The Anglican Synod of the Diocese of British Columbia

**Diocesan Transformation Team**

**REPORT**

January 25, 2010

As saints and ministers, as parishes and as a diocese, who are we?
*"Think of us in this way, as servants of Christ and stewards of the mysteries of God."*
(1 Corinthians 4:1).

The Right Rev. James A. J. Cowan                    January 25, 2010
The Anglican Diocese of British Columbia
900 Vancouver Street
Victoria, BC
V8V 3V7

Dear Bishop James,

Diocesan Transition Team Report

The members of the Transition Team are pleased to enclose your copy of our
Report. We can all attest that, like the DMRT and DMRIT Reports that preceded it,
this task was both complex and arduous. We are pleased to say, however, that we
are unanimous in our findings and recommendations. We recommend that this
Report be distributed immediately electronically to every parish in our Diocese so
that clergy and parishioners may have the maximum amount of time to deliberate
over it prior to Synod in March.

We wish to acknowledge the turn out of well over 600 parishioners to the six regional
meetings we held. We are grateful for the counsel of the Rev. Dr. Gary Nicolosi
during our mandate and have greatly appreciated your own involvement and
leadership. Following our receipt in February of Parish Annual Reports for 2009, we
shall be in a position to determine if any further action is required during the run up to
Synod.

Yours in Christ,


_____          _____
Canon Dr. Martin Hendy         Dr. Jeanette Muzio
Co-Chair                        Co-Chair


_____   _____   _____
 Mr. Ian MacPherson      The Rev. Dr. Alex Nagy   The Rev. Dr. Travis O'Brian


_____   _____   _____
The Rev. Canon Peter Parker  The Rev. Christopher Parsons  Mr. David Simmonds

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EXECUTIVE SUMMARY

In 1988 the Bishops gathered at the Lambeth Conference called for a shift in culture for the whole Anglican Communion, the very shift that your Diocesan Transformation Team (DTT) is now calling for in our Diocese:

> *". . . the dominant model of the church within the Anglican Communion is a pastoral one. Emphasis in all aspects of the church's life tends to be care and nurture, rather than proclamation and service. **The pressing need of today's world demands that there be a massive shift toward "mission" orientation throughout the communion** . . ."*

The DTT was called into being for one simple reason: The church in this Diocese no longer has the luxury of ignoring this challenge. We offer the following Vision to which we sincerely believe God is calling us:

> ***We envision a Diocese that is passionate about discipleship and, as Pope Paul VI said, "...the midwife of that civilization about which we dream, the civilization of love."***

Our Report contains recommendations for a dramatic shift in our Diocese's mission, structure and culture. In it you will find the assumptions about the Church which under-girded and guided our decision-making, and the visions and goals that emerged from our conversations with the leadership of the Diocese and in the Regions. You will find recommendations for the disestablishment as well as the reconfiguring of parishes and ministries. Some of these recommendations will generate reactions of pain and anger. We acknowledge the depth of distress that some will feel. Change is never comfortable.

As well, there are visionary challenges for transformational change which we believe should excite every Anglican in this Diocese. There are new initiatives, new affirmations about ministry and mission, and new attitudes to be embraced.

Are we asking the Diocese to leave behind ministry and parish life as we have known it? Yes and no. We have maintained a commitment to honoring the traditional ways of being and doing Church, while envisioning a Church and a Diocese that has the capacity to respond to the new and challenging world in which we live.

Nothing that we have written in this document should, or could, diminish the contribution that our 150 years of Anglican Christian witness have made on these islands.

May God be with us all as we move forward in faith, in hope, and in love.

# INTRODUCTION

*Most gracious God, we humbly beseech thee for thy holy Catholic Church. Fill it with all truth; in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where anything is amiss, reform it; where it is right, strengthen it; where it is divided and rent asunder, make it whole again; through Jesus Christ our Lord. Amen.* (BCP 39)

*Draw your Church together, O Lord, into one great company of disciples, together following our Lord Jesus Christ into every walk of life, together serving him in his mission to the world, and together witnessing to his love on every continent and island. We ask this in his name and for his sake.* (BAS 676)

Our Bishop's creation of the Diocesan Ministry Resources Team (DMRT) in 2004 was his response to the fact that the Anglican Church is failing to reach the majority of people on these islands in life-changing ways; that we are failing to fulfill Christ's 'Great Commission' to all his disciples. The reasons for this failure are many and complex. But, the simple fact is that our current ('chaplaincy') model of ministry served exceedingly well when Anglicanism was the culturally 'established' religion in Canada. Now, in our 'post-Christian' society, we have been moved to the far margins of public life and that model is no longer sufficient. As a consequence, our Diocese, like most across Canada, is in crisis.

The good news is that we have been given the opportunity, indeed, God's call, to embrace reformation, transformation, and new life!

So if you were expecting, or hoping or dreading, that the focus of the Diocesan Transformation Team (DTT) would be confined to closing parishes in order to prop up a dying institution or to delay its inevitable collapse, you may be surprised to find that this Report contains far more than that.

While we see no alternative to making recommendations to reduce the number of our parishes, the goal of this Report is transformational and thus much farther-reaching than a survival strategy alone, or seeking to maintain the status quo. As has been stated many times in this process, *the status quo is not an option.*

What we are recommending to Synod 2010 is nothing less than **an approach for transforming and regenerating our Diocese in a post-Christian society**. We have taken the word *"re-form"* literally. We understand it to mean that we should undertake:

- a **transformation** of the way we organize ourselves, of the way we understand and think about ourselves, and of the way we live out our discipleship

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- a *re-shaping* of goals, assumptions, and expectations and

- a contemporary **reformation** of the mission of the Church.

*The notions of church membership, with club-like connotations of attendance, payment, and involvement, only serve to maintain the institutional perception of the contemporary church to which many are allergic. . . . The recovery of the call to be disciples of Jesus Christ carries with it the richness of relationship and the challenge of the dynamic notion of 'following,' as people on a journey rather than people who have arrived at some kind of destination (Evangelism for Today's Church*, Peter Neilson*).*

This new reformation is about a dramatic return to mission. A transformation of our way of understanding and being church, from 'institution' to 'a people on a journey,' is essential because:

- The un-churched are not coming to us. We must go to them and reach them and engage them at the core of their lives.

- Lapsed Anglicans are not coming back in sufficient numbers to solve the dual crises of diminishing numbers for ministry and diminishing financial resources to accomplish that ministry.

We will only engage with the un-churched and the lapsed if we go to where they hang out, which is not in parish churches, but at work, in homes, in the mall, at coffee shops, at book stores, at school, etc. We **must** go to them where they hang out, be prepared to have conversations with them about the great love of our life – Jesus Christ.  There is a precedent for this. Jesus and his followers always went to where the people were – to engage them in conversation, to teach them and to transform their lives.

Does this mean the end of how we currently do Church?  **Yes and no.**  The approach we are recommending is captured in the graphic, Figure 1, below.

PRESERVE
THE CORE

Honour the best of
our traditions and
history

From
Maintenance
to Mission –
new ways of doing and
being Church

STIMULATE NEW
GROWTH

Figure 1

We have chosen to recommend what the Archbishop of Canterbury, Rowan
Williams, calls a mixed economy model:

- include the best of our **traditional** ways of being and doing Church
- discover and raise up new, **non-traditional** ways of being Church.

*You are Peter and upon this rock I will build my church. (Matthew 16:18)*

*I will pour clean water over you . . . I shall give you a new heart and a new spirit
 . . . you shall be my people, and I will be your God. (Ezekiel 36: 25,28)*

# RELEVANT BACKGROUND TO THIS REPORT

## One Generation Away From Extinction

Readers of this Report know that our Diocese has problems. These problems are shared by Anglican dioceses nation-wide. In fact, in Canada they cross denomination boundaries. Furthermore, this trend is found in Christian churches all around the developed nations of the world. Why is that so, and what are the problems?

A preponderance of the present generation of Canadian Anglican churchgoers is aged 60 and older. There are younger people, even some with children in our churches, but they represent a very small percentage of the whole. Church attendance is in decline, and with it the funds to support the mission of the Church (See Appendix A).

Keith McKerracher, a retired marketing expert and former president and chief executive of the Institute of Canadian Advertising, made a report to the national House of Bishops in October 2005. Mr. McKerracher showed that the church is in precipitous decline – losing 13,000 members each year and facing extinction by the middle of this century.

Mr. McKerracher relied on data from parish membership lists rather than numbers collected by national census reports, in which Canadians simply indicate which church they nominally support.  His report shows that between 1961 and 2001, Anglican parish lists plunged from 1.36 million to 642,000, a decline of 53 per cent.  That decline is quickening.  Membership fell by 13 per cent from 1981 to 1991 and by a further 20 per cent from 1991 to 2001.

Mr. McKerracher's warning to the House of Bishops was clear: *"We're declining much faster than any other church.  We're losing 12,836 Anglicans a year.  That's 2 per cent a year.  If you take that rate of decline and draw a line on the graph, there'll only be one person left in the Anglican Church of Canada by 2061.  The Church is in crisis.  We can't carry on like its business as usual."*

## Evolution of the Diocese's Response to this Crisis

Of most relevance to readers of this Report is the work that has been done since 2004 in our Diocese on congregational development. Two major reports have been published and a long list of resolutions passed by successive synods. These reports are available on the Diocesan web site: bc.anglican.ca/links.html Click on DMRT (Diocesan Ministry Resources Team) and its successor DMRIT (Diocesan Ministry Resources Implementation Team). Here you will find the data upon which the earlier recommendations were based, and a great deal of background to aid in understanding the

reasoning of this (the third) team that has led to our Report. This present Report affirms that the trend has continued, documented by data submitted in the Parish Annual Reports, showing that there remains:

- A decline in Average Sunday Attendance (ASA)
- A decline in revenue, to support the mission of the Church
- An increase in the number of parishes showing an annual deficit
- An increase in the average age of parishioners
- A larger number of funerals than weddings and baptisms combined.

In 2006 the DMRT told Synod that in some parishes resources for ministry were inadequate, that drastic action was needed, including some churches being disestablished because the Team felt they couldn't reach the necessary critical mass to do ministry and mission effectively. Three-year action plans were called for and some parishes did produce the financial support and energy required to make their action plan work. It was a start.

Among the DMRT recommendations were (1) that congregational development be made a priority, (2) that a staff member be appointed to assist parishes, and (3) that a Team continue this work. The 2006 Synod agreed and created the DMRIT. In 2007, the Rev. Dr. Gary Nicolosi was appointed and began his ministry in our Diocese.  He brought us new ideas and enthusiasm for church growth; he has run training programs for each region and worked with virtually every parish in the Diocese, helping with their implementation efforts. The DMRIT report urged a results-based orientation by parishes, and created an expanded Parish Annual Report to gather more, and much more useful data. In 2008 most of the parishes had tried to grow by the objectives – two per cent in both membership and finances – but with a few exceptions, the downward trend continued, and for some parishes the slide was steep. The 2008 Synod knew that this work had to continue, so it created the Diocesan Congregational Development Team (DCDT).

Bishop James was closely involved with the DCDT process through regular briefings. During the fall of 2009 he determined that two commissions were necessary rather than one. Bishop James thus sharpened the focus of the work by (1) creating a new Diocesan Development Team (DDT), headed by the Congregational Development Facilitator, The Reverend Dr. Gary Nicolosi, and (2) re-naming the former DCDT the Diocesan Transformation Team (DTT). Announcing a round of consultations in all six regions and among the leadership groups of the Diocese, Bishop James wrote: "Our work over the next months, leading up to Synod in March of 2010, will determine whether the voyage will carry us into the new reality we face, or whether we founder and cease to exist as a functional Diocese … the stakes are high."

The DTT concluded: **If it is to survive, the Diocese is going to look different**. How do we do ministry in a rational, manageable, regional system?

What needs to happen? During the past five years there *have* been some changes. Half of our current clergy are new to the Diocese, and they have brought verve and energy, optimism and hope. What we need now are enthusiasm and daring - a willingness to consider any suggestion.

The Bishop determined that a round of consultations would be essential: everyone in the Diocese was invited to contribute. Meetings were held during the fall of 2009 with (1) all diocesan clergy, (2) the leading diocesan committees, and (3) parishioners in all six regions of the Diocese. Team members were gratified by the extremely high attendance at these meetings (approximately 750 individuals in total), and impressed by the passion with which views were expressed. Information gathered at these meetings is summarized in Appendices B, C and D.

## VISION AND GOALS

***We envision a diocese that is passionate about discipleship, and, as Pope Paul VI said: " … the midwife of that civilization about which we dream, the civilization of love."***

The process of transformation in which we, the Diocese of British Columbia, are now engaged is about answering an urgent call to minister into and within our 'post-Christian' culture in a renewed spirit of creativity, energy, faith and hope.  The question before us is how we are faithfully to carry the Gospel of Christ into the world in which we live, mindful in all we do that "*the church must be the first sign of what it preaches.*"[1]

We believe that a two-tiered process of transformation is called for.  The first tier is a radical change in the structure and organization of our energies and resources for the mission of Christ on these islands.  BUT, we are also certain that this time of structural transformation will mean nothing if it does not become the catalyst of a cultural transformation within our church.

The recognition of the need for such a dramatic shift is not new; neither is the recognition of the direction that this shift needs to take.  Already 20 years ago, the 1988 Lambeth Conference called for the very shift in culture for the whole Anglican Communion that we are now calling for in our Diocese:

> *. . . the dominant model of the church within the Anglican Communion is a pastoral one.  Emphasis in all aspects of the church's life tends to be placed upon care and nurture, rather than proclamation and service.  The pressing need of today's world demands that there be a massive shift toward "mission" orientation throughout the communion . . .*[2]

According to Robert Warren, past National Officer for Evangelism in the Church of England, "*a missionary congregation is one which sees its calling both to be and to tell the good news.  It is the community whose life consists in the celebration and enjoyment of the liberating wholeness of Jesus Christ.*"[3]  A missionary church, therefore, will be:

- ***Evangelistic,*** remembering that "the fundamental motivation for evangelism is that of generosity . . . to share the good things of life with those whom we love.  . . . It is like one beggar telling another where to find bread."[4]

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[1] Michael Crosby, *House of Disciples, p. 261.  Quoted in* Robert Warren, *Building Missionary Congregations* (Church House Publishing, 1995), p.6
[2] *The Truth Shall Make You Free: The Lambeth Conference 1988* (London: Anglican Consultative Council, 1988) Resolution 43, p.32.
[3] Robert Warren, *Building Missionary Congregations*, p.32.
[4] Alister McGrath, *The Renewal of Anglicanism* (Harrisburg PA: Morehouse Publishing, 1993), p.53

- **Prophetic**, where "the task of prophetic ministry is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us."[5]
- **Intentional** about its faith and practice, in daily worship and prayer, confession, care, study, prophetic witness, and hospitality. Intentionality in this sense implies authentic Christian life, the "coherence of faith and practice"[6]
- **Engaged** in the local community
- **Flexible** in its ability to react to the needs of the communities in which it serves
- **Accountable** to God and to one another
- **Distinctive**, according to the 'mixed economy' model, where each parish and each new mission will be encouraged to express distinct identity and vision; and where the diverse liturgical and theological traditions alive within Anglicanism will all have a place and a voice
- **Communal**, building open, trusting, and co-operating relationships among individuals in our parishes, between the parishes themselves, and between the parishes and the Diocese as a whole. 'Communal' means living in the spirit of unity as the body of Christ
- **Empowering**, facilitating and encouraging all in their baptismal ministry
- **Prayerful, Expectant, Celebratory, Scriptural, Sacramental, Holy, Active and Reflective** …

We envision a diocese that is mutually supportive, unafraid to experiment in radical hospitality, eclectic, passionate about the journey of discipleship, and, as Pope Paul VI put it, *"midwife of that civilization about which we dream, the civilization of love."*

With the benefit of input from across the Diocese, the DTT developed a set of Operating Assumptions to guide our deliberations. They are described in the next section of this Report.

[5] Walter Brueggemann, *The Prophetic Imagination, 2nd Ed.* (Minneapolis: Fortress Press, 2001), p.3
[6] Diana Butler Bass, *The Practicing Congregation: Imagining a New Old Church* (Herndon: The Alban Institute, 2004) 58

# ASSUMPTIONS BEHIND OUR RECOMMENDATIONS

## Global Operating Assumptions

- Jesus Christ is Lord, and all of the work of the diocese is to serve Christ, and to transform the lives of people living on these islands, bearing witness to the truth of Christ's healing love and justice
- Christ commissioned us to grow the Church
- The Mission of the Church must inform and direct our stewardship of properties, buildings, and human resources, not the other way around
- The Anglican Church is Episcopal in Leadership and Synodical in government
- Those who have built, supported, and cared for the Churches to this present moment, will neither be abandoned nor allowed to prevent the church from reaching new generations
- Theological, liturgical, and ethnic diversity are blessings

## Specific Operating Assumptions About the DDT's Work

- All our work is under-girded with prayer
- Our process is constantly at the service of the Diocese; our goals are for the well-being of the whole Diocese
- Our mandate is to produce a robust strategy and action plan which will offer Synod practical and achievable results

## Specific Operating Assumptions About the Diocese

- The process of Transformational Change is a long one
- This Diocese has already moved beyond the point of no return, that the *status quo* is unsustainable, and that Transformational Change (doing things differently) rather than Transactional Change (doing what we have always done, only better), is the way to a strong and Spirit-filled future
- Where local buildings are no longer to be used, they will become Diocesan rather than local resources.
- In general, properties will not be sold, but rather leased or developed
- *All* the resources of the Diocese are to be considered in restructuring and planning for the future
- Recommended closures or moves will be accompanied by expert and pastoral processes
- Non-parochial ministries, old and new, are part of our future

## Specific Operating Assumptions About Parishes

- Where possible, a congregation averaging 150 worshippers per Sunday is the ideal minimum size that promotes mission and fosters growth

- The "Chaplaincy" model, based on relational ministry, is not the only possible model of ministry
- The Mission of the Church in smaller communities will not be abandoned
- Every parish needs to grow further into missional work, over and above the necessary maintenance of property
- Healthy Anglican Churches:
    - Understand that the purpose of the Church is to draw people to Jesus and bring them into Christian community
    - Never seem to have a budget problem because they don't have a faith problem
    - Encourage the freedom and flexibility to experiment, risk and try new things, because the status quo is never an option
    - Are extroverted churches that look outward rather than inward, think of others and not just themselves
    - Want to grow as disciples of Jesus through the study of scripture, the practice of prayer, service to others and the worship of God
    - Expect miracles, and affirm Jesus as Lord and Saviour
    - Recite and teach the historic creeds, and use approved Anglican liturgies

### Specific Operating Assumptions About Clergy

- The Clergy are an integral part of the Diocesan leadership
- Individual clergy will be cared for if his or her appointment is ended as a result of changes recommended by this Report
- Where there is no parish growth evident, the parish clergy and lay leaders concerned deserve better support, and appropriate opportunities for training in church growth and evangelism.

RECOMMENDATIONS

## Transforming our Mission, Culture and Structure

We will, with God's help, succeed in transforming our Diocese by taking resolute and timely action in three domains: mission, culture and structure.

## A Dramatic Return to Mission: Turning the Church Inside-Out

**"We envision a Diocese passionate about discipleship."** Therefore, we are recommending that Synod approve a dramatic re-focusing of our collective time, talents and treasure to missional activities outside the walls of our parish buildings. Why have we done so?

If we do not learn to share the hope given to us in the life-giving gospel of Jesus Christ, then we continue to fail our Lord's injunction to "make disciples of all peoples." And if we do not learn to share the peace and the joy we are given in our communal worship; if we do not learn to talk about the growth in compassion we experience in our service; if we are embarrassed to invite our neighbours to be touched by the Spirit of the body of Christ – then we will continue to decline.

Studies have proved that the most effective way of growing a parish is through personal invitation. What good thing is happening at our church that is worth sharing with others? Why do we look forward to attending church? How has our church community changed our life, our perspective, our outlook, in positive ways? Why are we Christians? How does our faith in Jesus Christ make us new and more loving, more hopeful persons? Is our heart not overflowing with thanksgiving?

Inviting our family, friends, neighbours, co-workers does not require a Master of Divinity degree. It requires us to be honest and communicative about our personal experience of faith and how our church nurtures us in it.

Although personal invitation may be the most effective source of evangelism, the culture of our parishes must also change to become increasingly outward focused. How does an individual parish serve the community in which it is located? What programming does it do that focuses less on its own needs and more on the needs of the people in its area?

Creativity, joy, hope, thanks giving: these are keys to our becoming a **"midwife of the civilization of love."** These are the attitudes our new culture must promote. They are infectious!

Culture Change is the Key to our Transformation

*Every organization has a culture that is perfectly designed for the results it achieves.*

To achieve transformational change, both culture change and structural change are required. In subsequent sections of this report we set out our recommendations for change in how we govern and organize ourselves, operate, and deploy resources. Changes of this nature are primarily transactional, not transformational. While necessary, they will not be sufficient if we are to achieve our Vision.

Our Existing Culture: The Best of What Is

- We love the Lord Jesus Christ
- We are catholic and reformed, which means built upon the solid foundations of the ancient and universal church, yet living out that tradition as contemporary and prophetic people
- We are supportive of many expressions of piety: protestant and catholic, liberal and conservative, active and contemplative
- In worship and in polity, as in prayer and in proclamation, we understand ourselves to be a people of scripture, reason and tradition
- Our worship is rich in symbolism and scripture, an invitation to an ever-deepening relationship with God
- We are pastoral in inclination: an every-member church, serving one another as well as the world
- We are rich in resources
- We have a mixed governance: Episcopal and representational (Appendix E).

The Best of What Could Be

From Institution to Movement.  Why are we here? To be the community of the Resurrection, witnessing in our actions and in our words to a hope that the world cannot give. We are here to be a people of "the Resurrection way" bringing good news to the poor, proclaiming release to the captives, recovering the sight of the blind.

The institutional aspects of our life, our canons and buildings and orders, etc. are means God uses to meet those ends. They are relative things, therefore.
That is all. To treat the ultimate things as ultimate and relative things as relative is to become disciples on the journey to Jerusalem, following behind our teacher, our Saviour and our God.

From Attracting to Serving.  "Bringing them in" has been a great concern, in order to maintain the institution. But maintaining the institution is justified only in

relation to the people enlivened to the hope that enlivens us. How much of our church resources are meant to meet our own needs, rather than the needs of people who have never been touched with Jesus' love?

From a Fear of Evangelism to a Passion for Evangelism.  "The fundamental motivation for evangelism is that of generosity … it does not reflect a desire to sell or dominate; it arises from love and compassion on the part of those who have found something wonderful and want others to share in its joy. It is, as the old adage has it, like one beggar telling another where to find bread.

From a Scarcity Mentality to an Abundance Mentality.  By equating parish well being with maintenance, stipends, and cash flow, we have kept ourselves in a state of crisis for decades. We are, after all, a people of faith. Good stewardship includes radical hospitality and fundamental generosity: "You anoint my head with oil; and my cup overflows" (Ps. 23).

From Sunday Christianity to a Lifestyle based on Faith.  Prayer, worship, meditation, service: is our spiritual practice at the centre, rather than the margins, of the daily rhythms of our lives?

From One Size fits All to a "Mixed Economy" Church.  We are part of a culture that demands choices. We support a diversity of expressions of worship and witness. We need to give permission and affirmation to the entire faith community; adversarial attitudes do not serve us well.

From Tepid Spirituality to Passionate Christian Mission.  We may be good at arguing for the existence of God and the veracity of Scripture.  But that is not how one changes lives.  Healthy, growing Anglican churches have both roots and wings. A return to spiritual formation is a pre-condition for a return to being a healthy church.

Culture change is perhaps our biggest challenge.  Think of that challenge as one of changing the organization's DNA. Additional observations regarding culture change are found in Appendix F.

## Structural Changes

1. Position descriptions should be developed for all Diocesan positions, beginning with Archdeacons, Regional Deans and Lay Vice-Chairs.
2. Examine the canons to determine if they are relevant to the new culture.
3. The current complement of Diocesan Office staff (Appendix G) should be maintained.
4. Explore the possibility of moving the Diocesan Office to a visible, downtown location.

## Recommendations regarding People and Parishes

### General

1. Training in evangelism is needed for both clergy and laity.
2. Appoint a Human Resources person to assist clergy and parishes affected by the recommendations of this Report.
3. Engage a consultant to provide change leadership, direction & support, and to examine present structure of committees and synod.
4. Name a project manager to ensure the implementation of recommendations approved by synod.
5. Camp Columbia: DTT supports the decision of Diocesan Council to run a summer program and to evaluate it.

### Clergy

1. Assign clergy to the Diocese instead of to a particular parish.
2. Re-examine the annual mutual ministry review process for clergy in all positions, ensuring accountability.
3. Re-deploy clergy affected by parish disestablishments within the Diocese wherever possible; if not possible, arrange a suitable compensation package.
4. Appoint a Human Resources person to assist clergy and parishes affected by the recommendations of this Report.
5. Clergy to attend professional development workshops on specific skills e.g. evangelism, equipping laity, goal setting, time management, listening skills and current technologies.
6. Re-evaluate clergy appointments after 5 years in a parish, and every year thereafter, in addition to the annual mutual ministry review.

### Parishes

1. Every parish to submit annually at its regional meeting a mission project demonstrating outreach into the local community to build up conversion to Christ and participation in the body of Christ.
2. All leases of Diocesan property to outside bodies be on a year-to-year basis and be signed by Diocesan officials.
3. Archdeacons, in cooperation with Regional Deans, spearhead the linkages of parishes to do together what they cannot do by themselves and offering one another resources to build up ministries within their local setting.

### Disestablishment

1. The Canons of the Diocese of British Columbia must be adhered to in carrying out the recommendations for disestablishment, etc.

2. All facilities in the Diocese, where disestablishment is recommended, be assessed to ascertain the readiness of same for potential sale or lease.
3. Endowments, parish funds and other assets upon disestablishment revert to the Diocese.
4. Cemeteries: Where parishes recommended for disestablishment include cemeteries:

- The Executive Archdeacon will ensure that a local administrator is appointed

- Existing bank accounts will be transferred to the Diocese, retaining the local administrator as principal signatory

- Ongoing plot sales, opening/closing for interments, and record-keeping, will be overseen by the Diocesan Office in collaboration with the local administrator

- Maintenance will be accomplished on a contract basis, administered by the Diocesan Office in collaboration with the local administrator

- The Executive Archdeacon will explore possible local private sector or municipal government agencies to assume the operation of the cemetery.

## Criteria Used for Recommending Disestablishment

A parish recommended for disestablishment exhibits some or all of the following:

1. For parishes in the Capital Regional District an Average Sunday Attendance (ASA) of less than 150. Note that this does not apply to certain parishes that are either: the sole expression of a particular strand of Anglicanism, or that are classed as mission churches, or that are the sole Anglican presence in a particular area.
2. Cannot pay, and/or is in significant arrears with, its Diocesan apportionment.
3. Has a large debt to the Diocese and/or is close to insolvency
4. Is relying heavily on non-renewable endowments for its operating budget
5. Has considerable deferred maintenance on its buildings and/or property
6. Serious attempts to re-vitalize the parish have not resulted in satisfactory outcomes.
7. An inability to grow in the present facility.

## Funding for Mission-Critical Initiatives

The Achilles heel of organizational transformation is resource allocation. Diocesan Council will need to demonstrate fierce resolve if the Diocese is to shift financial resources from marginal activities to mission-critical initiatives.  The DTT recommends that funding for new initiatives, plant maintenance and upgrading, etc. come from funds generated by the sale or lease of disestablished properties.

Table 1

PARISH RATIONALIZATION

**COWICHAN REGION**

| CHURCH | RECOMMENDATIONS | REMARKS |
|---|---|---|
| All Saints, Crofton | • Disestablished Dec 31, 2009<br>• Property available for disposal | |
| St. John the Baptist, Cobble Hill | • Disestablish<br>• Become new hub church for Cobble Hill area<br>• New dedication | |
| St. Andrew, Cowichan Station | • Disestablish; sell or lease<br>• Parishioners encouraged to join new hub church in area | • Hall is currently used as a community centre. Explore if the community is willing to purchase as a community centre or community church. |
| SS Christopher & Aidan, Lake Cowichan | • Continue; focus on church growth | • Rural church; no other option in area<br>• Work with DDT |
| St. John the Baptist, Duncan | • Continue in short term<br>• Develop multi-staff parish with St Peter, Quamichan<br>• Move toward creating one parish in Duncan with St Peter, Quamichan | • Imagine one large church serving the whole of Duncan!<br>• Diocese appoint Buildings & Plans member to work with the two parishes |
| St. Peter, Quamichan | • Continue in short term;<br>• Develop multi-staff parish with St John, Duncan<br>• Move toward creating one parish in Duncan with St John<br>• Retain church and cemetery | • Imagine one large church serving the whole of Duncan!<br>• Diocese appoint Buildings & Plans member to work with the two parishes |
| St. Michael & All Angels, Chemainus | • Continue but re-assess after 2 years<br>• Investigate with Ladysmith and Cedar building a new larger church in a central point that is visible from the highway | • Develop plan to become tourist destination church<br>• Work with DDT<br>• Diocese appoint Buildings & Plans member to work with the three parishes |
| St. John the Evangelist, Ladysmith | • Develop with St Philip, Cedar, building one larger church in a central point and visible from the highway | • Diocese appoint Buildings & Plans member to work with the three parishes |

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**HARO REGION**

| CHURCH | RECOMMENDATIONS | REMARKS |
|---|---|---|
| St. Mary, Saanichton | • Disestablish; maintain property<br>• Become new hub church in Saanichton area<br>• Re-dedicate with new name | |
| Brentwood Chapel | • Disestablish; sell or lease | • Congregation to move to new hub church in Saanichton area<br>• Buildings and Plans to handle |
| St. Stephen, South Saanich | • Disestablish; sell or lease | • Congregation encouraged to move to new hub church in Saanichton area<br>• Cemetery to be maintained |
| Holy Trinity, North Saanich | • Continue in short term<br>• Create with St. Andrew, Sidney, a new hub church for North Saanich | • Work with DDT<br>• Imagine one strong church in the North Saanich & Sidney area |
| St. Andrew, Sidney | • Continue in short term<br>• Create with Holy Trinity a new hub church for North Saanich | • Work with DDT<br>• Imagine one strong church in the North Saanich & Sidney area |
| Parish of Pender & Saturna Islands | • Continue St. Peter, North Pender<br>• Disestablish Good Shepherd, South Pender, and sell property<br>• Continue St. Christopher, Saturna; continue lay ministry to supplement visits by priest | • Good Shepherd congregation encouraged to move to St. Peter, North Pender |
| Parish of Saltspring | • Continue All Saints, Ganges;<br>• Disestablish St. Mary and St. Mark<br>• Maintain St. Mark's property as centre for arts or for new ministries<br>• Sell St. Mary; use money for new ministry | • Encourage St Mark's congregation to move to All Saints |
| St. Margaret of Scotland, Galiano | • Continue | • Explore relationship with community church |
| St. Mary Magdelene, Mayne Island | • Continue | |

**MALASPINA REGION**

| CHURCH | RECOMMENDATIONS | REMARKS |
|---|---|---|
| St. Martin of Tours, Gabriola | • Continue<br>• Work toward becoming a joint Anglican/United Church parish | |
| St. Mary, Nanoose | • Continue<br>• Review in 2 years<br>• Investigate sharing of admin staff with St. Philip, Lantzville | • Work with DDT |
| St. Paul, Nanaimo | • Continue; focus on church growth | |
| St. Philip-by-the-Sea, Lantzville | • Continue; increase numbers<br>• Investigate sharing of admin staff with St. Mary, Nanoose | • Church cannot grow unless increases number of staff |
| St. Philip, Cedar | • Continue in short term<br>• Develop with St John, Ladysmith, building one larger church in a central point and visible from the highway | • Diocese appoint Buildings & Plans member to work with the three parishes |
| Trinity Church, Port Alberni | • Continue as joint Anglican/Lutheran | |
| St Anne & St. Edmund, Parksville & Good Shepherd, Lasqueti | • Continue in Parksville; focus on church growth<br>• Re-assess after 2 years<br>• Consider yoking with St Mary, Nanoose<br>• Continue Lasqueti | |
| St. Aidan on the Hill, Ucluelet | • Continue as part of West Coast Mission<br>• When new priest required, Bishop advised to find a worker priest | |
| St Columba, Tofino | • Continue as part of West Coast Mission<br>• When new priest required, Bishop advised to find a worker priest | |

**NIMPKISH REGION**

| CHURCH | RECOMMENDATIONS | REMARKS |
|---|---|---|
| SS. Peter & Paul, Gold River | • Investigate current status with RC Archdiocese regarding church building<br>• Assess the value of the rectory | • Receive pastoral oversight from ACC and UCC in Campbell River<br>• Diocesan Buildings & Plans to be involved |
| Christ Church, Alert Bay | • Continue | • Advice given by indigenous national +Mark McDonald |
| Port Hardy, Port Alice & Port McNeill | • Maintain as 3-point parish<br>• Clarify funding relationship with United Church | |
| St. John the Divine, Courtenay | • Continue in short term<br>• Create with St. Peter, Comox, a new hub church for the Comox Valley | • Work with DDT<br>• Imagine one strong church in the Comox Valley |
| St. Peter, Comox | • Continue in short term<br>• Create with St John the Divine, Courtenay, a new hub church for the Comox Valley | • Work with DDT<br>• Imagine one strong church in the Comox Valley |
| St. Mark, Qualicum Beach | • Continue<br>• Re-assess in 2 years | |
| St. Peter, Campbell River with St Saviour, Cortes Island | • Continue St. Peter<br>• Sell St James, Manson's Landing | • Needs additional staff<br>• Task for Buildings & Plans |

# SELKIRK REGION

In the Selkirk Region there is a wonderful opportunity for transformational change regarding how the Anglican Church can operate with respect to community, worship and ministry. There are several initiatives currently being explored; one such is "Fresh Expressions."

| CHURCH | RECOMMENDATIONS | REMARKS |
|---|---|---|
| St. Paul, Esquimalt | • Disestablish as St. Paul's<br>• Become the hub church for Esquimalt<br>• Re-dedicate with new name | • Esquimalt needs one, larger church to achieve critical mass<br>• Major restart; a new dedication will signal a new beginning for the melded congregation |
| St. Saviour | • Disestablish; sell or lease<br>• Rainbow Kitchen become diocesan ministry & move to another location if necessary | • Encourage parishioners to join new hub church |
| St. Martin in the Fields | • Disestablish; sell or lease | • PC has approved disestablishment<br>• Encourage parishioners to join new hub church |
| St. Columba | • Disestablish; sell or lease | • Encourage parishioners to join new hub church |
| All Saints, View Royal | • Disestablish; sell or lease | • Encourage parishioners to join new hub church |
| St. Mary, Metchosin | • Disestablish<br><br>• Maintain property | • Use as Diocesan facility |
| Holy Trinity, Sooke | • Continue; focus on church growth | |
| Church of the Advent | • Continue; focus on church growth | • Work with DDT |
| St. John the Divine, Quadra | • Continue; focus on church growth<br>• Work with Cathedral to develop complementary downtown ministries.<br>• Share personnel, resources and administration with the Cathedral | • Work with DDT |

| CHURCH | RECOMMENDATIONS | REMARKS |
|---|---|---|
| Christ Church Cathedral | • Continue; focus on church growth<br>• Develop plan with other parishes in Diocese for becoming a sign for Anglican unity<br>• Work with St. John the Divine to develop complementary downtown ministries.<br>• Share personnel, resources and administration with St. John the Divine | • Work with DDT<br>• New mentality needed by whole Diocese about the role of the Cathedral in the life of the Diocese |

**TOLMIE REGION**

| CHURCH | RECOMMENDATIONS | REMARKS |
|---|---|---|
| St. Dunstan | • Disestablish<br>• Become hub church for Gordon Head<br>• Re-dedicate with new name | • Obtain critical mass in one location<br>• Major restart; a new dedication will signal a new beginning for the melded congregation |
| St. David, Cordova Bay | • Disestablish; sell or lease the property | • Congregation encouraged to move to new Gordon Head hub church |
| St. Peter, Lakehill | • Disestablish; sell or lease the property<br>• Subdivide but retain St. John's House | • Congregation encouraged to move to new Gordon Head hub church |
| St. Philip, Oak Bay | • Disestablish<br>• Move to St. Mary, Oak Bay site<br>• Sell or lease St. Philip's site | • Support services needed for congregation |
| St. Mary, Oak Bay | • Disestablish<br><br>• St. Philip's congregation move to St. Mary's site<br>• Re-dedicate church | • Support for existing St. Mary parishioners needed<br>• After moving determine plan for developing the property<br>• Work with Buildings and Plans |
| St. Barnabas | • Continue; focus on church growth | • Need Anglo-Catholic tradition in CRD |
| St. George, Cadboro Bay | • Continue; focus on church growth<br>• | • Capitalize on UVic connection |

| | | |
|---|---|---|
| St. Matthias | • Continue; focus on church growth<br>• Become financially independent from Diocesan support after May, 2010 | • Evangelical presence needed in CRD<br>• Current PIC funded by diocese until end May 2010; after May by Parish |
| St. Michael and All Angels | • Continue; focus on church growth<br>• Re-evaluate after 2 years | • Work with DDT |
| St. Luke | • Continue; focus on church growth | • Implement phase 3 (new building) for Dawson Heights |
| St. Alban site | • Obtain proper evaluation of site; sell or continue leasing | • Buildings & Plans to evaluate |

| SYNOD OFFICE | TIMELINES | RESPONSIBLE |
|---|---|---|
| Retain all present Diocesan staff | ▪ Ongoing | ▪ Bishop |
| Explore possibility of moving the Office to a visible downtown location | ▪ In concert with related initiatives moving us toward our missional vision | ▪ Buildings & Plans |

TABLE 2

ENABLING RECOMMENDATIONS

| POSITIONS | TIMELINE | RESPONSIBLE |
|---|---|---|
| Appoint a Human Resources person to assist clergy and parishes affected by the recommendations of this Report | 1 June 2010 | Bishop in consultation |
| Engage a consultant to provide change leadership, direction & support, and to examine present structure of committees and synod | 1 June 2010 | Bishop in consultation |
| Name a project manager to ensure implementation of recommendations approved by synod | 1 June 2010 | Bishop with Congregational Development Officer |
| **PROCEDURES** | **TIMELINE** | **RESPONSIBLE** |
| Disestablishing & moving parishes | Within 18 months | Project Manager |
| Develop position descriptions for all Diocesan positions, beginning with Archdeacons, Regional Deans and Lay Vice-Chairs. | 1$^{st}$ draft by September 2010 | HR person and people in the positions |
| Review & re-develop canons to reflect the new culture | From Synod on | DTT, DDT and Canons Committee |
| All leases of Diocesan property be written for one year only (renewable) and signed by appropriate Diocesan official(s) | Ongoing asap | Executive Archdeacon |
| Develop guidelines for Diocesan use of endowments and other financial assets of parishes to be disestablished to determine the proper uses of such monies | By 30 September 2010 | Finance Committee prepare; Diocesan Council to approve |
| Administration be provided for cemeteries associated with parishes being disestablished | Ongoing | Executive Officer, following guidelines in this Report |
| Money from sale & lease of disestablished buildings be put into a fund or funds for financing new initiatives, plant maintenance and upgrading | Asap & ongoing | Finance, Buildings & Plans and DDT |
| Develop new "scorecard" for healthy churches in line with a missional church culture | 1 June 2010 | DDT |

| CLERGY | TIMELINE | RESPONSIBLE |
|---|---|---|
| Re-deploy clergy affected by parish disestablishments within the Diocese wherever possible; if not possible, assist with alternate employment or arrange suitable compensation package | As needed | Bishop, Executive Archdeacon, Finance Officer |
| Develop training in evangelism for clergy and laity; offer at clergy days and at regional meetings | Asap & ongoing | Congregational Development Facilitator to organize |
| Offer professional development workshops on specific skills e.g. goal setting, time management, listening skills and use of current technologies | As above | CDF - as above |
| Re-evaluate clergy appointments after 5 years in a parish, & every year thereafter, in addition to annual mutual ministry review | Asap & ongoing | Bishop |
| **PARISHES** | **TIMELINE** | **RESPONSIBLE** |
| Parish create annual mission project(s) to include, where feasible, working with an/other parish(es) | Parishes to present at regional meetings | Incumbents, Archdeacons, Regional Deans & Parish Councils |

# GETTING THERE FROM HERE

These steps outline how to proceed with closures and new ventures, including timelines and oversight and point the way toward becoming people of the Great Commission

## Listen to the Wisdom of the Ages

We began to frame our proposed approach to transformational change by listening to the wisdom of the ages.

> *It must be remembered that there is nothing more difficult to plan, more doubtful to succeed nor more dangerous to manage than the creation of a new system. For the initiator has the enmity of all who would profit by the preservation of the old institution, and merely lukewarm defenders in those who would gain by the new one.* (N. Machiavelli)

Having been at the forefront of the kind of bold, transformational change that we are recommending, Reggie McLean asks us to heed this warning: *"Turning the Church inside-out will precipitate a crisis in the Church.  Resistance will inevitably occur."*

Change represents a disruption of expectations.  People are, on balance, very control oriented.  When others attempt to take us away from what is comfortable and familiar, and once upon a time successful, resistance is natural.

Like conflict, resistance is neither bad nor good … it just is.  Therefore, we need to anticipate it, and have a robust plan for addressing it.

As indicated previously, the most challenging aspect of this transformation will be culture change.  For example, our Vision is that more and more of us will develop a passion for evangelical action, for authentic discipleship.  The reality is that, for most of us, taking the Gospel to the streets is an intimidating prospect.  The mere thought takes us out of our comfort zone; fears emerge, such as:

- We may be afraid that we won't know how to engage people in a genuine conversation about the love of our life
- We may not be enthusiastic about being evangelistic because we may be unsure of what we have to offer people, that we don't have a compelling story
- We may fear that we will be type cast as the worst examples of tele-evangelism
- We weren't trained for this
- We may fear rejection.

These fears are legitimate.  Our approach for the implementation phase of the proposed transformation needs to prescribe ways for alleviating our fears.

## Guiding Principles

The principles to guide us as we lead change should include:
- Preserving the core while stimulating new growth through mission
- Shifting resources from marginal to mission-critical activities
- Treating all those affected by the change with respect and compassion.

## Change the Scorecard

*If you can't measure it, you can't manage it.*  (Peter Drucker)

In our traditional parish cultures the way we measure the organization's health and progress is all about church membership: Average Sunday Attendance, givings, etc. A missional church culture will need to begin keeping score differently.  We need to create and implement a new set of goals and key performance indicators that are consistent with our dramatic shift to mission.

Although Average Sunday Attendance will continue to be a relevant benchmark, some new measures will be necessary for our increased emphasis on church outside the walls.  For example:

- How many ministry initiatives have we established in the streets this year?
- How many conversations are we having with seekers?
- Are we becoming better at speaking to them in their language, and addressing their hurts, needs and questions?
- How many people have we reached who come from ethnic and social backgrounds that are different from those who currently attend our services?
- How many members have we turned in to missionaries?

What gets measured gets done!

## Ensure Accountability & Resources

The Bishop will need to develop an organizational framework that will enable him to both:
- Continue to lead and manage the ongoing activities of the Diocese (what is not changing); while
- Directing, monitoring and supporting those persons assigned responsibility for what is being changed.

We recommend that a person be named to manage the change process, in the same way as responsibilities are assigned to individuals for the implementation of recommendations that relate to buildings, policy changes, etc.

The person designated could also be given the responsibility for the following critical activities:

- The design and implementation of a robust communication strategy, including conducting surveys designed to measure where folks are in terms of their commitment to the change agenda.

- Maintaining a stakeholder commitment plan.

- Ensuring that we celebrate progress.

- The design and implementation of a human resource development strategy.

- The ongoing stewardship of properties and buildings.

Additional observations on the change process are found in Appendix H.

CONCLUSION

We are Instruments of God's Transforming Power

When, as individuals or as the Church, we know that we need renewal, we must turn to Jesus and tell him: "We have no wine; we've run out" and then we need to be prepared to be the instruments of his transforming power.  When that happens, his glory will be manifested.

At this point in our Diocese's 150-year history we are running out of wine.  It is a time to remember that when we reach the end of our resources, we have not reached the end of all possibilities.

Indeed, this occasion may provide the living Christ with the opportunity to make a miraculous difference in our lives.  Jesus can transform a situation; he can convert a person; he can help us renew the Church.

Revelation tells us Jesus does not like those in the Church to be lukewarm.  Christ reminds us of the continuing possibility of transformation and renewal, and that he is always and the only the agent of transformation.

We are the hands and feet of Christ in this world, and our generous God expects of us that we step out in strength and boldness and enthusiasm, to use the resources that God has given us to turn water into wine.

APPENDIX A

Population of Diocese and Number of Anglicans  (thousands)

| Year | Population of Diocese | Number of Anglicans | Percentage of Anglicans |
|------|------------------------|----------------------|--------------------------|
| 1939 | 124 | 48.5 | 39% |
| 1949 | 148.5 | 57.7 | 38.8% |
| 1968 | 294 | 38.9 | 13% |
| 2009 | 750 + | 9 | 1.2% |

Caution:  This table shows a significant decrease in the number of Anglicans between 1949 and 1968. Census figures in 1949 assumed that, unless otherwise specified, one's 'religion' was Anglican.

APPENDIX B

KEY THEMES FROM CLERGY CONFERENCE September 15, 2009

A. Positive Reactions to Material Already Received

- The Diocese is recognizing the need for change
- The 'elephant' of Diocesan illness is now being addressed
- Recognition that roles of both clergy and laity need to change
- Hopeful re what changes may look like
- "Permission" to be bold
- We've looked into essence of our faith/soul by wrestling with issues. We have a faith story that is critical to those who live on this island
- Emphasis on spirituality – very positive
- Decreasing number of parishes would free up limited resources e.g. close buildings
- Freedom to try different models of ministry
- Responsibility to explore controversy
- Spiritual/cultural orientation of the Gospel
- We are being 'shaken up'
- Shift to focus on healthy Diocese
- Challenge – opportunity to be like early church

B. Negative reactions to material already received

- Fear that status quo will remain the same
- Fear that there might not be systemic change
- Fear that a 'one size fits all' solution will be prescribed
- Fear of what leadership will look like
- Fear of job insecurity – loss of job, feeling ill-equipped, emotional stress, clergy abuse
- Fear of performance appraisals i.e. stick versus carrot
- Liturgy – out-dated for modern cultural needs
- Need contextual ministry – what works in one place may not work in another; listen to needs of community you are in
- Restructuring parishes is more of a CRD issue – doesn't apply as much to up-island churches
- Decline of pastoral model
- Need to focus on energy of our faith as opposed to always focusing on problems
- Roles of clergy and of people need change

## C. What does a results-oriented ministry look like?

- A clear Diocesan vision is required
- Need to minister not just to ourselves i.e. need to evangelize
- Firm job descriptions needed for clergy, archdeacons, laity etc.
- Clear evaluation tools needed for both clergy and laity
- A new kind of organization
- Diocese refrain from being top-heavy authoritarian and rule-encumbered
- People seeing and experiencing the 'fruits of the Spirit'
- Would look like an energized church
- Our experience of the living God sets us on fire and we can't help but share the passion
- There is vibrancy in the parish – loving one another and supportive of one another
- Be a church of inclusion – minister to the marginalized. We need the poor; the money would follow

## D. What skill set will be needed?

- Learn how to evangelize in an Anglican way
- Learn how to operate in a team ministry
- Lose all titles and church language or express them in new ways
- What kind of organization do we need?
- Conflict resolution/transformational;
- Computer skills/literacy and use of multimedia
- Communication skills – clear; preaching and teaching: how do we communicate who we are? Two-way communication – parishioners to wardens/clergy and to seekers
- Access to current, twenty-first century, training in terms of organizational skills
- Learn more about Canadian culture – what is current? Religious versus spiritual

## E. How do we acquire the skills?

- Obligation of employer to provide training
- Limited courses approved for professional development e.g. accounting
- Training in the direction of the church
- 'Practical training' – communication, accounting, administration
- Advise clergy of regulations and expectations
- Clergy recognize what skill set they have; find out how to develop those skill sets lacking or find a source for them
- Needs assessment training
- What educational tools are available for teaching us to reach families? Or for re-branding our image

- Seminaries to do more practical instruction
- Use the technologies that society uses e.g. Facebook
- Rector: learn through members of the congregation OR use others to complement skills/gifts
- Share skills with a sense of thanksgiving for one another
- Set aside our own personal boundaries and fears
- Sabbaticals should reflect on the present skill needs of the community

APPENDIX C

## KEY THEMES FROM THE DIOCESAN LEADERSHIP CONFERENCE

Like other mainline denominations, we are in a process of transformation that is frightening and uncomfortable, yet change is essential.  Without change there is no growth, no evolving or maturation. We are called to lead that change.

There are many in our Diocese who are feeling energized, enthused, committed, renewed, by the process in which we are now engaged

### Addressing the 2009 Deficit

- Reduce General & Provincial Synod apportionment
- Launch a special appeal in 2010
- Put a freeze on hiring
- Negotiate a reduction in stipends, encourage parishes to assist their clergy directly
- Sell shares out of the Consolidated Trust Fund
- Restructure parishes, use revenue from sales/leases/rentals plus increased apportionments from larger parishes

### Promoting Growth

- Clergy and laity both to be more visibly involved in the community, community organizations, etc. – looking beyond the parish
- More training needed for evangelism, for speaking our message
- More informed about marketing, targeting, use of modern electronic media
- The Bishop's role is vital as leader, encourager, communicator (to media as well as parishes and clergy).

### Cathedral

- Faces massive repair challenge, and long range completion of original vision
- Exciting business plan needed
- PR problem of raising millions while closing parishes must be addressed
- Must find new ways of being a "Mother Church" to help the parishes
- 

### Camp Columbia

- The ministry of summer camp is vital to the Diocese
- Summer camp at least should be continued
- The Diocese cannot subsidize the year-round salaries the way it has
- New strategies must be found, for marketing and funding, and for the development of this resource

### Archdeacons, Regional Deans, Lay Vice Chairs

- Clearer role definition is needed
- Need to generate enthusiasm for Transformational Change
- Faster, greater awareness of the Diocesan picture through better sharing of minutes and news into the parish level

### General Recurring Themes

- There is no turning back to some previous age or way of being; change will take place, it is for us to manage it and adapt, or the churches will be closed
- The opportunities and possibilities are exciting, and the future with God is without limit
- We need to be people of prayer, remembering God is in our midst There are two levels to Transformational Change:
    1. Deployment of parishes – to maximize growth potential and minimize financial burdens to the whole Diocese
    2. The culture of Anglican parishes – to "re-tool" the church for the age and culture in which now find ourselves
- Parishes must become more mission-oriented
- Vision must be a constant work in progress: we need a better Vision Statement
- Communication: between all levels of parish and Diocesan structure, must be improved
- Accountability must be reinforced – for parishes, for clergy, for Diocesan staff
- This Leadership meeting is worth repeating

APPENDIX D

KEY THEMES FROM REGIONAL MEETINGS OCT/NOV 2009

There were regional meetings in all six regions of the Diocese, involving well over 600 people – a gratifying level of interest. As might be anticipated there was a wide range of thought expressed to a standard set of questions. Similarly, common threads emerged. Rather than seek to abbreviate, or to include five more long lists as appendices, the Team has selected one example of feedback given – by Malaspina Region – because it was the only region where input was sought from and provided by youth and children as well as adults. The input from youth and children is listed last in italics.

The major challenges facing the Diocese and regions are:
- Declining membership in our parishes
- Difficulty attracting and keeping newcomers
- Less money to meet the growing costs of ministry

DISCUSSION #1
WHAT ARE SOME OF THE POSSIBLE SOLUTIONS?  WHAT ARE THE BARRIERS?

SOLUTIONS

Attitudes
- Develop flexibility and tolerance
- Be open to change
- Be hospitable
- Good first impressions
- Share God's love:  help people to come into a relationship with God
- Recognize diversity of needs
- Make people feel cared for
- *Include children and youth in requests for help at events*
- *Children and Youth can do their part in communicating and fundraising and also tithing*

Services
- Make worship more engaging:
  Music that appeals
  Shorter, one hour max
  More upbeat
  Brighter
- Simplify liturgy, use inclusive modern language
- Parishioners guide newcomers through the liturgy
- Easily useable pew leaflet

- Instructional Eucharist
- Make our message one that people want to hear
- *Provide things for children to do in church*
- *Find a place for youth to be part of the service (choir, server, reader)*
- *Keep up with modern times*
- *Service for retired people in the week, a separate service for young to meet their needs*
- *Let the teens make some decisions*

Better Communication at all Levels
- Use electronic communication: dispense with paper mail out from Synod Office
- Share knowledge of what is working in parishes and regions
- Do meetings on line or with conference calls
- *Make flyers and share info about what is going on at youth group*

Newcomers
- Once a month gathering letting them know who does what, how things work what is offered
- Newcomers need to feel more welcome and involved. Mentoring old and new members

Evangelism
- Use burial services to draw families in: provide support comfort and make these people part of the community
- Invite those not in church to social functions
- Go to where the people are: have services outside church – sports fields and parks
- Personally invite and welcome people to join the parish group
- Have services on days/times other than Sunday a.m.
- Have social outreach events lunches after school programs
- We need to learn what the uncharted want. Talk to them, especially young people, about what will make church worthwhile for them to come.
- Bring people not to "US" but to "God"
- *Make flyers and share info about what is going on at youth group*
- *Youth group leader or a contact person in the parish share info about events going on in the region or diocese*

Stewardship
- Teach, perhaps mandate Tithing
- Parishioners responsible for financial stewardship

Volunteers
- Encourage more volunteers; Make "yes" the expected answer. Old members mentor new members
- Divide jobs so they are manageable

- Provide training
- Phoning team ask personally not just a sign posted
- Encourage the development of talents in parish
- A job for everyone

Children
- Train them to take an active part in the service and in the life of the church
- Programs for Youth
- Concentrate on very young and keep them

More Education/Training required by Laity and Clergy in
- Pastoral care
- Development
- Spiritual development
- How to sell church (the value of religion written in a way people relate to)
- Church 101
- Instructional Eucharist
- Be greeters and welcomers

Share
- Do joint services with other denominations
- Honorary Assistants rove around region not be attached to one parish
- As a region be more cooperative

Community Outreach/Ministry
- Research to find out what community needs and program to provide those needs

Camp
- Be creative, use the land for other than camp e.g. RV campground
- *Family Camp was much better this year (2009): more activities for all ages*
- *Get campers to invite their friends for next year*

Other
- Cut overheads
- We need to actively build relationships at **all** levels. Within parish, region and Diocese
- First work from within
- Let the Church die and then be reborn: But directed
- Positive leadership is critical
- We need to settle ourselves and our problems first
- Younger clergy
- Leadership open to the world of today
- Develop Boutique churches

# BARRIERS

## People
- People are not motivated, the "me" society
- People who are struggling can't contemplate doing more
- It is too easy to let others do it and not get involved
- We are too polite, we let society remove faith and God and do nothing
- Our own children do not go to church
- Resistance to change
- Failure of Clergy and Laity, they do not make newcomers feel they belong
- Differences in generational needs
- *Little kids have nothing to do in church and they get bored*
- *Adults want quiet in Church and get annoyed*
- *People go away at weekends*
- *Church is too early*
- *Too many excuses, God is not relevant to today*
- *If you concentrate on Children's talk you lose the teens*

## Buildings
- Our churches are too close together
- Our overheads are too high

## Training/Education
- We need a greater understanding of stewardship

## Lack of Understanding
- People do not know what our faith is about

## Lack of Communication and Resources
- No distribution of resources at Diocesan level
- No sharing between parishes: everyone reinvents the wheel
- *Money issues: cannot afford supplies*
- *Youth do not hear what is going on in other churches*

## Program
- Lack of appropriate ministry for younger families
- We minister within our own context not beyond it
- Young people say our music is a barrier
- Lack of flexibility – Sunday does not work for everyone
- Our services need to change
- Research "What to focus on and how"

## Image
- Poor public image: lack of credibility due to lack of decision over Same Sex Unions and appearing to waffle around decisions
- People feel the Church is only in interested in money

Other
- Other Churches got there first – young people go there
- Our clergy are not doing as much as they might
- Cost of ministering to the community
- Laity are underused


DISCUSSION # 2
WOULD YOU RE-ORGANIZE THE DIOCESE IN SOME WAY OR WAYS? HOW?

- We need more information about the structure and function of the Diocesan Office.

- We agree that diocese should be reorganized but are not sure how. However, decisions should be made at the local level.

Closing Churches
- When doing so close both churches and build new.  Death and rebirth
- Use a new name for combined churches, combining symbols
- Close and sell churches in urban areas to free up resources for mission and outreach in rural parishes that can never be self-sustaining.
- We must support churches in sparsely populated areas

Partnerships
- Twin large and small parishes with in the Diocese sharing funds, people, prayer
- Focus on solutions for urban/rural divide
- Work to remove denomination structure within rural parishes CHRISTIANS FIRST

The Diocese
- One diocese for all BC
- We need an operational audit, from an objective, outside source examining and looking at what we do well and what we don't. Then we'll learn how to reorganize
- Reduce Diocesan Staff and Budget
- If a business model is followed start at the top:  we need a hiring freeze, redundancy, etc
- All travel or Diocesan expense should require follow up sharing in all churches
- Diocesan Post funds would be better used for regional communication
- Make more use of trained laity
- Physically re-organize with Diocesan office in the middle (Nanaimo)
- The parish/diocese structure is 16C and hierarchical.  Is it appropriate?
- New Diocese:" North of the Malahat"
- Look at "Regions"

Accountability
- Re-look at roles at all levels: job descriptions from Bishop to Deacon
- All personnel should have job evaluations and be held accountable
- Plans should be transparent, reported and with clear time-line
- Examine roles of Diocesan Office staff

Communication
- What does the Synod Office do for us?
- First McLean report should be published
- Communication between parishes must be improved
- Use more electronic media, Skype, teleconferences
- Diocesan Council minutes on web are from May!
- Modernization of communications critical, parish will have to provide for those who are not on line.
- Stop paper mail outs
- Train clergy in computer use
- Provide grants to parishes that cannot afford computers

Decision Making
- More Parish autonomy. De-centralize decision-making process
- There is a perception that the Diocese is trying to impose a business model which is not appropriate.
- Develop congregational model not hierarchical model
- Parish define clergy role: specific for each parish
- Get more young families involved in leadership and in giving input
- Find out what younger folk want to be asked and when and how

Education
- Look at Christ Church Cathedral, Vancouver, creative, innovative, community serving church
- More websites and social networking

Ministry Resources
- Increase Diaconate, use deacons to fill in rather than a rector at every parish
- Add a deacon so Deacon and Priest can serve combined church ministries
- Use more lay people to help clergy, pastoral care, Alpha , evangelism,

DISCUSSION #3
WHAT NEEDS TO HAPPEN IN YOUR REGION? ANY ADVICE FOR OTHER REGIONS?

Develop a Regional Identity
- Increased sharing of programs with other Parishes and/or denominations
- More Communication Parish to Parish
- Develop phone groups
- Have clear effective regional leadership
- More Region-wide meetings
- Coordinate events and support each other, invite each other and outsiders too (roving congregation) Regional Vacation Bible School

- Better dissemination of Diocesan information to laity
- Hold regular Regional lay meetings
- Locally raised-up ordained priest
- Fair clergy stipends
- Focused activities/topics and regional meetings
- Hire Youth worker or other resource staff full time to serve the region
- Increase the number and role of Deacons in the region
- Re-examine the regional boundaries (Parksville and Qualicum are in different regions)
- To make decisions about the region at a regional level

Sell Buildings
Sell **all** churches.  Build three new ones in region North and South Nanaimo
and Parksville  –  home groups for weekly meetings in other areas

Increased Laity Involvement and Training
Look at models across the country where laity are more involved and
Have fewer paid staff
It is not about money it is about people

Twinning /Sharing Money, Clergy, Facilities Secretary**,** Further Education
- Workshops on  "Spirituality on West Coast"
- Training in small group ministry home groups

Other
- Increase interaction between old and young
- Develop active roles for youth in services
- Restructure division of funds:  % to Diocese, % to Region
- Too much pontificating in Diocesan Post.
- Bring back narrative budgeting
- Standardize accounting procedures (limited support)

Say  "No" to results-based ministry
- It takes time to nurture a community
- Criteria are unclear: Groups in care homes are part of parish; Ministry to wider community is not included
- Don't agree with paper " How to avoid a Legacy of too Little too Late"
- Look at the reality of the movement of some out of the Anglican Church of Canada to the Network and impact of that on communities & parishes

Have better and more timely communication from the Diocesan office in response to questions

General Summary of Feelings

- Top-heavy establishment
- Laity is under used
- Lack of communication at all levels – information does not reach the congregation
- Decisions should be made at the Regional Level for the Region
- Regular Regional meetings and co-operation are essential "with support and laughter, like today"
- There is a need to share:  ideas, information, programs, ordained clergy,
- There is a need to "lighten up" and become more joyous

APPENDIX E

ADMINISTRATION & GOVERNANCE OF THE DIOCESE OF BC

This short appendix is meant to delineate the structure of authority of our Diocese, and indeed the structure of governance common to the Anglican Communion as a whole.

In Anglican understanding (as is the case in most other 'Episcopally- led denominations), the 'basic unit' of the church is not the *parish*, as many imagine it to be, but rather the *diocese*. Thus dioceses are NOT 'collections' of parishes, but rather "parishes are a subdivision of dioceses."[7]

Dioceses are Episcopally led (that is, led by a bishop) and Synodically governed (that is, governed by councils consisting not only of the bishop, but also representatives of the clergy and the laity). When Synod is not in session, the daily administration of the diocese is overseen by Diocesan Council, which also consists of the Bishop as chair, members of the clergy, and laity. In this way, Anglican dioceses are at once both hierarchical *and* democratic.

Dioceses, "which are the fundamental unit of church administration and governance,"[8] combine to form provinces. The Diocese of British Columbia, which consists of the geographical area covering Vancouver Island and the Gulf Islands, is thus part of the *Province of British Columbia and the Yukon*. The governing body of this province is known as 'provincial synod,' and it is led by the 'metropolitan bishop.'

There are four such Provinces in Canada. These provinces administratively form the national church, known as the *Anglican Church of Canada*, led by an archbishop. The governing body of the national church is known as "General Synod" – again, made up of bishops and both clergy and lay delegates.

The rules under which a church is governed are called *canon law*.

"A parish has rules, or bylaws, which must conform to the rules or canons of the diocese of which it is a member; that diocese in turn must stay within the canons of its province or national church. The provinces and national churches, by choice, have inherited the canons of the Christian church dating back to its earliest days. This accumulation of canons over the centuries and throughout the world is collectively referred to as Anglican Canon Law."[9]

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[7] See http://anglican.org/church/ChurchAdmin.html
[8] *Ibid.*
[9] *Ibid.*

## APPENDIX F

### Culture Change

Edgar Schein's definition of organizational culture makes sense in the context of our Anglican Church:

> *The culture of a group can now be defined as: A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems.*

It is useful to think of an organization as an iceberg:

- The 10 percent of the iceberg that is visible above the waterline represents things like structure, canons, procedures, processes and buildings.
- The 90 percent that is below the waterline, an organization's culture, is what sinks ships.

Therefore, we recommend that in Phase Two of the transformation process a taskforce undertake the process that will produce a blueprint for bringing about the culture change that will be needed if we are to achieve our Vision. The steps in the process will be as follows:

- Identifying the ideal culture for the attainment of the Vision.
- Clarifying and confirming the existing culture.
- Identifying culture gaps; identifying targets for culture change.
- Defining the potential benefits of cultural change.
- Establishing goals for culture change.
- Acting to close the gaps and to achieve the ideal culture.

There are tools available to guide this process – see Appendix H below.

# APPENDIX G

## DIOCESAN STAFF

Episcopal
- Bishop (full-time)
- Diocesan Executive Officer (full-time)
- Senior Administrative Assistant (full-time)

Administrative
- Accounting Assistant/Payroll (full-time)
- Diocesan Finance Officer (full-time)
- Receptionist/Secretary (full-time)
- Administrative Assistant (part-time)

Archives
- Archivist (part-time)
- Assistant Archivist (part-time)

Programs
- Diocesan Family Ministry Officer – Vacant
- Congregational Development Facilitator  (full-time)
- Canon Pastor (part-time)
- Diocesan Communications Officer (part-time contract)
- Planned Giving Officer (part-time)
- Urban First Nations Ministry (part-time)
- University Chaplain (part-time)
- Hospital Chaplains (3 - part-time)
- Camp Columbia – (part-time; Jan-Sep 2010)

APPENDIX H

## Dr. John Kotter's Eight-Stage Process for Major Change

In his seminal work on organizational change, "Leading Change," Dr. Kotter sets out The Eight Most Common Errors in Leading Transformational Change.

- Allowing too much complacency

- Failing to create a sufficiently powerful guiding coalition

- Underestimating the power of vision

- Under-communicating the vision by a factor of 10 (or 100 or 1000)

- Permitting obstacles to block the new vision

- Failing to create short-term wins

- Declaring victory too soon

- Neglecting the anchor changes firmly in the corporate culture

Dr. Kotter's process, set out below, is designed to reduce or eliminate the chance of making these mistakes.

1. Establishing a sense of urgency
2. Forming a powerful guiding coalition
3. Creating a vision
4. Communicating the vision
5. Empowering others to act on the vision
6. Planning for and creating short-term wins
7. Consolidating improvements and producing still more change
8. Anchoring change in the culture

Again, listen to the wisdom of the ages:

*Change takes place no matter what deters it.*
*There must be laborious effort to avoid chaos.* (Plato)

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