with parents and godparents of the child/children to be baptized. This important ministry identifies our Parish sponsorship for participating families and helps prepare a family and godparents as to the meaning and importance of baptism and to identify their responsibilities as sponsors. It is also a time for questions/answers and a time to review the baptismal service as found in the Prayer Book.

I share with you that the program has been well received by the 9 families and 1 adult who participated this year. I thank the Rector and people of St. George's for the opportunity to 'represent you' for this important ministry.

Following Baptism a letter of encouragement is sent to each family identifying Services and times, noting that child-care-support to families is available each Sunday, permitting Mum and Dad the opportunity to attend public worship on a regular basis. Through the program we seek to encourage family worship and participation in St. George's Parish.

Baptisms, Confirmations, Marriages, Ordinations, Burials

Baptisms

Tyvonn Gerrard Ritcey
Madeline Patricia Smith
Noah Steven Hartlen
Andrew Robert Morash
Caroline Kathleen McCormick Bruce-Robertson
Hope Avalon Rose Gorveatte
Rebekah Lynn Leights
Eric Michael Gray
Derek Samuel Gray
Mikaila Jade Autumn Borden
Brian Joseph Wilson
Steven Harold Shirley
Riley Gordon Jerry Weatherbee
Reilly Howard Ryan Hill
Alexander Aaron Pickett
Riley Elizabeth Aucoin
Olivia Elizabeth Brown
Sherry Theresa Mahar
Robert Lincoln Nicholas Cleveland
Gillian Rose Webb
Tristan Robert Helliwell

Confirmation

Robert Charles Gordon
Michael Thomas Todd
Benjamin Prakash Zhen Todd
Alexander Joseph Purcell
David Carmichael Johnathan Wallace
Matthew Keith Burley
Philip Norman Taylor
Hendrick Nicholas Gregory Alexis Veltemeyer
Roger Sidney Marsters
Naomi Blackwood
Jane Reid

Marriages

Catherine Ann Gillett / George Arthur Wolfe
Nancy Anne Thornton / Colin Abraham Kiley
Wendy Rhonda Butler / Paul Hillier
Julia May Morris / Michael George Moosberger
Marjorie Anne McLeod / Richard James Keefe Jr.
Lisa Marie Philpitt / Craig Robert Cox
Barbara Lynn Margaret Wilson / Michael Antony Foote
Maureen Anne Phillips / Joseph Henry Baltzer

Burials

Patrick Allen Greenwood
Jeanne Patricia Richard
Bertha Madeline Evans
Alice June Vaslet
Helen Campbell Tilley
Marion Elizabeth Holder
Connie MacCready

Finance Committee

Debra Burleson

The Finance Committee reformed in 2000 after a lapse of two years, with Mary Martin, Jan Connors, John Hammond, Anne West, Tracy Lenfesty (later Janet Ross), Father Thorne, Stuart Gray and Debra Burleson (chair). Finance and Stewardship (chaired by Jan Connors) met jointly. Financial statements are elsewhere in this Report. We faced unexpected pressures from oil price increases, necessary property repairs, and loss of income during a transition of tenants in the Sexton's Cottage; with a year-end appeal (less than last year) and some unexpected gifts, we came out within about \$2,000. For 2001, our allotment has gone up \$7,000 (nearly 25%), salaries are up, oil is up. Our parish has important decisions to make.

Activities in addition to regular budget work:

- renewed Charitable Status with Revenue Canada after a lapse due to our failure to file reports
- Restoration finances came under the Parish Treasurer
- dealt with transition in payroll services from private company to Diocese
- secured forgiveness of allotment arrears
- analyzed Diocesan investment returns against market
- continued reporting of offerings via the bulletin
- switched banks to reduce service charges
- set up direct deposit for offerings, for parishioners' convenience and better parish budgeting (*wish more people would use it - why not give us a call and ask!*)
- set up a tax receipt system that better meets Revenue Canada standards
- recommended that parish investments be consolidated into 5 funds
- with donation of a computer from Stuart, moved financial files and treasurer function into the Parish Workspace in the Hall.

Initial objectives for next year:

- act on plan for 5 investment funds.
- consider moving investments out of Diocesan pool
- produce a better way of reporting spending status and forecast to major committees and Council.
- come to a better understanding of allotment.

You can Count on These Folks

Every Sunday, a couple of people disappear after the service, but they have not run quickly home. These are the Counters, who process the week's offerings and make sure envelope numbers, special donations etc. are credited correctly. Many thanks to Martin Yeatman and Michal King, Hugh and Helen Tilley (they will be missed in 2001), Chris West and John Hammond, Lee Mitchell and Barb Sweeney, Elizabeth Jones (now off to Rome), Roger Marsters and Dorothy Coons, Robert and Mary Martin (heading for Ontario), and to John Hammond for organizing, training and trouble-shooting.

New counters are needed!

If you might be able to help for four Sundays a year, please contact John Hammond at 422-9451.

**PARISH OF ST. GEORGE
HALIFAX**

**Statement of Incomes & Expenditures
Year ending December 31, 2000**

	<i>Actual</i>	<i>Budget</i>	<i>Difference</i>
Income			
<u>General Parish Income</u>			
Offerings	\$146,953	\$140,000	\$6,953
Sunday School Income	13	200	172
Investment & Endowment Income	9,201	12,000	(2,799)
Other Income	14,840	5,000	9,840
HST Income	2,600	2,600	0
Total General Parish Income	\$173,608	\$164,400	\$9,208
<u>Rental Income</u>			
Parking	\$3,360	\$3,000	\$360
Church Rental	1,010	2,500	(1,490)
Hall Rental	296	1,000	(704)
Rectory Rent	14,300	16,400	(2,100)
Sexton's Cottage Rent	2,750	6,000	(3,250)
Total Rental Income	\$21,716	\$28,900	(\$7,184)
Total Income	\$195,324	\$193,300	\$2,024
Expenditures			
<u>General Parish Expenditures</u>			
Photocopying	\$3,787	\$3,340	\$447
Supplies & Postage	1,495	2,100	(605)
Telephone	2,481	2,000	481
Internet	844	0	844
Allotment	24,152	24,152	0
Bank Service Charges	949	600	349
HST Expense	7,782	5,500	2,282
Summer Student	922	0	922
200 th Anniversary	2,017	1,300	717
Total General Parish Expenditures	\$44,429	\$38,992	\$5,437
<u>Ordained Ministry</u>			
Stipend-Rector	\$34,500	\$34,500	\$0
Housing Allowance	17,484	17,484	0
Travel Allowance	5,700	5,700	0
Benefits	8,268	7,675	593
Vacation Replacement	0	400	(400)
Total Ordained Ministry	\$65,952	\$65,759	\$193

Since the auditors appointed at last year's Annual Meeting were not available, the Rector and Wardens asked Elizabeth Harwood and Debby Burlison if they would perform the process audit according to the diocesan guidelines. We thank Elizabeth and Debby for willingly completing this important work for our parish.

**PARISH OF ST. GEORGE
HALIFAX**

**Statement of Incomes & Expenditures
Year ended December 31, 2000**

Pastoral Ministry

St George's Youth Mentoring Partnership	\$5,000	\$5,000	\$0
Poor Fund	2,155	1,500	655
School Bursaries	168	200	(32)
Scouts	1,000	1,000	0

Total Pastoral Ministry	\$8,323	\$7,700	\$623
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Spiritual Development

Advertising & Publicity	\$836	\$600	\$236
Diocesan Bookroom (Eucharistic Supplies)	2,165	1,800	365
Guest Speakers	100	300	(200)
Parish Library	0	50	(50)
Gifts	0	500	(500)
Special Events	200	200	0
Music Programme			
Search Committee	1,705	0	1,705
Stipend – Director	11,265	15,200	(3,935)
Vacation Replacement	100	400	(300)
Supplies & Materials	1,487	2,520	(1,033)
Sunday School			
Supplies & Materials	240	250	(9)

Total Spiritual Development	\$18,098	\$21,820	(\$3,722)
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Property

General			
Snow Removal	\$2,174	\$1,500	\$674
Maintenance	914	1,500	(586)
Total General	\$3,088	\$3,000	\$88

Church

Crying Room/Parish Display	\$500	\$1,500	(\$1,000)
Insurance	3,523	3,500	23
Maintenance & Repairs	1,457	3,900	(2,443)
Security	4,007	4,400	(393)
Taxes	764	250	514
Oil	9,019	6,600	2,419
Other Utilities	597	2,900	(2,303)
Total Church	\$19,867	\$23,050	(\$3,183)

**PARISH OF ST. GEORGE
HALIFAX**

**Statement of Incomes & Expenditures
Year ended December 31, 2000**

Hall			
Insurance	\$2,084	\$2,600	(\$516)
Maintenance & Repairs	5,180	3,000	2,180
Management Fees	5,513	5,520	(7)
Supplies	154	1,000	(846)
Taxes	186	200	(14)
Electricity	4,123	3,200	923
Oil	8,450	6,700	1,750
Propane	350	500	(150)
Water	943	1,000	(57)
Total Hall	\$26,983	\$23,720	\$3,263
Rectory			
Insurance	\$351	\$800	(\$449)
Maintenance & Repairs	2,153	3,000	(847)
Taxes	1,893	1,700	193
Oil	102	200	(98)
Total Rectory	\$4,499	\$5,700	(\$1,201)
Sexton's Cottage			
Insurance	\$104	\$250	(\$146)
Maintenance & Repairs	5,876	750	5,126
Taxes	506	950	(444)
Oil	452	200	252
Total Sexton's Cottage	\$6,938	\$2,150	\$4,788
Little Dutch Church			
Insurance	\$124	\$260	(\$136)
Maintenance & Repairs	0	400	(400)
Taxes	71	150	(79)
Electric	774	600	174
Total Little Dutch Church	\$969	\$1,410	(\$441)
Total Property	\$62,345	\$59,030	\$3,315
Total Expenditures	\$199,147	\$193,301	\$5,846
Net Loss	(\$3,823)	(\$1)	(\$3,822)

**PARISH OF ST. GEORGE
HALIFAX**

**BALANCE SHEET
Year ending December 31, 2000**

Assets

<u>Cash in Bank</u>	
Bank Accounts	\$12,242
Funds Held for Deposit	17,072
<u>Total Cash in Bank</u>	<u>\$29,314</u>
<u>Receivables</u>	
Sexton's Rent	\$2,900
<u>Total Receivables</u>	<u>\$2,900</u>
<u>Investments</u>	
Committed Investments	\$6,998
Un-committed Investments	9,510
<u>Total Investments</u>	<u>\$16,508</u>

Total Assets **\$48,722**

Liabilities & Parish Equity

<u>Current Liabilities</u>	
Accounts Payable	\$(23)
Short Term Fund Accounts	\$16,334
Rectory Damage Deposit	820
Sexton's Cottage Damage Deposit	375
Organ Fund Payable	
<u>Total Current Liabilities</u>	<u>\$17,506</u>
<u>Long Term Liabilities</u>	
Long Term Fund Accounts	\$16,591
<u>Total Long Term Liabilities</u>	<u>\$16,591</u>
<u>Equity</u>	
Parish Equity	(\$43,050)
Retained Earnings	61,498
Net Income 1999	(3,823)
<u>Total Parish Equity</u>	<u>\$15,022</u>

Total Liabilities & Parish Equity **\$48,722**

**PARISH OF ST. GEORGE
HALIFAX**

**Statement of Investments
December 31, 2000**

Committed Investments

Diocese of Nova Scotia	Memorial Fund	\$879
Diocese of Nova Scotia	Altar Guild	\$819
Diocese of Nova Scotia	Wright	\$300
Diocese of Nova Scotia	Pickford Choral Scholarship	\$5,000
Total		\$6,998

Un-Committed Investments

Diocese of Nova Scotia	Rector & Wardens	\$2,010
Diocese of Nova Scotia	Shaw	\$500
Diocese of Nova Scotia	Rector & Wardens	\$7,000
Total		\$9,510

**PARISH OF ST. GEORGE
HALIFAX**

**Statement of Short & Long Term Fund Accounts
December 31, 2000**

Short Term Fund Accounts

Long Term Fund Accounts

Stepping Stones	\$665	Pickford Scholarship Fund	\$5,000
Christmas Outreach Fund	3,587	Missions Appeal Fund	3,665
Hodder Fund	500	Ecology Gardens Fund	1,695
Richard Memorial	500	Memorial Fund	5,868
Shining Lights	121	Organ Fund	362
Eyeglass Appeal	70		
Pickford Choral Scholarship	(2)	Total	\$16,591
Deaf Ministry	8,210		
YouthNet	90		
Restoration	50		
Gabriel Guild	10		
Altar Guild	648		
Diocesan Times	290		
PWRDF	460		
Rector's Discretionary	1,200		
Soup Kitchen	(65)		
Total	\$16,334		

**Parish of Saint George
Statement of Insurance
December 31, 2000**

reference: document MAP - 054

Maritime Anglican Church Comprehensive Insurance Program

St. George's Church	building & contents	\$5,100,000
St. George's Hall	building & contents	858,000
Little Dutch Church	building & contents	81,000
Sexton's Cottage	building & contents	64,000
Rectory	building & Parish contents	250,000
Total insured value	\$6,353,000	
Total premium	\$ 5,811	

YouthNet Income and Expense Statement as at December 31, 2000

Revenue:

Grants	\$37,137.00	
Foundation	10,500.00	
Corporate	11,250.01	
Individuals	2,155.00	
Parish	8,141.00	
Other	3,455.59	
Total Revenue		\$72,638.60

Expenses:

Staff:

Salary - Director	\$25,200.00	
Salary - Other:	24,475.00	
Honoraria	2,133.72	
Travel	782.00	
Training	75.00	
Other	452.35	
Salary subtotal		\$53,118.07

General:

Supplies	\$606.68	
Telecom	1,839.15	
Advertising/Printing	1,777.45	
Bank Charges	26.50	
Equipment	3,830.50	
Renovations	5,715.50	
Other	868.50	
General subtotal		14,664.28
Summer Day Camps		2,122.46
Wilderness Camps		2,671.23
Music subtotal		300.00
Noon Hour Program		490.54
Total Expenses		\$73,366.58

Income less Expenses: (727.98)

YouthNet Balance Sheet @ December 31, 2000

ASSETS:

Bank	\$	4,166.22	
Investments		20,000.00	
Total Assets			\$24,166.22

LIABILITIES & EQUITY:

LIABILITIES

MTT	\$	124.34	
Renovations		5,715.50	
Eastlink		57.50	
HST rebate		(953.14)	
		4,944.20	

EQUITY

Balance, December 31, 1999	\$19,950.00	
Net income	(727.98)	
Balance	\$19,222.02	
Total Liabilities & Equity		\$24,166.22

Parish Historian's Report

Dr. Henry Roper

The history of St. George's is not simply of antiquarian or scholarly interest. It continues to shape the life of the church today. One indication is this is the question of the so-called "slave gallery." It is widely believed that the upper gallery was used for slaves, who were shackled during Sunday service. The belief that St. George's once had a "slave gallery" undoubtedly affects the way African Canadians look upon us, however long ago it is supposed to have existed. It suggests that our church is one where a terrible evil was not only countenanced, but perpetrated.

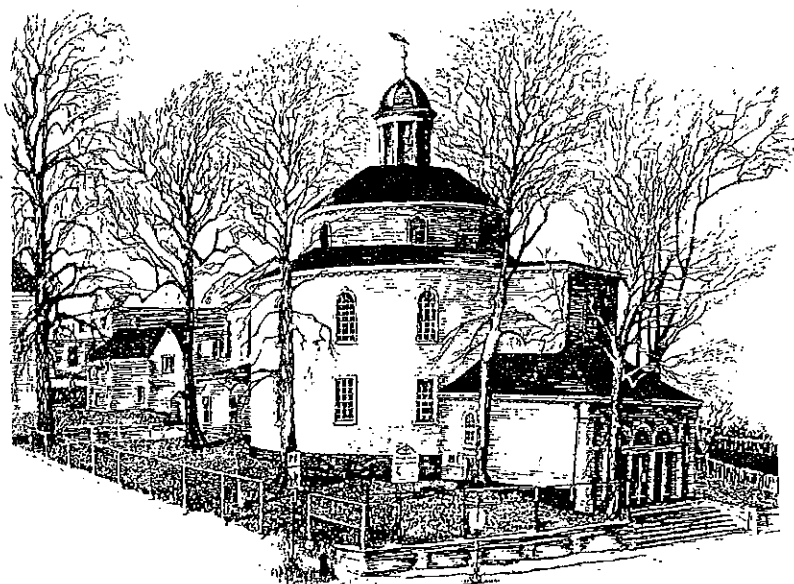
The reality, I am glad to say, is that there never was a "slave gallery." St. George's was built in 1800, a number of years after the courts in Nova Scotia had determined that slavery was a bond unenforceable at law in this province. I have seen no evidence that parishioners owned slaves or that any slaves attended the church. I hope that over the next few years this myth will be dispelled, but its continuing existence only reveals the importance of historical knowledge and the dangers of inaccurate information.

During the past year the 2000 in 2000 Committee asked me to organize a lecture series on the history of St. George's so that both the parish and the public at large could become better acquainted with our fascinating history. If we are to know our place in the community, whether of Halifax or of the north end, as well as dispel historical

falsehoods, I think it necessary to understand what the place of St. George's has been in the past, and how it has evolved.

The series consisted of five lectures. I gave the first, on St. George's from its beginnings until its establishment as a parish in 1827. Paul Williams then gave a fascinating talk, illustrated by both slides and artifacts, on the archeological investigations under the Little Dutch Church in 1996 and 1998. I have seldom attended a lecture which was followed by such a lively question period. The third lecture, by Elizabeth Pacey, who is completing a history of St. George's, provided a most informative account of round church buildings, providing an architectural context for our own Round Church. Brian Cuthbertson, in his lecture on "R. Fitzgerald and Elizabeth Uniacke: evangelical fervour and good works," showed that concerns about our role in the community reflect the tradition of social action initiated by that remarkable man and his equally remarkable wife. Finally, Canon Thorne provided an insightful analysis of the present-day situation of St. George's. The series was well attended, attracting between 55 and 80 people to the various lectures.

The past is not, I repeat, something dead and gone, but lives and shapes all of us, both individually and collectively. I hope that in the coming years we will continue to explore together the history of our church so that we understand better how this is so for us as the inheritors of the legacy that has been passed down to us by our predecessors over the two hundred and fifty years.



Nominations – Year 2001

Position	Returning	Nominated
Senior Warden	Jane Mason-Browne (1/2)	
Junior Warden		Harley Kynock (2 years)
Treasurer		Stuart Gray
Secretary		Roger Marsters
Synod Delegates	Elizabeth Henderson	David Olding
		Neil Robertson
Synod Alternate Delegate*		Dianna Lowe-Gallant
Synod Youth Delegate		Chelsea Thorne
Synod Alternate Youth Delegate		Ryan Auld
Members-at-large (12 maximum; 3-year terms)	1. Julie Morris (3/3)	4. Janet Ross
	2. Wanita Gordon (2/3)	5. Dianna Lowe-Gallant
	3. Tracy Lenfesty (2/3)	6. Bob Trenaman
		7. Jim Brown
		8. Lowell Perry
		9. Stephen Harnish
		10. Sheila Jackson
		11. Daina Kulnys
		12. Keith Todd
Special Committees:		
Restoration and Preservation		
Little Dutch Church Management Committee		
Organizations:		
Gabriel Guild		
Group Committee		
Choir		
Regional Council Delegates	Wardens, Synod Delegates	
	Br. David Winters	
Communications Officer	Debra Burleson	
PWRDF*	Lorna Wallace	
Auditor*		
Diocesan Times*		Ian Porter

* not a Parish Council position

St. George's Parish Origins

Henry Roper, Parish Historian

St. George's Church has been serving the residents of Halifax since 1756, the year a small dwelling was moved to its present site by German evangelical Lutherans to become what is known as the Little Dutch Church. Enlarged in 1760, including the addition of a spire, it was consecrated as St. George's on Easter Monday, 1761 by the Rector of St. Paul's, the Rev'd John Breynton. This name was perhaps chosen to honour the recent accession to the throne of George III as well as to demonstrate the loyalty of the German congregation by associating the church with the patron saint of England.

Services at St. George's were initially conducted by members of the congregation according to Lutheran rites, as the little church had no pastor. Twice a year, the Rector of St. Paul's came to celebrate Holy Communion. In 1874, the Rev'd Bernard Houseal, a Lutheran clergyman who came to Nova Scotia as a refugee from the American Revolution, became available to serve as pastor. As the congregation was too small to maintain him, the Society for the Propagation of the Gospel agreed to provide a stipend, on the condition that Houseal was ordained as an Anglican. During his ministry, the congregation expanded beyond the original German community. When Houseal died in 1799, a majority of the congregation, after much debate, selected as Rector the Rev'd George Wright, who was born in Ireland.

The following year, the congregation began construction of a new St. George's. It took many years, from 1800 - 1827, for this ambitious undertaking to be completed. On the 17th April in 1827, the church was consecrated by Bishop John Inglis. In the same year, St. George's was separated from St. Paul's as the second Anglican parish in Halifax. Through the years, under the leadership of such remarkable persons as the Rev'd Robert Fitzgerald Uniacke and Canon Henry Ward Cunningham, St. George's has remained a centre of religious, educational and philanthropic life in the north end of Halifax. That leadership role continues today. The St. George's congregation is now drawn from the entire metropolitan-region and beyond.

**200 years of loving God and neighbour
And with God's grace, many years to come**

Who are We?

In response to the Gospel of Jesus Christ,
the Parish of Saint George offers a unique combination of
traditional Anglican worship and commitment to inner-city ministry.

Open to the community which surrounds it,
Saint George's dares to be shaped by the inner city,
and yet seeks to transform our neighbourhood by preaching,
in Word and action, the Gospel of Jesus Christ.

Come join us in worship, fellowship and outreach ministry.

To God be the Glory!