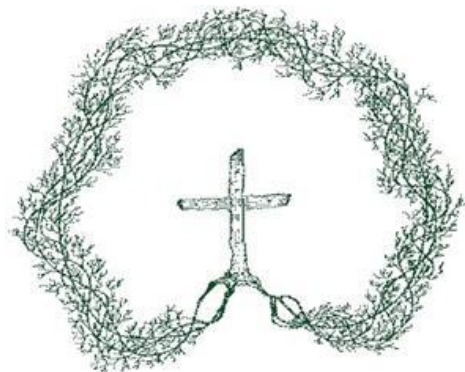




St. Thomas' Anglican, Thunder Bay, Ontario

A profile of a parish that strives to be
Rooted in Jesus



Rooted in Jesus

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Introduction

Trying to capture on paper the essence of a living, growing entity, such as St. Thomas', is always challenging and somehow always fails to convey the whole story. To fully understand and get a "feel" for St. Thomas' one needs to be immersed in our parish life. Come and worship on a Sunday, attend one of the fellowship dinners or participate in the weekly Bible Study.

Given the limitations of words and pictures, it is our wish that this parish profile of St. Thomas' give you a sincere and honest overview of where we have been, where we are today and finally where we aspire to reach. We are not a perfect parish. Like all of God's children, we are fallen and we struggle everyday to be better. Our hope is in Jesus, as our Lord and Saviour.

We are looking for an Incumbent who will join our parish family as a strong servant leader. Offering inspiration to parishioners and outreach to the broader community, the Incumbent's position will offer both challenges and rewards.

We thank you for your interest in this opportunity. We encourage you to consider prayerfully whether our Lord is calling you to St. Thomas'. If so, please forward your expression of interest indicating your suitability for this position, resume and references to Bishop Stephen, Diocese of Algoma, bishop@dioceseofalgoma.com or 705-256-5061. If outside the Diocese of Algoma, confirmation of your bishop's permission is required.

The Concurrence Committee

St. Thomas' Anglican Church
1400 Edward Street South
Thunder Bay, ON
P7E 2J6

<http://my.tbaytel.net/stthomas/main.html>

City of Thunder Bay

Thunder Bay is the largest community on Lake Superior. With a population of 109,140, it is the most populous municipality in Northwestern Ontario and the second most populous in Northern Ontario after Greater Sudbury.



Thunder Bay takes its name from the immense bay at the head of Lake Superior, known on 18th century French maps as "Baie du Tonnerre". The city is often referred to as the Lakehead because of its location at the head of the Great Lakes. Thunder Bay is the sunniest city in eastern Canada with an average of 2167.7 hours of bright sunshine each year.

A REGIONAL BUSINESS HUB

Thunder Bay is a vibrant and growing community and is the region's commercial, administrative and medical hub. From trees to transportation to the new frontier for research, health and life sciences, the community stands for hard work and innovation. Thunder Bay has been actively working to attract "knowledge-based" industries, primarily in the fields of biotechnology and molecular medicine. *Canadian Business Magazine* ranked Thunder Bay in the top ten best cities in Canada in which to conduct business (2005).

A DYNAMIC NATURAL WONDERLAND

Thunder Bay is a four-season outdoor paradise and is one of the most dynamic "Cultural Capitals of Canada". Residents and visitors of Thunder Bay enjoy the harmony of a city rich in wide-open green spaces, parks and wilderness - and a major centre for visual and performing arts, and culture. Thunder Bay provides the amenities of an urban centre while opening the gateway to outdoor adventure in Northwestern Ontario.

DIVERSE COMMUNITY

A city with deeply rooted European and Aboriginal cultures, Thunder Bay is the sixth most culturally diverse community of its size in North America. Some of the most represented ethnic backgrounds include Finnish, Italian, Scottish, Ukrainian, Polish, French, Aboriginal Canadian, Chinese and Croatian.

QUALITY EDUCATION



The City by the Bay is home to 38 elementary schools, three middle schools, eight secondary schools, two private schools and an adult education facility, which are administered by the Lakehead District School Board, the Thunder Bay Catholic District School Board

and the Conseil scolaire de district catholique des Aurores boréales. Post secondary institutions in Thunder Bay include Confederation College and Lakehead University, and since 2005, the western campus of the Northern Ontario School of Medicine - the first medical school to open in North America in over 30 years. The city also has several other private colleges and tutoring programs.

TRANSPORTATION HUB

Thunder Bay receives substantial air, rail and shipping traffic due to its prime location in the centre of Canada along major continental transportation routes and its proximity to the United States. The city is an important railway hub, served by both the Canadian National and Canadian Pacific Railway and has been an active port since the days of the North West Company. The Port of Thunder Bay is the largest outbound port on the St. Lawrence Seaway System and the sixth largest port in Canada. The Thunder Bay International Airport is the third busiest in Ontario and was the first Canadian airport to eliminate its airport improvement fees.

Westfort Community

The Southwest End of Thunder Bay, commonly known as “Westfort”, is a community within a community. St. Thomas’ Church is located just off the main business section on the corner of south Edward and Amelia Streets. Westfort is bordered by industry along the north bank of the Kaministiquia River, Resolute Paper (formerly Abitibi-Bowater), Bombardier, CP and CN railway lines, which serve to transport grain and other products to the waterfront. These industries provide a backbone to sustain the economy in the region. Westfort is primarily a “blue collar” community with diverse ethnic characteristics, most notably Italian, Ukrainian and Aboriginal.

Across the river is the Fort William First Nation. The Fort William Reserve, located on the western end of Lake Superior adjacent to the city of Thunder Bay was set aside under the provisions of the Robinson-Superior Treaty in 1850. The north shore of Lake Superior is the southern edge of the Canadian Shield, vast country of rock scraped clean by glaciers and waterways. The traditional territories occupied and used by the Chippewas at Fort William and their residence stretch from Pigeon River to the south, north to Treaty 9 boundary and east to Nipigon.



Every August the Westfort area gets together to celebrate “Westfort Days”. Over the years, St. Thomas’ has participated in the festivities reaching out to the community.

Diocese of Algoma

Geography has made Algoma a bridging point in the Canadian Church. The diocese is large and diverse, and each of its deaneries is quite different from the others. One of the outstanding successes in its history is the way in which its people have overcome the difficulties created both by this geography and cultural and economic diversity to carry out a very effective Christian ministry in northern Ontario.

The deanery of Thunder Bay is, in outlook, part of the West and its history has been largely determined by the development of the fur trade and transportation industry.

Algoma was erected as a diocese in 1872 by severing the northern portion of the diocese of Toronto, which originally consisted of all of the old colony of Upper Canada. Toronto, itself, had been erected as a diocese in 1839 and was divided a number of times to create Huron (1857) and Ontario (1861), with Niagara following in 1875 and Ottawa in 1896. The creation of Huron and Ontario had left the Diocese of Toronto divided into two parts connected by a narrow isthmus of territory. There was, to the south, a portion centred around the city of Toronto, which forms the present diocese of that name, and a northern portion which became Algoma. It has been put a bit crudely, that Algoma consists of all of the parts of the old diocese of Toronto that no one else wanted.

Algoma was intended to be the missionary diocese of the Ecclesiastical Province of Canada, and its financial support was supposed to come from these dioceses. The support given was never adequate, however, and Algoma remained heavily dependent on fund-raising in England. It was not until 1956 that the diocese became self-supporting.

The Anglican Church was present in the North before the creation of the diocese of Algoma. Beginning in the 1820's, missionaries were sent north to work among the Ojibwa Indians. These efforts focused on the areas around Manitoulin Island and Sault St. Marie. William McMurray and his wife, Charlotte Johnston, established a school and Church at the Sault in the early 1830's. At much the same time the Manitowaning Experiment was undertaken at Manitowaning on Manitoulin Island. This was a joint effort between the government and the Church to turn the native Indians of the colony into good Anglicans, good British subjects, and good farmers. It was undertaken with the intention of moving all of the Indians in the colony of Upper Canada to the Island. This never happened and the Experiment itself met with only middling success and was eventually abandoned in the late 1850's.

The early work was carried out almost entirely by missionary societies with little support of the British colonial administration. The first to be involved was the Toronto Society (The Society for the Converting and Civilizing of the Indians of Upper Canada), with the SPG, the New England Company and the CCCS becoming active in the 1850's. By the 1860's, however, the Bishop of Toronto was exerting more authority over the northern part of his diocese and the predominant position of the societies in Algoma began to recede.

It was the spread of white settlement north into Muskoka and Parry Sound and the need to integrate ministry for these new communities with the existing Indian missionary work, which led the Provincial Synod to create Algoma and elect Frederick D. Fauquier (1873-1881) as its first Bishop.

The period from 1873 till the end of the century saw a continuing growth in the white population and the construction of the Canadian Pacific Railway. Before the 1890's the primary means of transportation had been by boat on Lakes Huron and Superior. By the 1890's this had changed completely. The railway opened up new areas for settlement and the development of mining, particularly, around Sudbury.

By 1900 Algoma had changed profoundly. The population was overwhelmingly white, and the importance of Indian missionary work had receded, being focused almost entirely on the Shingwauk Residential School at Sault Ste. Marie. Algoma's first two bishops, Fauquier and Sullivan, had been primarily missionary bishops, raising money, recruiting clergy, and making difficult journeys by canoe. The third Bishop, George Thorneloe (1896-1926) was a first class administrator who provided the leadership that the rapidly changing diocese needed, travelling extensively on the new railways, and encouraging the growth of strong parish organizations. In 1906 Algoma ceased to be a missionary diocese run by the Provincial Synod and became an autonomous diocese able to elect its own bishop and manage its affairs through its own Synod.

The key to Algoma's success in its early years was the strength of its laity. Clergy tended to come and go quickly. The bishops, particularly our second Bishop, Edward Sullivan (1882-1896), made extensive use of layreaders and many of these, such as William Crompton and Thomas Llwyd, were subsequently ordained and played leading roles in the history of the diocese.

During Archbishop George Thorneloe's thirty year episcopate (1897-1927) Algoma made the transition from the string of missionary outposts on the frontier that Bishops Fauquier and Sullivan knew to the diocese we recognize today. Most of the present day diocese's communities were founded and grew, and the region's economic base of mining, forestry, and transportation was established.

The period between the First and Second World Wars saw continued growth in population and Church numbers but, also some problems. Many of the settlers who had come north to farm found that the land they had settled was not suited to agriculture, and this was further complicated by the boom and bust economy of communities dependent on forestry and mining. A number of small churches were closed, and the finances of both the diocese and its parishes became very difficult to manage during the years of the Depression.

Tensions between outlooks and styles of worship in the Church also created some difficulties. George Thorneloe was one of Canada's leading broad-churchmen. He welcomed and encouraged a diversity of thought and practice, but insisted on unity of effort, and conformity to the central tenets of Christianity and Anglicanism. His

successor, Rocksborough Remington Smith (1927-1939), attempted to make Algoma into Canada's "highest" diocese but met strong resistance from many of the laity. The combination of the social and economic difficulties of the Depression, and the conflicts within the Church, made the 1930's one of Algoma's most difficult periods. Bishop Smith's lasting heritage has been a standard of excellence in liturgical practice on the part of the clergy, and an expectation on the part of the laity of liturgical competence.

One of the bright spots during this period was the involvement of the Society of Saint John the Evangelist. The Society began its work in Algoma in the 1920's during the last years of George Thorneloe's episcopate. They built a facility at Bracebridge and began a ministry to the small settlements in Muskoka, which has left a lasting impression on the diocese.

Bishop R. R. Smith resigned in 1939. His successor was George Kingston, Dean of Toronto's Trinity College. Bishop Kingston was an impressive figure. Under his vigorous leadership divisions were healed and the clergy were given firm, but understanding, direction in carrying out their ministries. Annual Clergy Schools were held and Youth work was made a priority. In 1944 Bishop Kingston accepted election as Bishop of Nova Scotia. In 1947 he was elected as Primate of Canada and served until his death in 1950.

Bishop Kingston's successor was William Lockridge Wright who was to be Algoma's longest serving Bishop (1944-1974), surpassing even George Thorneloe's thirty year record by some six months, and like him, serving as Archbishop and Metropolitan of Ontario.

The period after World War II was one of renewed growth and expansion. The numbers of active parishioners increased, and new churches were built as part of the Church Expansion program, especially in the urban areas around North Bay, Sudbury, Sault Ste. Marie and Thunder Bay. This pattern of expansion during good economic times, and retrenchment during downturns, has been one of the constants of Algoma's history. The year 1956 marked another turning point. In that year Algoma declared itself a self-supporting diocese and ceased to be dependent on fund-raising in England.

Archbishop Wright was a friend and student of Bishop Kingston's and continued his work and style of episcopal ministry. During his episcopate a pattern of Anglican life and practice was established within the diocese which has remained, more or less, constant over the last fifty years and has been maintained and encouraged by his successors, Frank F. Nock (1974-1982), Leslie E. Peterson (1982-1994), Ronald C. Ferris (1995-2008), and Stephen G.W. Andrews (2009 - present).



The Bishop

The Rt Rev. Dr Stephen Andrews is the Bishop of the Diocese of Algoma. He studied Classics at the University of Colorado and theology at Regent College and Wycliffe College, where he received his M.Div. degree in 1984. After two years in London as Study Assistant to The Rev. Dr John Stott, he was ordained in the Diocese of Nova Scotia in 1986 and served as the Assistant Curate at historic St Paul's, Halifax, until 1990. He completed a Doctor of Philosophy in the Faculty of Divinity at Cambridge University in 1995, with a dissertation entitled 'Ancient Interpretation of Divine Judgement in Eden (Genesis 3.14-19).' In 1994, Dr. Andrews became the Rector of The Cathedral Church of St. Alban the Martyr and Dean of the Diocese of Saskatchewan, in Prince Albert, where he was also Principal of

the James Settee College for Ministry, a training initiative for First Nations church leaders. In 2001 he was appointed President, Provost and Vice-Chancellor of Thorneloe University College, a founding member of the Laurentian University Federation in Sudbury, Ontario. Here he was the Director of the Thorneloe School of Theology programme. He held this position until his election as Bishop of the Diocese of Algoma in 2008. As an Adjunct Faculty member, he occasionally teaches in the Joint Department of Religious Studies at Laurentian University, where he holds the rank of Associate Professor.

Dr. Andrews is active in the General Synod of the Anglican Church of Canada, having served on the Council of General Synod, and the Faith Worship and Ministry Committee, of which was the Chair. He has been the Bishop's appointment on the Algoma Diocesan Executive Committee and a member of the Algoma Postulancy Commission. He is a former National Chaplain to the Royal Canadian College of Organists, and was a member of the Primate's Theological Commission. In 2007 he was elected as Prolocutor of the General Synod of the Anglican Church of Canada and subsequently as clerical member of the Anglican Consultative Council.

Dr Andrews is married to Fawna, and they have two beautiful and talented children, Clare and Ellen.



Brief History of St. Thomas' Church

The Parish of St. Thomas' was established in 1887 as a mission of the Diocese of Algoma in the west end of the community of Fort William. Three years later, the physical construction of the church began. The

first service was held in November of 1890 on the first Sunday of Advent. The Church has been a reflection of the lives of its members over the years, sharing in the tragedy of the World Wars, growing and expanding as membership increased experiencing the shortages of the Depression and the boom after war years. The physical structure was twice destroyed by fire and rebuilt. In 1948, a rectory was purchased adjacent to the Church on Edward Street. As the Sunday school enrollment increased during the Baby Boom, the L. C. Irwin Christian Education Centre was built adjoining the main building, and a basement to the Church was added. A second home in Northwood was purchased which helped to facilitate an active Curacy training program. St. Thomas has been a starting point for many clergy, both as a first posting and a place where individuals have discerned the pastoral call. Since 1890, there have been 13 Incumbents at St. Thomas'



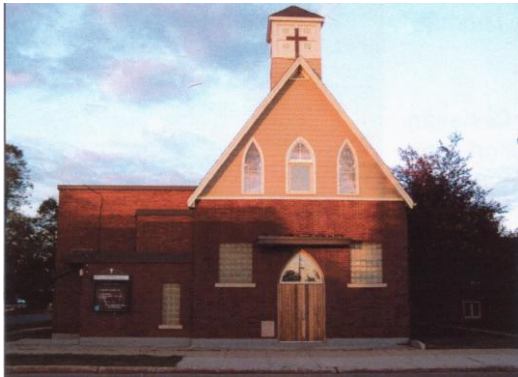
The living stones that make up the Church of St. Thomas are as diverse and varied as the community that the Church is situated in. Many families have been attending the Church for several generations. Historically, a strength of the Church was a large number of young families that attended, resulting in a very busy Sunday School. This has fallen off in recent years. Although many members live in the community of Westfort, there are just as many who have sought out the type of worship, sense of family and Bible based teaching that is characteristic of St. Thomas'. People come from all over Thunder Bay to join in the fellowship.

In 2007, the parish adopted the slogan “Rooted in Jesus”. The Church family at St. Thomas’ is a Christian community united by our common love for Jesus and love for one another in Christ. It is our goal to help members accept Christ as Lord of their lives, commit themselves to Him and allow Him to fill them with His Holy Spirit, empowering them for active service in His Name.

Church Building & Facilities

The Parish has worked hard over the years to ensure a safe and comfortable environment for the parish to worship. Renovations to the church property including flooring in Haddon Hall (the basement parish hall), flooring and pews in the church and updates to the youth centre, including a flat screen TV, Nintendo Wii and Xbox.

The main body of the church features vaulted wooden ceilings with an additional chapel on the north side and a smaller side addition on the south side. Recently the parish banded together to raise funds to replace an ageing boiler. Despite the significant cost, the amount has now been fully paid off. Thanks to the efficiency of the new boiler the annual operating costs have been dramatically reduced.



The upstairs area of the L.C. Irwin Education Centre features an open area and an entertainment centre, comfortable seating area, as well as the main office for the Church.

Rectory (1408 S. Edward Street): The first of two rectories is a two storey home located on a large lot adjacent to the Church. It has traditionally been the Rector’s residence. The basement has a den, bedroom and laundry room, furnace (natural gas) and storage room. The main floor has a kitchen, dining room, living room and a two-piece bathroom. Upstairs has three bedrooms, a four piece bathroom and linen closet. The yard is fenced and there is a newer two-car garage.

(322 N. Edward Street) A one-storey brick and stucco home, located approximately 3.2 kilometres north of the Church, has traditionally been the Assistant’s residence. The basement is finished with a recreation room, den, bedroom, laundry room and a three-piece bathroom. The main floor has an eat-in kitchen, living room and three bedrooms and a four-piece bathroom. It is heated by natural gas and electric wall board heaters. There is no garage and the yard is fenced. This property has been rented over the years with the income supporting the parish. The Interim Incumbent currently occupies the property.

Worship

St. Thomas' has been traditionally more of a "low" church evangelical congregation within the Anglican Tradition. Basically this means we have tended to have less emphasis on ritual and the sacraments in our worship and more emphasis on the Bible and preaching and necessity of personal commitment to Jesus as Lord and Saviour.



According to the recent survey of the parish, there exists a close three way split among the respondent as to the service type they preferred: BCP 45, BAS 52 and Prayer & Praise 34.

Sunday 8:30 a.m. Holy Communion

The early Sunday worship service is a communion service, alternating between BAS and BCP.

Attendance is 30 – 60 with an average of 45 people.

Sunday 10:30 a.m. Main Service

This service is viewed as the main service with full liturgy and music. Alternating between Morning Prayer and Holy Communion, both the BCP and the BAS and the occasional Baptism services vary from week to week. Assisting with the service are Lay Readers, Eucharistic Assistants, Lectors, Ushers and a Choir. Although the format is formal, the attitude is relaxed: children may wander up the aisle and songs may require active participation.



Sunday School is offered for a toddler to pre-teen group. The Nursery is equipped with audio services should there be any adults with babies wanting to hear the service. Attendance fluctuates between 50 – 100 with an average of 75 parishioners with fewer in the summer and after a snowstorm.

Coffee and Tea after the service with donuts, cookies or birthday cake are a weekly treat and encourage the parish family to make personal connections. Celebratory and fundraising lunches are almost a monthly occurrence.

Thursday 10:00 a.m. Holy Communion

This service is usually a communion service, alternating between BAS and BCP. Attendance is 6 – 10 people.

Saturday 5:00 p.m. Holy Communion

In the past year, a late afternoon service was added. It is a contemporary service that is an adapted BAS format. Attendance is from 25 to 40 with an average of 30 people.

Special Services

Ash Wednesday, Holy Week, Good Friday, Confirmation, Remembrance Day, Carols and Lessons and Christmas Eve & (7:00 p.m. Family Communion and 11:00 p.m. Holy Communion) and Christmas Day all have special services.

Ministries

Lay Readers

At present we have 6 lay readers that help the Incumbent at the Saturday service (5:00 p.m.) and the Sunday service (10:30 a.m.). Traditionally, when the Incumbent is away the Lay Readers have taken the services on Sunday and conduct a Morning Prayer service.

Eucharistic Assistants

We have 11 Eucharistic assistants that rotate to help with communion at the Saturday service (5:00 p.m.) and the Sunday services (8:30 a.m. and 10:30 a.m.).

Servers

Up until recently, the Servers were a group of people working as individuals. Young adults from the parish were appointed on a specific Sunday. In preparation for the service, hymn numbers were posted and the bell was rung as a call to worship. Within the service, the Server had several responsibilities such as carrying the cross, leading the choir in and out of the service, going down to the nave for the gospel reading and assisting with the Communion service among other tasks.

Altar Guild



St. Thomas' Altar Guild has a membership of 18 ladies, 7 of whom are honorary members. There are 4 teams who alternate responsibility weekly for preparing the sanctuary for services, including weddings and funerals, washing vessels, polishing brass and changing the hangings in accordance with the type of service.

The Altar Guild supplies all the linens, which are laundered by the members, wine and wafers for all communion services, palm crosses for Palm Sunday, liquid wax to maintain the altar candles and candelabra. A flower chart is posted in the front

vestibule of the church for parishioners to donate flowers for the altars. When flowers are not donated, the Altar Guild is responsible for supplying the flowers. After gracing the Sanctuary, the flowers are delivered by the Altar Guild members on duty to parishioners in the hospital, Homes for the Aged, those confined to their own homes, or as designated by the donor. The hangings are supplied by donations to the Altar Guild Memorial Fund.

Membership dues and donations are the only funds available to support the above activities.

Readers

The Parish is fortunate to have numerous individuals who have volunteered to take part in the upfront ministry of reading God's word as part of the services.

Ushers & Greeters

Another important ministry is the Ushers & Greeters at St. Thomas' Church. As the "front line" of the Parish for lifetime members and visitors alike, the Ushers & Greeters provide friendly, helpful service and assistance to all who enter the doors of St. Thomas' Church.

Prayer Team Profile

Most members of the Prayer Vine (see below) are available before, during and after the 10:30 a.m. Sunday service to pray with any member of the congregation who desires intercessory prayer.

Music

Physical Resources:

St. Thomas is a musical church that offers several styles of music using the musical talents of the congregation. The main body of the church houses a Yamaha G3 grand piano, a 5 Rank E-P Casavant pipe organ, a set of hand bells and a sound system with voice microphones and capacity to amplify the piano. The first set of pews is set back far enough to house a group and the choir pews are removed from time to time to accommodate larger group presentation.

Sunday Services:

The 8:30 a.m. early service has not had music for several years. However, when in Thunder Bay, Doug Gould plays melodic tunes during communion and before and after the service on the piano.

The Music Director, Laura Craig, selects the 10:30 a.m. Sunday Service music and alternates playing the organ and piano with Beverley Carson, who is the main



accompanist for the choir. The choir at St. Thomas is currently a small, but diverse group. With a core group of ten members, the number attending weekly services fluctuates with busy schedules, travel, Sunday school support and other services.

The service music for the BCP is taken from the Book of Common Praise “blue hymn book”, offering a traditional style. For BAS services, there is a mix of Ruth Fasal music and lilting Scottish-flavoured responses. Where the BCP and BAS have common elements, the music is the same for both services.

The majority of hymns are taken from the blue hymnbook, but contemporary music is threaded in at least once during each service. The style of the anthems the choir sings include: gospel, country and western, easy classical, popular Christian and mostly contemporary.

The choir meets on Thursday evening from September to May to rehearse service music, prepare bi-weekly anthems and to share the triumphs and tragedies of our lives.

Occasionally, a “guest artist” (who may or may not be from the congregation) is invited to sing or play in place of the choir.

During Advent, the choir hosts a Carols and Lessons service that is promoted as a way to bring a friend to church, sing carols, hear the choir and soloists and enjoy each others’ company afterwards in Haddon Hall.

Sunday School

The Sunday school incorporates music into their program and a few times a year share their songs with the congregation. There are also spirited and well received presentations sometimes with guitars, drums and other accompaniment.

Saturday Services

The Saturday evening services are supported by the musical abilities of Lesley McClure with a contemporary style of music.

Funerals

If requested, choir members make efforts to attend funerals to lead the music. Members of the congregation, former members of the choir and outside musicians are also invited to join the group.

Overall, providing music at St. Thomas is a challenge. Does the old style of music drive away the young folks? Does adding too much new music drive away the traditionalists? Are people in their comfort zone when they have been away for some time and hear familiar songs when they return?

There is a balance between worshipping together using music and self-gratifying showmanship. Keenly aware of these challenges, the music ministry continues to be a major part of St. Thomas’.

Outreach Services

Communion services are provided by St Thomas' at Isabella Retirement Home and Grandview Lodge one Wednesday morning a month for each location. Attendance by some St. Thomas' parishioners provides support in the music portion of this ministry.

Pastoral Care

The Incumbent of any church is the spiritual leader of the congregation and as such can have great influence in the neighbourhood and its people. People will join a congregation based on their positive perceptions of the Incumbent, and this has been true with St. Thomas'.

At St. Thomas', the Incumbent is our "go to" person in times of doubt, financial struggles, marital problems, health issues, sorrow, death and tragedy, in happiness, for guidance, spiritual advice, consulting and for comfort in general. We have always counted on our Incumbent to guide our lives by imparting words of wisdom and interpreting scripture and making it meaningful to us, as well as helping us connect more fully to the Lord. It is a huge bill for any one person to fill; yet St. Thomas' has been blessed with exceptional servant leaders to date.

Currently our Interim Incumbent, Doug McClure, is conducting Communion services the third Wednesday each month at Grandview Lodge. A similar service is held every second month at McKellar Place and Isabella Retirement Home. He visits the hospitals, both Thunder Bay Regional Health Sciences Centre and St. Joseph's Care Group as needed. He takes Communion to about six people on a monthly basis. Doug has initiated a Pastoral Visiting Team of three volunteers who regularly visit shut-ins or parishioners in the hospitals.

Also newly initiated, is a Prayer Counseling Team of six volunteers who meet and pray with individuals on a weekly basis. St Thomas has an ongoing Prayer Vine or Prayer Chain of approximately twelve volunteers. Our Parish Card Secretary, regularly sends out cards of encouragement, sympathy, get well wishes etc.

The St. Thomas Altar Guild delivers flowers from the Altar to shut-in's each week. Our Incumbent meets and counsels individuals as needed. The demand, of course, varies. St. Thomas Incumbent celebrated four infant baptisms last year. Normally, the Incumbent would meet with the parents three times prior to the baptism to prepare them.

In 2011, 4 young people were Confirmed at St. Thomas'. The previous Incumbent provided a 10-week course of preparation, which is now used for this purpose.

Currently we have one wedding planned for this July. Doug will meet 3 - 4 times with couples in preparation for their wedding and married life. They are also expected to attend a Deanery Marriage Preparation Workshop.

In 2011, our previous Rector, Andrew Hoskin, and Associate Doug McClure, presided over 13 funerals. Some were conducted in Funeral Homes, the others at St. Thomas'. Doug McClure conducted a weekly Bible Study most of the year in 2011. He also offered 6 - 10 week Christian Education programs including the Alpha Course, God is Closer Than You Think. Every Tuesday he provides a time for Fellowship and a Prayer Gathering, which is faithfully attended by 6 - 10 people.

The tasks are many, and vary depending on the needs and wants of the congregation. Future endeavours should also include plans to expand even more into the Westfort community in the hopes of growing the church.

Education

Bible Studies

A Bible Study, which has existed for many years is led by our minister and operates on Wednesday. This group of 10 to 16 faithful members begins studies at 7:00 p.m. until about 9:00 p.m.. They are presently following a study copyrighted by Augsburg Fortress called "the greatest story".

Alpha

Over the past decade or so, St. Thomas' has conducted several sessions of the Alpha program. Effective both for members and non-members alike, this program has proved both popular and constructive. Many of the parishioners have attended one of the Alpha Courses. Some have enjoyed the experience so much; they have attended an additional sessions.

Library

A "no rules" library is located in Haddon Hall in the basement of the Church. A variety of inspirational and educational reading materials are available for members to borrow, browse, contribute to and loan out.

Youth

Sunday School

Recently the Sunday school group started a new program called Inter-active, Bible-based, multi-media Sunday school. It is a one room Sunday school ages two years old to Grade Eight. There is an average of 10 to 15 children each week. There are two teams of three teachers who take turns running the program. Every week they have a



Bible reading, short movie, music, activity or craft, which reinforces the Bible lesson. There are also theme songs, and inter-active prayers using PowerPoint.

Nursery

The nursery at St. Thomas' has been a busy and active place under the umbrella of the Sunday school. Traditionally, during the 10:30 service on Sunday mornings, volunteers provide care for children up to two years of age, until they are old enough to attend Sunday school. The nursery room is also available during the week for the other groups that may have young children in attendance. There are plenty of toys and games to keep the children busy, a crib and rocking chairs.

Life in the Eucharist

As needed, the Incumbent can lead young parishioners through this program to participate more fully in the communion service.

Confirmation

As needed, the Incumbent conducts the preparation program for candidates preparing for Confirmation.

Youth Ministry

On and off over the last decade, St. Thomas' has been in the position to have a paid position that solely focuses on a Youth Ministry within the parish. When we have had a person in this position the youth program has done well. Currently, the position is vacant and has been for the last while. The results from the parish survey indicate a strong desire to support a youth ministry again.



Deanery Youth Unit

The Deanery Youth Unit (DYU) is made up of teenagers from Anglican Churches of Thunder Bay and Nipigon. At meetings, the group discusses upcoming events and organizes activities like pancake breakfasts that are held at churches in the two communities. Funds raised are directed to attending the Youth Synod at Camp Manitou. The group is spirit-led, lighthearted and fun, encouraging open discussion, responsibility, friendship and acceptance.

Camp Gitchigomee

Camp Gitchigomee is the summer camp of the Thunder Bay Deanery, located about an hour and half drive from Thunder Bay on beautiful Sandstone Lake. It ministers to the children from Thunder Bay and occasionally the north shore of Lake Superior communities. Children aged 7 to 16 attend age appropriate weeklong sessions during July. During the month of August, it is rented out to other groups. Many children from other denominations, as well as many with no Church affiliation, regularly attend the camp. Many children are offered partial bursaries. All parishes are involved with the camp, but it is of special interest to many at St. Thomas' since its founding in 1945. In 2009 the camp was officially incorporated as a separate legal entity apart from the Diocese.



Groups

Anglican Church Women (A.C.W.)

St. Thomas has one A.C.W. group of 24 active members, who meet on the second Tuesday of the month in Haddon Hall at 1:30 p.m.. In December and June the A.C.W. enjoys dinners out and they do not meet in July and August. The main fundraising project is the Annual Tea and Bazaar, which is supported by the entire Church. The ladies participate in preparing and serving several meals month at Shelter House (our local homeless shelter), assisting at funeral receptions, bake sales for Camp Gitchigomee and volunteer at Mission to Seafarers. In November, they pack gift boxes for Operation Shoe Box; send donations to five local charities and decorate the Church for the Advent season. We share fun, fellowship, joys and sorrows.

Mother's Union

Mother's Union is a group of women from various churches who get together monthly to hear speakers, enjoy fellowship with each other, and encourage each other to bring up children in the faith and life of the Church. One of their aims is to help women experiencing adversity and they diligently support the food cupboard in the Westfort area. Through bake sales, soup lunches and yard sales they raise money to cover travel costs to conferences and support different groups of their choice.

Brotherhood of St. Andrew

The Brotherhood of St. Andrew is an Anglican men's group that encourages daily Prayer, Study of the Scriptures and Service to others. Recently the group had up to 20 members from St. Thomas and other churches. Annual events included: Men's

Retreat, Golf Tournament, St. Andrews Day Dinner, the group is temporarily inactive due to a lack of membership.

Social Outreach

The Social Action Committee provides services for the less fortunate in the Westfort area around the Church. Using monies allocated from the Parish Budget and donations of money and groceries from church members and groups, the committee provides groceries to those that are in need twice monthly from Our Food Cupboard. The committee also provides bus tickets and information about other social agencies. St. Thomas' also has a group of dedicated parishioners who help provide meals at Shelter House (our local homeless shelter).

Shelter House

St. Thomas' Church has been actively involved in providing one meal a month at Shelter House for over twenty-five years. The group consists of two teams. The morning team is responsible for preparing the food to serve anywhere from 100-160 people for the afternoon meal. The morning group has ten to twelve people on any given day. Two people of the morning group are members of the Seventh Day Adventist Church; the rest of the team are members of St. Thomas' Church. The meal usually consists of homemade soup, salad, beef macaroni casserole and dessert (fresh fruit salad if makings are available). The morning team starts work at 9:00 a.m. and is usually finished by noon. The afternoon team, consisting of six ladies of St. Thomas Church, arrive to serve the meal at 2:00 p.m.



St. Thomas' ACW support this endeavor financially to provide fresh produce for salad and any other supplies not available at Shelter House.

The Shelter House Teams enjoy the fellowship of community derived from our work. The Shelter House morning is always happy to welcome anyone to help with the meal preparation.

Mission Committee

The Mission Committee is responsible for drafting a budget annually for distribution of all mission funds including the allocation from Vestry and Lenten and other monies donated for mission purposes. It is responsible for decisions concerning individual missionaries and mission endeavours to be included in these distributions. The Committee plans a Mission Sunday annually and also assists in the planning of visits by missionaries to the parish. It is also responsible for the updating of the Mission Bulletin Board as material is received from individuals and organizations that the Church supports. They produce a mission brochure annually

and endeavour in other ways to keep the parish informed of its mission involvement and commitment.

Prayer Vine

This is a group of persons called to intercessory prayer for any request that is received and passed down by one of the leaders. This is a strictly confidential ministry that usually gets first names only. Anyone may phone in a prayer request for themselves, family member, friend or any issue for which they would like prayer. The request remains active for two weeks unless a further request is received.

Community-based Groups

Throughout the week the Church is also a home to several community-based groups such as the Boy Scouts of Canada, TOPS and Suzuki Music programs. Being a meeting place for the Westfort community is important to the parish.



Fellowship

St. Thomas' has a small group of parishioners that help put on a Coffee Time after the 10:30 Main service as social time. The Parish has a number of Pot Luck Dinners and Lunches throughout the year that are put on by volunteers either as fundraisers or social gatherings.

Meals

It is often said that an army marches on its stomach, so to could it be said about St. Thomas'. The parish frequently takes part in breaking bread together. From the traditional Shrove Tuesday Pancake Supper to special occasions dinners, the parishioners of St. Thomas' enjoy sharing the fellowship of a communal meal.



Parish Picnic

For over a century the parish has gathered usually in the month of June in a time of fellowship and relaxation. Often tied in with the Sunday school as a celebration of the completion of the year, both young and the young at heart enjoy the time for recreation and games together.

Parish Campout

Periodically, the Parish has engaged in Parish Campouts over the years.

Staff

Administrative Assistant

This is a relatively new position for St. Thomas' and as such the role is still being refined. Currently, Ellen Zimmerman holds the position. The position was created with the view to provide greater assistance to the Incumbent in the operation and administration of the Parish. New to the parish, Ms. Zimmerman has a strong work experience that is a tremendous asset.

Sexton

St. Thomas is blessed with a large facility that is well used by the Parish and community groups. Becky Day is the Sexton and is responsible for the day-to-day care and maintenance of the church facilities. There is a Property Committee headed by Greg Koza that supplements the Sexton's efforts for non-routine maintenance and special projects. Other parishioners support larger projects.

Pastoral Assistant

In its past, St. Thomas' played a vital role in Curacy training. Of late, the parish has engaged part-time Pastoral Assistants. Currently the position is vacant and there are no plans, at present, to fill this position

Youth Worker

The engagement of the Youth of the parish and the surrounding community has always been a priority for St. Thomas. Over the last decade several individuals have been hired to serve as Youth Worker. The Youth programme has encountered both highs and lows that are directly linked to the activities and efforts and presence of the Youth Worker.

Music Director

In conjunction with the Incumbent, the Music Director is charged with facilitating the music ministry within the Church. Laura Craig, a lifelong parishioner and long-time choir member and accompanist, has served as Music Director for the last several years. Ms. Craig has striven to maintain a balance of traditional and contemporary music, which in the recent survey the congregation overwhelmingly endorsed.

Organist

The duties of the Organist for the Main Sunday Service are shared between Ms. Craig and Beverley Carson. Ms. Carson, a long time parishioner and choir member, is a

well known local piano teacher who has been recognized with a Special Teacher Award by the Ontario Registered Music Teacher's Association.

Governance

St. Thomas' is governed as set out in the Canons of the Diocese of Algoma. The Canons direct that the Incumbent and the Wardens lead the Parish. The Incumbent appoints one Warden and one Deputy Warden; the Vestry elects one Warden and one Deputy Warden. The Incumbent and Wardens carry out the business of the Parish as directed by the Vestry, Parish Advisory Board, Deanery Council and the Diocesan Synod. The Incumbent, Wardens and Treasurer meet once monthly just prior to the monthly Parish Advisory Board meeting.

Parish Executive

The Parish Executive is comprised of the Incumbent, Wardens, Deputy Wardens and the Treasurer.

Parish Advisory Board

In addition to the members of the Parish Executive, the Parish Advisory Board is comprised of six members elected by the Vestry and six members appointed by the Incumbent.

Financial Report & Budget

(See Appendix – 2012 Budget)

The Parish has recently rallied to pay off a loan from the Diocese that was obtained to finance the acquisition of a new boiler. Also, an accumulated debt of arrears to the Diocese was cleared off with a short stewardship campaign this autumn.

Parish Life

Communication

Recently the printed monthly newsletter has been replaced with a weekly e-newsletter for those parishioners with access to email.

Strengths & Challenges

Without question, St. Thomas' has been very blessed over the years with a loyal congregation. Generations of families have graced the pews every Sunday. This group of people that comprise "the church" will always rally behind every good cause and do it with great enthusiasm. They are a spirit-filled group and are very forthcoming when volunteers are needed both within the building and out in the community. Whether it is a fundraising dinner, bake sale, welcoming new members at an evening affair, gathering at Home Groups, or just meeting in Haddon Hall for

coffee after service, the fellowship is always evident and a great strength for St. Thomas'.

The fact that we have use of the Church building, the Rectory and a revenue property are also seen as a great advantage and strength. Our challenges ahead will be met by an enthusiastic congregation that will rally behind a strong, forward thinking leader.

In the last few years the church has experienced declining numbers and has had a problem with congregation retention. Our lack of young people and young families in recent years is also a problem, which poses a threat to our financial resources and our growth.

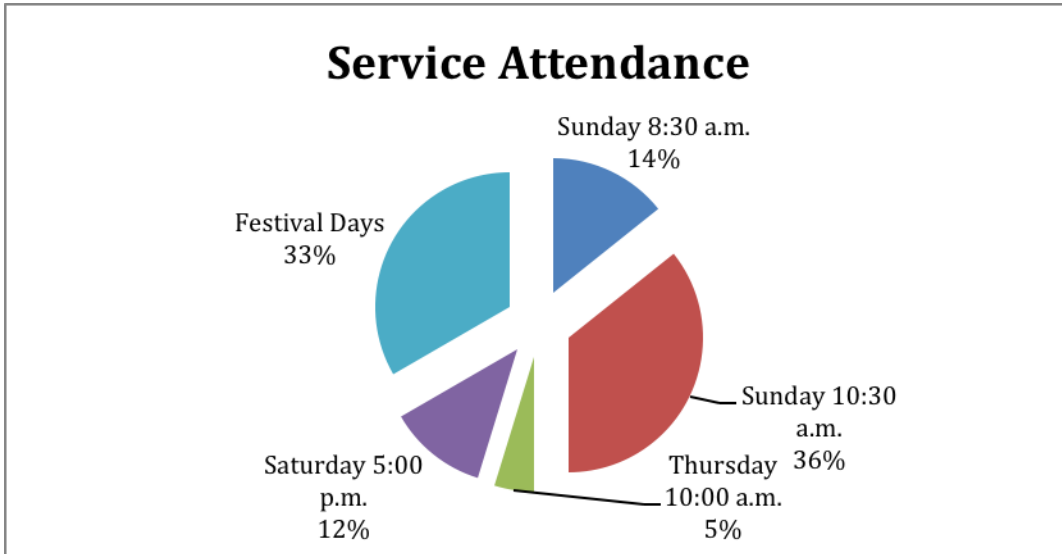
In view of Thunder Bay's diverse and changing ethnic mosaic, many churches, including St. Thomas', will need to address culturally sensitive issues as they relate to the church and congregation. We need to ensure that St. Thomas' is a welcoming place for all. The growing percentage of individuals within our community with an Aboriginal background must be seen as an opportunity for change and growth.

Another challenge for the new Incumbent will be to offer services that are relevant to our modern times, in order to keep the church current and attract and retain new members. It is only through recruiting new members that we will experience the desperately needed growth, which is required to sustain us through the years.

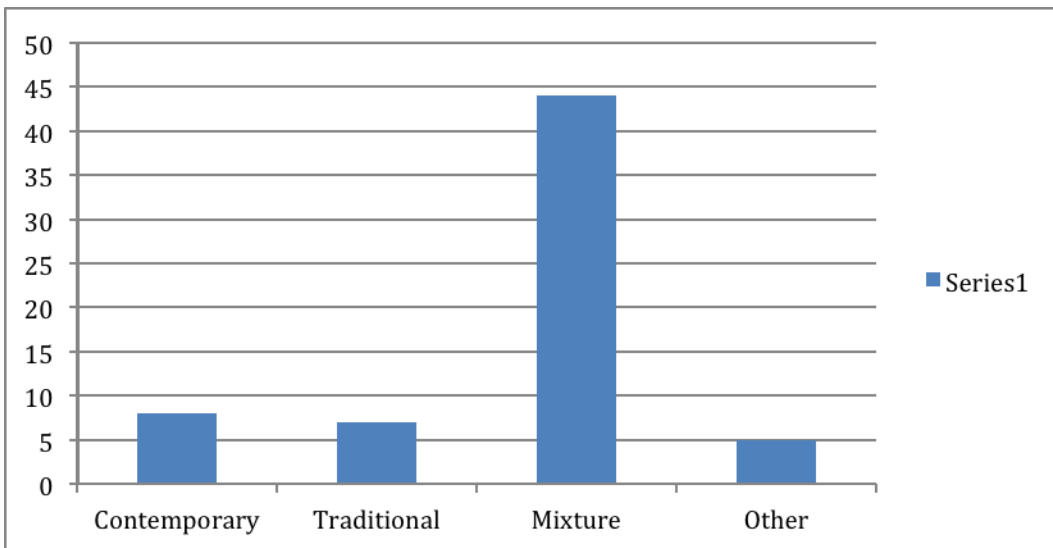
Future Direction

The people of St. Thomas' are looking for a new Incumbent to join the parish to help them re-invigorate the Church. In collaboration with the new Incumbent, the parish needs to set a new vision, create a sense of urgency and establish a new direction for St. Thomas'.

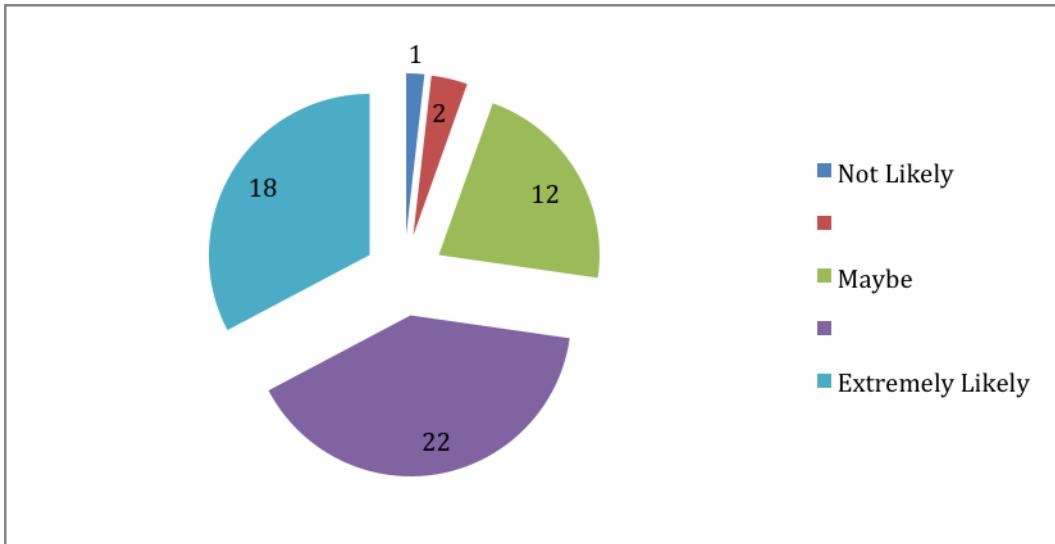
Parish Stats & Selective Survey Results



What services do you attend at St. Thomas'?



What type of music do you prefer?



How likely would you recommend St. Thomas to a friend?

Pastoral Summary

	<u>2007</u>	<u>2008</u>	<u>2009</u>	<u>2010</u>	<u>2011</u>
<u>BAPTISMS</u>					
Infants	5	12	7	7	4
Older Children	6	4	1	3	-
Adults	-	1	-	-	-
Totals:	11	17	8	10	4

<u>CONFIRMATION</u>					
Youth	7	8	-	6	4
Adults	1	1	-	-	-
Totals:	8	9	0	6	4

<u>LAYREADERS</u>					
Licensed	6	6	5	5	1
In Training	1	1	-	-	5
Totals:	7	7	5	5	6

<u>HOLY MATRIMONY</u>	5	5	3	3	1
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SERVICES HELD

Description	Average Attendance 2008	Average Attendance 2009	Average Attendance 2010	Average Attendance 2011
Thursday 10:00	10	9	10	10
Saturday 5:00	n/a	n/a	n/a	24
Sunday 8:30	34	31	31	28
Sunday 10:30	118	107	97	86

ATTENDANCE RECORDS (a sampling through the year)

	<u>2007</u>	<u>2008</u>	<u>2009</u>	<u>2010</u>	<u>2011</u>
Epiphany 1	133	150	120	139	143
Lent 2	139	123	104	119	90
Communicants on Easter Day	254	240	206	214	190
Communicants on Sunday after Easter	127	116	123	115	104
Pentecost 1/Trinity	127	107	102	109	122
Third Sunday in July	90	100	69	82	57
Third Sunday in August	74	112	83	86	64
Second Sunday in September	117	151	146	110	43
Harvest Thanksgiving	134	125	170	98	118
Advent 1	36	152	128	118	111
Christmas Eve – early	221	290	175	190	197
Christmas Eve – late	66	70	45	44	65
Christmas Day	27	49	43	47	53
Totals:	1,545	1,785	1,514	1,471	1,357