

St. Mark's Anglican Church 2018 Annual Report



**Parish of St. Mark the Evangelist
“Come and See. Go and Do”**

Table of Contents

Intro: Come and See...Go and Do 3

Radical Hospitality 4

Passionate Worship 6

Intentional Discipleship..... 8

Risk-Taking Mission 9

Extravagant Generosity 11

Report of the Treasurer 14

Review Engagement Report 16

Budget 2019 23

Contribution Breakdown 24

Comparative Parish Statistics 25

Church Information..... 26

Appendix A: Minutes of the St. Mark’s Annual Meeting 2018 28

Appendix B: Report of the St. Mark’s Archives Committee 31

Appendix C: Report of the Cemetery Committee 32

Intro: Come and See ... Go and Do

“Radical Hospitality. Passionate Worship. Intentional Discipleship. Risk-Taking Mission. Extravagant Generosity. People are searching for a church shaped and sustained by these qualities. By repeating and improving these practices, churches fulfil their mission to make disciples of Jesus Christ for the transformation of the world.”

Robert Schnase, “Five Practices of Fruitful Congregations”

Dear friends,

We live in a quickly changing world. With change comes uncertainty. We see all around us that the institutions that once gave our world meaning are in decline or held in deep suspicion. The church is no different. Then again, this upheaval is nothing new for the church. In fact, Christian writer Phyllis Tickle says that every 500 years or so the church cleans out its closet. We get rid of the things we don't need any more and we keep the things that still enable the church to live out its mission in the world. We are living through just such a time right now.

So it makes sense that St. Mark's needs a cleaning out too (or a diagnostics test, for the more techie among us). That was our aim in the sermon series on our core values. It was an intentional time of community reflection. St. Mark's has always been a faith community centered on hospitality, worship, discipleship, mission and generosity. In the face of changing demographic and economic realities for the church, it's time to dig down into these values again. What has been working? What doesn't work anymore and needs to change? Who are we, what are we being called to do, what resources do we have to get the job done?

You will notice that this is a different kind of annual report. We have tried to streamline and structure the report around the core values mentioned above. We've also tried to present a more visually appealing snapshot of where our parish is now and, at the same time, cast a vision for the type of parish we need to be moving forward. It is an attempt to look inside ourselves and a challenge to extend our mission beyond the walls of our building. Consider this your invitation to come and see, then go and do.

Peace,
Robert and Mark



Radical Hospitality

In his book, *Five Practices of Fruitful Congregations*, Robert Schnase writes that vibrant, fruitful and growing congregations practice radical hospitality. “Out of genuine love for Christ and for others, they take the initiative to invite, welcome, and include newcomers and help them grow in faith as they become part of the body of Christ. They focus on those beyond their congregation with as much passion as they attend to the nurture and growth of those who already feel connected.” Such congregations are actively inviting and welcoming new people. They receive, and care for, those who are strangers so that they find a spiritual home. Radical hospitality shows that a faith community has a genuine love for others; an outward focus; a passion to reach out to those not yet known; a grace that motivates people to openness and adaptability; and a willingness to change behaviours to accommodate the needs and receive the talents of newcomers. Such communities are made up of people that see themselves as belonging to the community of faith ‘not to be served but to serve’.

One part of radical hospitality encompasses the experience of those who come to us, the strangers who show up for worship or other parish events. Studies have repeatedly shown that it is people’s experience of the faith community itself that draws them into our fellowship – not the liturgy, music or clergy. People often discover God’s grace and the love of Christ through a positive experience of a faith community. People will *belong* before they *believe*, so the hospitality folks experience when they first check us out is absolutely critical.

Radical hospitality shows that a faith community has a genuine love for others, an outward focus, a passion to reach out to those not yet known, a grace that motivates people to openness and adaptability, and a willingness to change behaviours to accommodate the needs and receive the talents of newcomers.

Now, according to our sign St. Mark’s is “The Friendly Church”, and for most of us that has been our experience here. However, there is a sense in which the greatest strength of a faith community can become its greatest weakness. We who already belong to the St. Mark’s community have grown to love one another and enjoy our fellowship. While this is a beautiful thing, all too often our tight-knit friendships have a closeness that shuts out new people, even though that may not be an intentional act. It’s hard for us to see this ourselves because we’re on the inside and our needs are being met. Newcomers, however, can feel alone and shunned, even in a crowd of friendly people, especially when everyone assumes someone else is connecting with them. Unfortunately, we have heard from multiple people that their first experience of St. Mark’s was not friendly. If we are to be experienced as “The Friendly Church”, each one of us must take *personal responsibility* for practicing radical hospitality as faithful followers of Christ.

Practicing radical hospitality requires a more selfless approach to the various fellowship events here at St. Mark’s (Soup Saturday, post-worship fellowship, A Taste of Africa, etc.). We cannot approach these events simply as time to socialize with our friends, but rather as opportunities to get to know, and develop relationships with, folks we don’t already know. Rather than using these events to *maintain* community, we need to use them to *build* community. Radical hospitality is over and above ordinary practice. It involves going the extra mile to welcome the stranger who ventures into our midst, and it goes beyond an initial welcome.



If indeed we seek to “welcome, receive and care for” those seeking “a spiritual home”, then we need to be open and willing to change the way we do things “to accommodate the needs” of newcomers, and to receive what they have to offer. So radical hospitality is a missional value, one that we are called to live out in all aspects of our daily lives. This is a critical aspect of radical hospitality because many – if not most – people, despite our invitation, have no intention of visiting a church or attending a worship service with us. To draw others to experience the grace and love of God in Christ, we have to do as Jesus did and meet people where they are in life, rather than expecting them to be just like us.

2018 Highlights

- *Taste of Africa Dinner in partnership with an African Women’s Group*
- *Hospitality time after 10:30 a.m. worship*
- *Soup Saturday once a month following Saturday worship*
- *Sharing our space with community groups like the Association for New Canadians, Brighter Futures and Recovery Happens, as well as groups from the Chinese and African communities*
- *Our church sign continues to offer welcoming and light-hearted messages*
- *‘Pay what you can’ Pancake Supper that saw approximately 200 people served*

Passionate Worship

From its very beginning the church has gathered together in worship. The earliest Christians called their gatherings *ekklesia*, which means 'called together out of the world'. What this gathering did together was called *leitourgia*, what we call liturgy. The word was borrowed from the language of local government and literally means the work of the people or the public works. In the Anglican tradition Eucharist and baptism have become the central expressions of our worship.

For Christians, then, worship has always been the gathering together of the followers of Jesus in singing, prayer, reading of scripture, teaching, confession, communion and sending forth. Worship taps into two great human needs. One is the need to give ourselves to something or someone. We all worship something, have a desire for something outside ourselves, something bigger than us. Worship turns our attention from ourselves toward God and God's kingdom. Secondly, worship brings us face to face with others, reminding us that we need other people, and really only truly love God when we are in the presence of others.

What do we mean by passionate worship? Without passion our worship becomes monotonous, dry, boring, out of touch. Passionate worship draws us into the mystery of God, opens our hearts and eyes to the beauty, light, goodness, pain, suffering and injustices of the world. Passionate worship has little to do with traditional or contemporary forms of worship, but everything to do with our frame of mind, our preparation and planning. It also depends on our willingness to offer our best to God and to each other. Passionate worship should be a reflection of our past, speak to our present and point us toward God's future. The kind of worship that prepares, equips and motivates us to be the church in the world, to follow Jesus, to be Jesus.

"Passionate worship should be a reflection of our past, speak to our present and point us toward God's future."

Worship at St. Mark's is definitely the work of the people, with so many people offering so much to make our worship a passionate experience. The Altar Guild lovingly sets the table and makes sure the worship space is visually pleasing with fresh flowers and clean linens. Our readers proclaim the word and, in doing so, open up the truth of scripture. Our Eucharistic Assistants nourish us with the bread and wine, our spiritual food. Audio technicians ensure everything that is spoken and sung is heard by all. Our prayer writers collect our concerns for the world and offer them up to God in the prayers of the people. Ushers offer a welcoming smile and an orderly gathering of our financial offering.

One of the real strengths of our worship at St. Mark's is the diversity of ways there are to worship. Saturday worship offers a relaxed atmosphere and dialogue sermons. Sundays at 8:30 a.m. allow people to be quiet and contemplative. Sundays at 10:30 a.m. are high energy with more people, children running around and many voices singing out the great familiar hymns of the church.

Music is another strength of our worship and goes a long way to ensuring that our worship is passionate. Our new band leader, Brad Jefford, brings a new energy and creativity to Saturday worship. The music is eclectic bringing together jazz, gospel, bluegrass, folk, country and rock influences. Our Sunday choir is second to none under the direction of Rosalind Bartlett and Rhonda Wicks. They offer spiritual, celtic and contemporary expressions of choral music. They enliven our congregational singing and move us with their anthems. It all leads to worship that is dynamic, thoughtful and diverse.



How can we make worship more meaningful, more accessible, more relevant, more deeply spiritual, more in tune with people's everyday lives? How can we take the best of the past and the needs of the present to make something more reflective of the church today? How do we strike a balance between tradition and change?

2018 Highlights

- *Introduction of new Lenten and Advent liturgies*
- *Hiring of new Band Leader, Brad Jefford*
- *The completion of our murals by Michelle Rebidoux, which add another layer of beauty and meaning to our worship space*
- *Purchase of new electric organ keyboard*
- *Continued ministry of worship at Pleasant View Towers and Bonaventure Retirement Home*
- *Regular Home Communion with 16 of our parishioners*
- *Guest preachers on Saturday: Anne Walsh (Roman Catholic) and David Newman (Pentecostal)*

Intentional Discipleship

Discipleship involves more than simply granting our intellectual assent to a set of beliefs about Jesus. It's not about checking all the right doctrinal boxes. A disciple is a follower or apprentice of a master, who seeks to intentionally mirror the life and teaching of the master in their own life. It's not that what the Church teaches about Jesus doesn't matter. What we believe does matter. Indeed, in the New Testament, followers of Jesus are often referred to as "believers". However, while a disciple is a believer, a believer is not necessarily a disciple. Discipleship goes beyond believing and into living out. Think about our baptismal covenant. The first three questions are about what we believe, but the remaining six questions are about how we will live out what we believe. So, disciples of Jesus Christ are those who intentionally strive to be as Christ-like as possible, that everyone we meet may see the face of Christ in us. It is a lifelong and intentional process.

"My Father is glorified by this, that you bear much fruit and become my disciples." John 15:8

In his book, *Divine Renovation*, Fr. James Mallon describes discipleship as a "lifelong process of growing, maturing and learning". Continuous faith development is essential to intentional discipleship. Intentional disciples continuously strive to develop their faith and grow in Christ-likeness through prayer, study and learning. As disciples we seek to have in us the same mind that was in Christ Jesus, opening our lives that the Holy Spirit would shape our thoughts, values, attitudes and behaviours. Growing in Christ-likeness – growing into the full stature of Christ – is indeed the goal of the life of faith.

Intentional discipleship is a core value of a fruitful faith community because faith development is a communal activity. All four gospel accounts make clear that while it is true Jesus called people individually, he called them to follow him in community. Robert Schnase says in becoming part of a learning, listening, serving community, "we place ourselves in the circumstances that are most advantageous for growth in faith". As we mature in Christ, God cultivates in us qualities to which disciples aspire – hope, peace, love, joy, compassion, generosity, humility and faithfulness. These are relational qualities which are learned and refined in community.



Intentional discipleship is a core value of the St. Mark's faith community. It is our sincere desire as a faith community that everyone we meet would see the face of Christ in us. Nonetheless, we can become more intentional about our discipleship, and more intentional when it comes to our faith development. As a parish we need to offer more opportunities to learn and grow in faith and Christ-likeness. Individually, we need to avail of those opportunities, if indeed we are going to live out the teaching and example of Jesus Christ in our lives.

2018 Highlights

- *Pub Theology continues to gather people from all walks of life and religious background (or no religious background) to talk about theology*
- *Facebook Live book study of What We Talk About When We Talk About God*
- *Rev. Alex's Lenten and Advent Bible Studies*
- *A year-long discernment of the Sacrament of Confirmation, which included consultation with stakeholders, a town hall-style meeting, a Facebook Live presentation and conversation with other parish communities*
- *Lenten Lunches focusing on mental health*
- *Midweek Lenten speakers on the church of the future*

Risk-Taking Mission

The word 'mission' comes from the Latin word 'missio', which means 'to send' or 'sending'. *Missio* was originally used by the Church to describe 'the sending of the Son' by the Father, and also 'the sending of the Holy Spirit' by the Father and the Son – in other words, the activity of God. About five centuries ago, however, mission came to be seen as a *human* rather than *Divine* activity. Gradually, it came to be understood as the activity of the Church in spreading Christianity 'among the heathens', eventually becoming something only done by *missionaries* sent out to convert people to the Christian faith. It was Karl Barth, mid-twentieth century, who called the Church back to understanding mission first and foremost as a *Divine* activity, *Missio Dei*, God's mission.

Mission happens when a faith community answers Christ's call to build relationships, care for those in need, and get our hands dirty in projects and efforts in the world around us. Risk-taking mission involves spending most of our time and resources on those who are not already members of our faith community.

Anglican theologian Paul Avis defines *Missio Dei* as "the mission of God, the mission that belongs to God, the mission that flows from the heart of God". Mission is something far greater and bigger than the Church. The mission of God came first, and the Church was created as a response to that. So the Church is a product of mission, rather than the other way around. All mission, therefore, is properly understood as participation in God's mission in the world. Mission is foundational to who we are as the Church in this particular time and place.

The *Great Commission* is often held up as the template for mission. Jesus says to his gathered disciples, “Go...and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.” (Matthew 28:18-20) Taken in isolation these words give the impression that *disciple-making* is the end goal of mission. This reduces mission to “going out and saving people”, getting as much of the human family to believe what we believe as possible – a rather stunted view of mission. The reality is we can only properly understand the Great Commission in the light of another passage from Matthew’s gospel account, when Jesus tells his disciples that those he deems to be “the righteous” are those who continue *his* healing work in the brokenness of this world. He says the *blessed ones* who will have a place in *the kingdom* will be those who feed the hungry and give the thirsty something to drink, those who welcome the stranger, those who clothe the naked, those who care for the sick, and those who do not abandon the imprisoned. (Matthew 25:31-36)

Jesus did indeed proclaim the good news of the kingdom and call certain people to be his disciples, but he did that within a larger context of meeting human need, and addressing human pain and suffering. And he did this with *no strings attached*. So, whenever and wherever we see this healing work happening in the world around us, we see God at work in the world – *regardless of who is doing the work*. We need the humility to acknowledge God is already at work in the world around us, and that Jesus called the Church into being to participate in what God was – *and is* – already doing.



Disciples are followers of Jesus Christ who participate in God’s mission. As a church community we make disciples to take up the work of God’s mission in the world, those who continue the earthly ministry of Jesus Christ, meeting human need in the world around us. Mission happens when a faith community answers Christ’s call to build relationships, care for those in need, and get our hands dirty in projects and efforts in the

world around us. *Risk-taking mission* involves spending most of our time and resources on those who are not already members of our faith community. It involves living with the risk of uncertainty, disappointment and failure as not everything we try will bear fruit. And it will most certainly change us as we move outside our comfort zone and engage with the people we seek to serve. As we listen, observe and learn from them, our current way of being a church community will be challenged. Nonetheless, this is the path we are called to walk as a faith community with a missional heart. We are called to participate in *the mission of God, the mission that belongs to God, the mission that flows from the heart of God.*

2018 Highlights

- *Sunday School projects in support of Home Again Furniture Bank and Unicef*
- *East Point Elementary Breakfast Program including coordination, servers and muffin makers*
- *Food collection for the Single Parent Association Food Bank*
- *Ongoing refugee sponsorship of another Syrian family*
- *Beer & Hymns – a partnership between St. Mark's, St. Mary's, Cochrane Street United and Reunion St. John's churches*
- *We continue to be a partner referral agency for Home Again Furniture Bank*

Extravagant Generosity

Generosity probably needs no definition. We have all experienced the joy of giving and been on the receiving end of generosity. Generosity is central to healthy, vibrant communities. It ensures that we share what we have with each other, and that the most vulnerable among us are not left behind. In terms of our core values, generosity is of the utmost importance because without generosity our other values lay dormant and inactive. Without generosity there is no hospitality, worship, discipleship or mission.

What then is extravagant generosity? Robert Schnase says that churches that practice extravagant generosity are always, “offering more of themselves for the purposes of Christ and providing the resources that strengthen ministry and that help the church touch the lives of more and more people in the same way their own lives have been transformed by God.” These types of parishes focus on mission, purpose and improving people's lives rather than budgets, buildings and institutional loyalty. They delight in giving. Their giving is representative of the needs of the faith community and the wider community.

In Jesus we see that God is extravagantly generous. Jesus shows us that God gives without worry of return or the worthiness of the recipient. Giving because it is God's nature to give.

At the heart of the Christian understanding of generosity is the idea that all that we have, everything, comes from God. God is the source of life in which we live and move and have our being. All that we have is not really ours, but graciously given to us by God. Scripture is full of stories, poems, songs, letters, speeches and sermons about the generosity of God. In the Gospels Jesus embodies the extravagant generosity of God, but not all were keen to celebrate this generosity. Many times his opponents accused Jesus of being wasteful in

spending his time with sinners, prostitutes and tax collectors. Jesus shows us that God gives without worry of return or the worthiness of the recipient, giving because it is God's nature to give.

Traditionally, the church's teaching on giving has not flowed out of this idea of the extravagantly generous heart of God, but out of duty, responsibility, guilt and fear. It has not flowed from a sense of abundance, but a sense of scarcity. We are called to extravagant generosity because God has been extravagantly generous to us. We have so much, all of it a gift from God. All that God expects of us is to share what we have with others.



Extravagant generosity is not simply about money. Yes, money is very important and we have to try to find ways to have more open and honest conversations in the church about money. Extravagant generosity also calls us to give of our time. In a busy world perhaps one of our most precious resources is our time. The most precious gift we can give another is our time in the form of our presence and attention.

There is little doubt that St. Mark's is a generous faith community. Over and over again this faith community has shown generosity in giving of its financial resources and time in ministry. Because of this generosity St. Mark's has grown when many other faith communities have declined. But the world is quickly changing. The needs of the community are changing. Ministry is changing. Can our generosity keep pace? This is not simply a question for the upcoming year, but for the years ahead.

One very important part of generosity that St. Mark's needs to work on is in the area of planned giving. As the generation that started St. Mark's some forty years ago enter their final years, who will shoulder the burden of giving and ministry in their place? The financial reality of Gen Xers and Millennials is not nearly as prosperous as their Boomer forebears. Leaving a legacy in the form of a bequest can guarantee that the church has a stable financial footing as it finds its way into an uncertain future ministry. It is important that we all prayerfully consider this form of giving as part of our heritage of faith.

This report, and the sermon series before it, is an attempt for us to reflect on our core values as a parish community and what's really important to us. There is a question that lingers: Are we an outward-looking parish or an inward-looking parish? If we truly are an outward-looking parish AND an inward-looking parish then we must keep our current staffing levels so that ministry can continue in an efficient and meaningful manner. The only way that this can happen is via the financial support of the people of the parish. But ministry is not solely the work of paid professionals - it is the work of the entire Christian community. Now, more than ever, it is vital that we respond to God's call to share our time, talent and resources for the work of ministry.

2018 Highlights

- *Benefit concerts in support of Home Again Furniture Bank, the Musician Benevolent Fund and the Single Parents Association*
- *Sponsoring the Virginia Park Community Centre Summer Breakfast Program*
- *Our Rector's Discretionary Fund continues to help us support individuals and community groups in need*
- *We were made aware of a generous planned gift for St. Mark's*

REPORT OF THE TREASURER

2018 Financial Statements

Excerpts from the 2018 financial statements, as subject to a Review Engagement by Grant Thornton, follow this report. I offer the following commentary on those statements:

For the year ended December 31, 2018, St Mark's reported a net operating loss of \$8,555. This is an improvement compared to the net loss we experienced in 2017. This improvement was expected as we incurred significant costs in 2017 related to the demolition of the pre-school space as well as expensive repairs to the stained glass windows. We were able to maintain a consistent level of operations and ministry in 2018 through the generous support of our congregation. Your support is much appreciated and needed. I would be remiss, however, if I not acknowledge that we would not have been able to sustain our current operations and meet our budget were it not for large "one-time" donations in each of the last two years.

Overall, revenues increased by approximately \$10,000 compared to 2017. This increase is the net of the increase in regular givings (due largely to the one-time donation noted above) and a decrease in rent revenue. Rent revenue from the pre-school was collected for six months in 2017, but not collected at all in 2018. The increase in the recognition of refugee fund contributions reflects St. Mark's work in 2018 towards sponsoring more refugees.

Once again, I would like to acknowledge the generosity of the people of St. Mark's in funding the work facilitated by special collections such as for the Virginia Park Breakfast Program, Home Again Furniture Bank and the Rector's Discretionary Fund.

Most expenditures were fairly consistent compared to 2017. The most notable exceptions, and explanations, are as follows:

- Harmonized sales tax - net reflects the decrease in expenditures on which HST was paid in 2018, primarily represented by the decrease in costs associated with the demolition of the pre-school space and stained glass window repairs undertaken in 2017.
- Heat and light costs did not decrease as we anticipated with the demolition of the pre-school space. Issues with some thermostats were identified and were resolved in 2018 so we are hopeful that cost savings associated with not having to heat the pre-school space can be enjoyed in 2019. Note that the 2017 figure for heat and light reflects the RSP refund of approximately \$4,300 received in that year.
- The increase in refugee sponsorship costs corresponds to the increase in the corresponding revenue as noted above.
- As has been noted already, repairs and maintenance costs are significantly reduced due to the costs associated with the pre-school space demolition and stained glass window repairs in 2017.
- The increase in salaries and benefits reflects the modest increases in clergy pay as directed by the Diocese, and similar increases granted to lay staff.

We have maintained a consistent and healthy bank balance though net assets have declined due primarily to the depreciation of capital assets. Our finances are stable, but this circumstance was only achieved through repeated appeals to increase regular givings, which was met primarily through the generous gifts of a relatively small number of parishioners. Diligent and careful consideration of all expenditures also helped maintain our relative financial stability.

2019 Budget

We are projecting a balanced budget for 2019. In order to balance the budget, we will have to maintain current givings. This can only be achieved with all giving prayerful consideration to whether they can increase their givings so we are not reliant on the increased generosity of just a few or on special one-time gifts. We are very grateful for the support provided by all as they are able to give and, with the continued support of all, we hope to maintain our current operations as a two-priest parish with all of the ministries and extras that a two-priest parish can deliver for the benefit of so many.

I would like to thank all those who make my role as your Treasurer an enjoyable and rewarding experience. It is my privilege to serve alongside Reverend Robert, Father Mark, my fellow Vestry members, fellow parishioners and our wonderful and talented Tara. Thank you to all!

Respectfully submitted,

Lynn Zurel



Independent Practitioner's Review Engagement Report

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To the Members of
Church of St. Mark the Evangelist

We have reviewed the accompanying financial statements of Church of St. Mark the Evangelist that comprise the statement of financial position as at December 31, 2018, and the statements of operations, changes in net assets, and cash flows for the year then ended, and a summary of significant accounting policies and other explanatory information.

Management's responsibility for the financial statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with Canadian accounting standards for not-for-profit organizations, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

Practitioner's responsibility

Our responsibility is to express a conclusion on the accompanying financial statements based on our review. We conducted our review in accordance with Canadian generally accepted standards for review engagements, which require us to comply with relevant ethical requirements.

A review of financial statements in accordance with Canadian generally accepted standards for review engagements is a limited assurance engagement. The practitioner performs procedures, primarily consisting of making inquiries of management and others within the entity, as appropriate, and applying analytical procedures, and evaluates the evidence obtained.

The procedures performed in a review are substantially less in extent than, and vary in nature from, those performed in an audit conducted in accordance with Canadian generally accepted auditing standards. Accordingly, we do not express an audit opinion on these financial statements.

Conclusion

Based on our review, nothing has come to our attention that causes us to believe that the financial statements do not present fairly, in all material respects, the financial position of Church of St. Mark the Evangelist as at December 31, 2018, and the results of its operations and its cash flows for the year then ended in accordance with Canadian accounting standards for not-for-profit organizations.

St. John's, Canada
February 21, 2019

Grant Thornton LLP

Chartered Professional Accountants

Church of St. Mark the Evangelist

Statement of Operations

Year ended December 31

2018

2017

Revenues

Regular offerings	\$ 347,529	\$ 331,878
Other receipts (Schedule 1)	46,970	60,002
Recognition of refugee fund contributions	13,000	3,301
Amortization of capital campaign contributions	11,599	11,580
Miscellaneous	1,824	3,740
Amortization of building fund contributions	1,252	1,252
	<u>422,174</u>	<u>411,753</u>

Expenditures

Amortization	22,980	23,943
Associate priest's living allowance	18,000	18,000
Bank charges	7,381	6,995
Cemetery assessment	2,102	2,064
Church supplies	3,507	2,928
Diocesan assessment	70,068	68,814
Harmonized sales tax - net	3,968	6,462
Heat and light	15,576	12,536
Honoraria	1,350	1,550
Insurance	6,116	5,938
Miscellaneous	1,540	2,962
Municipal taxes	675	562
Music	-	1,673
Office	2,807	2,486
Photocopier	4,127	4,556
Professional fees	3,424	3,200
Rector's discretionary	12,188	10,122
Rector's living allowance	18,000	18,000
Refugee sponsorship	13,000	3,301
Repairs and maintenance	12,190	48,250
Salaries and benefits (Schedule 2)	203,563	194,433
Snowclearing	4,185	5,673
Telephone	3,509	3,249
Youth programs	473	1,657
	<u>430,729</u>	<u>449,354</u>

Deficiency of revenues over expenditures

\$ (8,555) \$ (37,601)

See accompanying notes and schedules to the financial statements.

3

Church of St. Mark the Evangelist

Statement of Financial Position

December 31	2018	2017
Assets		
Current		
Cash	\$ 126,779	\$ 123,767
Accounts receivable	-	15
Harmonized sales tax receivable	<u>943</u>	<u>3,646</u>
	127,722	127,428
Capital assets (Note 2)	<u>532,213</u>	<u>555,193</u>
	<u>\$ 659,935</u>	<u>\$ 682,621</u>
Liabilities		
Current		
Payables and accruals	\$ 10,979	\$ 13,084
Deferred contributions	8,375	5,428
Deferred refugee fund contributions (Note 4)	<u>4,174</u>	<u>11,901</u>
	23,528	30,413
Deferred building fund and capital campaign contributions (Note 4)	<u>325,039</u>	<u>332,285</u>
	348,567	362,698
Net Assets - Unrestricted	<u>311,368</u>	<u>319,923</u>
	<u>\$ 659,935</u>	<u>\$ 682,621</u>

On behalf of the board

J. Tuckman Member

Jim Petley Member

See accompanying notes and schedules to the financial statements.

5

Church of St. Mark the Evangelist

Statement of Cash Flows

Year ended December 31	2018	2017
Increase (decrease) in cash		
Operating		
Deficiency of revenues over expenditures	\$ (8,555)	\$ (37,601)
Item not affecting cash		
Amortization	<u>22,980</u>	<u>23,943</u>
	14,425	(13,658)
Change in non-cash working capital items		
Accounts receivable	15	(15)
Harmonized sales tax receivable	2,703	(2,299)
Payables and accruals	(2,105)	8,184
Deferred contributions	<u>2,947</u>	<u>(518)</u>
	<u>17,985</u>	<u>(8,306)</u>
Financing		
Decrease (increase) in deferred refugee fund contributions	(7,727)	3,378
Increase in deferred building fund contributions	4,353	6,818
Decrease in deferred capital campaign contributions	<u>(11,599)</u>	<u>(11,380)</u>
	<u>(14,973)</u>	<u>(1,184)</u>
Investing		
Purchase of capital assets	<u>-</u>	<u>(2,119)</u>
Increase (decrease) in cash	3,012	(11,609)
Cash		
Beginning of year	<u>123,767</u>	<u>135,376</u>
End of year	<u>\$ 126,779</u>	<u>\$ 123,767</u>

See accompanying notes and schedules to the financial statements.

6

Church of St. Mark the Evangelist

Notes to the Financial Statements

December 31, 2018

5. Specified collections	2018	2017
Primates World Relief	\$ 10,635	\$ 11,503
Ian & Nancy Foster Concert, net	2,235	-
Breakfast Program	1,200	1,200
Home Again Furniture Bank	1,181	-
CLB	610	705
Flowers - Altar Guild	452	1,357
Unicef	399	-
Cemetery	370	650
Infinitely More	300	713
Single Parent Association of Newfoundland	270	-
Emmaus House Food Bank	180	880
Queen's College	85	905
Anglican Charitable Foundation for Children	75	-
World Vision	25	25
Team Broken Earth	15	664
PWRDF (Irma)	-	150
PWRDF (Sudan)	-	150
ACW	-	50
	<u>\$ 18,032</u>	<u>\$ 18,952</u>

During the year, the Church received specific purpose collections aggregating \$18,032 (2017 - \$18,952) for distribution to the following related endeavours. These collections are not recorded as revenue in the accompanying financial statements.

6. Related party transactions

The following related party transactions occurred during the year:

- a) Assessment fees of \$70,068 (2017 - \$68,814) were paid to the Diocesan Synod of Eastern Newfoundland and Labrador, the parent organization.

These transactions are recorded at the exchange amount established and agreed to by the related party.

7. Commitments

The Church is committed to equipment lease payments for the next five years as follows: 2019 - \$2,069; 2020 - \$2,069; 2021 - \$2,069; 2022- \$2,069 and 2023 - \$1,724.

Church of St. Mark the Evangelist

Schedules to the Financial Statements

Year ended December 31

Schedule of other receipts

Schedule 1

	2018	2017
Fundraising - fall fair	\$ 15,608	\$ 16,112
Rector's discretionary	12,188	10,122
Christmas offering	4,105	3,530
Advent cards	3,860	2,915
Lenten self-denial	2,993	2,635
Spring sale	2,702	-
Taste of Africa meal	1,425	-
Easter envelopes	1,340	1,690
Dessert & card party	1,334	-
Thanksgiving	750	710
Rentals	665	20,615
Music	-	1,673
	<u>\$ 46,970</u>	<u>\$ 60,002</u>

Schedule of salaries and benefits

Schedule 2

	2018	2017
Rector's stipend and benefits	\$ 62,523	\$ 61,057
Associate priest's stipend and benefits	62,199	60,834
Office	44,421	42,647
Organist/choir director/band leader	22,252	17,611
Janitor	12,168	12,284
	<u>\$ 203,563</u>	<u>\$ 194,433</u>

	2019 Budget	Actual to 31-Dec-18	2018 Budget
RECEIPTS			
Offerings	\$352,800	\$347,529	\$345,200
Other	1,000	1,824	5,000
<i>Total (Non-Specified) Offerings</i>	<u>353,800</u>	<u>349,353</u>	<u>350,200</u>
Other Receipts (Including rentals, Fall Fair, parish suppers, etc.)	36,500	34,782	31,500
TOTAL RECEIPTS	<u>\$390,300</u>	<u>\$384,135</u>	<u>\$381,700</u>
EXPENSES			
<i>Staffing Costs</i>			
Rector	63,131	62,523	62,127
Associate Priest	58,056	62,199	61,803
Rector - Living Allowance	18,000	18,000	18,000
Assoc. Priest - Living Allowance	18,000	18,000	18,000
Office Manager	46,225	44,421	44,283
Honorarium	2,000	1,350	2,000
Contract - Organist/Choir Director/Band Leader	25,784	22,252	20,764
Caretaker	12,500	12,168	13,000
<i>Total Staffing Costs</i>	<u>243,696</u>	<u>240,913</u>	<u>239,977</u>
<i>Office & Administrative Expenses</i>			
Bank Charges	8,000	7,382	6,500
Cemetery Assessment	2,137	2,102	2,102
Church Supplies	3,500	3,507	3,500
Diocesan Assessment	71,244	70,068	70,068
Heat & Light	15,500	15,576	14,000
HST, net	4,000	3,968	3,000
Insurance	6,200	6,116	6,000
Miscellaneous	1,523	1,540	528
Municipal Taxes	700	675	575
Office	3,000	2,807	3,500
Photocopier	4,000	4,127	4,000
Professional Fees	3,500	3,424	3,200
Repairs & Maintenance	15,000	12,190	15,000
Snow Clearing	3,800	4,185	5,000
Telephone	3,500	3,509	3,000
Youth Programs	1,000	473	1,750
<i>Total Office & Administrative Expenses</i>	<u>146,604</u>	<u>141,649</u>	<u>141,723</u>
TOTAL EXPENSES	<u>\$390,300</u>	<u>\$382,562</u>	<u>\$381,700</u>
NET	<u>\$0</u>	<u>\$1,573</u>	<u>\$0</u>

This budget is of cash flow, i.e. does not take account of, for example, the amortization of deferred building fund & Capital Campaign contributions or depreciation of capital assets.

The budget does not include collections that are collected on behalf of others, e.g. Altar Guild, PWRDF, etc. nor does it include collections for the Rector's Discretionary Fund and disbursements therefrom nor Refugee Fund revenue recognition nor disbursements.

A BREAKDOWN OF HOW PEOPLE ARE CONTRIBUTING TO THE CHURCH

<u>Number of People</u>	<u>Contributions</u>
26	\$0.00
58	\$0.01 – 200.00
54	\$200.01 – 400.00
59	\$400.01 – 600.00
28	\$600.01 – 800.00
29	\$800.01 – 1,000.00
52	\$1,000.01 – 1,500.00
24	\$1,500.01 – 2,000.00
15	\$2,000.01 – 2,500.00
31	> \$2,500.00

Total Number of Contributors: 376

The number of contributors includes families who use envelopes and those who contribute monthly through e-giving or CanadaHelps.org.

COMPARATIVE PARISH STATISTICS

	2016	2017	2018
Average attendance	223	215	218
Avg. attendance (S. School)	15	18	18
Baptisms	18	19	16
Marriages	8	6	1
Funerals	8	10	14
Confirmations	22	5	13
% congregation Age 0-25	21%	24%	22%
% congregation Age 26-40	7%	8%	7%
% congregation Age 41-65	40%	36%	37%
% congregation Age >65	32%	32%	34%
Total Revenue	\$419,066	\$411,753	\$422,174
Total Expenses	\$421,104	\$449,354	\$430,729
Net Income (Loss)	(\$2,038)	(\$37,601)	(\$8,555)
Envelope-Based Revenue *	\$338,785	\$344,885	\$360,894
Actual # of Contributors **	358	349	350
% of parishioners using E-giving	51%	51%	51%
# of Contributors providing 50% of the givings	76 (22%)	69 (19.8%)	63 (18%)
Average gift per contributor	\$946.33	\$988.21	\$1,031.13

* Includes Regular envelopes/E-giving, Christmas/Advent, Easter/Lent, Thanksgiving, Initial and Loose

** Does not include those with envelopes who did not use them

CHURCH INFORMATION 2018

Attendance at Easter	600	Attendance at Christmas	1091
Baptisms for the Year	16	Confirmations for the Year	13
Marriages for the Year	1	Burials for the Year	14

Those who joined the Church Family by Baptism in 2018:

Aluel Achiek
Rose Amelia Marie Lane
Callie Mabel Porter-Cobb
Greysen Ryelin Fitzpatrick Sparkes
Nora Cynthia Turpin
William Thomas Griffiths
Anna Elizabeth Stuckless
Milo Samuel Roger Kelly

Anyang Achiek
Ellie Elaine Campbell
Natalie Melissa Marion Guy
Zoe Jean Wheeler
Michael John Kielly
Jasmine Dawn Ida Boyde
James Glen Spencer
Willow Ellen May White



Those United in Marriage in 2018:

Gillian Dawn Sears and Jeremy Wayne Brenton

Those Confirmed in 2019:

Rachael Jayne Arnold
Devin James Hodder-Gillespie
Lauren Jane House
Chloe Natasha Lee
Margaret Claire Peters
Claire Susan Michelle Tremblett
Sarah Elizabeth Nalia Wharram

Amy June Gover
Kiera Mackenzie May Hodder-Gillespie
Andrea Deanne Jacobs
Margaret Elizabeth Nixon
Miriam Rose Stevenson
Emma Catherine Tucker



In Memoriam 2018:

The Rt. Rev. Mark Genge
Shirley Butt
Olive Cook
John Biddiscombe
Thomas Manuel

James Pottle
Robert Gill
Frederick Cook
George Fiander
Rita Symonds

Christopher Wiggins
Donna Bradley
Calvin Smith
Geoffrey Harding

APPENDIX A

MINUTES OF ST. MARK'S ANNUAL GENERAL MEETING SUNDAY, MARCH 11, 2018, 12:30 P.M.

Welcome

The meeting was opened by Kim Petley, People's Warden, who welcomed everyone to the meeting and thanked them for attending.

Opening Prayers

Reverend Robert first took a moment to reflect on those who left us in the previous year. He then led the meeting in opening prayer.

Election of Secretary

Moved by Ed Williams and seconded by Max Baldwin that Joan Butler be nominated as meeting secretary. Nomination was accepted. Motion carried.

Approval of Minutes of 2017 AGM

Moved by Eric White and seconded by Bert Short that the minutes of the 2017 Annual General Meeting be adopted as circulated by email. Copies were also available in the foyer. Motion carried.

It was noted that not all members of the congregation were on the email list. If you are not receiving regular emails from the parish please contact the church office at your convenience.

Reports

Moved by Rosalind Bartlett and seconded by Tamie White that the reports, presented in a block and printed in the St. Mark's Anglican Church Annual Report 2017, be accepted as circulated. Motion carried.

Financial Report

The Financial Report was tabled by Lynn Zurel, Treasurer. An explanation of the report was also printed in the Annual Report 2017 booklet. Lynn highlighted the cost of the significant repairs that were necessary in 2017. It was noted that, with the exception of the repairs to the stained glass windows and the demolition of the temporary buildings, the previous year's budget had been met.

There was a question concerning maintenance and the drawing down of the bank balance, and the reply was that approximately \$11,000 had been withdrawn from the actual balance. The repairs in 2017 were necessary and had been tabled for a number of years. St. Mark's is now in a better position to maintain the building and property. There is a percentage allocated in the upcoming budget for regular maintenance.

A question was also raised concerning the expense of the envelope system. Are these still needed and how can e-giving be better promoted? There are still members of the congregation who do not feel comfortable with e-giving and the envelopes will be made available as necessary. It was noted that if someone is receiving envelopes that are not necessary to regular offerings to please let the Church office know as soon as possible.

The issue of the church organ was raised and it was agreed that the cost of a new organ was not feasible right now. Currently there is no one to repair the current one and, as sent in an e-mail from Reverend Robert on March 1, an affordable, sensible solution will be agreed upon.

Moved by Lynn Zurel and seconded by Eric White that the Financial Report be accepted as circulated. Motion carried.

Budget 2018

Lynn presented a balanced budget as required. Some figures in the document do have flexibility, for example, \$15,000 for repairs and maintenance. Should further repairs be necessary the budget will be adjusted as it occurs. Attention was brought to the 4% increase in offerings which has been the consistent norm over the past number of years.

Moved by Lynn Zurel and seconded by Wendy Howie that the 2018 Budget be accepted as circulated. Motion carried.

It was indicated that the church information was on the last page of the Annual Report 2017.

Election of Vestry

Reverend Robert thanked all outgoing members of Vestry:

Richard Janzen
Rick Jacobs, Synod Delegate
Leah Paronavitana, Synod Youth Delegate
Cal Smith, Synod Delegate
Steve Mercer

Father Mark put forward the names for the new Vestry as follows:

Tamie White, Vestry
Harold Press, Synod Delegate
Fraser Davidson, Synod Delegate
Rick Hibbs, Synod Alternate
Charlotte Barrington, Synod Alternate
Haley Tucker, Synod Youth Delegate
Tristan Paronavitana, Synod Youth Alternate

Father Mark called for further nominations. There were none and the presented candidates were elected by acclamation.

New Business

The following motion was presented by Father Mark:

Whereas this parish community welcomes and embraces all people regardless of sexual orientation or gender identity; and,

Whereas this parish community strives to serve all those who come to us for ministry equally, which includes providing equal access to the sacraments; and,

Whereas this parish community includes members who are in committed, loving, conjugal same-gender relationships who seek to sacramentally solemnize their relationship in Holy Matrimony; and,

Whereas the marriage canon (*Canon XXI of General Synod*) currently denies members of this parish community access to the sacrament of Holy Matrimony; therefore,

Be it resolved that this parish community requests that our Vestry petition the Bishop of the Diocese of Eastern Newfoundland and Labrador for permission to offer the sacrament of Holy Matrimony to all couples who desire it as soon as said request is made possible by: 1) a change to the marriage canon by General Synod; 2) a decision of Diocesan Synod; or 3) an episcopal decision of the Bishop.

Motion was seconded by Hazel Baldwin. Motion carried.

Adjournment and Closing Prayer

Moved by Kim Petley that the meeting be adjourned.

Reverend Robert led the group in closing prayer.

Annual General Meeting Attendees (as signed at the meeting)

Mary White
Wendy Howie
Denise Buglar Shea
Carol Arsenault
Una Cook
Vi Drover
Vi Porter
Jean White
Violet Bull
Ernestine Worley
Rosalind Bartlett
Daisy Petite
Hubert Short
Harold Press
Gladys White
Barbara Keating
Cheryl Faseruk
Tamie White
Dennis Peters
Eileen Colbourne
Bessie Kendall
Thomas Moulton
Gary Jeffery
Rev. Robert Cooke
John Tucker

Stella Evans
Jacquie Birmingham
Max Baldwin
Joyce King
Marion Jeans
Marie Snelgrove
Kevin Smith
Eric White
Robert Smith
Martha Shinkle
Patti MacPherson
David Hood
Marina Short
Ed Williams
Ruby Williams
Frank Keating
Alex Faseruk
Jody Trevors
Richard Janzen
Rev. Gerald Colbourne
Sharon Sheppard
Carolyn O'Brien
Joan Butler
Father Mark Nichols

Kate Moffatt
Derrick Sheppard
Hazel Baldwin
Eva Sparkes
David Jeans
Ann Squires
Kay Smith
Norman Bull
Gloria Smith
George Worley
Gladys Schofield
Doreen Hood
Catherine Jones
Tom White
Denise Rees
Shirley White
Elizabeth Prince
Rick Hibbs
Stephen Best
Victor G. Kendall
Yvonne Randell
Lois Jeffery
Kim Petley
Lynn Zurel

APPENDIX B
REPORT OF THE ST. MARK'S ARCHIVE COMMITTEE

Maintaining St. Mark's Parish Archive continues to be a most rewarding ministry. Work to ensure the collection, acquisition and filing of new materials is ongoing. Vestry minutes, parish program information and reports from the various groups and organizations within the parish are received regularly. We thank Tara for her assistance in copying materials and providing necessary information, and Allison Billard for her prompt submission of vestry minutes.

This year we received two new collections of materials. Mr. Gerry Curnew, Chair of the Fundraising Committee during the construction of the church, submitted copies of committee minutes, proposals, a list of donors and other related financial records. These documents have been sorted and are now being cross-checked with information already archived. All new material will be added to our files. Mr. Gerald Dowden submitted a collection of attendance registers and photos from Virginia Waters Sunday School (pre-St. Mark's - then operated by St. Thomas' Parish). The original collection has been donated to the Diocesan Archive. A copy remains at St. Mark's Archive.

Again this year one of the sub-series of Organizations at St. Mark's has been discontinued. St. Mark's A.C.W. became non-functioning as an association in February 2018. All relevant records including minutes, financial reports, ministry and organizational activities have been submitted, organized and filed.

St. Mark's Archive Committee met twice during the year. Two long-time members, Una Cook and Effie Sheppard, have stepped down. We thank them for their nineteen years of service. New members Lois Jeffery, Helen Dyson and Elizabeth Moss have joined Ramona Cole and archivists Lorraine Moores and Ruby Williams. We look forward to another interesting and rewarding year.

Respectfully submitted,

Ruby Williams
Lorraine Moores
Volunteer Archivists

APPENDIX C

REPORT OF THE ANGLICAN CEMETERY COMMITTEE OF ST. JOHN'S AND MOUNT PEARL

The Anglican cemeteries at Forest Road and Kenmount Road offer a perpetual care interment setting. They are managed by a committee consisting of the rectors and two representatives from each of the eight Anglican parishes in the cities of St. John's and Mount Pearl. Your St. Mark's representatives are Art King and Max Batten. The Ven. Charlene Taylor, Territorial Archdeacon of Avalon, provides an important advisory link between the committee and the Diocese of Eastern Newfoundland and Labrador. The Committee Chairman, Arthur King, was honored with the Bishop's Award of Merit at the 2018 Diocesan Synod.

Cemetery interments, care and maintenance are carried out by two permanent cemetery staff (Alton Newell and Chris Pike), four seasonal staff and up to three summer students. In 2018 there were 109 interments at Kenmount Road Cemetery and 70 at Forest Road. Cremation interments in plots and our eleven columbaria comprised 71.5% of the total 179 interments. Gravesite restoration is ongoing. In Kenmount Road, 201 tipped monuments were restored to a vertical position and 296 sunken graves were leveled with topsoil and covered by sod. In Forest Road, 89 tipped monuments were realigned and 124 sunken graves were restored.

In July, Heritage Memorials Ltd. installed a 28-ton granite columbarium in Kenmount Road Cemetery Memorial Park. On August 9, our Bishop, the Right Reverend Dr. Geoff Peddle, dedicated the new 80-niche columbarium and also consecrated three new interment sections (Sections L, M and N) in Kenmount Road. A new gravel road was constructed around these sections. At Forest Road, a new section with 40 cremation plots was prepared, each of which can accommodate up to three cremated remains. Concrete foundations were constructed in Forest Road for two new columbaria to be installed there in June 2019.

The Annual Memorial Service was conducted at Kenmount Road Cemetery on July 11 by the Rev. Dr. Rudolph Anthony of St. Augustine's Church. The Forest Road Cemetery service was conducted on July 18 by the Rev. Roger Whelan of the Anglican Cathedral. Our thanks to the clergy, organists and choirs, and to others who assisted. Thanks also to Eastern Audio Ltd. for providing and operating the sound systems for both services. Our sincere appreciation to all who made donations during these services and to those who gave donations and bequests throughout the year for the care and beautification of our cemeteries.

If you have any questions, concerns, or wish to purchase a plot or columbarium niche, please contact our Cemetery Supervisor, Alton Newell (cell phone: 728-9909). Our current Cemetery and Columbaria Regulations booklets are available and provide guidelines on interments, plots, columbarium niches, services offered and fees.

Respectfully submitted,

Arthur King

Committee Executive: Arthur King (*Chairman*); Douglas French (*Treasurer*); Ros Hiscock (*Secretary*); Jennifer Wadland (*Member at Large*); Marie Honeygold (*Memorial Services*); Nathan Menchions (*Accountant*)