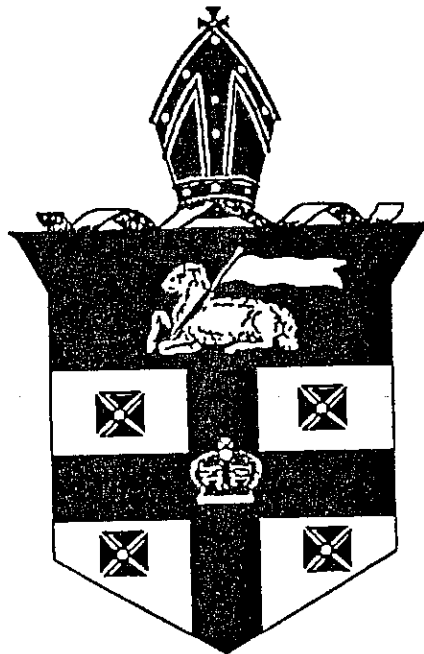


TASK FORCE REPORT ON FINANCE AND MINISTRY



presented to:

The Right Reverend Donald F. Harvey

**Bishop of the Diocese of
Eastern Newfoundland and Labrador**

St. John's, Newfoundland

August 22, 1995

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Right Reverend Donald F. Harvey
Diocese of Eastern Newfoundland and Labrador
19 King's Bridge Road
St. John's, Nfld.

Dear Bishop:

It gives me great pleasure, on behalf of the Task Force, to present to you this report: 'Our Diocese - Our Future: A Study of Ministry and Finances'.

We thank you for the opportunity we have had to explore the life of the Church in the Diocese and we give thanks to God for the faithful witness of the people, clergy and laity, whom we have met and with whom we have shared.

It is our hope that the contents of this report will encourage the Diocese, under your leadership, to continue to listen to God's call on its life and to move forward in His grace with confidence and boldness as it proclaims the Good News of new life in Christ.

Sincerely,



Rev. Canon Dr. Fred Gosse

Members:

Mrs. Joan FitzGerald
Rev. David Hewitt
Dr. Tom Pope
Dr. Clar Matchim
Ven. Francis Buckle
(special consultant on Labrador)

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OUR DIOCESE - OUR FUTURE

A STUDY OF FINANCES AND MINISTRY

At the end of hundreds of conversations, interviews, workshops, consultations and briefs, the Task Force submits its report which should serve as a resource for the shaping of the future of the Diocese. There are no wild and outlandish proposals. There is a defined program which over the next ten years will increase the effectiveness of doing ministry in this Diocese. We do believe there is need for change, but it is to be managed change. Building on identifiable strengths, change is needed to enhance the mission and ministry of the Diocese and its constituent parts. Synod also saw the need for change and called the Task Force into being to deal with the following resolution:

BE IT RESOLVED THAT the Diocesan Council strike a Task Force to investigate all opportunities to achieve greater efficiencies and economics in the operation of the Diocese to enable the Diocese to operate within its actual revenues; such study to include:

- (a) the overall organization and structure of the Diocese on the parochial and diocesan levels; and
- (b) the policy of creating new parishes in terms of potential financial viability and consolidation of multi-point parishes where it is practical and where opportunity exists, with a view to developing a comprehensive ten-year plan.

The motion which was passed at the Synod of May 1993 specifically requested that the Task Force explore the structure of the Diocese and its parishes to ensure financial viability and especially to explore the economic impact of the establishment of new parishes within the Diocese. Out of this exploration would come a ten-year plan for the restructuring of parish boundaries and the consolidation of multi-point parishes. Elsewhere in the report we speak to financial and fiscal responsibility. We also develop criteria which can be used to develop standards for parochial viability. In this introductory chapter we wish to make some reflections, along with certain recommendations, which would serve as a foundation for the exploration of individual areas of concern.

In Anglican history the diocese is seen as the local unit of the apostolic church and the bishop is the chief pastor. Parishes are the constituent parts of the diocese, so organized that others can be appointed to share the ordered ministry of the bishop and provide pastoral and sacramental ministry in the local area. The bishop, in concert with those whom s/he is called to serve, meets

in assembly (synod) to determine rules and guidelines for the good order of the family and the common pathway we will walk together, in response to God's to us.

It is of utmost importance to all of us: bishop, clergy and laity, that we recognize that we are synodically governed and episcopally led.

We are a body in which all of the parts have particular functions. It is the function of the synod, as the assembly of all of the parts of the local body, to provide governance. It is here that issues are debated, rules are agreed to, commitments to share with the care for one another are undertaken. It is the bishop who, called by God and affirmed by the body, is to provide leadership by office and presence to develop that governance and to implement it.

It is critical, therefore, for us to suggest what the ministry of the bishop might be now and in the future. It is also critical for us to explore the role of synod and the relationship synod has with the various administrative and operational parts of the diocese.

The constitution and canons, with defined responsibilities of committees, as well as individuals, provide a more than adequate framework to carry on the day-to-day operation of the diocese as a corporate entity. There is, however, a difficulty in the relationship between the committees and the body, i.e. the synod, which created the committees. The committees are not the synod and must make every effort to carry out the will of the synod and be seen to do so. If policy is established by the synod, the committees must be accountable to the synod to carry out their tasks within that policy until such time as the synod changes the policy. Not only must this be done, it must be seen to be done. As you will note, when we comment on the financial organization, all possible relevant information must be made available to all members of the constituency. It must never be assumed or displayed that those who serve are the masters. We are the servants, one of another, and there needs to be a transparency to who we are and what we do in all the committee and board structures of the Church.

Not only must committees be servants of the synod, but if it is true that the diocese is the local unit of the Church, then each parish is a constituent part of that local unit and is not the local unit itself. It is well to recall that when a priest is installed as the pastor of a parish, the bishop, or the archdeacon in his stead, declares, "N, accept this charge which is mine and yours." Each parish, through participation in the journey together (the synod) and the life and office of the bishop expresses its common undertaking with other parishes (households) in the life and mission of the diocese. The assembly of the parishes at synod is as much pastoral, legislative, and a declaration of our unity as it

is our willingness to be 'under authority.' Parishes are called to honour their participation in the diocese because it is the synod and the episcopacy which gives substance to their existence within the policy and ethos of the catholic church. The growth in the sense of congregationalism as authoritative in the life of the Church speaks against the Anglican tradition of the centuries.

Congregations survive within parishes which survive within dioceses only as functional units. Are they proclaiming Good News by their life and witness to the community in which they are called to live or are they there for the benefit of those who claim membership but not servanthood? It is the function of the synod and the bishop to develop guidelines for the establishment of parishes and congregations so that Good News may be proclaimed and it is the responsibility of the synod and bishop to explore other methods of proclaiming the Good News when these local units are no longer viable (life giving, life filled). Within these local units, these congregations and parishes are assemblies of the faithful called to do ministry in these local areas - clergy and lay alike. Through their call to baptismal ministry, they need to share a vision of what Christ's church can be to this broken and hurting world. Clergy need to be reminded that they are called to be fishers and not keepers of an aquarium. Laity need to recognize that the availability of pastoral and sacramental leadership and service is to equip them for the building up of the body and not for the satisfaction of their personal desires or the satisfaction of their needs. Together, through the grace of God's holy spirit, members of this Diocese will become the presence of Christ to the creation for which He died, and rose, and is constantly renewing.

As a family we have a glorious opportunity to participate in a renewal process which can make a statement to the whole of our Church.

As a Task Force we have keyed on certain areas and we believe that if the Diocese of Eastern Newfoundland and Labrador would focus its wisdom and energies on these areas **renewal and growth would be soon experienced**. There are other areas about which we would comment and we would urge the Diocese to continue to explore.

The Diocese needs to determine if the present location of its administrative centre, resource centre, and Bishop's office serves the needs of the Diocese adequately and economically. With the changing nature of the relationship between the Cathedral and the Diocese and the expansion of the use of income from Glebe lands it may be more efficient for the Diocese and Cathedral to develop joint use facilities. The danger is that this condition will develop by default. If such a relationship is to be developed it must be done intentionally. There are benefits and disadvantages in either configuration.

The benefits come, of course, from consolidation and the freeing up of resources through the sale of property for other ministry. There are others that come from the centralization of resources. There are disadvantages. The sale of assets should be done only after careful deliberation. Would the joint ownership of assets between the Diocese and the Cathedral present administrative difficulties? If the Cathedral were again to be a liturgical and innovative ministry leader in the Diocese would it need the additional space for its programme?

But these are options for exploration. And we believe and recommend that the Diocese and the Cathedral Parish should establish a group, with the necessary real estate, legal and administrative expertise to carry out this exploration so as to determine if it would be in the best interest of the Diocese and the Cathedral to share joint facilities within the Cathedral Parish with the possible sale of the present diocesan offices and resource centre on King's Bridge Road.

There is no limit to the opportunities members of the Synod and Diocese have to be members of committees and boards and attend meetings. Reading the Constitution and Canons of this Diocese, it is apparent that a job could probably be found for every Anglican in the Diocese over the age of 16. And yet in almost every instance the Bishop can act alone to achieve most of what the committee structure is designed to do. The above comments reflect humorously, the situation in every Anglican diocese. It is our nature to meet. As our Primate tells us, it is something we as Anglicans love to do and we do it well. However, the fact that we love to meet and that we have an abundance of committees should not preclude us from achieving results when we do meet. Goals can be met, tasks can be assigned, evaluation can occur.

Members of the Task Force would urge a reduction in the size of the Diocesan Council and that this reduction be achieved by reducing the number of clergy who have voice and vote on the Council. More and more the Church needs to be able to make decisions on the basis of the needs of the whole Church and not the basis of protecting the interest of particular groups. Legislative decision-making may be applicable in political systems, but the Church assembled should begin to search for new methods of moving forward for the sake of the Kingdom.

The function of the Diocesan Council is to be the synod between synods. Its concentration, therefore, should be to ensure that the acts of Synods are carried out as directed by Synod. The tasks are assigned to the various standing committees of the Council, and the Bishop in Council is responsible to see that these directions to the committees are carried out. The more efficient this group is, the more effective will be the work and decision-making.

NOTE: As a note of explanation, the Task Force hopes that the designation of the Bishop as a member of these committees speaks only to the concept that the Bishop is a member of all committees of the Diocese. We would hope that it is not expected that the Bishop attend all meetings and participate in the activity of the committee. It would be appropriate for the Bishop to be represented at committee meetings by the chief administration officer or his/her designee.

It is apparent that a great deal of broad planning has gone into the composition and function of the Programme Committee, as in fact it should. The Programme Committee, along with the Administration and Finance Committee, is a vital part of the present and future life of the Diocese. It has all the scope it needs to move the Diocese forward, programmatically, if it takes its duties seriously.

We believe that there should be a programme support person who would staff the agenda of the Programme Committee, under the general supervision of the CAO. If possible this person should be located at Lavrock so that Lavrock would be seen as the centre of Diocesan programming and renewal events.

This person, staff support for the Programme Committee (not a manager for Lavrock!) would be responsible for implementing on-going professional development initiatives and specific resource packages for ministry in local congregations. The individual will provide access to resources to meet specific parish needs as identified by the parish or the Bishop's office. The Task Force suggests that overall responsibility for youth work in the Diocese be assigned to this staff person.

NOTE: Again, as a note of explanation, the Task Force would like to explain that we are not asking for additional personnel. The programme staff person would use the person hours presently given to programme events in the Diocese. The only new position indicated in this report would be a Manager of the Lavrock. The board of directors of Lavrock would be responsible for providing the funding for this new position through its operations.

However, a staff support person can only fulfil the agenda of the Programme Committee if there is an agenda to be carried out. The Council of the Synod needs to seriously challenge the people of the Diocese to give of their time and talents to the Programme Committee. It is of enormous importance to the life of the Diocese and requires the best and brightest of available talent to be its membership. The Programme Committee has a two-year window of

opportunity to develop, initiate and evaluate resources for the renewal of parishes and the growth of specialized ministries. It must be held accountable to carry out the ministry which has been assigned to it by the Synod through the Constitution and Canons.

The function of the Administration and Finance Committee is as vital to the life of the Diocese as is the Programme Committee. Its broad terms of reference in the Constitution and the directions for the management of the financial affairs of the Diocese provide the parameters in which the Administration and Finance Committee should function and the relationship necessary between the committee and the management team of the Diocese. We are concerned however with several encumbrances and restrictions placed upon the committee which may affect the efficient and effective operation of the A. & F. Committee. Accordingly:

- (1) We recommend that the chief administration officer (CAO) and the finance officer should both be members of the committee with voice but no vote. We do not believe that the stewardship officer needs to be a member of the A. & F. Committee but in point of fact should be a member of the Programme Committee without vote. Financial development is but one part of a viable stewardship programme.
- (2) We recommend that the ratio of lay to clergy representatives on this Committee should be at least two to one. We believe that more people should be elected because of 'relevant expertise' (Para. 2 CN 5:1). We do not believe that a preponderance of clergy would provide that expertise.
- (3) We recommend that paragraph 4 CN 5:1 needs significant change. There are no circumstances, in our opinion, when three clergy, voting on behalf of the clergy, should be able to negate the work of the Committee unless such power is also given to the laity. Again, we would urge, as we have done in other places, that a new method of building consensus be developed so that the interests of the faith community supersedes that of any part of the community having regard to the rights, responsibilities and faith of all.
- (4) In the same paragraph, the Bishop is given the authority to negate the work of the committee by withholding concurrence. On occasion, the Bishop may have good and sufficient cause to request the delay of the implementation of an action of the A. & F. Committee. We urge that this be by request and we believe that the Committee would be sensitive to the needs of the Diocese as expressed by the Bishop. If the Bishop needs such

authority by legislation then we would recommend an appeal process to the Diocesan Council, which, if successful, would empower the committee to act without the Bishop's concurrence.

Again, we urge the Diocesan Council to provide the necessary direction to the A. & F. Committee to carry out its mandated duties. The Council must be aware of and monitor the activities of the A. & F. Committee as it does of all standing committees because that is the responsibility Synod places upon the Council.

However, the Council of Synod is not the standing committees. It must permit the standing committees to function; it must give supervision and it must hold the standing committees accountable for the ministry which they have.

In a number of responses to the interim report of the Task Force, a question was raised concerning the present administrative structure of the Diocese. We can give no better answer than to refer people to the document: Diocese of Eastern Newfoundland and Labrador Constitution and Canons with additional relevant appendices.

We believe that a copy of this document must be in the church office of each parish in the Diocese as well as with the Rector and the Wardens. It is imperative that the document be made available to all who wish to see it and especially to all synod delegates.

Canon 5 on the Organization of the Parish, clearly sets down the structure needed for the efficient operation of the local parochial unit. If followed carefully, the wardens and incumbent should have no difficulty providing sound management for the fiscal and temporal needs of the parish as a local unit of the Diocese. Every member of the parish council should have and be well acquainted with Canon 5.

But this knowledge of structure will not make a parish an exciting or viable unit in and of itself. However, in the definition of roles and responsibilities it will help a parish council oversee the ministry and mission of the parish.

The life of the parish will depend on how the leaders and members of the parish respond to God's call on their lives to make the parish a place where the life of God is experienced in community. Good structure and governance can so order the community to help this happen.

We notice that throughout the Canon sufficient flexibility is provided that the local parish has a great deal of control over its own destiny. Paragraphs 1 and 2 set the tone for all that comes later. There is a call to set the future direction and plan the work of the Church. We would ask that a watching brief be

maintained so that this sensitivity to the local congregation and its needs remains an integral part of the life of the Diocese.

Generally today we function as ministry units on a parish or congregational basis. The bishop as the pastor of a diocese, appoints those called, affirmed and trained to share with him/her in the practice of ordered ministry in a local unit identified as a parish. Within the parish may exist one or more congregations.

We continue to offer pastoral, sacramental and liturgical ministry on the basis of one priest - one parish, which tends to become a traditional chaplaincy model of responding to expressed and identified needs. Each priest is to be all things to all people. This model is likely to remain the standard for some time to come. Where ordered leadership sees its role as equipping all members of the faith community to fulfil their baptismal ministry there is a reasonable chance for excitement and growth.

However, we would like to offer another model in which excitement and growth are planned for. We recommend that the Diocese begin an experiment in developing a cluster ministry project.

An identified group of parishes in a neighbourhood cluster would come together for joint planning, talent identification, resources sharing, evaluative reflection and support.

Under the coordination of the territorial archdeacon, a neighbourhood group of parishes (e.g., C.B.S. or C.B.N.) would be challenged to develop a joint long-range plan for growth and development. While each parish would retain its centre for the delivery of services and its identity as a centre for pastoral, sacramental and liturgical practice, it could draw up the gifts and talents of an expanded community of lay and ordered leadership. Common resources could be developed for common use on particular occasions. Joint planning and delivery of training events would be a common expectation to develop skill sets for particular ministries. Lay and clergy planning teams would grow in mutual respect and support. Constant interaction would provide regular evaluation and adjustment for programme items.

We believe that this sharing of resources and talents, joint planning and implementation, evaluation and support will create an expanded faith community where the gifts and talents of all members can be utilized for the growth of the whole Diocese.

It is with some caution that we comment on the remaining Canons and regulations. Each has a specific intention which is appropriate but must remain open to review and change to meet changing circumstances. Canonical pronouncements tend to take on a life of their own and after a time become the method of enshrining "as it was in the beginning."

With this caveat we would suggest that the Legislative Committee review all the Canons of the Diocese at least every five years and recommend to the Synod any appropriate changes. It is, we think, necessary for the committee to be proactive in this matter so that immutability (never changing or varying) of Canons does not become a doctrinal position of the Diocese.

Canons 1 and 2 set out very clearly the method for the election and installation of a bishop with the attendant powers to create the necessary offices for the operation of the Diocese. We note the wide latitude given the bishop to make appointments following appropriate consultation. We would suggest that the nomination of a Commissary should be a person who is not a member of the Executive staff. Such appointments in a Diocese tend to confuse lines of authority if the Commissary also functions as an assistant to the Bishop.

Canon 2 provides the bishop with the freedom to build an executive team to move forward his/her vision for the Diocese. The Bishop, with his/her advisors, needs to take the opportunity to review the staff team at the beginning of assuming office, so that team building can begin.

We would urge the Diocese to seriously consider an amendment to Canon 3 entitled 'Ministry, Ordained and Lay.' While the Canon itself delineates the organization's structure for the delivery of ministerial services, as well as, the process by which one becomes an ordered/licensed minister, we believe strongly that there should be a requirement for ongoing professional development. It would be appropriate to include in this Canon a paragraph which would establish an advisory committee to the Bishop which would have responsibility to support the Bishop in the establishment and development of guidelines requiring all engaged in ministry, lay and clergy, to meet standards of continuing education and skill development. This issue is of such importance we have discussed it in another area of the report. This would be in addition to the Bishop's Residential Conference and could be under the direction and supervision of the Programme Committee with leadership being provided by the territorial archdeacons.

The establishment of the Ecclesiastical Court as defined in Canon 4 is, unfortunately, a reflection of the manner in which our Church is structured. Definition of offence, proclamation of guilt and determination of sentences seem foreign to the nature of the Church. We are hopeful that the outcome of any business before such Court has to do with healing and restoration.

If other recommendations are accepted for implementation Canon 6 will require some alterations. Some of the duties now assigned to regional deans might become the responsibilities of the archdeacons, e.g., items 7 (a) and 7 (f).

We also recommend a change in the nature of the appointments of regional deans to the A. & F. Committee and to the Diocesan Council.

We urge the continuing development and usage of the Deanery Council which might be expanded on occasion to be an Archdeaconry Council. As outlined in the Canon and from the experience of the Task Force, they are an effective means of communication and community building.

THE BISHOP AND THE CATHEDRAL

The relationship between a bishop and the staff of his/her cathedral, between the diocese and the mother church, is a complex one. The Cathedral, in its own right, lives as a faith community which assembles for worship and plays a role in the life of the diocese. However, it is also the seat of the Bishop and, thereby, takes on a role which moves it beyond its parochial status.

While Canon 7 attempts to deal with this multilevel relationship and clearly defines the particular areas of responsibility according to the function being fulfilled, there remains, for exploration the significant impact that episcopal/cathedral functions have on the whole Diocese and beyond.

If the rector of the cathedral parish is appointed as the Dean of the Diocese (by the bishop who has sole right of appointment) then this person on diocesan occasions needs to function as a senior diocesan official and advisor to the bishop. Confusion of roles becomes a distinct possibility at this point. The parochial constituency needs at this point to be able to assume a supportive role beyond its own needs and practice. If this is not possible, the Bishop has the option of making other arrangements for liturgical functions within the Cathedral establishment.

A significant arrangement is the appointment of a dean and chapter which hold the care of the Cathedral and Episcopal functions in trust for the Diocese and a Vicar under the authority of the Dean, who manages the daily liturgical life of the parish.

It should always be remembered that the cathedral is more than a physical place. It is the spiritual home and significant source of influence for the whole diocesan family. As such it is called upon to provide leadership for the renewal of the liturgical and pastoral life of the Diocese.

While it may not be possible to capture this needed spirit in a canonical structure, we would recommend that the Bishop and Dean, with others as appropriate, begin as soon as possible and certainly within the next year, to intentionally explore the development of a bonding relationship between the Cathedral and the family of the Diocese.

The question was raised in several conversations and briefs to the Task Force about the relationship of the Diocese through the Joint Committee with the Dioceses of Central and Western Newfoundland. As defined in (3) of Canon 8, the Joint Committee serves a useful purpose of common unity in matters affecting the three dioceses and should serve as a model for other dioceses which share common political and provincial borders.

However, we suggest that the time may have arrived for the review of this Canon especially in those areas which impact the autonomy of the Diocese. This would particularly apply to the mobility and payment of clergy and licensed lay workers.

Canon 9 is a common Canon for the three Dioceses in Newfoundland. It sets out the structural relationship between Queen's College and the three Dioceses. It does not speak to the programmatic place of Queen's in the life of the Diocese, either at the level of education for ordained ministry or skill training or continuing education for clergy and laity. We assume that this relationship is defined through the board of directors of the Queen's Corporation and the representatives of each Diocese who function as members of the corporation.

We would be concerned if Queen's College were the only institution from which the Bishop accepts postulants for ordination. We note the wide variety of theological perspectives now present in the Diocese and are encouraged to see the Bishop continuing this tradition.

We would also be concerned, however, if the resources available through Queen's were not fully utilized by the Diocese. As suggested at other points throughout this report Queen's College, in conjunction with other institutions where it has established resourceful relationships, e.g. Memorial University of Newfoundland (MUN), could provide a depth of relevant training and education not available in many other Dioceses. In addition to theological education for ordination, skill development and continuing education could be targeted because of the unique knowledge and relationship that Queen's has established with each Diocese in the Province over the years.

The focus then for Queen's may need to change if it is to contribute to the long term growth and health of the Diocese. The emphasis on skill training for ministry should be a new direction for this venerable institution. We recommend that the Diocese should take leadership to explore with the Dioceses of Central Newfoundland and Western Newfoundland its ministry needs for the long-term and should communicate these needs to the administration and faculty of Queens' College for appropriate planning for the future.

Canons 10, 11, and 12 permit the good order and function of the Diocese as it shares responsibility in the wider Church. No comment is needed.

Where to from here? At Harbour Grace at the end of September, Suzanne Lawson, the Director of Programme for the Anglican Church of Canada will facilitate a process to explore the implications of this report. Blocks of time will be set aside to examine the recommendations, to choose those thought to be useful in terms of the original motion and any other suggestions the Task Force may have made to decide how these should be implemented.

But the life of the Task Force will cease. It has been a joy-filled journey. Certainly there have been disagreements. There are those who still think the Task Force is a waste of time and money; those whose expectations will not be met because they forgot the original motion; those who think we have exceeded our mandate and are 'poking our noses in where we have no business;' those who think the whole idea of planing and change is 'stupid' and that things should continue as they are forever.

Where is the joy? We have met and talked to many creative and faith-filled persons; young people demanding to be heard at the University and in their parishes because this is their Church; the Cursillo Movement offering a vision for the Church which helped the Task Force to remain open to new ideas; parish councils grasping ideas and proposals and making them their own, seeing the possibility of new life; the devotion and love for the Church exhibited by all we encountered; the co-operation and support of the Regional Deans and the Synod Office staff, and the passion of most of the clergy that the Church can be what God wills it to be.

It has been a joy-filled journey and we thank you for it. May it take new form and new paths as it continues in your life.

THE ROLE AND OFFICE OF THE BISHOP

The diocese connects, unifies and nurtures all the congregations. The well being of each congregation is its primary concern. This task is enfolded in the person and office of the bishop and his/her staff. (From the Diocesan Vision of South Carolina). The bishop's staff should extend the apostolic office of the bishop and is directly accountable to the bishop.

The diocese will be as healthy as the whole body is healthy. Where one parish is weak or broken, the whole diocese will suffer. The primary task of the episcopal office must be to promote the healing and development of the diocesan family.

We therefore propose:

1. The bishop is the chief pastoral and executive officer of the diocese.
 - (a) By virtue of his/her call and affirmation the bishop is the chief pastoral officer of the diocese.
 - (b) By virtue of his presidency of synod he is the chief executive officer of the diocese.

These roles are not incompatible and the executive function carries with it significant pastoral responsibilities. Each pastoral act will also impact executive functions in the organization and administration of the diocese.

We believe that much of the significance of these dual roles is carried out in the bishop's ministry of presence.

The bishop in office and person symbolizes the life and health of the diocesan family. While there are episcopal functions and sacramental acts which must be attended to, we suggest that the presence of the bishop, in the diocese, with the clergy, among the people, visible, attentive and caring, demonstrating a level of intimacy and concern will speak to the unity the church finds in the office and person of the Bishop.

For the bishop, then, decisions will need to be made so that the life quality within the diocese and its constituent parts will be the first priority. Other provisions will need to be made to deal with structural issues in the context of the Pastoral/Executive role.

Not only must the bishop be among the clergy and people on formal occasions (of significant importance), the bishop must be seen to assume the role as joint rector on less significant occasions.

The Bishop's Calendar must be organized on the basis of providing quality time for people and parishes and administrative and structural management must be delegated whenever and wherever possible.

The Bishop's life beyond the Diocese is a significant responsibility and we are reminded that the bishop is a bishop in the Church of God. It is necessary, however, to remember that Christ gave us the church - not the House of Bishops or the committee structure of general or provincial synods. It is necessary for bishops to share in College but it should and need not be at the expense of building up the body in the locale where the bishop is called to serve.

Each person consecrated in the order of bishop will bring unique gifts to the ministry. It is difficult for bishops to allocate time and energy to all of the demands placed upon them. They must, therefore, use the resources which God has provided for them.

Bishops should not micro-manage (be too hands-on) within the Church organization. It is necessary that they know what is happening in their constituency, and nothing is beyond their concern but that information should come from trusted staff persons whose ministry is to enable the Bishop to be the Bishop.

Bishops have no more time available than anyone else. They have no less either. They have sufficient to do that which God called them to do. They must set priorities to pray, to study, to plan, and to be present to those who serve others in their name. They often become captive to the urgent at the expense of the essential.

In addition to being the chief pastoral and executive officer of a diocese, the bishop is also the Church's presence ecumenically and civilly. These are essential roles and must be given sufficient time to be done with sensitivity and generosity. To encourage the coming together of the Christian and Interfaith fellowship is a significant ministry. To be a statement of the presence of the love and grace of God in the midst of the secular and civil structures of our society is an essential contribution to the building of the wider community.

EPISCOPAL & SYNOD OFFICE STRUCTURE

What quality of leadership is required today from the ordered ministry? Is it possible that those who were trained in a different generation are immobilized by the social, cultural, and educational changes that are rapidly occurring? Where clergy see themselves as members of the faith community, called to equip and enable others to do ministry, wonderful things are happening for the Kingdom. Where they are locked into non-participatory patterns, unable by fear or attitude to seize the new day, only death is apparent. Can servant leadership at the diocesan level be given so that leadership in the rest of the body can be set free and exercised? The Task Force believes that this can be achieved.

In our system of synod and episcopacy this can happen where the bishop carries the vision. However the vision is worked out and stated, it must be the bishop's vision and it must be articulated at every opportunity and in every manner possible. In addition, the office of the Bishop and its function must be so arranged and supported that the vision is constantly before the constituency and enlivened as the mission is carried out.

As the vision, the sense of being to which God is calling the diocese, permeates the life and work of each congregation, clergy and laity are revitalized to become mission rather than maintenance minded.

But if there is no vision There is always a vision. The question is whether those to whom God is attempting to give the vision are listening or open to the activity of God in this particular place. If a person is called by God and affirmed by the Church to be bishop - the servant leader of a 'called out people' - then God has placed on the heart of that person a burden for those people in that place. And that burden, that opportunity, that mission, must be shared with those whom the Bishop is called to serve.

As the vision is shared, so it is refined; as it is refined, so it is owned; as it is owned so it becomes intentional; as it becomes intentional, so it is lived out in the life of the local church, diocese and parish. As it is lived out, renewal is experienced; as renewal is experienced, others are attracted to hear the Good News which God has for those assembled in this place.

Is this an extraordinary burden to lay on a bishop? Yes, but it is primarily the ministry to which the bishop is called. It is unbearable when we forget that the bishop is now more than the person who was elected. The bishop is now the person who was consecrated, set apart, empowered to be the servant of the servants of God. It is in this posture that it is possible for the bishop to be the bearer of the vision.

That is not to say that the bishop should live and work in isolation. If the bishop is not able to articulate the vision among those with whom the bishop lives and works intimately it will not become the centring focus for the Diocese. As the bishop shares the ministry to which God called him/her then administrative structures need to be built to enable this ministry to be carried forward.

If in our Anglican tradition, the diocese is the local unit of the Apostolic church, the bishop is the chief pastor. He/she meets in assembly (Synod) to decide rules for the good order of the family and to identify common pathways for their journey together. It is important then for us to recognize that Anglicans are synodically governed and are episcopally led.

The Task Force wishes to clearly differentiate between the functions of episcopal leadership and diocesan administration.

The former connotes inspiration, vision, healing, proclamation, pastoral care, spiritual example. The latter suggests efficiency, effectiveness, sound fiscal procedures. We see the diocese as episcopally led but not episcopally administered. Ultimately, of course, the bishop is responsible for the good order and operation of the diocese and needs to be kept fully informed of all that is happening in the Diocese. However, the day-to-day operation of the diocese needs to be delegated to others who understand and share the bishop's vision and can support that vision through prayer and action. We need to distinguish for practical purposes between leadership and management. Both are significant for the life of the diocese. Strong leadership will enable sound management where the manager is competent and free to manage and good management will support strong leadership.

We therefore recommend:

1. That the present office of Executive Archdeacon, with the declared pastoral intent cease to function at the pleasure of the Bishop.
2. That a new job description be developed for the appointment of a Chief Administrative Officer (CAO), with the title and function of Archdeacon, if in clergy orders. This person will be appointed by the Bishop in Council and will serve as the Bishop's executive assistant. The person shall possess appropriate skills and experience as an administrator and shall be responsible for the day-to-day operation of the Diocese and shall provide supervision to all diocesan staff. Where appropriate, and as designated by the Bishop, all diocesan and parochial personnel will be responsible administratively to the Bishop through the CAO. Pastoral care and nurturing responsibilities as defined in the job

description of the present office would revert to the office of the Bishop.

3. The retention of the present five (5) deaneries with regional deans elected by the clergy and appointed by the Bishop; the deans will serve a three-year term, eligible for election and appointment to a further three-year term. The regional deans will represent the concerns of the clergy to the Bishop and the structures of Synod.
4. The establishment of two additional archdeaconries - the Archdeaconry of Avalon to include the deaneries of Avalon East and West and the Archdeaconry of Trinity-Conception to include the deaneries of the same names.

The three territorial archdeacons, Avalon, Trinity-Conception and Labrador are to be selected and appointed by the Bishop, accountable to the Bishop, with such responsibilities as the Bishop may from time to time delegate. Their qualifications should include a strong commitment to parish ministry; the development of lay ministry; renewal of parochial structures, eg. parish councils; and developmental and continuing education for all engaged in ministry. Opportunities will be provided for the territorial archdeacons to meet regularly with the Bishop (monthly), to plan for supervisory and leadership skills in ministry. The three territorial archdeacons should divide responsibilities so that they can provide assistance and advice to the boards and committees of the Diocese through attendance and voice but without vote.

Where territorial archdeacons are nominated for election to Diocesan, Provincial or National Church boards or committees, consultation with the Bishop should be mandatory before acceptance of such nomination so that territorial function is not impeded.

The office of Territorial Archdeacon is an appointed position for five years, renewable for five years or at the pleasure of the Bishop but not to exceed a total of ten years. It carries no additional remuneration but expenses associated with the function will be recoverable. It is essential to remember that there are three territorial archdeacons and provision should be made for involvement of all three at consultations and Episcopal meetings.

5. That the Bishop establish an Episcopal Advisory Committee. This Committee will meet at the pleasure of the Bishop and will assist the Bishop in reviewing the function of the diocesan office and other items as may be determined. The CAO will be responsible for convening and preparing the agenda for the committee. Functioning as para-episcopal staff, the Committee will consist of the Territorial Archdeacons, the

Dean, the Chancellor, the Bishop's commissary (if not one of those named above) and an equal number of lay persons. The CAO will be the staff support person. Meetings will be held quarterly or more frequently as determined by the chairperson, who shall be the Bishop. The focus of each meeting will be to review and increase the effectiveness of the diocesan administration (the body consisting of the Bishop's Office, Synod Office, Territorial Archdeacons, and boards and committees of the Diocese) in accordance with requirements specified in the relevant sections of the Canons, and Constitution. The Committee will have no administrative authority and will function solely in an advisory capacity to the Bishop. The Bishop, where necessary, will ensure follow-up through the office of the CAO.

This Committee should not be seen as competing with the Council of Synod, the Administration and Finance Committee or the Programme Committee. It is simply an aid to the Bishop for the good order and governance of the Diocese.

The cost associated with the full participation of the Deanery of Labrador in this committee must not be a deterrent. It is essential that such participation be encouraged and expected.

6. It is the recommendation of the Task Force that a Personnel Recruitment and Selection Committee be established as a standing committee of the Diocese. This Committee will consist of two parts: (a) permanent members appointed from time to time by the Bishop to serve at the pleasure of the Bishop; and (b) representatives from areas of interest when appointments are to be made by the Bishop on recommendation of the committee.

It shall be the function of the permanent members of the committee, in consultation with the appropriate Canonical and Constitutional authorities and using such ad hoc members as necessary for specific tasks, to develop employment guidelines, job descriptions and methods for evaluation of job functions as may from time to time be required. Particular attention should be given to exploring the appointment of all diocesan staff and parochial clergy on the basis of a contractual arrangement with the Bishop. Such contract will include terms of employment and terms under which the contract may be renewed.

Where the appointment is to be made to a vacancy in ordered ministry in a parish then the Committee will be comprised of at least two members of the permanent membership of the committee and at least three representatives of the parish to which the appointment is to be made. Parochial appointments will consistently require that the majority of the membership

on the committee making recommendations to the Bishop be members of the parish to which the appointment is to be made.

7. As an avenue for the development of leadership abilities among those called to serve the church at the diocesan and parochial level, especially among the clergy and licensed lay workers, there is a need to establish the Bishop's Annual Residential Conference. This conference will deal with emerging issues facing the church in a changing society, and will use the resources of Queen's College, Memorial University and other appropriate institutions, under the direction of the Programme Committee, in consultation with the Bishop and CAO. The conference will encourage those attending to seek new ways of managing change and developing direction for the future. Attendance shall be mandatory for all persons active in ordered ministry or holding the Bishop's licence as parish or diocesan staff.

In addition, it is recommended that a sub-committee of the Diocesan Programme Committee be established whose function is to both monitor and further the pre-service and in-service education of the clergy of the Diocese. This sub-committee will liaise with Queen's College and be of great assistance regarding such education and training programs. We, therefore, recommend that a sub-committee be established to conduct a formal review of the needs and opportunities for clergy in-service training and education in the Diocese.

SUMMARY

1. Bishop assumes responsibility for the administration of the Diocese and functions as the chief Pastor and Chief Executive Officer.
2. Appointment of a Chief Administrative Officer (lay or clergy) with appropriate skills to manage the day-to-day operations of the Diocese and to supervise diocesan staff. The CAO will be the Bishop's Executive Assistant. The office of CAO will replace the office of the Executive Archdeacon.
3. Appointment of two territorial archdeacons with responsibility for ministry development in Avalon and Trinity-Conception. Continuation of Archdeaconry of Labrador with the same responsibilities.
4. The establishment of the Episcopal Advisory Committee as a consultative group to the Bishop.
5. The formation of a personnel recruitment and selection Committee as a standing committee of the Diocese.

6. The development of the Bishop's Annual Residential Conference as a continuing education and training event in the life of the Diocese.
7. The establishment of a sub-committee of the Diocesan Programme Committee to identify both pre-training and in-training needs for clergy.

To enable the Bishop to carry out the role of Pastor/Chief Executive Officer the support system must be structured in such a way that the Bishop confidently receives information advice and collegiality which assures him of the good administration of the affairs of the Diocese.

There will be amongst the support team:

1. The Bishop's secretary - responsible to the Bishop and who shall maintain the Bishop's calendar.
2. A chief operational or administrative officer (who could be the Bishop's executive assistant) and is responsible to the Bishop for the day-to-day operation of the Diocese. This person should not be the Bishop's Commissary and should not have executive decision-making authority.

The CAO if in ordered ministry should hold the title of Archdeacon and should be accountable to the Bishop for the functional supervision of all diocesan staff, clergy and lay with the Bishop providing pastoral care and nurture.

The CAO should be retained on the basis of skills as an administrator but the Bishop should have the right of final determination. It is conceivable that this office might be filled by a lay person.

The number of support staff in the diocesan office reporting to the CAO will be determined from time to time by the needs of the Diocese on decision of the Synod or Executive Council. But at all times, all staff will be responsible and accountable to the Bishop through the Chief Administrative Officer.

The Bishop will meet regularly (weekly) with his executive assistant to ensure the good order and administration of the Diocese.

Evaluation should be carried out regularly on the basis of a provided task description.

FINANCIAL OPERATION

The Synod motion requesting that the Diocesan Council and the Bishop establish this Task Force spoke specifically of the role of determining how the Diocese would live within 'its actual revenues'. Since this phrase was not defined, we were left to wonder whether it meant revenues at the beginning or end of the day, or budget period.

It would seem reasonable that the motion assumed that the diocesan revenues would be those agreed by the Synod to be the diocesan budget at the beginning of the budget period. The Diocese would be bound to live within its approved budget and the constituent parts of the Diocese, the parishes, would undertake to make those revenues 'actual' by meeting their commitments to find that part of the diocesan budget which came from parish assessment or apportionment. To assume otherwise is to say that the Diocese must wait until the end of the budget period to determine what revenue it has available (except for trust income and national grants) in the budget period under review.

It was agreed, therefore, by the Task Force that the phrase 'actual revenues' meant the budget figures agreed to and apportioned to the parishes at the Synod in any given time period. However, the Task Force is of the opinion that the availability of revenues to meet the diocesan budget is not a critical issue. Lack of funding, we believe, is a symptom of a deeper issue which speaks to ownership, trust and accountability.

We believe that the present apportionment system of the Diocese is not unreasonable given the requirements to support a diocesan, provincial and national structure. Much of the income received by the Diocese is used on behalf of all the parishes to support the Church beyond the Diocesan boundaries as well as maintain the Episcopal office. Parishes may question parts of a diocesan budget but largely it is a document indicating the needs of the whole church and shared as evenly as possible.

The Constitution and Canons of the Diocese set out a reasonable procedure for the establishment of financial targets and for the examination and reporting of the actions of those charged with management of the financial affairs of the Diocese during the budget period. Budgets are developed, presented and approved by all the required bodies; audits are completed and submitted by independent experts. Synod gives its approval or raises questions at both the beginning and end of the process. The process is well defined and adequate for the intent.

Why then the constant debate, questions and general dissatisfaction within the Diocese concerning the diocesan budget and apportionment system?

Beyond the attitude of some clergy who behave as congregationalists and who have no appreciation or understanding of the synodical/episcopal/national church system, there are many issues of perception having to do with openness and ownership.

The budget system, while adequate to achieve its end, i.e. produce a budget for approval at Synod, is not perceived to be open and inclusive. The members of the Church are by nature and tradition generous. They give to support the work of the Church when they know where and how their gifts are being used. If they own the process, are included in the process, are convinced that their apportionment is their fair share and their opportunity to support the Bishop and their Church, they will meet the challenge while they have positive leadership.

We would recommend, therefore, that a budget building process be developed under the direction of a budget committee of the A. & F. Committee which would seek input from members of the Diocese in parochial and regional councils as well as diocesan structures.

The Budget Committee would work closely with Great Chapter councils so that ownership of the diocesan financial plan would be expanded.

Draft budgets would be submitted to parish and regional councils for comment before approval by the A. & F. Committee and the Diocesan Council. Final ratification would be given by the Synod.

The Budget Committee, as the agent of the A. & F. Committee, would remain a standing sub-committee and would monitor the diocesan expenditures and income during the budget period, reporting regularly to the A. & F. Committee and, through the board, quarterly to the parishes.

The Diocese should consider establishing a budgetary limit which would give ownership of the budget to the parishes. There is a perception that diocesan bureaucrats establish the budget and then impose a tax to collect the revenues. If a limit of 20 percent of all diocesan income (parochial plus trust and grants) were established as a ceiling then budget building would be seen as the system working within the guidelines which the Synod owns.

We would also suggest, strongly, that the Diocese establish the office of Honourary Treasurer. This person would be elected by the Synod and would ex-officio be a member of Diocesan Council, A. & F. Committee and the Budget Committee. S/he would ensure that openness and transparency would be maintained in all financial dealings and would work at developing trust and accountability between the support and administrative sides of the synodical structure. This person would work with the Budget Committee to develop the diocesan budget, present it for approval at the

appropriate bodies, receive the report of the auditors and follow through on any accepted recommendations. This would not be a staff position, but a lay person of the Diocese with professional designation elected by the Synod and responsible to the Synod.

A major advantage of having this office is that it gives the visible ownership of the budgetary process to the Synod rather than the staff.

Again it is our contention that financial shortfalls in the Diocese develop from a lack of ownership and leadership. Using the present system more intentionally and openly with the suggested refinements would go a long way to overcoming much of the conflict and would increase cooperation.

There will, of course, always be some difficult situations. Where these are due to the non-viability of parochial units, then decisions must be made on the commitment to ministry. For special circumstances funding could be provided by the Diocese or the unit could be combined with another for more effective ministry. Where this situation arises because of incompetent or negative leadership, appropriate action must be taken. This could be in the form of retraining or removal. A contractual relationship with the Bishop would ease the decision-making and action.

In fixing the diocesan budget, due consideration is always given to providing support for those parochial units which are unable to develop all the resources, especially financial, that are needed to maintain its viability.

Where there are unusual circumstances, e.g. isolation, the Diocese may decide to continue to maintain the unit at its expense with the unit contributing as significantly as possible.

In other situations, where deficit of resources is a result of unwillingness to accept a fair share, incompetent or negative leadership, inaction on the part of the parochial unit to meet the obligation, grants should not be given at all; or, if given, then only on a sliding scale. No granting period should exceed five years, unless it is a part of the special circumstances. If a grant is required after that period and no special circumstance pertains, then other plans should be developed for the delivery of pastoral care and services to that area.

This process should be developed, defined, and clearly monitored by the A. & F. Committee through the Budget Committee.

THE FUNCTION OF THE HONOURARY TREASURER

The honorary treasurer is an additional safeguard to ensure the ownership of the financial process by the Diocese through the Synod. S/he is not an employee of the Diocese but is elected at

the Synod as a person who, because of expertise and church involvement, can and will maintain a watch over the financial affairs of the Diocese. The honorary treasurer will not be involved in the day-to-day management of the finances of the Diocese but will ensure that such procedures are transparent, defined and fair. Working with the CAO and the professional financial staff, the honorary treasurer will support the diocesan budgetary process so that parish and regional concerns are received and heard.

It should be understood that the honorary treasurer is a support, colleague and consultant to the finance officer. Because of the expertise of the honorary treasurer, s/he can become a sounding board with whom the finance officer can review procedures or financial questions rather than consulting the retained auditors. The honorary treasurer will also be able to bring a fresh, non-office perspective to many financial issues before the Council of Synod and the various boards of the Synod.

The honorary treasurer may, if the Synod so desires, become an officer of Synod which would provide a signature source outside the professional staff for financial documents.

RECOMMENDATIONS & SUMMARY

1. The establishment of the position of finance officer, with appropriate professional designation to provide sound financial management and planning. S/he shall be selected by the Diocesan Council.
2. The establishment of a Budget Committee as a standing committee of the Administration and Finance Committee. A budget building process will be developed under the direction of the Budget Committee. The committee will seek input from members of the parochial and regional councils. The committee will work with the deanery chapters to expand ownership of the budget. In addition, the committee will:
 - (a) Draft the budget and submit it to parishes and regional councils for comment before it is approved by the A. & F. Committee.
 - (b) Monitor expenditure and income during the budget period, reporting regularly to the A. & F. Committee, and through it, to the parishes, quarterly.
3. The establishment of the office of honorary treasurer. This person is to be a member of the Diocese with the appropriate professional designation. S/he shall be elected at Synod and

will ex-officio be a member of the Diocesan Council, the A. & F. Committee and the Budget Committee.

4. The A. & F. Committee, through the Budget Committee, will regularly monitor the income and expenditure streams of the diocesan finances. Special attention will be given to assessments receivable and loans receivable. The present practice of the Diocese is that unpaid assessments are carried forward on an accumulating basis. At certain points parishes are encouraged to borrow funds from diocesan resources in order to pay off their accumulated assessment. We are concerned that this procedure simply moves the burden of indebtedness from one account to another, still maintaining the same debt load for the parish and an identical receivable for the Diocese, although in another account. It provides the impression that all assessments are being paid. However, they are being paid with monies borrowed from another diocesan source. We are concerned that accounts receivable have increased by \$249,000 from 1991 to 1994. We urge the A. & F. Committee to review this process and it would be our recommendation that the present practise be replaced by a support system, for example, 'letters of comfort' to enable parishes to borrow from commercial borrowers to pay accumulated assessments. Using letters of comfort is a practise used in other dioceses throughout the country. We are concerned that the loans outstanding at the parochial level will begin to have a negative impact on the trust funds from which the monies are borrowed.
5. The enforcement of the diocesan canons that require the disbursement of parish funds as follows: clergy stipends, first: diocesan assessment, second. A relationship must be developed between the A. & F. Committee and parishes which enables the finance officer of the Diocese to maintain ongoing contact as a consultant and support person for parishes rather than as a bill collector.
6. The establishment of criteria to determine the allowances allocated as bad debt losses. For example, the records show that of the \$566,000 in loans outstanding there has been no payment on \$40,000 of that amount during the past five years. All loans and receivables should be aged and an appropriate percentage allocated for doubtful accounts based on generally accepted standards.
7. The loans provided by the Diocese to parishes/congregations (for capital purposes only) to conform with proper lending procedures. Before any loan is made, the parish must demonstrate its ability to repay the same. Loans should be granted only after proper application is made on standardized application forms which will provide consistency of information gathered. With this application a parish would be

required to include balance sheets showing net worth, budgets, as well as capability for repayment. The application for the loan will be approved by the parish council/vestry with the purposes for the loan clearly stated. The loan application will be signed by the wardens of the parish. The granting of the loan, when resources are available at the diocesan level, shall be at the discretion of the A. & F. Committee on the recommendation of the CAO and the finance officer.

8. The current policy of presenting separate statements for each diocesan account to be maintained. However, the various accounts will be consolidated into one set of statements annually and must be communicated in a non-technical manner to all Synod delegates and parish councils.
9. The sub ledgers to show details of fixed assets and trust fund balances, along with any conditions pertaining to the trusts.
10. The A. & F. Committee recommend to the Diocesan Council a change in auditors on a regular basis (3 - 5 years).

We make these recommendations to ensure the appearance of openness in all financial dealings and to offer the constituent parts of the Diocese: parishes, regions, boards, committees and interest groups, ownership of the process.

We do not in any way wish to belittle the value of what is presently being accomplished. The staff and auditors have related to the Task Force in a professional manner. However, it is apparent in many venues, members of parishes follow closely where and how their contributions and gifts are used and are increasingly, and rightly so, demanding input in the decision making. We need new procedures for decision-making and new methods of communicating these decisions and their impact.

LAVROCK

Whether the successor of a singing bird or a vessel which sails the coast of Labrador, Lavrock is a substantial asset for the Diocese of Eastern Newfoundland & Labrador. The vision and risk taking of those responsible for the completion of the Centre are to be applauded. It is now a Centre for programme which can substantially affect the life and leadership of the Diocese.

Those who are now giving leadership to the establishment of the Friends of Lavrock are to be commended. There is a large capital debt remaining on the facility and it is urgent that this debt be removed. It would then be necessary to ensure that the Centre generate sufficient income to meet operating costs and create an accumulating fund for maintenance, repairs and future renewal.

Wherever possible, all programs offered at Lavrock should be at least at cost recovery including an appropriate amount towards reduction of the capital debt. When providing spatial resources for diocesan events such costs should be noted even if only at the level of internal transfer.

The Diocese has invested heavily in acquiring this facility. It would be unfortunate if the facility now failed to serve the best interests of the Diocese through lack of leadership and inadequate planning. Creative leadership, proper planning and solid management will permit Lavrock to contribute significantly to the long range growth of the Diocese.

We recommend therefore:

1. A manager be recruited, responsible to the CAO, for the management of Lavrock.
2. that Lavrock continue to operate under the direction of a board of directors elected at Synod and appointed by the Bishop, accountable to the Programme Committee for the fulfilment of its mandate. The CAO will report to the board of directors for the good operation of Lavrock.
3. The manager will promote the Lavrock facilities, develop long range plans, supervise casual staff.
4. Whenever and wherever possible the facilities at Lavrock should be related to the needs of the young people of the Diocese so that it is seen as a vital link in their growth and involvement in the life of the church.
5. The manager should work closely with parish and diocesan staff to develop a system of subsidies and scholarships so that

financial costs will not be an impediment to any person sharing in church functions at Lavrock.

SUMMARY

1. Elect and appoint board of directors responsible to the Programme Committee for the operation and development of Lavrock.
2. Recruit and appoint a manager under the supervision of the CAO. The manager will attend meetings of the board of directors, unless prevented for cause, with voice but no vote.
3. Begin a programme of promotion and development of long range plans for Lavrock. All proposals to be approved by the board of directors and reported to the Programme Committee.
4. Explore linkage with diocesan and parochial youth programs.
5. Develop scholarship foundation for subsidization of financial costs of attending Lavrock for diocesan or parochial events.

GUIDELINES FOR DETERMINING THE VIABILITY OF A PARISH

In the Interim Report issued by the Task Force a number of criteria were listed by which the viability of a parish could be established. Without hesitation we received the feedback which we sought and which we now use to develop this criteria further.

With the constant change of the internal nature of a Diocese, it will be necessary from time to time to review parish structures and boundaries. In so doing, it will occasionally be required that parish boundaries shift, new combinations be determined and some local congregations be fully absorbed into other pastoral units. Such decisions need to be made within the diocesan structure for the strengthening of the Diocese, for adequate delivery of sacramental and pastoral ministry, for the creative use of ministerial resources, for the opportunity of proclaiming, in word and deed, the Good News and to encourage and nurture the faith of the local community.

Decisions for the development of new parochial units, for the closing of existing units, for the combining of neighbouring units into new clusters will be made on the basis of the needs of these areas with the above-mentioned broad criteria in mind. It would be beyond the scope of the Task Force to identify individual parishes which need re-alignment, closure or development. However, the task force believes that criteria are essential for the Diocese and the Bishop as decisions are made for the continuation and/or establishment of parishes.

The Diocese of Eastern Newfoundland and Labrador is blessed by the geographical structure of the Diocese. It is somewhat densely populated on the Island, with generally good transportation routes and easy accessibility to all parts of the Diocese. In Labrador, with the provision of adequate general resources (eg. the grant from the Council of the North) interconnection of parishes can be promoted which would change traditional patterns to provide more effective use of ministry resources.

Without entering the theological or ecclesial debate at this time as to the nature of the Church and its extension in the local community as a parish, we wish for our purposes to define the parish as a functional unit. It is that part of the local Church (the Diocese) where the faith community calls and the Bishop appoints a priest to provide sacramental and ecclesial leadership as the Church fulfils its mission and ministry.

The size, numerically and geographically, of this unit will be affected by many factors. Viability will be defined in many (and emotional) ways depending on perceived needs and long term attachments. Parishes exist in many and varied sizes but have

certain common characteristics that contribute to the health of the faith community.

It is becoming increasingly apparent that most parishes exist on a chaplaincy model. A local priest in a local community dispenses religious services to individuals who have emotional and spiritual ties to local religious sites. It becomes 'our minister' serving in 'our church' so that we maintain 'our way' of doing and being. In such circumstances the parish priest succumbs to the pressure to service individual religious customs and cultic practices, burns out very quickly and the Church becomes stable and declining or declines very quickly. Generally, it is a gradual process where fewer and fewer people give more and more resources to prolong the declining process until a painful death occurs.

Each unit must be sufficiently large, numerically and sufficiently connected geographically, to enable it to learn and grow, incarnationally, maturationally and organically. Then it will grow numerically. The parish that is not growing in the above ways is dying. Even where special circumstances pertain, eg. isolation, these characteristics need to be present, even if numerical growth is not possible.

Each unit must be able to contribute to its own well being and to the well being of the church beyond its boundaries. Not only should it be resourcing its own ministry but it should be aiming to give away as much as it spends on itself so that the mission of the Church is always before the assembly.

Ideally, each parish should have one congregation. It would permit a mission-minded church which could focus on comprehensive programs and services. The strengthening of the unit would be in its liturgical practice in which the whole body would assemble to celebrate, give thanks and be renewed for service and ministry.

Where the development of a one-congregation model is not immediately attainable, consultation should begin with the territorial archdeacon to develop a long range strategy to achieve the most effective use of resources for the development of mission-minded ministry. Where there are now multiple congregational units and transportation patterns permit, immediate action should be taken to reduce such units so that the leadership of the clergy can be focused on training for ministry and the building up of the faith community. In multiple congregational parishes energy is overly committed to the maintenance of buildings and the duplication of delivery of ministry services. Organizationally and administratively, leadership time and talent is thinly spread and insufficiently focused to contribute to growth.

The task force recommends the following:

1. Each parish be required to-
 - (a) have a minimum of at least 200 funding contributors to maintain the basic parish organization
 - (b) be self-supporting
 - (c) contribute significantly to the mission of the Church beyond its boundaries
 - (d) have a vision statement with an accompanying implementation and evaluation plan
 - (e) develop a budget
2. Where the above criteria is not being met, the territorial archdeacons shall begin immediately to work with these parishes to develop a strategy to set achievable goals by the end of 1996. In the future no parish shall be established/restructured/continued unless it undertakes in writing through the parish corporation to meet the above criteria.
3. Where there are unique and extenuating circumstances which would delay the implementation of the above guidelines a timeline for completion will be negotiated among the Bishop, Diocesan Council, and parish council.
4. Where a parish is normally viable but is threatened by **short-term** financial problems it may make application for a grant-in-aid through the A. & F. Committee on an annual basis. Such a grant shall not be renewed without thorough investigation by the A. & F. Committee.

Parish units need to be designed so that effective ministry can be carried out in which the spiritual gifts of all the people are used to the glory of God and the building up of the body of Christ. Advantage should be taken of geographical and numerical clusters so that sufficient people can assemble to provide the necessary resources to strengthen the Church's mission and to beneficially use the gifts of the called and ordered leadership. The clergy become the 'equippers of the saints' rather than the 'purveyors of religious wares'.

The viability of a parish will often be determined by the dedication and faithful commitment of those who are members of the local faith community. This is especially true of the called and ordered leadership. It is crucial that clergy recognize their roles as leaders as well as managers.

Where there is no vision We believe that as the bishop is the vision bearer for the Diocese so the parish clergy are the vision bearers for the parishes.

More effort and time must be given to development of intentional ministry at the parish level. As is mentioned elsewhere, each parish must develop a vision and mission statement for ministry in its area, and this statement must reflect the vision and goals of the diocese. The clergy must give leadership in fulfilling the vision and carrying out the mission.

Where intentional ministry is developed, we believe that it is possible for each parish to grow spiritually and numerically. It is possible to reactivate Anglicans who have 'lapsed' and attract those who are searching.

With few exceptions, every parish in the Diocese is poised for development and growth. Some realignment may need to occur and we believe that this should be negotiated locally.

We urge that the Guidelines for Mutual Ministry (available upon request), along with the Diocesan Evaluation Document, be used for the development and review of intentional ministry in every parish in the Diocese. 'Planning the Work and Working the Plan' is an essential rule for the good order and growth of the church. It is nowhere recorded that the Holy Spirit can only work through chaos. Viability of local parishes can be set out as attainable goals according to the guidelines suggested or determined by the heart and soul of a group of people who are called to do great things for God and his Church.

THE ARCHDEACONRY OF LABRADOR

We have talked, studied, and prayed about the organization and management of the Church in Labrador. We have been given advice from others who, over the years, have studied the possible forms for ministry in this area. We have talked with present residents and parish clergy. The more exchange we had, the more convinced we became that a new approach needed to be adopted.

We outline below the approach we recommend.

We believe that the creation of an episcopal area in Labrador is not viable and would not contribute to meeting the challenges to ministry unique to the situation. Indeed, we are aware that the Labrador archdeaconry receives more episcopal attention and attendance than may be useful for its own development and growth.

Involvement of the staff of the Diocese in the parishes of Labrador should be co-ordinated through the office of the archdeacon with the foreknowledge of the Bishop.

Parochial structures in Labrador should be held to the same level of planning, implementation and evaluation as other parishes in the Diocese. It should not be expected that the 'Diocese will pay the bills'.

New models for the delivery of pastoral care and liturgical practice should be developed in Labrador. Does the focus for ordered ministry in the summer need to be the same as the winter? Can block grants be made available for the support of ministry through the office of the archdeacon rather than directly to parishes? Can parish planning be done on a deanery basis with mutual accountability? The potential is exciting.

But the diocesan structure needs to explore its commitment to ministry in Labrador. With the unique development opportunities facing this area of the Diocese, there has to be a pledge to provide resources needed to meet the call placed on the Church. This will require financial and personnel resources. The Archdeaconry of Labrador cannot be excluded from diocesan decision-making on the basis of financial costs. The argument that it is too expensive is never valid. If it is too expensive then there should be no diocesan gathering. If it is a diocesan concern, then it is a Labrador concern.

Ministry in the Archdeaconry of Labrador is a unique challenge and opportunity for the Diocese. Countless studies and reports have been produced with recommendations ranging from the creation of a new Diocese to living with the status quo. Neither option is viable. We are proposing a significant attitude adjustment as well as changes in the present structure.

We believe that the Archdeaconry of Labrador can develop a sustainable ministry and provide a significant contribution to the whole church. It is our opinion that the same criteria must be applied to decision-making in Labrador as would be applied in any other part of the Diocese.

The Archdeaconry of Labrador should no longer be regarded as 'poor cousins' who are invited to live on subsistence grants but should be full members of the family, receiving help when and where necessary, and contributing to their own well being and the well being of the Diocese and its future development.

We want to make some significant recommendations:

1. That Happy Valley - Goose Bay be the central delivery point for ministerial services in and for Labrador. It should be the location of the territorial archdeacon who should function as the rector of the Lake Melville parish.
2. The rector of Lake Melville have an assistant priest who should have responsibility for the congregation at Rigolet. Rigolet does not have sufficient resources (or opportunities) to be established as a parish. It can be serviced from Lake Melville and should be. The present situation does not contribute to the long term stability of the faith community, creates the impression of ordered ministry without cost, invites dependency and develops expectations which the Diocese may not be able to meet in the future.
3. Labrador West will continue as a parish. However, trends suggest that it will diminish as the present industry diminishes. The Diocese needs to plan for this eventuality.
 - (a) We believe that Churchill Falls - now a combined ministry site with the United Church - is actually an industrial chaplaincy. If it is to be constituted at any time as an Anglican parish clear definitions of relationships, the role of Synod, the Bishop, the Archdeacon, within the parameters of the Church policy must be developed.
4. That diocesan operating support for the coastal parishes of Cartwright and Battle Harbour be phased out over a five year period. Historically, the Diocese has financially supported these parishes and continues to support them in the amount of approximately \$55,000 annually. The Task Force believes that such a practise should not continue. The Task Force notes with much satisfaction the improved economic standards of places like Mary's Harbour, St. Lewis, and Cartwright. The employment levels in these and other coastal communities are either on par or in excess of those in other rural villages of the Province. It is, therefore, both appropriate and fitting

to remove these parishes from the 'poor cousin' list. Indeed, it is essential to do so as the parishes must no longer be tagged with such a designation.

5. That opportunity and need for ministry at Voisey's Bay be monitored by the office of the archdeacon and in anticipation of an industrial chaplaincy in the foreseeable future budgetary options be explored prior to the calling of the next synod.
6. The office of regional dean of Labrador should, as with other regional deans, be an elected position and should be held by a person other than the territorial archdeacon.
7. Grants received from the National Church through the Council for the North and other gifts - not otherwise designated - should be used for the development of ministry throughout the whole archdeaconry rather than short term, dependent projects. Such decisions should be made in consultation with the regional structures in the Archdeaconry.

SUMMARY

1. Present episcopal supervision be retained.
2. Archdeaconry of Labrador be centred in the Parish of Lake Melville with adequate ordered ministry support.
3. The offices of regional dean and archdeacon of Labrador be maintained separately as they are in the rest of the Diocese.
4. Block grants be made available for subsidized needs through the Office of Synod and A. & F. upon the advice of the archdeacon for the support of ministry in Labrador.

TIME LINE FOR IMPLEMENTATION

We have not offered such in this area. If the proposal as outlined is accepted by the Bishop and the Synod, then we would recommend that an implementation team be established under the direction of the CAO to follow through on this particular programme. This team should include a majority of members from the archdeaconry of Labrador and a majority of lay people. Much consultation and sensitivity will need to be demonstrated.

RESOURCES FOR SPECIAL MINISTRIES

UNIVERSITY CHAPLAINCY

There is a battle for the mind taking place on the campus of every university and college. If the Church abandons this battle, it will by default lose generations of leaders. The Church has long recognized this situation by providing chaplaincy services to students and staff.

This ministry has always included a teaching function and, indeed, in many cases has sought to be a part of the academic community. However, the primary role of the chaplaincy service has been liturgical and pastoral. As the report of the Anglican Church Chaplaincy Advisory Committee, M.U.N., (Jan. 1995) points out "there is a need to provide a ministry to people, in this instance, mostly young people, in times of frequent change, often times of confusion and vulnerability. Young people need to see and experience that their church is with them in such times." It should also be remembered that many of the staff at the Memorial University are members of the Church and they can be a resource base for the formation of Christian character and faith journey. In addition, there is the search for truth and the need for the Church to be seen, visibly, in this context. The ministry of presence in the halls of academia is not insignificant and the Chaplain should be able to mobilize resources to challenge secularization and to add another dimension to the quest.

But beyond the theory, there is the practical - there is the doing. Memorial presents to the Diocese a parish of approximately 6000-7000 Anglicans gathered in one place for a specific period of time with specific intent. For the most part after the first year, it is a highly visible mission field among staff and students. It is a battle for the minds and hearts of the leaders of today and tomorrow. While it may be true that traditional church involvement and practice may not be the norm for many students or staff members, there is an ongoing weekly community in which the presence of the chaplain represents to all concerned the care of the church for each person and his/her faith journey. First year students especially, as they seek their own identity and ownership, see the chaplain as a non-judgmental caring agent.

The present arrangement with a local parish gives a positive focus to the Anglican chaplaincy at M.U.N. The arrangement should be fixed and support guaranteed for a definite period of time. Indeed, we would encourage the Parish of St. Augustine to explore in consultation with the three Dioceses and the University a designation as a university parish. Such designation would focus its ministry and mission and would create for itself a unique role in the life of our church. With the co-operation of the three

Dioceses, such an arrangement would help marshall the resources required for this ministry. The ministry is vital to the future life and growth of the Church and should be resourced in terms of long term payout for the growth of the Church, as well as, the liturgical, pastoral, and teaching needs now present.

Every Diocese which has within its boundaries a major university has a potential resource for mission and ministry which can constantly provide challenges and vitality for renewal of the life of the Diocese.

Our Recommendations:

1. The University chaplaincy be established as a (diocesan) priority and the chaplain, with the ministry team, be encouraged to maintain contact with each regional campus within the Province.
2. Regular evaluation of the ministry be arranged on behalf of the three Dioceses by the Programme Committee of Eastern Newfoundland and Labrador.
3. An advisory board and fundraising arm of the chaplaincy should be established to develop resources to meet the needs of the chaplaincy. A five-year budget should be developed which should include contributions from St. Augustine's Parish, the three Dioceses and other donors. Additional funding would be received from the general church constituency. (A small contribution of \$10 from each Anglican family with a member at the University would raise \$60,000.) This advisory and fundraising group should come under the supervision of the Programme Committee.
4. University chaplaincy should be viewed as a part of the programme of the three Dioceses.
5. University chaplaincy should be viewed as a vital and urgent ministry. It should be viewed for the value it has in and of itself. It is often a ministry of presence, built around the personality and gifts of the chaplain. This can be used as a positive opportunity if suitable support structure can be provided.
6. As a part of the diocesan programme the University chaplaincy will be under the direction of the Diocesan Programme Committee. Representatives of the Chaplaincy Advisory Board will have voice and vote on the Programme Committee. The chaplain will have a functional relationship to the Diocese through the office of the CAO and a pastoral relationship with

the Bishop whose licence he/she must hold to carry out this ministry.

If St. Augustine's should wish to explore the option of becoming the University parish then negotiations with the Bishops (and the Council of the Synod) and the Tri-Diocesan Council should take place. Such deliberations should include funding, appointments, accountability and reporting procedures.

SUMMARY

1. Retain University chaplaincy as a priority ministry.
2. Explore developing deeper links with St. Augustine's Parish.
3. Establish an Advisory Board.
4. Establish a fundraising agency to augment contributions from the three Dioceses and the parish.
5. Ministry becomes the responsibility of the Programme Committee of the Eastern Diocese.

RESOURCES FOR SPECIAL MINISTRIES

HOSPITAL CHAPLAINCY

Throughout history, the relationship of the Church and healing ministries has been highly visible and desirable. It is a continuation of the ministry of Christ that we offer prayer and the laying on of hands for 'wholeness'. The growth of houses of healing and places for the practice of the art of medicine has continued to be a vital part of the ministry of the Church and the faith community. In our own time the specialized preparation of the chaplaincy services has given new impetus to this ministry as its practitioners have become members of caring and healing teams.

The new age in which we live and the growth of the healing arts have challenged the Church to review how ministry is now delivered to the sick and institutionalized. New criteria for pastoral care is being developed and other health professions are demanding specialized qualifications from the church's representatives if they are to be accepted and sharing colleagues.

The Task Force acknowledges with gratitude the pastoral ministry which the present and past chaplaincy teams have carried out in the name of Christ and His Church. We are deeply aware of the magnificent contributions that chaplains have made and continue to make. People relate to us: "that they give me Communion"; "he was there when I came out of the surgery, giving thanks"; "s/he helped my family". The list is endless of genuine stories of immense sacrifice that our chaplains make as they continue to provide pastoral care in the traditional mode. However, we are now convinced that new models for the delivery of pastoral care and counselling need to be developed to meet the emerging health care environment. The value of these highly trained specialists in pastoral care to the healing environment is demonstrated by the willingness of boards of directors of health care facilities to include such persons in their global budgets at a time of restricted resources.

This does not mean, in our opinion, that there is no place for the generalist. Indeed, we would argue that such need is increasing for the delivery of pastoral care to in-and-out patients as the level of care becomes increasingly technological and non-intimate. We believe that there is great opportunity for parish clergy and well-trained lay workers to develop pastoral care teams for regular and routine health care contact.

It is our opinion, however, that as the nature of the delivery of health care changes (out patient services, shorter hospital stays, extended at-home care), so the nature of the delivery of

pastoral care and chaplaincy services, will also make new and more intense demands on those who minister in this area.

With the decentralization of hospital services across the Province in recent years a large proportion of Anglicans who would have received hospital care in St. John's now receive that care in regional centres. Combined with the practice of providing more medical services under out-patient arrangements and much shorter hospital stays, requirements for different levels and types of hospital chaplaincy have developed. In addition, specialized treatment centres require specialized chaplaincy services.

The present arrangements for the delivery of chaplaincy services concentrates the use of diocesan resources in the City of St. John's. This provides additional care to all patients, beyond that which is delivered by the clergy of the city and local caregivers. Even though the city clergy visit regularly, the bulk of work done in the hospitals by the chaplains is done for city parishes. If it is deemed necessary for hospital chaplains to provide care for all hospital patients, then it may be advisable to work out an arrangement whereby city parishes contribute to the cost of provision of the service. We would recommend, however, that a new arrangement be developed for the delivery of pastoral care to health care facilities on the assumption that the diocesan funds used for this ministry is to meet diocesan needs. Localized city parish needs will be met by local parishes and pastoral care teams.

We recommend therefore:

1. That there be a diocesan budget item to provide funding for the provision of pastoral care and counselling in Health Care facilities throughout the Diocese. The global amount of the budget item should not be less than the cost of two chaplaincy positions under the present funding arrangements.
2. There be a Diocesan Hospital Chaplain, an Anglican priest, who would hold the Bishop's license, and function as the lead Chaplain at the Health Sciences Complex. S/he would be a certified pastoral care specialist (hospital), certified by the Canadian Association for Pastoral Education and would be accountable to the CAO.
3. Under the direction and supervision of the Lead Chaplain there would be an assistant who would support the Hospital Chaplaincy Ministry in the St. John's metropolitan area.
4. The Lead Chaplain would work with local parish clergy to provide guidance and support for the development of

pastoral care teams in parishes to give ongoing care to outpatient and discharged medical care recipients.

5. As soon as financial resources permit it is recommended that the Diocese support a third hospital chaplaincy salary allotment that would be used to recruit, train and deploy adjunct chaplains for the regional hospital at Carbonear and Goose Bay/Happy Valley as well as Her Majesty's Penitentiary. We believe as the recommendations of this report become effective additional resources will become available for the expansion of diocesan Ministry. In addition, it is conceivable that clergy who are recently retired, accepting reduced work loads, on early retirement, or available and feel called, may give a portion of their time to this ministry.
6. Negotiations should take place with the Dioceses of Western and Central Newfoundland to provide pastoral care and counselling for members of these Dioceses who reach the Health Sciences Complex for specialized care.
7. In-patients from city parishes in any health care facility will receive pastoral care from staff and health care teams from their local parish.

SUMMARY

1. Acknowledge with thanksgiving the quality of pastoral care now provided by the hospital chaplains.
2. Develop a new system for the delivery of pastoral care to meet the emerging trends in the delivery of health care. Such a system to include clergy and laity with adequate training.
3. Appoint a diocesan chaplain who will provide pastoral care services in a specialized area and functional supervision at regional centres.
4. Diocesan resources used to meet diocesan needs.
5. In-patients from local parishes in the catchment area of the health care facility will receive pastoral care from their local parish.

MINISTRY MANAGEMENT

DEVELOPING, TRAINING, AND EQUIPPING PEOPLE FOR MINISTRY

It is the opinion of the Task Force that the Diocese is blessed with resources at the local level through Memorial University, Queen's College and local Community Colleges to equip people to do ministry effectively.

And yet the Task Force is convinced that there is a crisis of leadership. The clergy we encountered are as well educated theologically as we would find anywhere in the Church. The laity are as dedicated and committed and as eager to give leadership and to share in ministry as they are in any part of the church. However, there is a crisis of leadership. We believe that the most significant decision the Diocese must make is to deal with this crisis and do so at several levels:

1. The Diocese should be restructured so that the Bishop has support for the management of ministry. Our proposal is that the present five deaneries be retained, with the regional deans being elected by their clergy colleagues for a specific period of time, eligible for re-election on one further occasion. The function of the deanery clericus will remain as is.
2. Deanery chapters should be further developed and should include clergy, lay delegates to Synod, parish wardens and treasurers. They should meet regularly - pre and post Synod - and should elect their own chair and secretary both of whom will be lay people.
3. Two additional archdeaconries should be developed. Archdeaconry of Avalon, to contain the deaneries of Avalon East and West and the Archdeaconry of Trinity Conception to contain the Deaneries of the same name. The archdeacons appointed should be clergy committed to strong parish ministry, the development of lay ministry, renewal and continuing education. Each should have or be able to earn the respect and confidence of the clergy, laity and Bishop. They should be appointed by the Bishop, with a task description, for a period of five years, renewable if deemed appropriate.

The three archdeacons- Labrador, Avalon, Trinity-Conception along with the Archdeacon who serves as CAO (if the CAO is a clergy person) should, with the Bishop's Commissary, if that person is not one of the above, function as a part of the Episcopal staff and should be a regular consulting group for the Bishop. It is usual in many dioceses to include the dean of the diocese in that group. It should be pointed out that

the heavy costs of including Labrador in these meetings and consultations can be overcome with good planning and should not restrict the presence and involvement of the Archdeacon of Labrador in the regular and ongoing life of the Diocese.

4. An intentional and determined effort must be mounted to provide leadership skills for both clergy and laity in the care, feeding and management of parochial structures and people. For the clergy we propose that there be an annual Bishop's residential conference (absence only by death) which will deal with issues of a changing society and the impact of those changes on the life of the Church. Practical aids must be included to equip clergy to deal with change and give leadership to laity as structures crumble around them. The nature of the conference will be determined by the Bishop, we hope in consultation with his archdeacons using the resources of Memorial, Queen's and other institutions as required.

There needs also to be a dedication to equipping laity for ministry and developing the parish as the locale where ministry is done. The archdeacons should be involved in developing needs surveys so that training programs are developed with intentional local faith community (not clergy) situations in mind. These events are for the whole Diocese on a regional basis and should be designed as to staff and content so that they can be replicated.

Every occasion must be seized to include laity in transformational leadership events and experiences. The Bishop and archdeacons must insist that with the exception of the Bishop's annual clergy conference, laity will be a part of any delegation to training events, national, provincial or local.

Whatever terminology we may use, the members of the faith community must be equipped to carry out their baptismal ministry and this will not happen as long as the clerical paradigm of the Church continues.

There are references to much of the above throughout this report. We consolidate these proposals in this place to highlight the critical nature of this observation.

The necessary resources for training clergy and laity for ministry are at hand at Memorial and Queen's. Note we speak of training for ministry and not theological education for ordination. There is a world of difference. We have on occasion met those who could 'theologize' for days on end without the competence to open the Church doors. The level of theological education of the clergy of the Diocese is second to none. The skill sets that they often bring to the doing of ministry and the ability to integrate theology and activity; to provide leadership and equipping,

constantly need upgrading and refinement.

The resources are available within the Diocese, and sometimes within the Church, to bring about the transformation prayed for. We would recommend that Queen's begin to explore the nature of the ministry it offers to the three dioceses in light of the projected needs as the three dioceses have communicated them to the College.