

Parish Profile of
St. James' Anglican Church,
Dundas, Ontario

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A parish in the Diocese of Niagara,
Anglican Church of Canada

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Synopsis

St. James' is located in Dundas, Ontario – a suburb on the west side of Hamilton. First established as a parish in 1838, with the inaugural vestry meeting in April 1839, the parish is celebrating its 175th anniversary in 2014. The first church building became untenable 100 years ago due to proximity to a large foundry resulting in the building of a new church in a residential area. This building burned in 1978, thus the airy and open sanctuary that St. James' has today is very far removed from the structure erected in the middle of the 19th century.

Worship at St. James' is eclectic, inclusive, purposeful and buoyant. Liturgies are structured but not staid or static. Services are held at the traditional times each Sunday mornings; on Sunday afternoons, worship ranges through a variety of musical and engagement styles. St. James' seeks to be an inclusive community and expects to welcome a GLBT- friendly pastor.

St James' has a membership roster of some 200 households. Like many churches it has a preponderance of seniors in its membership, but maintains a high level of activity in many areas. St. James' parishioners exhibit a very determined focus upon lay ministry, and community outreach. We report in this profile, 9 lay ministries directly supporting worship, 11 more that are additional to formal worship and 14 outreach ministries including community suppers, the environment, anti-poverty issues and adult education.



Worship at St. James', Dundas

Worship at St. James' in 2014 is offered in varied forms and at both traditional and non-traditional times of day. Sunday mornings begin with a traditional BCP Eucharist at 8.30, followed by a sung parish Eucharist at 10.30. This, while following the basic BAS pattern, has been modified with elements from other liturgies, and reflects the seasonal variations of the church year. Music has long been an important part of St. James' worship, and is aided by a good choir, accompanied by a fine organ and grand piano, with other instruments for festivals; but worship is designed to enable the full participation of the congregation. Parishioners have come to expect a high standard of preaching as part of their worship.

After the January 1978 fire destroyed the church building, only the tower and principal exterior walls remained. These were retained as the framework for reconstruction. A gathering place or narthex was added on the west side of the structure. It was deliberately decided not to replace stained glass windows, but to create a space which reflects the connection between our worship and the world around us. This included provision for a moveable altar and chairs.

Beyond Sunday mornings, St. James' offers a variety of worship opportunities. Jazz Vespers takes place on the 2nd Sunday each month. An intergenerational worship focusing on major themes in our lives called "Third@Four", is held on the 3rd Sunday and a very traditional Evensong service takes place on the 4th Sunday. Christmas and Holy Week & Easter also have their special services linked to these great festivals. There is a small informal Eucharist on Fridays at 7.30 am. St. James' also provides services monthly at seniors' residences in Dundas and the Reserved Sacrament is taken to housebound members at their request (most often by the Parish Deacon).

Occasionally, the Sunday morning 10:30 service takes on a specific secular focus or commemoration. Examples are the Earth Day service (which in 2013 included the blessing of bicycles), the Blessing of Animals, Remembrance Day and the Girl Guide–Boy Scout Thinking Day (in abeyance for some years but revived in 2014 on February 16)

Current average Sunday attendance at worship is about 150 (at all services). Overall numbers have been declining for some years, reflecting an aging population and only sporadic participation by some parishioners. St. James' location in a quiet residential area makes it invisible to many people. More can be done to make our presence known, to make our often hidden treasures more visible, and our worship more accessible. There is also the challenge of a society which seems less and less inclined to see worship as important ... the "spiritual but not religious" folk. Part of that challenge is to ensure that worship touches us at the depths of our being, and is instrumental to a growing spirituality of transformation. A small group of parishioners has been formed to share insights and ideas, particularly around planning for major festivals.

An important dimension to our worship services is the role of several lay groups. The parish has active rosters of individuals who support our worship services: altar guild, choir, lay readers,

servers, readers, lay administrators, sidespeople, greeters and a weekly duty warden. Their roles are outlined briefly elsewhere in this profile. There is effort made to balance the gender of those serving at the altar in each of our worship services.

At the moment we have no organized youth ministry or Sunday school. A small group of parishioners take it in turns to sit with the young children who attend our 10.30 service, where they engage in appropriate activities, in the area at the side of the church which we call “The Nook”. We have very few young people who are brought to church regularly and we recognize that a critical area for the future is the development of intergenerational worship, supported by ongoing programmes for children and youth, which for some time have needed attention. An initiative to address this need has been very recently put in place.



St James' By the Numbers

2012

No. of members	319
No. of identifiable givers	189
No. of children baptized	4
No. of marriages	3
No. of funerals	5
Average Sunday attendance	150
No. of children 5-11	8
No. of students	8
No. of nursery children	3
No. of senior youth group members	5
Sunday Services	3
Weekday Service	1
Clergy	1.5
Honorary Priests	5
Deacon	1

Based on mailing addresses, the geographic distribution of individuals and families who identify as parishioners of St. James':

Dundas	80%
Hamilton (old city)	10%
Ancaster	5%
Burlington	2%
Other	3%

Financial Expenses as a % of Envelope, Open and Fundraising

Clergy and staff	54%
Property Costs	13%
Worship	5%
Outreach	2%
DMM	16%
All Other	17%

2012 Financial Data:

Envelope Income	361,065
Open Income	9,316
Education Income	6,730
Investment Income	22,928
Endowment	15,000
Rental Income	8,114
Fundraising Income	57,836
Miscellaneous	0
Other Income	29,265
TOTAL INCOME	510,254
Clergy Expenses	149,373
Staff Expenses	86,344
Educational Expenses	2,888
Property Expenses	58,570
Worship Expenses	22,573
Evangelism Expenses	4,299
Outreach Expenses	8,055
Other Expenses	68,902
DMM Expenses	67,856
TOTAL EXPENSES	468,860
NET OPERATING SURPLUS	41,394

St. James' Structural Components

Ordained Ministries: St. James' is currently served by an Interim Pastor appointed by the Bishop of Niagara and who began this ministry in August, 2013. Three ordained Anglican priests also serve St. James' – one in a recently a redefined short-term position as Outreach and Community (Youth) Ministries associate priest, one who organizes and leads the Third@Four service and one likewise for the Jazz Vespers. Four Honorary Assistants are appointed to St. James', and a Parish Deacon, all of whom participate in the worship and other ministries from time to time.

Elected and Volunteer Officers:

St James' has 4 Warden Positions, and these persons together with the Incumbent constitute the members of the Corporation. Wardens have traditionally been appointed or elected for one year terms, with effort to retain some membership for continuity purposes. There has been no formal succession plan in place for these positions. All four wardens have signing authority including for bank/financial matters. Diocesan job descriptions are adhered to, and are in the office for review.

In 2013, the Corporation met on the 2nd and 4th Tuesdays each month. Minutes are taken of corporation meetings and are circulated to all Corporation members. The volunteer Treasurer attends Corporation meetings in a non-executive capacity and generally leaves after discussion of the finances. The intention in 2014 is to reinstitute a Parish Council, meeting six times each year at approximately 2-month intervals.

There are currently two Lay Delegates to Synod and one Alternate Lay Delegate. At this time, there is no Youth Delegate to Synod, but one delegate did go to the Niagara Youth Synod.

Staff:

The Parish Administrator has been in this position since August 2012. The Administrator's job description is on file and available for inspection. The church office is open Tuesday-Friday from 9.00 to 12.00 from September to June. During July & August, days and hours are reduced and the office is staffed by volunteers during the Administrator's vacation.

The Interim Organist and Music Director is newly employed by St. James' on a one-year contract October 2013-14. (Job description is on file and available). During the previous 2½ years, this role was filled by a Music Consultant who invoiced the parish monthly for his services.

The Sexton-Custodian has worked at St. James' for some 4 years but is not an employee. He is sole owner/operator of an independent company, invoicing St. James' monthly for his services, charging one rate for cleaning and a higher rate for maintenance.



Parish Council & Committees:

For the last several years, up to 2014, the parish did not have a traditional Parish Council (PC). In its place a quarterly gathering of all members of the congregation was held after the 10:30 Sunday Service. Minutes were kept informally of these meetings which included both a financial and programme update. This approach was in place for 2-3 years but the intention is to reinstate a Parish Council that holds regular, formally minuted meetings.

Related to the lack of a PC, there has been no formal committee structure in the last several years. Previously there was a Building Committee to manage the physical property issues, and a Worship Committee to assist with the ongoing development of worship and liturgy within the parish. As a result of this lack of committee structure, all leadership in these areas rested with the Corporation and clergy. Individual parishioners have been very helpful on specific issues when requested but the lack of committees has been a default in the recent past. A notable exception to the above is the existence of the St. James' Green Team. This team functions as a committee and leads our focus upon environmental issues. For more detail of their work, see also the section below itemizing Lay Ministries.

Lay Ministries which support Worship

Altar Guild – Takes care of the weekly altar needs for service set up and linens, and flowers which from time to time are placed in the church at the expense of the relevant parishioner(s) as memorials or in celebration of joyful occasions. The altar guild also is responsible for baptism preparations, weddings, funerals and decoration for appropriate seasons.

Lay Readers – Trained, and licensed by the Bishop, they serve at the 8.30 and 10.30 services on Sundays and at other formal services as needed.

Lay Administrators - Assist with administering the sacraments at the 10.30 service and other services when a large congregation is in attendance.

Servers – Adults and some teenagers fulfill the role of crucifer and/or server on Sundays at 10:30 and other formal services. A larger cohort of servers would be welcomed.

Choir – Most of the choristers at St. James' are volunteers, members of the parish. There are 4 section leaders, who receive a modest stipend and frequently perform solos. Overall, the music at St. James' is of a higher standard than average for parishes of our size.

Side persons & Greeters – Are scheduled for the 8.30 and 10.30 services on Sundays and are present on an ad hoc basis at other services.

Lectionary Readers – volunteer their talents at most services as appropriate. For the Sunday 10.30 service, the readers are appointed on a schedule; at other times it is more on an ad hoc basis

Counters – A trained group of parishioners count the offerings received during both Sunday services, and givings from special events as required. The counters enter the appropriate data into the dedicated computer programme to tally the donations but the “envelope secretary” role for keeping these records and preparing tax receipts, is within the job description of the Parish Administrator. Many parishioners use the electronic monthly direct donation (PAP).

Drivers – A small group of volunteer drivers pick up and take home persons who would otherwise not manage to get to church on Sundays.



Lay Ministries additional to formal worship

Pastoral Visitors Team – Meet with clergy to discuss the needs of parishioners who are housebound. The Parish Deacon visits with Reserved Sacrament communion to the homes of sick and shut-in individuals or couples, while worship services (often with Eucharist) are conducted at most of the retirement and long term care residences in Dundas on a monthly basis.

Prayer Chain – A list of persons for whom prayer is desired or requested, non-members as well as parishioners, is maintained and updated regularly (generally each month). Members of the Prayer Chain offer these names privately during their personal devotions and they are also offered in prayer during services.

Study Groups – Led by lay or clergy, study and discussion groups are set up at various seasons for specific purposes and programmes. Often taking place during Lent and Advent, the source materials may be bible study, secular book, or video.

Women's Group – This group has a very active presence in the parish. They often provide the impetus to begin specific activities and generally speaking, the leadership and core membership of many of the other lay ministries listed here, are members of this women's group. The women's group celebrates their cohesion each year with a residential weekend of instruction, discussion, contemplation, relaxation and devotion in February. Onward through the year they meet together for two pot-luck suppers and a traditional Christmas dinner in December.

Sacred Circle Dance – This activity is structured and instructed. On the second Friday of every month, St. James’ hosts an evening of Sacred Circle Dance, gathering people of all ages and persuasions together to explore connections between spirituality and dance.

Focus on Words – Three groups, often with interlocking membership, meet monthly or less often. These are the Women’s Writing Group, Poetry Group and a Storytelling Group.

Men’s Movies – This group has recently re-started after about a year of inactivity, meets on one or two Tuesday evenings each month.

Knitting Group – Knitted items include prayer shawls which are blessed and distributed to parishioners and others who are ill or otherwise distressed. The group also produces hats, mitts and scarves for our Christmas Adopt-a-Family programme. Other specific items knitted are hats for premature infants, leprosy bandages, pneumonia vests. Each knitter chooses her own project and works independently but for community and mutual support, the group meets on Wednesday afternoons.

Hospitality Group(s) – This ministry work ranges from relatively small to very large, and is both regular and occasional. Coffee, tea and other beverages are provided after the 8.30 and 10.30 services most Sundays. One Sunday each month is “cake day” for celebration of birthdays and other milestones. The main Hospitality Group caters or arranges catering for parish events, groups using the church for e.g., clergy gatherings, after funerals, and other occasions upon request or need. Depending upon the event, a per-head charge is generally levied on a cost-recovery principle. After Evensong, a cohort serves beverages in the Parlour and this is often the prequel to a roast beef dinner created by a team of parishioners. Shrove Tuesday meals and other feasts are often catered by yet another team. Although the memberships of some of these teams do overlap, the overall numbers of parishioners involved in hospitality is quite large.

Holiday House Tour – Some would question this as a ministry but the dedication and very long lead-time each year of its volunteers, makes it so. Many members of the parish are involved in this large fund raising activity that takes place the first Saturday of December. Each year, 5 or 6 homes in Dundas and Flamborough are opened for visit by about 700 ticket holders to view the architecture, design, Christmas decorating and occasionally, interesting or unusual collections. The church at the same time hosts a formal afternoon tea, accompanied by music, as well as the craft and baking tables of “Dickens Lane”. The funds raised are used to support the outreach ministries of St. James’. The close involvement of many persons beyond the parish (homeowners, sponsoring merchants) would suggest that this lay ministry of St. James’ could also be listed among the outreach ministries. In 2014 we shall hold the 39th annual St James’ Holiday House Tour.

Environment – Under this heading, we note two strands of activities. The Green Team has successfully helped St. James’ attain its Silver Accreditation through the Diocesan Greening

Niagara programme. Through them, St. James' belongs to the Eco Churches of West Hamilton environmental group. One member attends the Hamilton KAIROS monthly meetings. Due to our Green Team's guidance the only coffees, teas and sugar in our kitchen are from fairly traded sources. Also, the flower beds and shrubs surrounding our building are maintained by volunteer parishioners who also run a garden centre as part of the annual garage sale at St. James'.



Outreach and Community Ministries

St. Matthew's House – This is an outreach and community facility historically funded by the Diocese, but now with a more arms-length relationship. Situated in the “north end” of Hamilton, St. Matthew's House provides logistical, counselling and support services to needy citizens. In the narthex at St. James' is a space permanently set up to receive donations of non-perishable foods, and during the fall and winter, warm outdoor clothing; all of which are taken to St. Matthew's House for distribution.



Send a Kid to Camp – This initiative has the purpose of paying part or all of the fees for as many children as we can, to attend Canterbury Hills Camp during the summer (a summer camp run by Niagara Diocese at its property in the Dundas Valley). The funds are sent to St. Matthew’s House which selects recipients, who are thus anonymous to St. James’. Very rarely, a child within the parish is assisted (anonymously). Each year St. James’ supports at least 2, and sometimes as many as 4 or more campers.

Christmas Adopt-a-Family – Each year, St. Matthew’s House supplies to St. James the names and details (gender, age) of families who are in need of support during the Christmas season. Donations are canvassed from our parishioners. Gifts appropriate to the individuals, foodstuffs, personal care supplies and household items are purchased or donated; a basket or decorative sack is filled and delivered directly to the recipient families. St James’ has in the past supported 7-9 families per year.

P.W.R.D.F. – Parishioners are canvassed regularly for donations to support this Anglican outreach work, and its Christmas cards are offered for purchase during the fall and Advent.

Good Food Boxes – St. James’ supports this year-round, monthly initiative by “Dundas in Transition”. Perishable foodstuffs are bought at the Ontario Food Terminal, with deliberate effort each month to obtain Ontario-grown produce. Volunteers meet at the Salvation Army centre in Dundas to bag the goods which are then distributed. About 4 or 5 parishioners are regular participants in the bagging-up process and St James’ underwrites the cost of 10 of these bags each month. Likewise, St. James’ also supports the twice-annual Dundas Food Drive.

Meals on Wheels – M.O.W. is organized and coordinated by Dundas Community Services. The meals are prepared to commercial standards in the kitchens of Wentworth Lodge, one of the retirement homes in Dundas. One parishioner is the Leader for St. James’, co-ordinating delivery by pairs of volunteers on Thursdays throughout the year.



Body and Soul – This is a women's group that meets every Tuesday morning in the Dundas Room for a speaker, coffee and exercise. After some 45+ years, this is probably St. James’ longest-running group that is still in operation. Participants come from throughout the Dundas community as well as St. James' parishioners.

Art in the Church – Exhibits, almost always of framed art, are displayed in the church for periods most often of one month each. Generally, the artists will accept sales of their works and usually

an opening reception is hosted on the first Sunday of the new exhibition. There is a long list of artists waiting for the chance to display and sell their work.

Cards & Dominos – ... and other games if so desired, give an opportunity for relaxation and fellowship on two Monday afternoons each month. Average attendance is 16-20, both men and women are welcomed and participants come from both St. James' and beyond.

Community Dinners – A team cooks on the 4th Monday each month, serving to some 30-50 guests. The intention is to provide a hot and nutritious meal to members of the community who are not able to provide this for themselves. Two other churches in Dundas also provide meals on different Mondays each month.

Turning Points – This is an outreach programme of discussion and support run by Dundas Community Services that seeks to meet the needs of newly widowed, divorced or separated individuals. It meets monthly at St. James'.

Sparks, Brownies and Pathfinders – Units of these age-group sections of Girl Guides of Canada meet at the church, currently on Tuesday and Thursday evenings.

Play 'n' Learn – This play group for pre-school children has been in operation for about five years. It meets on Wednesday mornings for any parents\caregivers and tots in the community, hosted by a team of our parishioners. Currently about 25 or 30 children are brought regularly to this group. Initially there was expectation that this Play 'n' Learn group would encourage seekers to join in worship at St. James' but in fact there has been only little realization of this objective to date.

St. James Co-operative Pre-School – First opened in 1967, a co-op nursery run by trained ECE leadership uses the basement of our church weekday mornings and have exclusive use of about 50% of the space there. They have no membership or establishment connection to St. James' but use our name purely because of the location. They use the small basement kitchen every day and also use the dishwasher in the main kitchen for sanitizing. They use the large space on the main floor called the Dundas Room (formerly the gymnasium) on Wednesday afternoons. A formal "license for use" agreement exists. The Corporation of St. James' is currently seeking to re-establish smoother flow of information and mutuality.



Situation analysis - current concerns and opportunities for St. James' in 2014

The Parochial Committee has used the inputs from three "Visioning" sessions open to all St. James' parishioners, which were held during November, December & January as the basis for this section. These notes represent, in paraphrased form, the reports delivered orally from the various discussion groups during the sessions.

What do you consider to be your Parish's part in God's Mission?

St. James' is a safe, spiritual home for many. Within this supportive community we aim to reach out into the community and "do justice, and love kindness and walk humbly with our God". We

realize that many in the Dundas community are lacking a spiritual base but our willingness to help is genuine and caring. Our faith sustains us as we try to involve ourselves in outreach both within and beyond our church walls.

What is special about your Parish?

There are enough members of the parish who still remember the fire of 1978 as a turning point in St. James's history. The experience led to a new style of worship with moveable seating. This flexibility is something that continues to define us. The church is light and airy and the perfect setting for the eclectic art, music and worship at which we excel. We are blessed with a number of lay people who work tirelessly on new (and old) projects. Challenges are undertaken, such as taking on a refugee family in 2009; the annual House Tour; and the Greening Process, which involve many of the parishioners in meaningful endeavour. New ideas are embraced enthusiastically with the feeling that if someone wants to try something then it is good for the parish if we all help and succeed. There is a motto we often use: "Can we do it? Yes we can!" St James' parishioners are supportive of all GLBT persons and equally welcoming to male or female clergy.

What are the main issues and concerns your parish has in pursuing its part in God's mission?

Although a new roof and windows have recently been installed the building is now starting to show its age and so are the members. We are conscious that the varied numbers of programmes mentioned above are reliant on a dwindling number of parishioners who are fully stretched in their time, talent and treasure. We have very few young families who attend the 10.30 a.m. Sunday service so to visitors with children we may not seem a vibrant parish to join. Perhaps God's mission of Outreach is unclear and although we are "busy" there may be some who think we are not necessarily all working to a common goal. Our location within Dundas somewhat limits our ability to reach out in the community and for them to join us.

What is your parish's main focus at the present time?

The range of activities that we are involved in is very varied so one main focus does not spring to mind. Some feel we should be reaching out to families with the need for a youth minister. To other parishioners, aware of the social needs around us, community outreach is of top priority. With the building in need of some repairs others see this as an opportunity to become more environmentally conscious by installing "green" upgrades. Despite the fact that financial concerns are always present, when financial input is needed the congregation give generously. Juggling these 4 or 5 main themes, although seemingly impossible, is nevertheless working well within a positive framework.

What plans (mission, vision, strategic plan, less formal plans) do you have for the future?

There is no formal strategic plan at this time besides hoping to achieve our Gold Accreditation within the diocesan Greening Niagara process. But parishioners have expressed plans to continue the many community projects that we are involved in. The need for the reinstating

our monthly Parish Council meetings may help us plan the future as we think beyond our interim minister's period. This more regular contact between corporation and parishioners is likely to lead to a better visioning. The new music director hopes to start a child's choir and contact with the Sparks, Brownies and Pathfinders who use our building is just opening up. Our aim to reach out to families rests on the 4 p.m. Family Service on the 3rd Sunday of each month - expanding this to a second Sunday each month is one idea that has been suggested.

What is the climate in the parish at the present time?

The three visioning sessions that have been held have been very well attended with optimistic input on a wide range of topics. The majority of the parish feel quite positive about where we are going and have been able to stay focused on the projects that are continuing. There is, as with any change, obviously some nervousness about the future of the parish but "calm anticipation" perhaps sums up our present climate.

Clergy role expectations

The Parochial Committee, in addition to its general consultations and assessments of the parish's goals through several visioning meetings, completed a questionnaire, "Exploring Clergy Role Expectations." Of the 30 possible functions which a Rector might be expected to perform, the following summary indicates the main priorities.

St. James' Church is looking for a Rector who fosters social justice advocacy and community engagement in direct partnership with those seeking justice, and also with social justice, service & community organizations/agencies. The parish expects the Rector to be a leader in all dimensions of its public worship. St. James' also expects its Rector to: promote awareness of and enthusiasm for parish, diocesan and national programs, including the Niagara Diocese's Vision for Ministry and the Anglican Communion's Marks of Mission; and to encourage lay leaders to use their gifts and exercise their baptismal ministries.

From Vision to Ministry at St James'

Innovation:

Space: natural light filled, flexible worship layout, moveable chairs and organ console. Music recitals mid-day in Lent and Advent for the community Art in the Church, to honour the talents of parishioners and community members. Worship service styles vary: adapted Book of Alternate Services, BCP, Family and Youth @ 3rd at 4, Jazz vespers Website linkages and email blasts weekly Community inter-denominational engagement in Dundas, Monthly community dinners for those needing a hot meal

Leadership: developing and Deepening capacity - continuing education for clergy & music director, covenant with bishop for transitional leadership, support for Niagara Youth Synod, Youth Leadership Training Program, Niagara Youth Conference, mentorship of theological students and the newly ordained, training for pastoral lay visitors, lay inspired and led opportunities for learning and discovery, lay led semi-autonomous groups, women and spirituality, active involvement in the diocesan and national church

St James' Dundas

How we live our Vision



Worship: joyful, eclectic, inclusive, purposeful, wide-ranging, buoyant, changing
Examples: 3rd at 4, Jazz Vespers, Evensong, Charlie Brown Christmas

Social Justice:

Sharing our space with: Brownsie's, Sparks and Publishers, Turning Points, Dundas in Transition, Body and Soul, Artists, St. James Nursery School
 Sharing our treasures with: Interval House, FWWDF, St. Matthew's House, emergency coats and food, Canterbury Hills Camp sponsorship, Christmas Adopt a family, Good Food Boxes
 Sharing our time with: Meals on Wheels, Cards and Dominoes, Play N Learn, Outreach in Dundas, As member of Dundas Association of churches, Pastoral visiting/communion, Sunday Drivers
 Sharing our talents with: Community Dinners, Reimaging for various causes, Holiday House tour fund raise, Hospitality for sinners
 Caring for our world: Member of EcoWHam, Through KAINOS, Green Team/Silver Accreditation, Summer gardening team

Stewardship:

Financial donations
 Member engagement a) large groups e.g. fundraising and community dinners, house tour, Christmas families b) small groups e.g. altar guild, pastoral committee, hospitality committee
 Our building - repairs and maintenance, special campaigns e.g. roof, renovation (Dundas room, kitchen)
 Passion for stewardship of the environment

Summary

St James' Church Dundas is seeking a full time priest as incumbent following the retirement of its former Rector in July 2013. The parish has been engaged in developing a profile which is available to all applicants. St James' is a member of the Association of Dundas Churches which promotes ecumenism and action on social justice issues. St James' has a membership roster of some 200 households. It seeks to be an inclusive community and expects to welcome a GLBT-friendly pastor. Like many churches it has a preponderance of seniors in its membership, but maintains a high level of activity in many areas including community suppers, the environment, anti-poverty issues and adult education. Liturgically there is a BCP Eucharist at 8:30 a.m., and a revised BAS sung Eucharist at 10:30 a.m. each Sunday, as well as an informal Eucharist on Fridays at 7:30 a.m. There are also various services on Sundays at 4:00pm that appeal to diverse ages and interests. The church is blessed with a fine pipe organ, talented music director and choir. The congregation expects a high standard of preaching and liturgy.

In 1978 the church was gutted by fire, but the parishioners rose to the challenge, and the rebuilt church provides flexible liturgical space. As St James' looks to the future, the phoenix remains a powerful symbol. Parishioners are looking for a talented priest who can honour the past while working with parishioners on fresh expressions of Christian faith and life in the twenty-first century. The congregation has high expectations, but is also supportive, as it looks beyond survival to mission.

Appendix 1

Dundas – its physical setting and its community

The town of Dundas is nowadays one of the smallest components by both area and population within the civic municipality of Hamilton, Ontario. The origins of Dundas as a community of mostly European immigrant settlers can be documented from the middle of the 18th century, when a hamlet – then called Coote’s Paradise – was established. Located at the westernmost point of navigation of Lake Ontario, the new hamlet was envisaged as the future hub of commercial traffic westwards into the region between Lakes Ontario, Huron and Erie.

The vestiges of the infrastructure supported this vision can still be found, in the Desjardins Canal and the Governor’s Road. This highway, built by order of the then Governor of Upper Canada, runs westwards along the centre of a wide and relatively gentle valley floor. The valley sides to the north and south are comprised of prominent vertical limestone cliffs, geologically the same rock structure [escarpment] that creates Niagara Falls. Today, several small but scenic waterfalls descend the north-facing and south-facing walls of the escarpment in our portion of the region. Thus the physical landscape of Dundas is defined by the cliffs of the escarpment and gives rise to the nickname for our community ... “The Valley Town”.

An overview of key census indicators, written in 2009 by the Social Planning and Research Council of Hamilton, indicated that Dundas faced multiple challenges and opportunities. Although much of their data derive from the 2006 census, the findings of this study are very probably still valid for 2014. At 24,710 persons in 2006, Dundas is the second-smallest community in the City of Hamilton, with 5% of the total population. All parts of the City of Hamilton are aging but this trend is especially evident in Dundas, which has both the lowest proportion of children and the highest concentration of seniors. Dundas’s population is no longer exclusively of European or even predominantly of British origin but its proportion of recent immigrants in particular is the lowest in the City of Hamilton and this proportion is decreasing (0.8% in 2006 down from 1.6% in 1996). The aging of the population and the low immigration rates combine to make Dundas the second slowest growing community in City of Hamilton. The 2006 data also showed an above-average proportion of single-parent family units and suggested that the proportion of seniors in the population of Dundas would likely increase.

By contrast to its demographics, the census data showed that Dundas is one of the wealthier communities in the City of Hamilton, with a median income in 2006 of over \$32,000. Yet it also had the second highest overall poverty rate, standing at 11% in 2006. This indicates a larger gap between the rich and poor in Dundas than in other parts of the City of Hamilton; and unlike most other communities, Dundas had in 2006 a higher poverty rate among seniors (11%) than among its young children (9%).

Although it is based on the 2006 census, we see no anecdotal or observational evidence to suggest that the findings shown in the SPRC report have changed substantially. The report tells

us that we are a community that is ageing. It reports that many people in Dundas are quite comfortable, financially. But crucially, it also speaks to areas that have clearly been identified as concerns: children and youth, seniors, and poverty. The full report is available for deeper consultation by going to:

<http://www.sprc.hamilton.on.ca/wp-content/uploads/2008/11/Community-Profile-Dundas-November-2009.pdf>

Appendix 2

Saint James' Church in Dundas: a short look at the past 175 years

The formal story of St James' Church in Dundas starts in the summer of 1838. Anglican clergy are known to have visited this region sporadically starting in the late 1700's but none established a permanent presence, a situation which continued until in 1838, Rev. William McMurray was instructed by the Bishop of Quebec, "to take up residence in that portion of the united parishes of Dundas, Flamboro and Ancaster in which he should find the greatest number of people" – which at that time, was Dundas. The first vestry meeting of the parish that would become St. James' was held on April 2, 1839. On December 6, 1841, William McMurray, 28 years old, was inducted as Rector of Ancaster-cum-Dundas.

St. James' first church building was constructed on parcels of land along Hatt Street. Some 90 years later the site was sold to the expanded Bertram's Foundry and nowadays is occupied by the Creekside condominium developments. The first service held St. James' Church was on December 31, 1843. At that service, the solid silver communion set that Richard and Mary Hatt had brought from England in 1817 and given for the use of the church in the village of Coote's Paradise, was presented to St. James' Church. These communion vessels reside today in an illuminated cabinet in our present building.

McMurray resigned from St. James in 1857. Rev. Featherstone Lake Osler, who served here for 25 years, succeeded McMurray. During Osler's incumbency St. James' continued to grow, despite economic and community setbacks. During Osler's years, the chancel, tower & steeple were added to the building.

In 1870, the parishes of Ancaster and Dundas were separated with Canon Osler retaining rectorship of both parishes. In 1882, Osler retired to Toronto, but did not give up either charge. G.A. Forneret served as curate-in-charge for three years, followed by Rev. Edward Irving, who upon Canon Osler's death in 1895 became the first Rector of Dundas. Irving was rector for 30 years, during which the church was renovated, the organ installed, the Hatt Street rectory purchased, and a parish hall built.

The parish hall on Hatt Street was completed in January 1914 but by the end of the year, the large foundry next door was expanding its structures and manufacturing munitions around the clock. A move became inevitable, resulting in the 1919 purchase of the current property on Melville Street and the construction of a new St. James' Church. The planning for a new St James' was led by Rev. Charles Riley, and was completed early in the incumbency of Rev. Archibald Mackintosh. By 1924, the parish had accumulated sufficient funds, and on September 5, 1926, the new St. James' Church was dedicated. Macintosh guided the parish throughout the depression and the Second World War. Some of our current members still recall Archdeacon Macintosh.

The Rev. Allen Hill, the first rector of St. James' born in Canada, came to us in 1950. Coincidentally his arrival also saw the start of a new phase of building. During Hill's first year, construction began on the parish hall and it was opened in September 1951. By 1956, plans were made to complete the original building plan by adding the tower. A new organ was installed in 1962, and it seemed that the major building phase was over.

As the 1960's dawned, it was time to focus on worship, education and spiritual growth. That was the conviction of the next rector, John Bothwell and his successors, Joachim [Jo] Fricker and Philip Jefferson. In the 1960's and 1970's, St James' joined other parishes in experimenting with new liturgical forms, including the use of contemporary art and dance to enrich the worship experience. But in January 1978, fire swept through the church. Over the next two years, the phoenix of St. James' III rose from the ashes. The new corner stone was laid in 1979 and the first service was held in 1981. There were vigorous debates about chairs, stained glass and the organ, but decisions were made and a new building emerged with a new gathering place, and a flexible worship space, open to the light, open to the world.

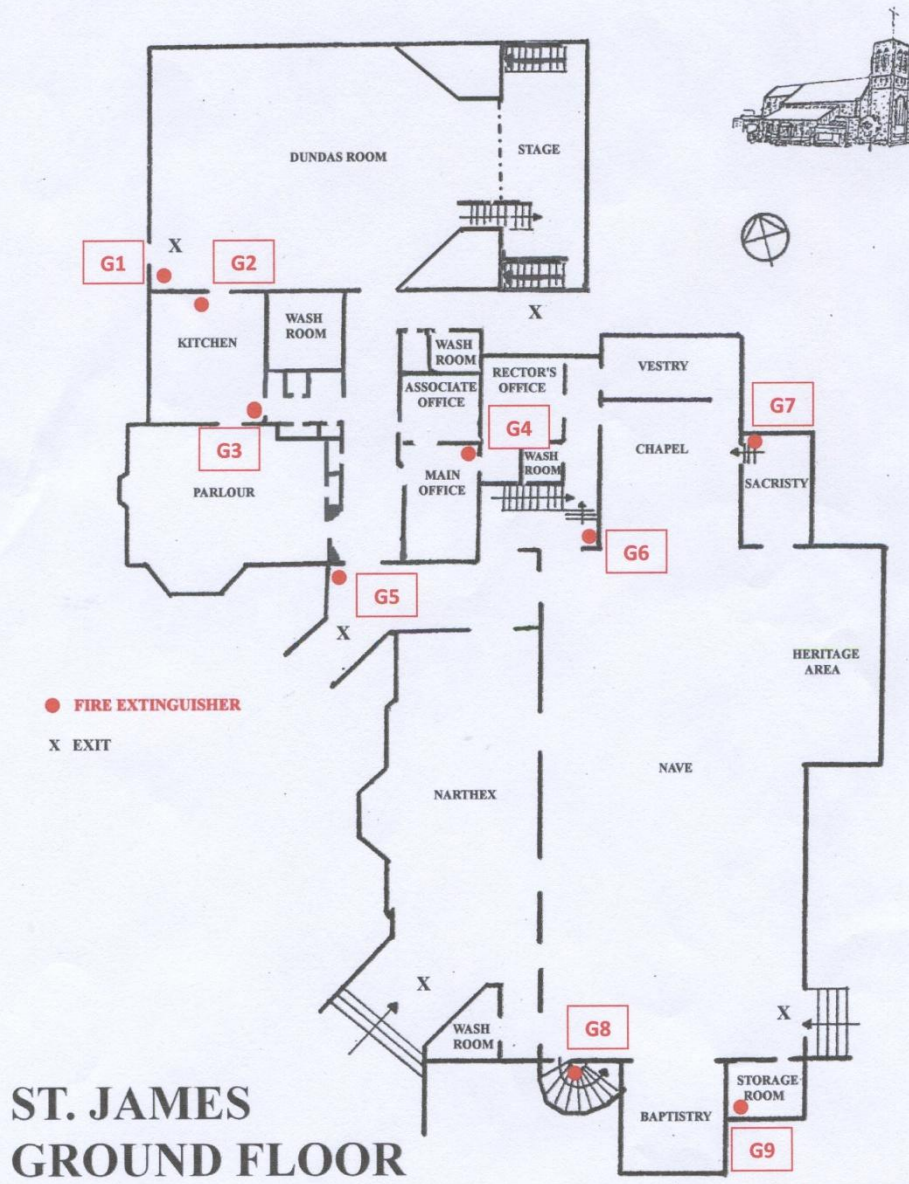
Rev. Tom Crawford came in 1984, and Rev. Derek Pringle in 1987. At that time the Anglican Church was moving towards much greater inclusivity and lay leadership. The parishioners of St. James' welcomed these changes gladly and the energy for lay ministry thus unleashed has continued ever since.

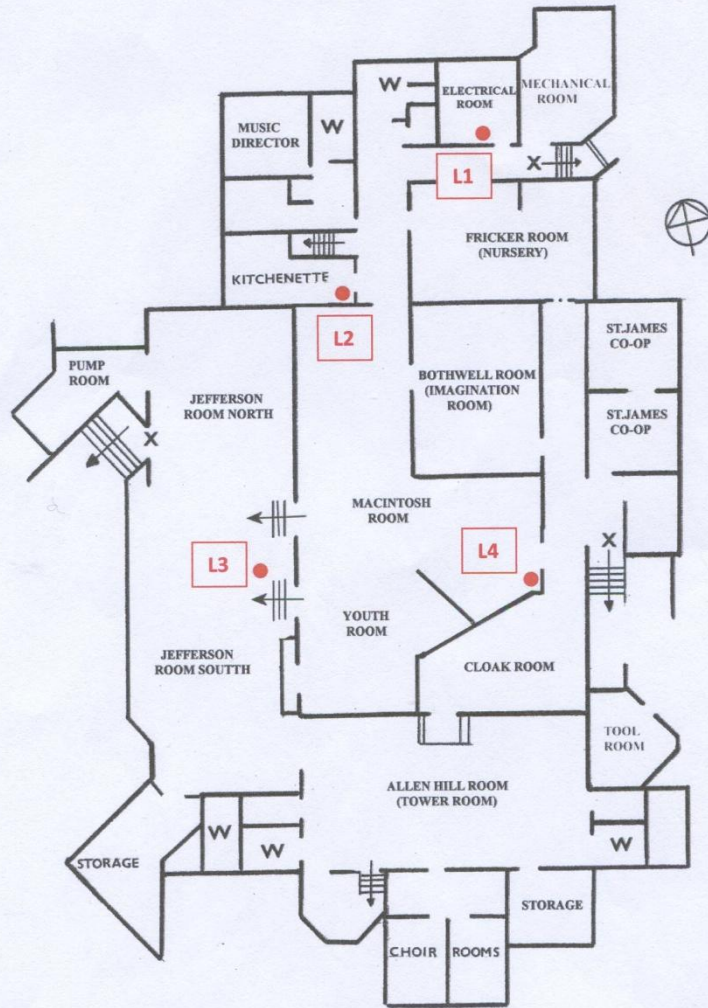
And sixteen years ago, our most recent rector, Rev. Jim Sandilands, was called to ministry at St. James'. During Jim's tenure, we have had no new buildings but the kitchen and the gym got major renovations and a steel roof was installed. Sandilands, with the assistance of two very able and active curates, extended the liturgical innovations of the previous 25+ years and introduced opportunities to worship in different ways and at times other than Sunday mornings. Thanks to a most generous donor in the parish, an old and exiled pipe organ was brought to St. James', renewed and began a new life with us. The same donor earlier had also provided us with a magnificent grand piano. During our past 15 years, the social justice and community initiatives at St. James' have expanded and we have tried to become more intentionally and deeply an open, inclusive and accepting community.

It is all too easy to relate the history of a parish to the personalities of its rectors. It is equally easy to talk about the church as a building that demands constant attention. But the story of this place is really a collection of individual and collective encounters with friend and stranger, with the mundane and the sacred. It is the story of everyone who has come to know the love of Jesus the Christ in this place, and has then gone out from here to transform the world in the power of the Spirit. ***Thanks be to God.***

Appendix 3

Floor Plans of St. James' Current Buildings





**ST. JAMES
LOWER FLOOR**

X EXIT
W WASHROOM
● FIRE EXTINGUISHER

