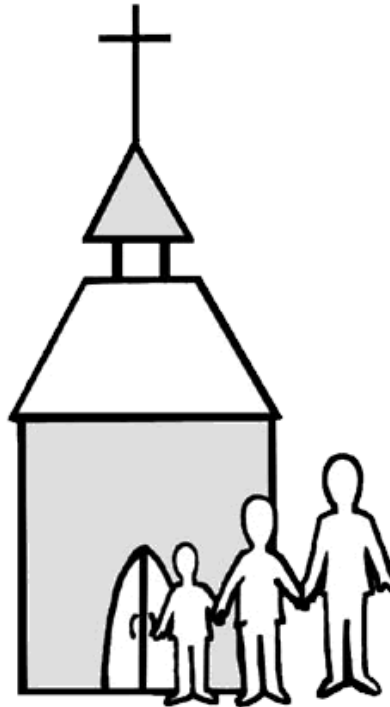


# The Future of the Anglican Church in this Place



## Fredericton Archdeaconry Commission Final Report

Prepared for: Archbishop Claude Miller

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April 2013



## ***A Debatable Plan for the Archdeaconry of Fredericton*** The Fredericton Archdeaconry Commission

### ***Executive Summary***

The Fredericton Archdeaconry Commission (the Commission) was appointed and received its mandate from the Archbishop in April 2012. Convinced that as many clergy and parishioners as possible should be engaged, a Debatable Plan was developed following 16 meetings with congregations and the receipt of a number of individual submissions. The Commission reviewed actions taken in other Dioceses in Canada, the UK and Australia, and other advice. Our Debatable Plan was placed on the Diocesan web page, with three hard copies distributed to each parish at a Greater Chapter meeting in November 2012. Discussions at two subsequent Greater Chapter meetings in February and March 2013, and final submissions (Appendix E) received thereafter, were important in shaping the final version of this Report.

About 50% of our parishes are exhibiting some type of financial stress, and yet many wonderful expressions of God's love for His people were presented to us. In spite of financial challenges, the Diocese has been able to find ways to invest over \$2 million in refurbishing Camp Medley right here in our midst. While we did commence our journey with some degree of pessimism and trepidation, much of that was dispelled and replaced by a vision of opportunities.

The Commission was inspired by the instances where we heard about exciting ventures with youth ministries, but were saddened when we heard that some parishes had found themselves unable to continue with children's and youth ministry in today's difficult climate. We were specifically impressed by what we heard from the youth and youth leaders at "*Cross Talk*" at Camp Medley and strongly support their recommendations.

The opportunities we envisage are around the sharing of the Good News of what God is already doing here and what He is doing elsewhere through greater collaboration among our parishes, with other special ministries in our area, and beyond. We sense that this can be best accomplished using the example of how ministry was accomplished hundreds of years ago and the example of how the modern civil society is becoming more willing to learn from others and emulate what has been successful for them. We thus foresee a more collaborative style of ministry, and of governance and management. The implementation of such a vision will require some daring to move away from the "one Parish – one Priest" (and one Vestry, one Treasurer, etc.) model.

The Commission sees the opportunity for the Archdeaconry to move into this collaboration and cooperation by establishing regional "Clusters" of parishes and, in some cases, encouraging the establishment of parish partnerships to enhance the Mission of the Church. The following is a summary of the main recommendations contained in this report.



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Given the original recommendations of the Commission concerning the development of clusters, and building on the subsequent small group discussions at Greater Chapter meetings and final submissions thereafter, the Commission recommends that all parishes in the Archdeaconry seriously explore new levels of collaboration, whether or not they feel ready to join a particular cluster or partnership at this time.

The Cathedral is geographically within the Archdeaconry, and its activities influence the surrounding parishes and beyond. The Cathedral should continue as the centre of excellence in worship and mission for the Diocese, and should receive support from all parishes in the Diocese to continue those endeavours.

There is opportunity for the establishment new and growth of the existing variety of vibrant ministries in the downtown Fredericton area that would include those of the Cathedral and Christ Church (Parish) Church as well as other Anglican parishes and churches of other denominations.

**Fredericton North** - The Commission recommends that the parishes of Douglas and Nashwaaksis, Marysville and Stanley become the Fredericton North cluster. The parishes of Minto and Chipman, and Ludlow and Blissfield indicated they were not prepared to join the cluster at this time. The Commission notes that, at a Greater Chapter meeting, the Fredericton North cluster invited the Parish of Bright to join them.

The Archdeaconry of Woodstock has recently recommended that the Parish of Prince William rejoin the Archdeaconry of Fredericton. The Parish has subsequently voted in agreement with that recommendation. The Commission welcomes this development but is not prepared to make a recommendation about the Parish joining a collaborative ministry until further discussion takes place.

**Fredericton East** – The Commission recommends that the parishes of Oromocto and Maugerville, Gagetown, and Cambridge and Waterborough become the Fredericton East cluster.

**Fredericton South** - The Commission recommends that the parishes of St. Margaret's, New Maryland and Fredericton Junction become the Fredericton South cluster. Since Christ Church (Parish) Church has recently expressed interest in engaging in discussions with this cluster, we recommend that those discussions continue.

**Parish Partnership** - The Commission recommends that the parishes of St. Peter's and St. Mary's form a parish partnership to strengthen the mission outreach opportunities they pursue. The Commission welcomes their commitment to engage in ministry opportunities with other Anglican parishes in their area.



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The Commission recommends that an external professional conciliator be engaged to explore opportunities for reconciliation within the Parish of Bright.

The Commission observed that there will be financial requirements to help establish and nurture the potential new governance models. There will be a need, in some cases, for assistance that may be beyond the capability or capacity of a parish or a cluster. We also saw examples of germinating new mission programs that also require extra nurture to bring them into blossom. We recommend that the Diocese consider that a special grant in an amount equal to 10% of the total combined shared ministry ask for each Archdeaconry be made available over the next 5 to 10 years as these changes are implemented, that the Foundation for Life fund be better promoted as a source of funding for new and emerging mission initiatives, and that the Diocese find ways to develop and manage a capital fund that will support parishes in meeting future infrastructure needs.

The Commission recommends an annual assessment by each parish of the continued use of each of its buildings be part of a report to their Annual General Meeting. This report should include decisions with respect to how the Diocesan policy on *Minimum Insurance Standards* (Policy A-8) is being respected by the parish.

Recommendations herein may seem radical to some. However, there are examples in the Diocese where groups of parishes have begun working together to more effectively direct their resources toward fulfilling their vision and that of the Diocese. We commend the contents of this report to the reader. We ask that it be read with hearts that are prayerful, open and receptive to the will of the Lord, and that it continue to be debated with enthusiasm. Only then will the final Plan be His will for us here in this place.

The Commission members sincerely thank those who showed us hospitality during our visits and those who provided such thoughtful and, in many cases, heart-wrenching advice and observations. We thank all of those who read and debated the first version of this report, attended Greater Chapter meetings, submitted final comments, and began discussions within the potential new clusters or partnerships. The Commission was greatly heartened by the enthusiasm that was evident at the two Greater Chapter meetings held to debate the first draft of this report. We now commend our work to our Archbishop for his action, to the Diocese, and to the Archdeaconry as a report that may serve as a basis for continued discussions and decision making such that we may celebrate new milestones in our “Ministry in This Place” in the years to come.

The full list of the recommendations made by the Commission is found in Appendix D at the end of this report.



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## **1 Introduction**

The Fredericton Archdeaconry Commission (the Commission) was appointed and received its mandate from the Archbishop in April 2012. We were convinced that as many clergy and parishioners as possible should be invited to engage in discussing the church's future direction. We believed that, in the uncertain and difficult times in which we live, we had to welcome the generosity, creativity, integrity and vision of others, and to see them as contributors to a solution. It was felt that the best plan would come about through listening to many voices providing new and different perspectives.

We thus decided to meet with each parish. At a Greater Chapter meeting before we began to meet with congregations, we asked people to sign up to pray for the work of the Commission. We added people to this team as we met with the parishes. Regular e-mails were sent to the prayer team to advise them as to where and when we were holding meetings.

The Commission requested each parish and the Cathedral to choose from a list of available dates one that would work best for them. We also sent a list of questions and a prayer (Appendix A) for the work of the Commission. We asked that the questions and the prayer be distributed at least two weeks before each meeting so that people would have time to consider the questions prayerfully. The questions were as follows:

What are your dreams/hopes for your parish? Is anything getting in the way of seeing these dreams realized?

Where do you see the Spirit moving in your area?

What was your parish like 10 years ago compared with now?

What do you think your parish will look like 10 years from now?

Are you open to the following ministries if they are not already present such as Lay Readers, Vocational Deacons, and/or Parish Nurses?

Has your parish ever considered shared ministry or amalgamation?

Has your parish initiated or explored the possibility of a Fresh Expression of church?

How does your parish minister to its children and youth?

The Commission was provided with an analysis of basic statistical information for each parish as gleaned from parish reports to the Diocesan Information Management System (DIMS). For the most part, this information was complete





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and helpful in providing an overview of what we might expect when we visited each parish. However, despite the system being in place for some time, it was noted that there were gaps in the data. The Diocese has been offering assistance to parishes to implement this system. However, at the end of the day, the parishes are responsible for ensuring this data is up to date.

**The Commission recommends that parishes work with the Diocese to ensure that their statistical data is accurately and in a timely manner reported into the DIMS.**

The Commission toured most parish-owned buildings and cemeteries prior to each meeting. Each meeting began with an overview of the reasons why the Archbishop had established the Archdeaconry Commissions, specifically the need for parishes to become less focused on maintenance and more on mission and reaching out to those who have not heard the Good News. We prayed the Commission prayer (Appendix A). The attendees were led through the questions. We took time to do teaching around such subjects as Vocational Deacons, Parish Nurses and Fresh Expressions in parishes where it appeared that these terms were not readily understood. Each meeting lasted about two hours.

Minutes taken at each meeting were sent to the parish for review. Final versions were sent back to the parishes for distribution to parishioners. The Commission met after every three or four parish meetings and then held three full day meetings in October to compile the “Debatable Report”.

In the end, between June and October 2012, the Commission met with clergy and parishioners from each of the 15 parishes in the Archdeaconry and with the Cathedral. The Commission toured all of the churches and halls, cemeteries and a few rectories. In all, we engaged with some 250 parishioners and 13 clergy.

The Parish Development Officer spoke at a Greater Chapter meeting of the complexity of having a fresh look at ministry within the Archdeaconry of Fredericton. He called it a ‘wicked problem’, that is, there is no one solution. We need, he said, a multiplicity of recommendations. As the Commission listened carefully at our 16 meetings, it became clear he was right. In this report, you will find that multiplicity of recommendations for further discussion and decisions. There is a cluster model that recommends some parishes cluster around a Regional church for mutual support, ministry and mission. There is a parish partnership model that encourages parishes to partner in ministry and mission. It



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is our intention that the recommendations in this report encourage relationships among parishes at the grass roots level.

The cathedral, parishes and churches in our Archdeaconry are as follows:

<b>Christ Church Cathedral</b>	Christ Church Cathedral, Fredericton
<b>Parish of Bright</b>	All Saints, Crock's Point Rd.; St Paul's, Zealand
<b>Cambridge and Waterborough</b>	Good Shepherd, Cambridge Narrows; St James, Lower Jemseg; All Saints, Bagdad; St Luke's, Young's Cove
<b>Parish of Fredericton</b>	Christ Church (Parish) Church and St Anne's Chapel of Ease, Fredericton
<b>Parish of Douglas and Nashwaaksis</b>	St John the Evangelist stone church and the new Parish Centre, Fredericton
<b>Parish of Fredericton Junction</b>	St Andrew's, Fredericton Junction; St Luke's, Hoyt; St Mark's, Tracy
<b>Parish of Gagetown</b>	St John's, Gagetown; St Stephen's, Queenstown; St George's, Upper Gagetown
<b>Parish of Ludlow and Blissfield</b>	St Andrew's, Doaktown; St James the Greater, Ludlow; St Peter's, Boiestown; St John's, Carroll's Crossing
<b>Parish of Marysville</b>	All Saints, Fredericton
<b>Parish of Minto and Chipman</b>	St Michael and All Angels, Minto; St Augustine's, Chipman; St Mary's, Ripples (deconsecrated)
<b>Parish of New Maryland</b>	Holy Trinity Church, Nasonworth; St Mary the Virgin, New Maryland; St John the Evangelist, Beaverdam



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<b>Parish of Oromocto and Maugerville</b>	St John's, Oromocto; Christ Church, Maugerville; (St Luke's, CFB Gagetown)
<b>Parish of St Margaret's</b>	St Margaret's, Fredericton
<b>Parish of St Mary, York</b>	St Mary's, Fredericton
<b>Parish of St Peters, Fredericton</b>	St Peter's, Fredericton
<b>Parish of Stanley</b>	St Thomas, Stanley; St James the Less, Tay Creek; St Paul's, Cross Creek
<b>Parish of Prince William*</b>	St. Clements, Dumfries; All Saints, Magaguadavic; St Lukes, Temperance Vale

*\*It is technically the Parish of Prince William, Dumfries, Queensbury, and Southampton. The addition of this parish was recently made at the recommendation of the Archdeaconry of Woodstock. The Parish agreed with the recommendation at their Annual General Meeting, and the request is being considered by the Archbishop.*

A report from the Parish of McAdam with respect to its future was also reviewed. The St. Andrew's Archdeaconry Commission report recommends the continued inclusion of McAdam in that Archdeaconry.

The Commission filed its draft report with the Archbishop in early November, 2012. It was released to the Archdeaconry shortly thereafter. Debates began and written submissions continued to be made to the Commission. Two Greater Chapter meetings were held in late February and early March 2013 to facilitate discussions among parishes and to gather additional impressions and reactions. Minutes of these meetings were circulated back to the parishes and the Cathedral. At the March Greater Chapter meeting, parishes were invited to make any last formal submissions. As there was no opportunity to share and debate these final submissions, they are included as part of this report as Appendix E.

The Commission held two meetings in March and April to incorporate the outcomes of the two Greater Chapter meetings and to consider the formal parish submissions. This Final Report was completed, distributed to the Greater Chapter members at a meeting on April 13, 2013, and filed with the Archbishop on April 15, 2013.



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## **2 General Observations**

The Archdeaconry of Fredericton includes the counties of Queens and Sunbury almost in their entirety, the eastern half of York County and the southwestern corner of Northumberland County. The City of Fredericton is the largest municipality, sitting just to the west and north of the geographical center of the Archdeaconry. The City is home to the Cathedral and six of the 15 Archdeaconry parishes. The Commission heard that the majority of the residents of the other nine parishes look toward Fredericton for health care, shopping, leisure and entertainment, and for many, for work. The City is a university, government and service industry community with a limited blue collar sector. The City has the fastest growing urban population in the province and the highest household incomes (<http://www.teamfredericton.com/en/communityprofile/Statistics.asp>).

The Town of Oromocto is the next largest municipality within the Archdeaconry. It is the service center for the largest military training base in Canada. Oromocto and the nearby Local Service Districts (LSD), including Burton and Lincoln, are included in some of the statistics on the web site mentioned above. The population of the Greater Fredericton Area is somewhat younger than the national average due to the universities and the large military population. Population growth continues in and around Fredericton and Oromocto, especially in the LSDs of Burton and Lincoln.

Other incorporated municipalities include the villages of New Maryland, Tracy, Fredericton Junction, Gagetown, Cambridge-Narrows, Chipman, Minto, Doaktown and Stanley, and the Rural Community of Upper Miramichi (Boiestown and area). The remaining areas are governed civilly under the LSD system.

After development of the “Debatable Plan”, the Commission noted that Regional Service Commissions (RSC) were being implemented across the province to manage a number of services in a more collaborative manner. RSC #11 includes all of the Fredericton Archdeaconry except the Parish of Ludlow-Blissfield, specifically Upper Miramichi and the Village of Doaktown, which are placed in RSC #5 (Miramichi). RSC #11, in addition to the Fredericton Archdeaconry, also includes Nackawic, Millville, Northfield and Southhampton, basically the Parish of Prince William.



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Generally speaking, the populations of New Maryland, Gagetown, Cambridge-Narrows and the LSD areas around them are relatively stable. The general urbanization of the province and changes with respect to the policies around the housing of military personnel have resulted in stability or population growth in and around Fredericton and Oromocto. We heard, and were provided with statistics in some instances, that the population is declining and the average age is increasing in the remaining municipalities, and also in the rural areas as one moves further away from Fredericton towards the northeast or the southwest. This is mainly as a result of low employment opportunities (young people moving to the urban centres or out of the province) and elderly people downsizing and/or moving closer to health and other amenities in Fredericton or Oromocto.

Employment in the more rural areas is based on resource industries, mainly farming and forestry. These industries are generally in decline. The remaining viable operations thrive because they have expanded and mechanized. Niche employment opportunities exist outside of these industries, but the opportunities are relatively limited and some are shrinking due to population decline and the upsizing of the resource based industries that are more likely to receive services from larger centers.

In the more outlying areas, in addition to generally declining church attendance, some parishes feel challenged by the growth of congregational denominations. Some parishes question the advantages of being part of an Episcopal church with the attendant requirements to actively support the Diocese, the National Church and the worldwide Anglican Communion, especially financially. These parishes have become more parochial and introspective, less knowledgeable of the role of the Archdeaconry and the Diocese, and less connected to the worldwide church. An attempt was made to address this issue at one of the Greater Chapter meetings held to debate the report.

The Commission, however, was left with the overall impression that the majority of the parishes are mission oriented and inviting. The Commission heard very positive examples of parishes implementing inventive programs and initiatives to introduce Jesus Christ to those who do not know Him. One challenge we heard was around the barriers to sharing these wonderful success stories with other parishes who might emulate those opportunities. To begin to share this Good News, the Commission has attached a list of some of the things we heard from each parish (Appendix B). It is not exhaustive, and there were other examples that came to our attention after the meetings.



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From the data collected by the Commission, the following parishes and the Cathedral are considered to be financially viable for at least the immediate future:

Christ Church Cathedral  
Douglas and Nashwaaksis  
Fredericton  
New Maryland  
Oromocto and Maugerville  
St Margaret's  
St Mary (York)  
St Peter's

The following parishes in the Archdeaconry currently employ a full time Rector. However, they see their continued ability to continue that level of employment as limited without changes. Some struggle or are not able to pay their Shared Ministry ask:

Ludlow and Blissfield  
Minto and Chipman  
Marysville  
Stanley  
Prince William

Finally, the following parishes are employing part time clergy and are unable to move to the employment of a full time Rector on their own in the current circumstances. These parishes are generally meeting their Shared Ministry ask:

Bright  
Cambridge-Waterborough  
Gagetown  
Fredericton Junction



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### **3 Anglican Life in the Archdeaconry of Fredericton**

It was an honour and privilege to meet with the people of the Archdeaconry and of the Cathedral. The Commission members are grateful for the warm hospitality we received and the candid nature of our conversations. As we listened, we sought to discern the voice of the Holy Spirit through what we heard. We actively asked for your prayers and we believe that your prayers have made a difference in our deliberations. It was not an easy task to try to paint an overview of our life together in this Archdeaconry. Each parish and congregation has its own unique personality shaped by current circumstance, history, parishioners and God. Yet we are a people of faith, who through difficult times, continue to be faithful to Our Lord and Savior Jesus Christ.

C S Lewis wrote “God whispers to us in our pleasures, speaks in our conscience, but shouts in our pain: it is His megaphone to rouse a deaf world.”<sup>1</sup>

Many Anglicans are currently living in and with pain. The details of our pain, some of which are recorded elsewhere (Appendix C), made it obvious that our church is struggling with many issues. Often we are living with three emotions: anger, fear, and in the hearts of some, despair.

Anger is often expressed in blaming others. Bishop Steven Croft in his book *Jesus People: What the Church Should Do Next* writes about the stresses and strains on a church in decline: “It is the fault of the senior church leaders, says one group. It is all the fault of the liberals or the Catholics, or the evangelicals say another. If only everyone were ‘like us’, then this decline would never have happened. It is because we have not been tolerant and loving enough says a different group. One party argues that the decline is because our worship is not modern and accessible. Another group argues that the same decline is because our worship is too contemporary and accessible and has lost all sense of mystery.”<sup>2</sup>

Bishop Croft continues, “Picture an army on a field of battle surrounded by an enemy who has no need to attack at all. Different sections of the army have

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<sup>1</sup> [C.S. Lewis, \*The Problem of Pain\*](#)

<sup>2</sup> Page 3





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turned their fire on one another. Hardly anyone is even aware that they are in the midst of a wider conflict at all, which profoundly affects the future of our society”<sup>3</sup>

Some others turn their anger inward, and blame themselves for the decline of our church. Again Steven Croft writes that they believe, “the decline is because we ourselves are at fault in some way. We have not loved enough, preached well enough, prayed long enough, organized effectively enough...” He continues, “How foolish we are. When the disciples are caught in the storm on Lake Galilee no one argues that their failure caused the wind or the rain. They do not waste time and energy blaming one another for poor weather forecasting. To have done so would have sapped strength and energy when they needed it the most. They do what they can from their own resources to fight the storm, and when it proves too much they turn to exactly the person we need to turn to in our present tempest: the one who is sleeping in the boat.”<sup>4</sup> In the end they turn to Jesus, and so must we.

Fear is another emotion than many of us are experiencing in our pain. Fear that our church will disappear even as the congregational churches appear to be thriving. One person observed, “People close churches. They don’t show up.” But our fear may run deeper: some have become uncertain that the Good News we say we believe in has the power to transform people and communities.

And some of us live with despair. We know that the parish church we love, perhaps the church where we were baptised, confirmed and married will close. We grieve the loss of our community, and the loss of our church building that once was once so vibrant and alive, and we despair.

It is into this reality of our life together that our living God ‘shouts in our pain: it is His megaphone to rouse a deaf world.’

And many in our Archdeaconry are not only hearing His voice but responding to Him. Our responses are creative, compassionate, and life changing. We are a people of courage, determination and perseverance. We in this Archdeaconry are a people who have a deep and abiding faith in Jesus Christ. As Paul wrote in

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<sup>3</sup> Page 3

<sup>4</sup> Pages 3-4





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2 Corinthians 4:8-9, “We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed.”

It is that quality of faith that reminds us that we are a people who have found an interior and eternal peace with Jesus. At the end of most of our services we hear these words, ‘The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord.’ or ‘Go in peace to love and serve the Lord’ or ‘Let us depart in peace’. Especially in times of anger we leave church to offer God’s peace to a world that finds itself in so much discord, strife and business. Jesus says to us “Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”<sup>5</sup>

We are a people, who in spite of our fear, have learned and are learning to trust Jesus. His megaphone message is that He abides with us in our pain, and we abide with Him. “Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.”<sup>6</sup> Our journey in the Archdeaconry is one of trust that Jesus will abide with us, for apart from Him we can do nothing.

We are also a people of Hope, not hopefulness but Hope. It is precisely when we are in pain that God says to us “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we boast in the hope of the glory of God. Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not put us to shame, because God’s love has been poured out into our hearts through the Holy Spirit, who has been given to us.”

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<sup>5</sup> John 14:27-28

<sup>6</sup> John 15: 4-5



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Many of us wrestle with anger, fear and despair, but we are also a people of faith who quietly and reverently live in God's peace. We trust that our Lord and Saviour abides with us. And we carry within our church and into the community around us, Hope that finds its foundation in the Good News.

Steven Croft writes, "The Church is called to be a community that reflects the character and nature of Jesus Christ to our wider society."<sup>7</sup> And what is the character and nature of Jesus Christ?

Your attitude should be the same as that of Christ Jesus: *"Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death - even death on a cross..."*<sup>8</sup>

We, the people of God in the Archdeaconry of Fredericton, are seeking to navigate our way through the struggles of our church. We are also being reminded that, as God shouts in our pain, we must have the same attitude of Christ Jesus. There is no quick or easy fix, but perhaps we are being called to a renewed journey of servant hood, humbleness and obedience that will rouse a deaf world.

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<sup>7</sup> Page 13

<sup>8</sup> Philippians 2:5-8



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## **4 Parish and Regional Recommendations**

Many in our Archdeaconry are hearing God's voice and responding to Him. Our collective and individual responses to the challenges we face are creative, compassionate, and life changing. They show us to be a people of courage, determination, perseverance and hope.

The Commission was heartened by examples of many wonderful things that are happening in the various corners of His Garden as were shared with us in each meeting (Appendix B). What detracted from this Good News was that parishes are almost exclusively doing these good works in isolation from what is being done in neighbouring or other parishes in the Diocese. As a result, much energy is wasted in reinventing the wheel, extra energy that is, we heard, in short supply and that could be used more productively in the implementation of proven programs or new, untried initiatives. Further, these generally very positive initiatives and their outcomes are not readily shared with other parishes, the Diocese and the church beyond as examples of God's handiwork to be celebrated and provided as encouragement to us all.

We met with some parishes with no Sunday School (or other method of engaging children) and/or no youth group. They may well have had active children's and youth ministries in the past. In recent years, numbers have dropped off due, partly, to the multiplicity of other activities which engage this age group and their parents on Sunday mornings. Many adults are also fearful of interacting with children and youth in today's more litigious atmosphere. In such circumstances, some parishes have found it very difficult to continue. There is a need for "how to" programmes, perhaps on an archdeaconry basis, to encourage re-engagement in these ministries.

On the other hand, some congregations were experiencing success, most often because they have hired someone or have engaged and supported a dedicated volunteer with the skills and expertise to be effective. Examples of these successes are:

- the Cathedral where the new youth director managed in the first year to hold a successful Vacation Bible School, re-organize and re-decorate the Sunday School, and, with the help of former Camp Medley staff, re-establish a youth group;



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- the Parish of Cambridge Waterborough where, at minimal cost (and with a Foundation for Life grant), they hired a parishioner with Threshold Ministry training, initially for ten hours a week, resulting in community outreach, Christmas and Easter events for families, Messy Church (involving the whole parish), a girls' discipleship program, youth led family services, Vacation Bible School, and greatly enhanced presence of children and youth at regular worship;
- the Parish of Fredericton Junction where Sunday School was moved to Friday afternoon so that it was not as negatively affected by the opening of the Tri-County complex Sunday programming for children and youth;
- the Parish of Douglas Nashwaaksis which has had a youth worker for many years; and
- the Parish of St. Margaret's which hired a UNB student as coordinator and now has a Sunday School with attendance of 10 to 15.

The Parish of New Maryland has not employed anyone for youth ministry but has nevertheless maintained an active youth group ministry run by volunteers for a number of years. Over the last 10 years, their numbers have ranged between 4 and 23 middle school and high school students. Some of these students participated in a Mission to Honduras with their Youth Leaders. This parish had 40 registered for Sunday School.

It is of the utmost importance that congregations be intentional regarding the faith formation of their children, youth and young families.

Two members of the Commission attended "*Cross Talk*" at Camp Medley in September. This was an opportunity to hear directly from youth about what they see as the future of youth ministry in our Diocese. The five most urgent and important youth priorities in the Diocese which came out of the meeting were that:

- the Christian Education director position be re-filled and ensure that all age levels (of children and youth) are covered at a diocesan level;
- local parishes (or groups of local parishes) should be encouraged to hire focused youth workers;
- leadership training and leadership opportunities for both youth and adults be offered;



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- parents should be taught how to teach children/youth about the faith; and
- intergenerational community building is encouraged.

The Commission believes that these priorities also sum up what we heard in parishes as we visited them. As a result:

**The Commission recommends that the Diocese and each individual parish take steps towards meeting the priorities identified by the youth and youth leaders that attended the September 2012 “Cross Talk” session at Camp Medley.**

**The Commission recommends that programmes, co-ordinated by the Diocesan Youth Director and Christian Education Director, be offered at the local level to educate, encourage and motivate those interested in working with children and/or youth.**

The Commission considered what other Archdeaconries in our own Diocese have recently undertaken, including the amalgamation of parishes to form the new Parish of the Nerepis and St John, and shared ministry models in East and West Saint John and in Moncton.

We reviewed what other Dioceses in Australia, the United Kingdom and Canada have been doing to revitalize their churches. We heard many suggestions during our consultations with the parishes and the Cathedral.

As a result, we are recommending collaboration, cooperation and governance models that will respond to these observations while also addressing our pressing need to use and encourage our most precious resources – paid clerics, staff and our many volunteers – in a more efficient and effective manner.

This next Section examines different models of possible collaboration.

### ***4.1 A Vision for Regional Collaboration and Sharing***

The Commission, in addition to reviewing the recent work in other dioceses and reading other materials, read *“Parochial Vision”* by Nick Spencer. This book refreshed our memories around the history of the early church in the United Kingdom, the church from which we have largely descended. As Christianity reached the island, groups of clergy and lay leaders were formed. They gradually



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established churches. They collaborated and worked together, relying on the specific talents and skills that each person brought to the team, a rather Biblical approach (1Cor12)! These teams and the areas where they worked were referred to as Minsters, and Minster (Regional) Churches were built. The teams collaborated in terms of planning and development, as well as in the planting and operation of churches across the Minster once they were up and running. Churches were planted, congregations were developed, worship was led, tithes were paid, and mission advanced the church in each Minster.

The Minster team typically consisted of a Senior Priest / Team Leader and an appropriate number of priests, deacons and lay ministers. They typically worked out of the Minster church (usually the largest church, centrally located), meeting frequently to ensure that the required ministries were being carried out throughout their territory. As populations increased, parishes were established within the Minster. As civil infrastructure and governance was required, municipalities were formed and started competing with the church for people's tithes. Municipalities, such as Westminster, took their names from the early church structure.

The Commission had been warned to be careful not to throw the baby out with the bathwater in this exercise. Indeed, this may have been what was done in the early years of the Church of England as the Minster model fell by the wayside and the "one Parish – one Priest" model replaced it. Perhaps there is something to be retrieved from our history that might help us in this present time. To consider whether some type of collaborative ministry might be possible in this day and age in the Archdeaconry of Fredericton, we reviewed what we had read, as well as what we heard and observed in our meetings.

In the current environment, few priests are trained or have developed the skills required for working collaboratively in team ministry. Most are appointed to meet the specific needs or wants of a parish with no consideration of any potential for collaborative or shared ministry with an adjoining parish. Deacons are assigned to a specific priest and restricted to working under that priest and only within the parish. Lay readers are similarly licensed to the parish's priest, although Diocesan lay readers are able, and sometimes encouraged, to do ministry outside their own parish. Buildings were built to support parish ministries. Few have been built with much thought or intentionality for complementary ministry or outreach purposes within a larger geographic area.



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We recognize that there is a need for training to equip both clergy and lay people for emerging ministries.

**The Commission recommends that a systematic Diocesan program be implemented by the Parish Development Officer to equip clergy and lay leaders in the areas of Collaborative Ministry and Leadership, Discipleship, Fresh Expressions, and Home Church (Church without walls).**

The Commission heard and understands the potential and the benefits for parishes to work together. The thrust of our main recommendations will be to provide a framework within which new relationships can be fostered and new collaborations grown, not just for the sake of financial efficiencies although those will be important, but for the opportunities and vigour that these new relationships can bring to the implementation of our vision - *“Proclaiming the Gospel of Jesus Christ for the making of disciples”*.

To help prevent or at least minimize any confusion, our recommendations and suggestions will talk about **Clusters** instead of Minsters, and **Regional Churches** instead of Minster Churches.

The Commission observed that some parishes embraced to concept of collaborative ministry within the cluster model, but were not ready to fully commit to joining a specific cluster at this time. The Commission has thus coined the term Associate Parish in respect to those parishes.

An **Associate Parish** is one that sends a representative to cluster meetings to bring information back to the parish corporation. The intention is that the parish might eventually join that cluster or that a new one might be formed. They could also be included in specific cluster initiatives such as youth programming or lay reader training.

### ***4.2 Clusters / Regional Churches – Best Practices***

The Commission considered many options for the development of collaborative ministries. During those considerations, we developed and hereby recommend that the following practices be followed in any cluster:





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1. There be a Team Leader (one of the clerics);
2. There be appointments when a vacancy within the cluster is being filled such that the Team, over time, will be collectively endowed with the requisite skills to make it increasingly effective in its mission;
3. There be regular meetings of the Team, monthly or more frequently as may be determined by the Team, for worship, prayer, personnel assignment, strategy planning and social interaction;
4. Regular pulpit exchanges be scheduled by the Team, and opportunity offered for clergy to attend services without being required to preach;
5. Retired and other clergy wishing for a part-time ministry appointment should be invited to participate in the ministry of a cluster;
6. There be occasional worship within the cluster to which all congregations are invited and participate; and
7. Each cluster should employ an administrative assistant to relieve the clerics of administrative duties.

### **4.2.1 Services and Schedules**

While the Commission frequently heard of a desire to maintain regular Sunday services, we also heard that many people are not able to attend services at those hours due to work or family conflicts. Considering how parishioners or potential parishioners can be more flexibly accommodated for worship opportunities would also potentially improve the ability of our clergy to serve these parishioners more effectively. Further, a priest, lay readers, altar guilds and servers would also have opportunities for ministry outside of Sunday morning. As these alternate service times gain acceptance, it may be possible to consider more relaxed and effective Sunday morning schedules for our clergy and their support teams.

### **4.2.2 Buildings and Physical Infrastructure**

**Parish Worship Centres:** The Commission can foresee that each parish would choose and focus on one or, at most, two Parish Worship Centres. These would be the main buildings in their communities where regular services of worship are held and from which parish missions are launched.





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**Community Churches:** The other churches, besides the Parish Worship Centres, in a parish that are in suitable condition and are used frequently for worship or mission would be considered Community Churches.

**Chapels of Ease:** Churches that are in good condition and are used from time to time for worship or mission would be considered Chapels of Ease.

These terms will be used as defined in this way throughout the rest of the Report.

With respect to the Community Churches and Chapels of Ease, it is anticipated that there would be an annual assessment of the use, mission, operating cost and condition of these buildings by the parish and the Team. It is anticipated that if appropriate and feasible ministry and mission outreach uses cannot be found, or if the condition of a building makes it no longer suitable for worship, that these buildings would be re-purposed or, along with any other church buildings that are not in good condition, deconsecrated and demolished. If such a facility were found to require significant investment, such commitments would only be made once a feasible mission and operating plan were developed for it.

These decisions should be made based on a review of the building from 'do we need it?', 'is it useful to the fulfillment of our vision for our parish/cluster?', and the 'what condition is it in?' and 'what will it cost us to fix it?' perspectives.

**The Commission recommends that the Diocese follow through immediately on Diocesan Synod Resolution 131-11 and develop guidelines for church closures, including how the closure and demolition will be financed.**

### **4.2.3 Other Relationships**

The Commission, as noted earlier, observed that parishes had become quite inward looking even while looking outward within their own communities when attempting to do mission. While the foregoing recommendations have the potential to break down these barriers, there is the potential for each cluster or other partnership to become similarly inward looking. Therefore, in addition to the formation of clusters or other partnerships, we would encourage the fostering of other liaisons among parishes and clusters across the Diocese, with our Companion Diocese of Ghana, with our Partner Diocese of Yukon, with our Mission Dioceses in Central and South America, especially the Island of Roatan, through the South American Missions Society (SAMS), with Paul Jeffries' College in Uganda, and with other parishes where we may share common interests.



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“Companion Parishes” is a concept that should be encouraged. Through the use of the internet and social media, these relationships are no longer difficult to establish, grow or maintain. Such additional liaisons serve to broaden the vision of our congregations.

### ***4.3 Governance, Financial and Legal***

The Commission recognizes that at least nine of the 16 parishes in the Archdeaconry, if we include Prince William, are currently or may soon be in financial stress if there are no changes. The Commission accepts the observation made by some parishes and the Cathedral that opportunities for collaboration among parishes and with the Cathedral should be pursued.

With time and the building of relationships among parishes, it is possible that clusters might decide to move toward greater sharing and consolidation of finances, infrastructure, operations and capital planning. This governance and administrative work is presently taking excessive time and energy away from parish leaders who need both (time and energy) to pursue opportunities for mission and outreach. Inefficient use of our leadership resources may actually be more costly than the continued upkeep of a few underutilized buildings.

The Commission is aware that an amalgamation has recently resulted in the formation of the Parish of Oromocto and Maugerville in this Archdeaconry, and that shared ministries are being developed in communities in and near Saint John and Moncton. The latter have grappled, or are continuing to grapple, with issues around appointment of clerics and lay leaders, the development of budgets, their legal status in terms of banking and other operations, and all of the other “nitty gritty” that comes along with collaborative ministries. We anticipate that these issues will be resolved and precedence set for others to follow. We do not see that this lack of strict procedures should inhibit the formation of clusters as we foresee parishes retaining their own corporate status for some time.

**The Commission recommends that the Diocese ensure, as governance, financial and legal issues are resolved within the new shared ministry arrangements in the Diocese, that the information and processes be transparently communicated to all parishes and clusters that agree to pursue these types of cooperation.**



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The Commission noted the *Mission Action Plan* (MAP) process, recently developed by the Diocese of London <http://www.london.anglican.org/MAP> and put into use in a number of parishes.

**The Commission recommends that the Mission Action Plan developed by the Diocese of London be used or adapted by parishes and clusters as a mechanism for the implementation of intentional mission.**

The Commission considered both the networks and the experiences of the parishioners who spoke or wrote, and recommends the following opportunities for collaborative ministries within the Archdeaconry of Fredericton.

### ***4.4 Christ Church Cathedral***

The Cathedral is not a parish. However, it is situated geographically within the bounds of the Parish of Fredericton and the Archdeaconry of Fredericton. The traditional role for a cathedral is to be the mother church of the Diocese and, as such, a welcoming place for the entire Diocesan family. A cathedral should provide examples of excellence in worship through liturgy, music and preaching. It is usually able to offer types of worship that are not possible in other smaller parishes that have access to fewer resources.

Cathedral staffing consists of the Dean, a part-time Youth Director, a full time secretary, a full time sexton and a part-time organist/choir director, with several ordained Honourary Assistants associated with the Cathedral. The Cathedral operates with an approximate budget of \$560,000 per year. A small portion of this is a grant from the Diocese (\$10,000). They receive interest from investments (\$21,000), also a small portion of their income. The Cathedral's Shared Ministry ask is met regularly.

Christ Church Cathedral, because of its proximity to all levels of government institutions, the University of New Brunswick, St Thomas University and other educational institutions, has a large presence of people in the congregation who are associated with these bodies. The Cathedral thus has the potential to have significant Christian influence in these spheres.



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Recently the Cathedral congregation has been somewhat preoccupied with property concerns. The deanery has become vacant. Cathedral Hall is no longer seen as a facility which properly facilitates modern ministry. It is located remote from the Cathedral. There is an interest in building a new facility, possibly joined directly or via a transition piece to the Cathedral. The Cathedral is also in need of improved parking. These issues, combined with the vacating of Bishop's Court and the realization that the Synod Office is a significant expense to the Diocese without providing a healthy and efficient work environment for its staff and the many volunteers who provide services to the Diocese, has caused the whole area to become subject to reconsideration by the Diocese and the Cathedral.

The Cathedral has a significant ministry to the downtown area through Monday morning outreach gatherings, becoming a distribution centre for the Fredericton Food Bank, as well as offering regular food donations and weekly assistance in the Community Kitchen and Christmas outreach. The Cathedral has a very active Health Ministry and a visiting team, both co-ordinated by its Parish Nurse.

At our meeting with members of the Cathedral, several people spoke of their wish to be part of the wider church. There is a realization that there is a mission field in Fredericton and a desire to share ministry, infrastructure and other resources to reach that mission field. It was mentioned that, as one example, if all the Fredericton congregations combined their youth ministries into one, that critical mass could have an amazing impact. The possibility of centralized systems, shared finances, purchase plans, and treasurer was mentioned. There was also discussion about a shared store front ministry in the bar district, possibly ecumenical.

The building issues may need to be sorted out before anything else new is attempted. The Cathedral already has an active outreach ministry, a health ministry and the beginnings of a more active and vital ministry to children and youth with the arrival of the Youth Director just over a year ago. It is a centre of excellence in regards to its liturgy, music program with the adult and treble choirs, the praise group for the 11:45 service, and two highly skilled organists to draw upon in addition to the organist/choir director. Lay led Bible study groups meet regularly, as do other ministries such as ACW, Mothers' Union, the Guild of St Joseph, and Lucy's Sewing Group to name just a few. More functional space for all the activities which are part of the Cathedral life, in addition to much needed improved parking, would immeasurably enhance the work which is happening here.



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At the March 2 Greater Chapter meeting, the Cathedral's lay attendees took a broader view of the issues and challenges facing the Diocese and parishes. With the reality of a Diocese with strong and weak parishes, there is a need to think in terms of cooperation among urban churches as well as cooperation and support for and among rural, often struggling parishes. They suggested that if urban parishes are to support those rural parishes, there would have to be a discussion around the responsibilities of the small parishes, the urban parishes offering support, and the Diocese for these on-going 'shared ministry' partnerships.

They went on to question how we will handle a predicted shortage of clergy and suggested deacons and lay people could be used more in their appropriate roles.

The current collaborations between St Margaret's and the Cathedral (Scouting, Parish Nursing) should continue and expand as possible.

Discussions should continue between the Diocese and the Cathedral regarding future development of their adjoining properties to the benefit of all, keeping foremost in mind the unique role of the Cathedral in our Diocese.

#### ***4.5 The Parish of Fredericton***

The Parish of Fredericton encompasses the downtown area of Fredericton, but draws its membership from a much larger area including the north side of the City. Christ Church (Parish) Church, including offices, meeting rooms, a gymnasium and kitchen, and St Anne's Chapel of Ease are the main buildings making up the parish. The parish celebrated two significant events in 2012:

- re-dedication of St Anne's Chapel of Ease following major restoration work; and
- the 50<sup>th</sup> anniversary of the dedication of the adjoining Christ Church (Parish) Church.

Recently, the Parish has experienced a decline in membership, despite the addition of new parishioners. This decline has been due to deaths of a number of 'elders' in the congregation but also due to those deciding to move to other Anglican churches, to other denominations or to cease to be part of any faith community. There has also been significant lay staff turnover.



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The style of worship has been modernized with the use of projectors and screens, a redesigned sound system, and the employment of a worship band once a month. The building has also been cleaned, painted, and re-decorated throughout.

The Commission was very pleased to hear that the Parish continues to enhance its ministry to those in need in the downtown area as it has done in the past. We encourage the Parish to continue to develop and enhance this vital downtown presence. These ministries currently include support of the UNB Community Health Clinic, the Fredericton Community Kitchen, the men's and the women's shelters, the Food Bank and Grace House.

The Parish established St Anne's Lodge, an affordable housing, handicapped / seniors' complex behind the church on George St. It was built in 1987 through an agreement with the province. There are 21 units in the Lodge and a further four units in close proximity in another house. There are also two non-subsidized units in a third building nearby. Worship is offered monthly at the St Anne's Lodge common room. The Lodge is a separate corporation governed by a Board of Directors appointed by the Parish.

Parish staffing consists of a full time Rector, a vocational deacon, a part time organist, a sexton and an administrative assistant. The parish has a history of generously supporting other parishes, but has operated at a deficit for 15 of the last 21 years. The Parish has not recently been paying the full amount of the Shared Ministry ask requested by the Diocese following introduction of 10-10-10 by the Synod of 2006. Endowment funds regularly provide interest to fund operating costs, and some have been available to help carry out capital projects within the parish, such as the restoration of St Anne's Chapel of Ease and the redecoration of the church, and to support other parishes throughout the Diocese.

Originally, the Commission thought that the Parish needed time to settle into its new way of doing things, with downtown mission and evangelism its 'raison d'être'. However, at the last Greater Chapter meeting and a Vestry meeting thereafter, the Parish expressed interest in joining the Fredericton South Cluster.

**The Commission would encourage Christ Church (Parish) Church to continue to explore becoming part of the Fredericton South Cluster.**



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#### ***4.6 Downtown Fredericton***

The Commission observed that the congregations at the Cathedral and at the Parish of Fredericton have a strong interest in outreach ministry to the downtown community and beyond. They each envisage developing programs that would have the critical mass to make them successful in their own right, but that are also interesting and attractive to others across the Greater Fredericton Area.

The Commission was advised that there is considerable transition taking place within these two congregations that may require some time to reach full resolution, and that these transitions might prevent them from entering into a parish partnership at this time.

These congregations should continue to develop their visions for ministry in the downtown area, preferably in collaboration with other downtown churches and organizations such as the Health Clinic, Food Kitchen, and the Food Bank, but also with the support of adjacent Anglican parishes. Should this happen, it might be possible to add new ministries so as to offer vital, exciting outreach and support to all of the needy and the lost in the downtown area.

The following resources are available to the two downtown churches:

Cathedral:

1. One Priest (the Dean)
2. Several honorary assistant priests
3. Retired clergy
4. One Organist/Choir Director
5. One part-time Lay Youth Worker
6. One Parish Nurse
7. One full time Administrative Assistant
8. One Sexton
9. Lay volunteers

Christ Church (Parish) Church:

1. One Priest and one Honorary Assistant
2. Retired clergy
3. One Vocational Deacon





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4. One part time Organist / Choir Director
5. Layreaders
6. One Administrative Assistant
7. One sexton
8. Other part time lay employees and volunteers

**The Commission recommends that the Archdeacon continue to encourage ministry activity in downtown Fredericton with a view to bringing partners together and into formal agreements where such cooperation may be of value.**

#### ***4.7 Fredericton North***

The Commission learned that there had been discussions among some of the Anglican parishes on the north side of the St. John River in recent years. We were able to access and review minutes of those discussions. We also heard that the people of the Archdeaconry who live in the communities outside of the City tend to look toward Fredericton for all manner of socio-economic reasons. We heard that many eventually migrate to the City or outlying areas in their retirement years. We heard of “Little Stanley” in Nashwaaksis.

The Parish of Douglas and Nashwaaksis has recently constructed a new facility and has a full time Rector.

The Parish of Marysville has a full time Rector, but reports that they are not able to retain this level of ministry. Their church building is older with difficult access and limited parking. The parish was in arrears on their 2011 and current Shared Ministry ask.

The Parish of Stanley presently employs a full time Rector, but is finding it increasingly difficult to do so, has been considering a move to a half time Rector, but does not wish to act on this at the present time.

**The Commission recommends that the Parishes of Douglas and Nashwaaksis, Marysville and Stanley form a Cluster.**

If these three Parishes form a Cluster, the following resources would be available:





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Personnel:

1. Three full time equivalent Priests (currently one priest from each of Douglas and Nashwaaksis, Stanley and Marysville)
2. Retired / Part-time Priests
3. One Lay Youth Worker
4. Thirty+ Layreaders
5. One full time Administrative Assistant
6. Other lay employees
7. Other lay volunteers

Facilities:

1. A Regional Church (St John the Evangelist)
2. A Parish Worship Centre (St Thomas, Stanley)
3. A Community Church (All Saints, Marysville)
4. Three Chapels of Ease (St John the Evangelist (Stone) Church, Fredericton; St. James the Less, Tay Creek; St Paul's, Cross Creek)

The Commission sees the formation of this collaborative as an exciting opportunity to reinvigorate the Fredericton North people and parishes, showing the Anglican Church as a new and vibrant entity, one that others would also become excited about and want to join. The Commission sees the cluster concept as an opportunity for grass-roots identification of solutions compared to the current parish by parish deliberations that result in decisions often seen as imposed from outside.

The parishes of Minto and Chipman, and Ludlow and Blissfield have requested that they not be part of the Fredericton North cluster at the present time.

**The Commission recommends that the Parishes of Minto and Chipman, and Ludlow and Blissfield be Associate Parishes with the Fredericton North cluster.**

The following resources exist between these two parishes:

Personnel:

1. Two full time equivalent priests (currently one priest from each of Ludlow and Blissfield, and Minto and Chipman)



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2. Retired / Part-time Priests
3. Layreaders
4. Lay volunteers

Facilities:

1. Three Parish Worship Centres (St Michael and All Angels, Minto; St James the Greater, Ludlow; St Andrews, Doaktown)
2. Three Community Churches / Chapels of Ease (St Augustine's, Chipman; St Peter's, Boiestown; St Paul's, Cross Creek)

The Commission noted at both Greater Chapter meetings that the original suggestion for an all-encompassing Fredericton North cluster was thought by most parishes to be too large and unwieldy. In the short period available for discussion at the second meeting, the parishes were not able to divide up the cluster. The Commission believes that the formation of the Fredericton North cluster, as recommended above, is workable. These recommendations also honour the desire of the Parishes of Ludlow and Blissfield, and Minto and Chipman not to join a cluster at this time. The status of Associate Parish will enable them to follow developments in the cluster and share in potential resources. They are encouraged to inform appropriate Team members when parishioners move so that there can be continuity of ministry.

The Parish of Bright supports a part-time Priest-in-Charge and is current on its Shared Ministry ask. The Commission notes that at the Greater Chapter meetings, the Fredericton North cluster invited the Parish of Bright to join them. The Commission would invite the Parish to seriously consider this invitation.

The Commission recently learned that the Archdeaconry of Woodstock recommended that the Parish of Prince William, Dumfries, Queensbury and Southampton (Prince William) rejoin the Archdeaconry of Fredericton. The Parish agreed with this recommendation at its Annual General Meeting. The Commission welcomes this development but is not prepared to make a recommendation about the Parish of Prince William joining a cluster until further discussion takes place. Prince William supports a full time Rector, but is not paying its Shared Ministry ask.



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### **4.7.1 Douglas and Nashwaaksis**

The Parish has recently built a Parish Centre, is developing a plan for the continuing use of the existing stone church, is working to pay down debt, and is seeking discernment as to whether / when to proceed with construction of a new worship space that is already designed to be integrated into the Parish Centre building. The Commission encourages the Parish to continue with that discernment, considering the needs of both the Parish and the Cluster.

The Parish has a history of offering ministries to other parishes and the wider community. They offered music ministry that visited other parishes. Layreaders have been offering a weekly Sunday service at 11:00 AM at the Doctor Everett Chalmers Hospital for the last 25 years. We would encourage the Parish to continue this tradition of mission by discerning new ministries that will serve the parishes in the cluster, the Associate Parishes, and the wider community.

Areas within the Parish, and in Fredericton North more generally, are developing a housing mix that is attractive to retirees from around the City and from the outside areas. This mix includes smaller single family dwellings, apartments, assisted living facilities, special care and nursing homes. Many of those moving into these facilities come from outlying rural Anglican parishes. They may be shy about connecting with a “city parish”. The Commission heard that there is a mission opportunity among these new residents.

### **4.7.2 Marysville**

The Commission was struck by the optimism and realism – and the laughter – among those that met with us. The thirst to be a parish of mission and outreach was there for all to see. Whatever the future holds in terms of new organizational structures, this spark should be fanned. Unfortunately, the parish is not able to continue to support a full time Rector.

The parish is geographically large, with areas of new development within it or on its outskirts. With the mission orientation of the congregation, the Commission sees the potential for a “church without walls” plant somewhere in this area that could be a home church or a series of home churches. Those churches would have the potential to sprout into a formal new congregation, re-inhabiting All Saints, finding a new meeting place in another existing space, or blossoming into a whole new worship centre anchoring that eastern side of the Cluster.



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### **4.7.3 Minto and Chipman**

This area is struggling economically, enduring population decline, and having people move away or travel for work. At the same time, we saw a Parish that has cared for and takes pride in its facilities but accepts that something is going to have to change. The Parish acknowledges and takes ownership of the fact that it has fallen behind in its ability to meet its Shared Ministry ask.

The Parish is unable to support a full time Rector. The Commission sees the future of the Parish as being within a shared ministry model, re-establishing itself with a new model of operation by the initiatives of the existing parishioners, including their layreaders.

Saint Michael's and All Angels (Minto) has the largest portion of the Parish membership, and is closer to the likely Regional Church if the Parish were to join the Fredericton North Cluster. The Commission would see it becoming the Parish Worship Centre and the focus for consistently scheduled regular worship.

The facilities at both St Michael's and All Angels and St Augustine's (Chipman) are conducive to Fresh Expressions of church. Messy Church, for example, could be a mechanism to help the parish respond to social needs of families in the community while gently introducing them to Jesus.

The congregation in Chipman might consider more reliance on their layreaders with clerical coverage for Eucharist during the mid-week. The Commission received a submission stating that the congregation would prefer to try to retain regular Sunday services. They might also consider experimenting with a home church model should the congregation continue to decline, with occasional meetings and services at St. Augustine's. There would be an opportunity to grow even closer together and to discern the future of the congregation. Meeting in homes or other available spaces would allow them to take a 'breather' from the pressures and stresses of the building. This would enable the congregation to focus that energy on each other and on others in the community.

St Mary's, Ripples (Parish of Minto and Chipman) has been deconsecrated. It has structural deficiencies, and may possibly be safety liability.

**The Commission recommends that a decision be made immediately as to the demolition of St Mary's, Ripples and restoration of the site.**



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#### **4.7.4 Ludlow and Blissfield**

The Parish maintains four churches, with halls in or adjacent to three of them. Although the Parish has been slightly in arrears on their Shared Ministry ask for some time, the Commission sees the potential for them to continue to support a full time Rector. The Commission also sees the opportunity for the Parish to focus on a maximum of two churches, likely the two largest, St Andrew's in Doaktown and St James the Greater in Ludlow. St John's in Carrolls Crossing and St Peter's in Boiestown appear to be in relatively good condition and could be retained as Chapels of Ease, at least in the short term, at minimal annual cost until a firm decision as to their future use is developed.

This region is struggling with economic decline. It is seeing its younger and older parishioners move away for jobs and the security of a larger community respectively. The Parish has active and energetic leadership. It is mission oriented, foreseeing opportunities to work with other denominations.

Other multipoint parishes have told the Commission that it has been encouraging to the leadership and the members of the congregation to move to a consistency in service times and locations. Recognizing that such changes entail sacrifices and logistical challenges, the signal to the wider community that "we meet here every Sunday at a specific time" has been seen as transformational in terms of achieving a critical mass of worshipers and facilitating a time of fellowship before and/or after the formal service. The Commission suggests that this may be a model for the Parish to consider while it develops its relationship, whatever that may be, with or within the Fredericton North or another cluster. Worship and mission options such as mid-week services, Fresh Expressions or other innovations may also be possible.

The Parish is currently focused on five goals: spiritual renewal, unification, financial stability, youth and family ministry, and examination of their property requirements. While they expressed reservations, they also expressed interest in "support of regional based resources for youth and family ministry". They may need time to work through some of these priorities before turning full attention to the cluster concept.



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#### **4.7.5 Stanley**

The Parish struggles to retain a full time Rector, was slightly behind in its Shared Ministry ask at the time of our visit, and is seeing a rapidly declining youth and seniors population. There is a lack of economic opportunity. The older segment of the population is moving to larger communities. A new seniors' complex is under construction, and we heard that there are hopes for the opening of a new mining operation nearby.

Similar to other rural parishes, the Commission sees the benefits of a focus on one church building, in this case, St Thomas (Stanley), and on a consistent service time. The other church buildings (St James the Less, Tay Creek; St Paul's, Cross Creek) appeared during our visit to be good condition with little annual cost for their maintenance.

It has been more recently reported that St James the Less does have structural problems – support beams and foundation failures – that must be addressed before it would be suitable for worship services. St James the Less is used very infrequently. The Parish recently installed a new electrical entrance. The Commission suggests that the Parish should not proceed with additional investment in this building until its use in fulfilling the mission of the Parish is identified and the expenditures can be justified. It is recognized that a very specific bequest to this church, unless it is amended, could ensure its existence in perpetuity.

St Paul's is used regularly. A longer term plan for its use, either as a consecrated place of worship or re-purposed, should be considered.

There is interest in working with other denominations to reach out to the community and provide services such as affordable clothing and other items.

The Parish should continue to consider, possibly with other churches in the community, the use of the Agrena complex in terms of community presence or outreach opportunities. The Agrena facility could be considered as a location for some type of Fresh Expression of church in the community.

The Parish has realized that, in the future, it may be appropriate for them to partner with one other parish to share a priest, and experiment with moving away from a full-time Rector to a shared ministry model. At the present time, however, they wish to continue to have a full time Rector.



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#### **4.7.6 Prince William**

The Parish of Prince William, Dumfries, Queensbury and Southampton (Prince William) until recently included four churches in Dumfries, Temperance Vale, Magaguadavic and Nackawic. In 2011, the Parish received permission to deconsecrate (May, 2012) and sell St John's, Nackawic. The Parish has recently been able to consolidate numerous bank accounts associated with specific churches and cemeteries, and organizations within the parish. They report that they are unable to pay their Shared Ministry ask and do not have funds to repair the Rectory. However, they also report that they do have a reserve in the current account as well as building, cemetery and ACW accounts, as well as a trust fund.

They report holding 66 services at St Clements (Dumfries) with Church School during winter services, 10 services at All Saints (Magaguadavic) and nine services at St Luke's (Temperance Vale) in 2012.

Without having had the benefit of visiting the buildings and cemeteries, or meeting the parishioners, it appears to the Commission that the Parish is supporting a full time Rector by drawing on various assets and by not paying their Shared Ministry ask. St Clements would appear to have become the Parish Worship Centre, with St Luke's and All Saints being Chapels of Ease.

It appears that the ACW is active in terms of supporting the Parish and mission in the community and beyond. However, the St John's and St Luke's ACW disbanded in 2012.

#### **4.8 Fredericton East**

The Commission observed that there are common interests among the parishes of Oromocto and Maugerville, Gagetown, and Cambridge and Waterborough. Residents of the latter parishes travel to Oromocto, although not exclusively, for shopping, health care and other services. Due to the size and location of the outlying parishes, parishioners also travel to Sussex, Saint John and Fredericton for these purposes. These parishes encompass and support Camp Medley. They include the growing residential areas of Burton, Geary and Lincoln.





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The Parish of Oromocto and Maugerville currently supports a full time Rector, and the other two parishes have shared a Priest in Charge from time to time up until June 2012. The parishes are up to date on their Shared Ministry ask, with Cambridge and Waterborough reimbursing arrears from previous years. The Parish operates primarily from St John's on Broad Road. This church and its hall are frequently operating at capacity. The east wall of the church, on both levels, is temporary. It was originally intended that the church be extended toward the cemetery. It currently has a cramped entranceway and a small washroom in the partially finished basement. Recent renovations include the installation of a wheelchair ramp into the church. The hall is nearby but not attached. If other access to the cemetery could be designed, the hall could be attached to the church when and if it is expanded. This is the logical Regional Church, but there is a need for expansion or replacement to meet the needs of their own growing congregation.

Military chaplains are located at CFB Gagetown and operate from the Base's Protestant Chapel, St. Luke's. The military are willing to open their facilities to use by the surrounding churches. St Luke's chapel, situated in CFB Gagetown, seats 400 and is available for occasional use, for example, for Cluster services. Occasionally, there are military spouses who may be ordained Anglican priests.

Christ Church (Maugerville) is used mainly during the summer. It is a federally designated historic property. It risks frequent flooding from the St John River on one side, and from backup from the Grand Lake basin on the other.

A new church facility in Oromocto could be considered as a replacement for St John's, Christ Church and St Paul's. There is no physical Anglican presence in the growing communities of Geary, Lincoln or Burton (except the graveyard). St Paul's (Burton) was deconsecrated and demolished some years ago. An adjacent cemetery is maintained by a local family.

The other two parishes have a total of seven consecrated churches.

Camp Medley is situated in the middle of this potential cluster. There has been considerable investment by the Diocese in their facilities, and they are beginning to be used outside of the regular camping season (spring and fall). The "Buckland" dining hall is currently having new exterior siding added. There may be potential for even greater use of these facilities. The parishes support the Camp by sponsoring young people to attend. Individual parishioners have a history of volunteering to support the Camp.





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If these parishes were to agree to form a cluster, the following resources would be available:

Personnel:

1. Two full time equivalent Priests (one in Oromocto and Maugerville and two half-time equivalents from the other two parishes)
2. Retired / Part-time Priests
3. Potential Vocational Deacons
4. One part time Lay Youth Worker
5. Nine or more Layreaders
6. No full time Administrative Assistant
7. Other lay employees
8. Other lay volunteers

Facilities:

1. A Regional Church (expanded / replaced St John's, Oromocto)
2. Two Parish Worship Centres (St John's, Gagetown; Good Shepherd, Cambridge-Narrows)
3. One Community Church (Christ Church, Maugerville)
4. Five Chapels of Ease (St George's, Upper Gagetown; St. Stephen's, Queenstown; Saint James, Lower Jemseg; St Luke's, Youngs Cove; All Saint's, Bagdad)
5. Camp Medley
6. St Luke's, CFB Gagetown

**The Commission recommends that the parishes of Oromocto and Maugerville, Gagetown, and Cambridge and Waterborough form a cluster.**

The Commission sees this as an opportunity to reinvigorate the area to the east of Fredericton, and to begin to extend ministry into the developing areas around the existing parishes. Showing the Anglican Church as a new and vibrant entity in the area would encourage others to become excited about being part of it.



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#### **4.8.1 Oromocto-Maugerville**

St John's and its hall should be considered for expansion or replacement to better accommodate the growing congregation and to potentially become the Regional Church. Christ Church is under constant threat of flooding. The Parish should continue to review the viability of Christ Church as a place of worship, and prepare a plan for the situation where it might become unusable in the future.

The Parish should also continue the many successful outreach initiatives it has undertaken, and continue to maintain and further develop its relationships with the Protestant Chaplaincy at CFB Gagetown and with Camp Medley.

#### **4.8.2 Gagetown**

The Parish has pursued relationships with other denominations in the community, particularly with the United Church of Canada. However, the Commission did hear a strong sense of pride in being an Anglican – “If you want something done, ask an Anglican” – during our meeting. The Parish concurs with Canon David Kierstead's report that St John's (Gagetown) could be insulated and/or the heating system upgraded to a point where services can be held year round. At least one parishioner mentioned the potential to expand the church to allow for a new attached hall and/or worship space. This church should become the Parish Worship Centre.

St Stephen's (Queenstown) is in need of foundation, electrical and roof repairs. There was also repair and cleaning work required around the east window. There are no washrooms and limited parking. The church is surrounded by a cemetery. It was reported that the foundation work was completed in the fall of 2012.

St George's (Upper Gagetown) is a very small church with little land around it, located not far from Camp Medley. It appears to be in reasonably good condition such that it may be potentially re-purposed. However, there are no washroom facilities and there is limited parking.

We would recommend that decisions be made with respect to developing St. John's as the Parish Worship Centre, on the future of the other two churches, and on the funds that are attached to them and to the cemetery in Queenstown before further infrastructure expenditures are made.



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The parish has a modern rectory that could be the residence of a Rector should there be a shared ministry with, say, the Parish of Cambridge and Waterborough.

The Parish is encouraged to continue its many ways of supporting Camp Medley.

### **4.8.3 Cambridge and Waterborough**

The Parish has slowly moved to establish Good Shepherd, Cambridge-Narrows as their Parish Worship Centre. It includes a small hall / Sunday School centre with a washroom and kitchen at the back of the church. The Parish worships at Good Shepherd as one congregation with a social time each Sunday following the service. They attempt to maintain a consistent service schedule. This is difficult as they rely on part-time clergy and lay readers to take their services. The Parish employs a part-time youth worker with some assistance from Foundation for Life, has developed a successful Sunday School program, operates Messy Church monthly, and offers Vacation Bible School each summer. The Parish is open to a shared ministry, probably with the Parish of Gagetown.

The other three churches do not have washrooms, but can be heated and used year round. All Saints (Bagdad) is seldom used, is in need of a new roof at least on the south side, and the basement windows should be replaced. St Luke's (Young's Cove) has had recent work completed by local families and appears to be in good condition. St James (Lower Jemseg) is a stone church that has recently had its furnace, steeple and roof replaced. All four stone abutments were taken down completely and rebuilt/repointed in the last few years. This church and cemetery are supported financially by existing and former families. St Luke's and St James' are used from time to time for special services.

St John's (White's Cove) was recently deconsecrated and demolished. The property has been neatly restored and the bell hung securely as a testament to the previous use of the site. A cemetery surrounds the former church location. The church was originally located at Robertson's Point and an overgrown cemetery is located at that site.

The Parish owns a rectory and glebe lands at Lower Jemseg. The rectory is a small bungalow that just barely meets the minimum Diocesan housing standards. It has been rented in the past but is currently vacant. This building and property could be considered for disposal.



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The Parish should prepare a report on the potential for ministry from All Saints, given the pending repair requirements. The other two churches appear to be in relatively good condition, affording the parish time to make decisions on their future use without incurring significant expenses in the meantime.

The Parish is encouraged to continue its strong support of Camp Medley.

#### ***4.9 Fredericton South***

The Parishes of St Margaret's, New Maryland and Fredericton Junction are unique in many ways, but they do share some common traits and are geographically connected. We heard a lot from each congregation about mission and outreach, including a desire to do more and to cooperate with other parishes. These parishes are essentially bedroom communities to downtown Fredericton. At the same time, they share some more rural traits. We would see the potential for this grouping to become a cluster, but with ties to other Anglican parishes and other denominations as well. These parishes include growing residential areas in and near the City, while there is a declining population in the communities that are more remote from the City.

The Parishes of St Margaret's and New Maryland support a full time Priest-in-Charge and Rector respectively. Both have relatively new churches and rectories. Fredericton Junction is served by a part-time Priest-in-Charge, and have three churches. All three parishes meet their Shared Ministry ask.

If these parishes were to form a Cluster, following resources are available:

Personnel:

1. Two and one-half full time equivalent Priests
2. Retired / Part-time Priests
3. Potential Vocational Deacons
4. Potential for a Lay Youth Worker
5. Layreaders
6. A part-time Administrative Assistant (St Margaret's)
7. A part-time Sunday School coordinator
8. Other lay volunteers



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Facilities:

1. A Regional Church (Holy Trinity)
2. Two Parish Worship Centres (St Margaret's, Fredericton; St Mark's, Tracy)
3. Two Community Churches (St Luke's, Hoyt; St Andrew's, Fredericton Junction)

The Parish of Fredericton expressed, at the March Greater Chapter meeting, an interest in joining this Cluster. They were invited into the discussions. Their Vestry has subsequently voted to join the Fredericton South Cluster.

The other two New Maryland churches, St Mary the Virgin (New Maryland) and St John the Evangelist (Beaverdam) cannot be used for services. The Parish should consider their future potential for the work of mission in those areas.

**The Commission recommends that the parishes of New Maryland, St Margaret's and Fredericton Junction form a cluster.**

#### **4.9.1 New Maryland**

The Parish of New Maryland, lying geographically between the parishes of St Margaret's and Fredericton Junction, would seem to be a logical location for the Regional Church. Holy Trinity just celebrated its 25<sup>th</sup> anniversary. It is a relatively modern church in Nasonworth with good facilities.

The two other church buildings within the parish, St Mary the Virgin on the New Maryland highway and St John the Evangelist Church in Beaverdam, have not been used for some time, but have not been deconsecrated. The former is a Provincial Historic site. It is in a state of general disrepair and has sustained structural damage. We heard that it is not a good example of the condition of the Anglican Church in New Brunswick. It's proximity to the heavy truck traffic on the highway has damaged the foundation. St John the Evangelist is only in fair condition. Neither church has any modern facilities.

The parish has a Fresh Expression of church which reaches out to families with special needs children. The possibility of collaboration with Fredericton Junction was openly discussed by both parishes. New Maryland has a full time Rector and employs a part time music director.



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#### **4.9.2 St Margaret's**

The Parish of St Margaret's was a mission of Christ Church (Parish) Church. In 1968, the first full time Vicar was appointed, and in 1990, it became an independent parish. There are a full time Priest-in-Charge, a paid Sunday School coordinator, a parish nurse, and ten layreaders in the Parish.

The congregation moved from its former building on Lincoln Road into the new facility in 1997. The new building was to have been constructed in two phases. The worship space, which can reportedly seat up to 400, the Narthex, kitchen, conference room and office have been completed. The hall and the other ancillary rooms have not yet been built. The Parish uses the worship space, offices, kitchen and conference room for its activities. Overall, activity is somewhat limited by lack of space. While the Scout Group Committee meets at St. Margaret's, the Scouting groups meet at the Cathedral Hall and elsewhere.

We were told that the congregation sees itself as a blue collar / 'working class' alternative to the Cathedral and Christ (Church) Parish Church.

There is a strong healing ministry (Parish Nursing; Order of St Luke (OSL)) in the parish. The OSL is ecumenical and has particularly strong ties to some other Anglican parishes. OSL sponsors an annual mission, and typically holds the event at the church. This ministry has the potential to be revitalized within the proposed cluster and beyond. The Parish Nursing ministry is particularly visible at the Tuesday AM Coffee Club, and cooperates with the Health Ministry at the Cathedral. These nurses have been visiting other parishes with the assistance of a Foundation for Life grant with the purpose of expanding the Parish Nursing ministry across the Archdeaconry.

#### **4.9.3 Fredericton Junction**

The Parish of Fredericton Junction is served by a part-time Priest-in-Charge. There are three church buildings, in Hoyt, Fredericton Junction and Tracy. They are usually used in rotation for services. The Parish was open to the idea of collaboration with the Parish of New Maryland.

We heard that the establishment of St Michaels' Parish (Anglican Catholic Church of Canada) in Hoyt has hurt attendance from that part of the Parish.



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This Parish showed enthusiasm for trying new things. They operate a Friday afternoon 'Sunday School' at St Andrew's (Fredericton Junction) because the opening of a new indoor community centre in Fredericton Junction, the Tri-County Complex, decimated youth attendance on Sundays. The Commission observed that there may be an opportunity for a Fresh Expression of church to happen at the Tri-County Complex.

The Parish can only afford to maintain one church building. Discussions around closing one or more of the churches which took place a few years ago were divisive to the community. We were told that the congregation would like the Bishop to decide for them. The Commission's independent view of the three churches is that St Mark's (Tracy) shows the most promise to become the Parish Worship Centre. However, we concur with the formal request of the parish that the Bishop make the final decision.

**The Commission recommends that the Bishop, as requested by the Parish, take whatever steps may be appropriate to designate one building in the Parish of Fredericton Junction as the Parish Worship Centre / Parish Church and to assist the parish to close or re-purpose the remaining buildings.**

### **4.10 *St Mary's and St Peter's***

These parishes share considerable liturgical commonality. The Commission invites them to explore new ways of collaboration in ministry and mission. In this way, both parishes will be able to continue to worship in their preferred style without pressure to change.

Each Parish supports a full-time Rector, appeared to be relatively stable financially, and support the Diocese through meeting the Shared Ministry ask.

St. Mary's is a relatively modern church-hall facility with easy access, good parking, convenient washrooms and a flexible hall layout for various activities. They have a diverse Mission and Outreach program, including the Community Garden, Hot Lunch and a Vocational Deacon-in-Training, as well as 11 other programs, with over \$14,800 in funding and hundreds of volunteer hours. The parish supported the northside Messy Church initiative in 2012. There is a regular level of attendance at Sunday and Wednesday evening services. There is a popular monthly shared meal.





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St. Peter's church was built in 1838. The rectory (rented) is situated between the church and the recently constructed two-level hall. There is sufficient parking in front of the hall. While the Parish has previously been financially stable, there has been a need to draw from investments in recent years. The Commission was advised that attendance and financial support have been declining. The Parish operates a small Sunday School, limited by the number of available teachers, and actively supports an active Scouting movement. The Commission heard that the Parish was open to returning to a multi-point model.

**The Commission recommends that St Mary's and St Peter's form a parish partnership, while maintaining relationships with the rest of the Archdeaconry to take advantage of potential opportunities for broader worship and mission collaborations.**

### **4.11 *Parish of Bright***

The Parish includes two churches. Until recently, they supported a full time Rector. They currently support a part-time Priest-in-Charge.

All Saints (Crock's Point) is a provincially designated historic property. The church is surrounded by a cemetery and includes a basement hall. There is a washroom off the vestry/sacristy. The Parish is planning improved access into the church and hall. The church will seat up to 170 people and is very well kept. It has a central electric forced air heating system. The hall/kitchen is well appointed with padded banquet chairs in the assembly area. The hall seats about 80 people or up to 125 for stand-up receptions with chairs around the perimeter.

St Paul's (Zealand) is also well kept with a long wooden ramp to provide wheelchair access. The Parish is planning to replace the front door and complete other renovations. The nearby hall has been completely refurbished due to a flood in 2011. A new well was drilled due to the failure of an agreement with the purchaser of the Rectory to meet the needs of the Parish. The nearby Anglican Cemetery and the adjacent Community Cemetery are well kept.

The Commission has concern and reservations around what we heard at our meeting with a small number of parishioners with respect to the immediate future of the Parish of Bright. It is not untypical within families that there is disunity when major decisions have to be made around the homes and buildings that have been the family residence for many years.



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In this case, it was evident that conflicts between the two congregations resulting from decisions taken on buildings, property and finances, most recently around the restoration of St Paul's church and the hall in Zealand but possibly around other earlier decisions, are inhibiting the Parish's ability to operate in unity.

There was evidence of mission and outreach by both congregations. However, disunity around the use of Parish money and decision-making around property and finances was detracting from the potential for ministry. There appear to be two quite different communities within the Parish. It would seem reasonable that the lack of unity within the Parish must be addressed before a concerted mission to or by these communities could be launched. Only then could the exploration of collaboration with any other parishes be considered.

The resolution of these apparent conflicts should, in the considered opinion of the Commission, be mediated by an expert in conflict management.

At the Greater Chapter meetings, the representative from the parish was warmly invited to join the Fredericton North discussions.

**The Commission recommends that a professional conciliator be engaged to assist the Parish of Bright to reconcile the differences among parishioners to enable the development of a unified vision of mission.**

## **5 Scheduled Implementation**

Schedules are often an effective mechanism for helping us to measure progress whenever we are moving to a new reality. The Archbishop charged the Commissions to develop a plan that will have 1, 5 and 10 year milestones. Following the debate, the Commission sees the elements of the foregoing plan as falling within each of three milestones as presented below.

### ***5.1 Milestone #1 – End of Year 1***

The first year will be spent largely in developing relationships among the parishes that will be working together. Some of these relationships are already developing and others will take longer. These growing relationships will foster rational decisions with respect to the make-up of each cluster or partnership, and the



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governance and operating models that will be required going forward. However, it is expected that a number of specific early steps will have been taken.

Each of the three proposed clusters (Fredericton North, Fredericton East, and Fredericton South) will have:

1. established mechanisms for the development of relationships among members of the cluster;
2. established at least an interim leadership Team membership;
3. identified and appropriately appointed volunteers (Vocational Deacons, Lay Readers, Parish Nurses, others) as the clusters become operational;
4. developed a plan for the operation of the Team; selected the Team Leader with the assistance of the Archdeacon; identified an administrative assistant and other personnel; identified physical resources (Regional Church; Parish Worship Centres, Community Churches and Chapels of Ease);
5. begun pulpit exchanges; and
6. held at least one joint service, organized and designed with input from all members of each cluster congregation.

The Parishes of St Mary's and St Peter's will have entered into a parish partnership.

The Parish of Bright will have had opportunity to resolve any conflicts, with professional help, and will have begun the process of making decisions on their future within one of the clusters or in some other form of partnership within the Archdeaconry.

The Parish of Fredericton will have made decisions on working within the Fredericton South Cluster or developing other relationships.

The Parish of Prince William will have been accommodated within the proposed changes to the Archdeaconry of Fredericton.

The Archdeacon will have filed a first report with the Diocese on ministries that are developing in the downtown area of Fredericton.

Parishes will have reported on other bilateral or multilateral relationships that have been established with parishes within the Diocese or elsewhere, or with other organizations.



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The Diocese will have:

1. developed a response to the five priorities identified by the youth, will have made decisions on the staffing of vacant youth related Diocesan staff positions, and will have developed a blueprint for supporting the delivery of youth related programs in the clusters / parishes;
2. developed comprehensive guidance for parishes / clusters seeking to make decisions on church closures;
3. made decisions on revisions to Archdeaconry boundaries, support for the Archdeacons, and on financial and other support for the implementation of these recommendations; and
4. updated the directives with respect to the training and roles of layreaders.

The Parish Development Officer will have developed programs to assist clergy and lay to provide leadership in the new ministry models being proposed.

The Bishop will have:

1. made a decision on the establishment of a Parish Worship Centre in the Parish of Fredericton Junction; and
2. considered and communicated his decision on allowing experimental Anglican shaped worship.

Some parishes / clusters will have made decisions or will have begun a formal process for the repurposing or disposing of church buildings and other real properties that are no longer useful in the mission of the parish / cluster. Specifically, St Mary's, Ripples will have been removed and the site restored.

Parishes will be in compliance with Diocesan policies on DIMS and insurance.

## ***5.2 Milestone #2 – End of Year 5***

Governance, Financial and Legal structures will begin to be implemented after parishes have had time to get to know one another and begin making decisions on their future together. Many of the decisions around how the clusters and other partnerships will operate will be decided within the first two to three years. By the end of the fifth year, these relationships should be fully realized.



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The parishes of Bright and of Prince William will have adopted some type of collaborative ministry within the Archdeaconry.

The clusters and parish partnerships will have formalized their operations:

1. Teams and Team Leaders will be experiencing the benefits of collaborative ministries, and are supported by the resources required;
2. Outreach ministries that have been successful in individual parishes are operating or being considered elsewhere within the Archdeaconry and beyond;
3. New outreach ministries, including Fresh Expressions of Church, are being tried;
4. Successes and failures are being analysed and broadly communicated;
5. Worship services are being planned and are regular;
6. Regular exchanges of clerics and lay readers are being scheduled;
7. Vocational Deacons will have clear direction, and will be operating;
8. Vision statements and Mission Action Plans will have been developed;
9. Appropriate levels of paid staff will be in place;
10. Governance plans will have been implemented;
11. Meetings of the Team will have become routine and regular; and
12. Plans will have been developed for the maintenance or disposal of properties and the construction of new facilities as may be needed.

### ***5.3 Milestone #3 - After Year 10***

Accomplishments of Milestone #2 (the first five years) will not be inconsequential. The new governance and administrative structures will have helped provide the opportunity for significant individual and congregational growth, as well as growth in support for other groups within the Diocese and for the national and international church. It is our hope and prayer that the Lord will bless these efforts and allow us to discern new and even more radical opportunities over the second five years.

**The Commission recommends that the Diocese, by 2023 or before, review the outcomes of the changes that were accepted and undertaken in 2012 – 2014, and hold them up to the Diocesan Mission Statement of “*proclaiming the Gospel of Jesus Christ and making disciples*”.**



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While there will, in all likelihood, be regular reports on the progress on implementation of the recommendations, it would seem important to schedule formal reports to Synod at the end of each Milestone.

**The Commission recommends that the Archdeacon be responsible for ensuring that progress reports be completed and filed with the Diocese at the end of each Milestone.**

### **6 Recommended Changes to Diocesan Structures**

It is possible that the number of Archdeaconries could be reduced over the next 10 years as the cluster / partnership models are successfully adopted. Four or fewer archdeaconries might be established instead of the present seven. For example, Fredericton could be part of the Fredericton-Woodstock archdeaconry. The other archdeaconries might be Moncton-Chatham, Saint John-Kingston-Kennebecasis and Saint John West-St Andrews.

Archdeacons have traditionally been full time incumbents of large parishes. These parishes foot the majority of the bill for Archdeacons to do their work. According to Diocesan guidelines, these duties should take no more than 50 days per year. This estimate has already become unrealistic since, in recent years, effective Archdeacons spend far longer than a day a week performing their duties. Particularly if the Archdeaconries become larger and the Archdeacons are given additional responsibilities, they should also be provided appropriate compensation and budgetary support for performing their archidiaconal duties.

An alternate model might be, if we maintain about the present number of Archdeaconries, for an Archdeacon to be assigned to a parish where the need for a part-time priest has been identified. Ideally, we suggest that this appointment be to a parish within one of the clusters. Half of the Archdeacon's time would then be paid for by the parish / cluster and the other half by the Diocese.

For successful implementation of the recommendations of this Commission, and presumably others also, there will be a need for personnel with the time to do the job. Ideally, this would mean the appointment of a full-time archdeacon in each Archdeaconry, although at least a half-time archdeacon would be required in the smaller Archdeaconries. We believe this must be addressed by the Diocese.



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**The Commission recommends that the Diocese consider reducing the number of Archdeaconries and/or increasing the time available to the Archdeacon to assist in the implementation of the Archdeaconry Commission reports.**

The Commission notes that the current role of Deaneries and Archdeaconries would remain unchanged for now.

## **7 Issues around Canons and Governance**

The formation of clusters may necessitate changes to the Canons and policies to allow them to operate as envisaged herein. For example, in making future clerical appointments to parishes, we believe the needs of the cluster to which it belongs should be considered. This may require changes to the way that the Parish Profile is developed such that it includes information on the cluster to which it belongs.

The licensing of vocational deacons and lay readers within a cluster will need to be re-considered. At present, both are licensed to a particular cleric. This might need to be changed so that they are licensed to the Team Leader to work anywhere within the cluster under his/her direction.

We have heard that many lay readers feel inadequately trained to conduct worship or preach should that be required of them. Responsibility for curriculum, training, examination and continuing education of lay readers has, in practice, changed considerably over recent years although Bishop's Directive 1.8 has remained virtually unchanged. It may be appropriate to consider again adopting a more transparent, modern and standardized process, possibly based on the curriculum and process currently offered in the Archdeaconry of Saint John, and to update Directive 1.8 accordingly.

**The Commission recommends that Bishop's Directive 1.8 "*Handbook for Lay readers*" be updated to require the study of a new more modern Diocesan curriculum for the training of layreaders.**

The Commission noted that many parishes struggle to maintain their relevance with the younger members or potential members of their congregations.





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**The Commission recommends that the Bishop encourage the use of experimental Anglican shaped worship in order to better connect the church with the emerging generation.**

Should this recommendation be accepted, the Archdeaconry of Fredericton would be willing to undertake a pilot project to explore this further.

## **8 Diocesan Policy Issues**

The Diocese adopts, through Synod or Diocesan Council, various policies. The Commission reviewed a number of these but the policy on insurance seemed to have a direct connection to the buildings portion of our study, and seemed to be poorly understood by the parishes we visited.

### ***8.1 Policy A-8 Minimum Insurance Coverage***

Parishes are not fully aware of Policy A-8 on ***Minimum Insurance Standards*** nor of its intent. Some buildings that are little used or in states of poor repair are carrying high levels of coverage despite the fact that they would not likely be repaired or rebuilt in the event of a significant loss. There are other instances where inadequate coverage was being carried on churches that would be required for ongoing worship if the parish continued to operate.

**The Commission recommends that each parish review their coverage in relation to Policy A-8 “Minimum Insurance Coverage” annually, and that they report to the congregation, and to the Diocese through the Archdeacon.**

Decisions taken with respect to insurance coverage should be taken in consultation with the parish insurer and/or the Diocesan Insurance Advisor.

The Commission would further commend to Diocesan Council that this Policy be reviewed in concert with the Diocesan Insurance Advisor and the parishes. It would be helpful to include a preamble outlining the rationale for the policy and how it should be applied. The policy should be reviewed for completeness. The Glossary should be expanded to assist the reader not familiar with insurance terms to understand the various provisions. Any revisions or recommendations should be prepared for presentation and decision by Diocesan Council or a future Synod.



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## 9 Funding our Vision

The Commission recognises that many of the recommendations, needed in order that we might refocus our energy on the mission of the Church, will require funding. Therefore, we suggest that the Diocese establish and fund an annual budget for each Archdeaconry. This budget would be overseen by the Archdeacon and the two Greater Chapter members to Diocesan Council (with power to add). The Budget amount should be a minimum of 10% of the Shared Ministry ask of the parishes of the Archdeaconry and the Cathedral, and should be maintained for a period of at least five years for implementation of the Report.

**The Commission recommends that the Diocese establish and fund an annual Budget of in the order of 10% of the Shared Ministry ask for the Archdeaconry for a minimum period of five years for implementation of the Report.**

## 10 Closure

The Fredericton Archdeaconry Commission invited as many clergy and lay as possible to engage in discussing the church's future direction. We wanted in the uncertain and difficult times in which we live, to welcome the generosity, creativity, integrity and vision of others, and see them as contributors to a solution. It was felt that the best plan would come about through listening to many voices providing new and different perspectives. We engaged some 250 parishioners and 13 clergy at Parish meetings and at Greater Chapter meeting prior to writing the "Debatable Plan" in November 2012. We engaged many of the same people as we debated the plan and moulded this report in response after two recent Greater Chapter meetings.

We would like to thank everyone again for their warm hospitality and for their enthusiastic contribution to the solutions we need as we face our "wicked problem". However, we are aware that "*Unless the Lord builds the house, those who build it labor in vain. Unless the Lord guards the city, the guard keeps watch in vain.*" (Psalm 127:1, NRSV), and, "*I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.*" (John 15:5, NRSV)



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As we complete our report to the Archbishop, we pray that the Lord has indeed been in this work, and that those who have been debating it in Greater Chapter meetings will be inspired by his Holy Spirit. We pray that God will see the final plan through to implementation over the next few years that will re-vitalize our church in this area and encourage and inspire us anew to continue and expand his work in our part of the vineyard.

Yes, there has been and will be some pruning. Yes, there will be some pain. But we are confident that if we remain connected to the vine, if we continue to listen, to dream and to turn what we hear and dream into practical ideas, God will build a house worthy of his great name. This vineyard will be fruitful beyond our wildest dreams.

In the Archdeaconry of Fredericton and in this Diocese, God has indeed spoken to us in our pain. He asks us to trust that He is in this work and with us all the way.

Without Him we can do nothing. With Him, what He will do through us will be amazing!



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## **Appendix A – A Prayer for the Work of the Commission**

The following prayer was adopted by the Commission and used at the start of each meeting and commended to the prayer chain that operates in support of this initiative:

*Disturb us, Lord, when we are too well pleased with ourselves, when our dreams have become true because we dreamed too little, when we arrive safely because we sailed too close to the shore.*

*Disturb us, Lord, when with the abundance of things we possess, we have lost our thirst for the waters of life; having fallen in love with life, we have ceased to dream of eternity, and in our efforts to build a new earth, we have allowed our vision of heaven to dim.*

*Disturb us, Lord, to dare more boldly, to venture on wider seas, where storms will show your mastery; where losing sight of land, we shall find the stars. We ask you to push back the horizons of our hopes, and to guide us into the future in strength, courage, hope and love.*

*Spirit of God, disturb, renew, encourage and guide us day by day.*

Amen

(Attributed to Sir Francis Drake)



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## **Appendix B - Good News Stories**

Some of the Good News stories described in the 16 meetings of the Commission, in no particular order, (this is not meant to be a fully comprehensive list) included:

### Cambridge-Waterborough

- Youth ministry
- Messy Church
- Foundation for Life grant (seed money)
- One congregation / one location
- Vacation Bible School
- More consistency / improved (attendance / income / etc.) numbers

### CCPC

- Praise Band
- Youth and children
- 50<sup>th</sup> anniversary
- Active social action ministries in the downtown

### Fredericton Junction

- Friday Afterschool Bible Club (Sunday School)
- Youth Workshop
- Excellent small church facilities in Tracy

### Gagetown

- Second Hand Shop
- Ecumenical work with the United Church

### Ludlow – Blissfield

- Energetic leadership
- Use of youth in liturgy
- Ready and willing to change
- Ecumenical prayer partners
- Six lay readers and one Vocational Deacon-in-Training



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Marysville

- Laughter
- Volunteers to pray
- Mission focused (pay for Messy Church)
- Open to Change
- AA, Soup Kitchen support

Minto – Chipman

- Large number of active lay readers
- Church with an elevator – well kept churches
- Ecumenical women's prayer / bible group
- Involved with those in need (Grand Lake Wellness Initiative)

New Maryland

- Active youth ministry, Sunday school, choir
- Fresh Expressions
- Active lay readers and lay ministry

Oromocto

- "Soups On"
- Not enough space (church, hall)
- Church full (attendance tripled in 18 months)
- Wheel chair ramps in (late October 2012)

St Margaret's

- Puppet ministry
- Order of St Luke
- Active lay readers
- Coffee club
- Parish Nurse
- Prayer Desk during Communion (Lay reader)



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St Mary (York)

- Community Garden
- Boys and Girls Club – Wednesday Lunch
- Help with Messy Church
- Vocational Deacon-in-training

St Peter's

- Desire for a Vocational Deacon
- BCP Parish
- Desire for a Parish Nurse

Stanley

- Puppet Ministry
- Seven Lay readers
- Have discussed Vocational Deacon and Parish Nurse
- Ecumenical Interests
- Creative Outreach / Community Nativity Scene
- Weight loss class
- Openness to change

Bright

- Getting new people
- Brand new (totally refurbished) hall in Zealand
- Refurbished basement hall / adding wheelchair access at All Saints
- Community outreach to needy

St John the Evangelist

- Youth / seniors person on staff
- Ecumenical
- New and accessible facility
- Active lay readers
- 20 in Sunday School





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Cathedral

- Contemporary / Family Service (@11:45 Sunday)
- Monday AM activities
- Health Ministry
- Youth Leader – Potential for more Youth ministry (Camp Medley/UNB core group)
- Mission oriented
- Share finance and infrastructure management expertise
- Want to work with Anglican and other denominations downtown



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## **Appendix C – Barriers to Making Our Dreams Come True**

Some of the barriers described in the 16 meetings of the Commission, in no particular order, included:

- Competition from other Sunday activities i.e., organized sports
- Feeling pressure from 'big' churches, including Anglican and other denominations
- Fatigue (we are tired of trying; exhausted from fundraising)
- Emphasis on sustainability issues instead of mission
- Loss of enthusiasm
- Retired and people on fixed income find it difficult to give more
- Loss of young adults, families and children to the other places, usually out west
- Migration of retired people to Fredericton
- We are too old
- Lack of clergy leadership
- Loss of joy
- Difficulty in making decisions around buildings
- Resistance to change
- Too busy



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## **Appendix D: Fredericton Archdeaconry Commission Recommendations**

**The Commission recommends that parishes work with the Diocese to ensure that their statistical data is accurately and in a timely manner reported into the DIMS. Page 2**

**The Commission recommends that the Diocese and each individual parish take steps towards meeting the priorities identified by the youth and youth leaders that attended the September 2012 “Cross Talk” session at Camp Medley. Page 14**

**The Commission recommends that programmes, co-ordinated by the Diocesan Youth Director and Christian Education Director, be offered at the local level to educate, encourage and motivate those interested in working with children and/or youth. Page 14**

**The Commission recommends that a systematic Diocesan program be implemented by the Parish Development Officer to equip clergy and lay leaders in the areas of Collaborative Ministry and Leadership, Discipleship, Fresh Expressions, and Home Church (Church without walls). Page 16**

**The Commission recommends that the Diocese follow through immediately on Diocesan Synod Resolution 131-11 and develop guidelines for church closures, including how the closure and demolition will be financed. Page 18**

**The Commission recommends that the Diocese ensure, as governance, financial and legal issues are resolved within the new shared ministry arrangements in the Diocese, that the information and processes be transparently communicated to all parishes and Clusters that agree to pursue these types of cooperation. Page 19**

**The Commission recommends that the Mission Action Plan developed by the Diocese of London be used or adapted by parishes and clusters as a mechanism for the implementation of intentional mission. Page 20**



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**The Commission would encourage Christ Church (Parish) Church to continue to explore becoming part of the Fredericton South Cluster. Page 23**

**The Commission recommends that the Archdeacon continue to encourage ministry activity in downtown Fredericton with a view to bringing partners together and into formal agreements where such cooperation may be of value. Page 25**

**The Commission recommends that the parishes of Douglas and Nashwaaksis, Marysville and Stanley form a cluster. Page 25**

**The Commission recommends that the parishes of Minto and Chipman and Ludlow and Blissfield be Associate Parishes with the Fredericton North Cluster. Page 26**

**The Commission recommends that a decision be made immediately as to the demolition of St Mary's, Ripples and restoration of the site. Page 29**

**The Commission recommends that the parishes of Oromocto and Maugerville, Gagetown, and Cambridge and Waterborough form a cluster. Page 34**

**The Commission recommends that the parishes of New Maryland, St Margaret's and Fredericton Junction form a Cluster. Page 38**

**The Commission recommends that the Bishop, as requested by the Parish, take whatever steps may be appropriate to designate one building in the Parish of Fredericton Junction as the Parish Worship Centre / Parish Church and to assist the parish to close or re-purpose the remaining buildings. Page 41**

**The Commission recommends that St Mary's and St Peter's form a parish partnership, while maintaining relationships with the rest of the Archdeaconry to take advantage of potential opportunities for broader worship and mission collaborations. Page 41**



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**The Commission recommends that a professional conciliator be engaged to assist the Parish of Bright to reconcile the differences among parishioners to enable the development of a unified vision of mission. Page 42**

**The Commission recommends that the Diocese, by 2023 or before, review the outcomes of the changes that were accepted and undertaken in 2012 – 2014, and hold them up to the Diocesan Mission Statement: “*proclaiming the Gospel of Jesus Christ and making disciples*”. Page 45**

**The Commission recommends that the Archdeacon be responsible for ensuring that progress reports be completed and filed with the Diocese at the end of each Milestone. Page 46**

**The Commission recommends that the Diocese consider reducing the number of Archdeaconries and/or increasing the time available to the Archdeacon to assist in the implementation of the Archdeaconry Commission reports. Page 47**

**The Commission recommends that Bishop’s Directive 1.8 “*Handbook for Lay readers*” be updated to require the study of a new more modern Diocesan curriculum for the training of layreaders. Page 47**

**The Commission recommends that the Bishop encourage the use of experimental Anglican shaped worship in order to better connect the church with the emerging generation. Page 48**

**The Commission recommends that each parish review their insurance coverage in relation to Policy A-8 annually, and that they report to the congregation, and to the diocese through the Archdeacon. Page 48**

**The Commission recommends that the Diocese establish and fund an annual Budget of in the order of 10% of the Shared Ministry ask for the Archdeaconry for a minimum period of five years for implementation of the Report. Page 49**



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## **Appendix E: Final Formal Submissions from Parishes**

### **1. Parish of Fredericton**

A majority of Vestry has voted in favour of these changes and to adding us to an existing cluster of churches located in south Fredericton, New Maryland and Fredericton Junction. We are looking forward to working with the partner churches in our cluster and we are certain that our Parish assets will add to the cluster itself.

Kathy Edwards  
Junior Warden  
Christ Church (Parish) Church

March 13<sup>th</sup>, 2013

To: Archdeaconry Commission

From: Vestry, Christ Church (Parish) Church

Dear Colleagues:

We have read and discussed the Commission's debatable report and the notes from the Greater Chapter meetings held recently. In addition, some of our members have attended the Greater Chapter meetings.

The Parish Church Vestry would like to make the following points:

1. We agree with and endorse the general recommendations related to clustering of parishes. Indeed, we are disappointed that the Parish Church is not included in this vision. The Commission suggests that the Parish Church should be excluded from discussions of "clustering" on the following ground: "Because of the many changes in recent years, the Commission believes that the parish needs time to recover and settle into its new way of doing things." We disagree with the sentiment behind this statement. Those who are not or are no longer active members of the Parish Church community may perceive an unsettled state, but for those of us who are active members of the parish, the community is well prepared to participate in discussions of clustering. We perceive many positive and progressive changes at the Parish Church, which have made this parish ready to work with the sister Churches of the Fredericton South cluster, with special attention to downtown mission and

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evangelism. At the Greater Chapter meeting on March 2<sup>nd</sup>, our rector and two wardens met with representatives of the parishes that might become the Fredericton South cluster and the meeting was productive and supportive of the inclusion of the Parish Church in this cluster.

Therefore, we suggest that the next draft of the Commission's report suggest the inclusion of Christ Church (Parish) Church in the Fredericton South cluster.

2. We would appreciate the Commission correct its statement about the relationship between the Parish Church and Saint Anne's Lodge. The current wording is: "The Parish currently operates Saint Anne's Lodge". It would be more accurate to say that the parish has established Saint Anne's Lodge as a separate corporation which is governed by a Board whose members are appointed by the Parish Church annually.
3. The Commission might want to update the profile of the Parish Church. Therefore, we have appended some updated information about the church and its ministries.

### **Updates from CCPC Vestry for the Archdeaconry Commission Report**

#### **Long-term care Ministry**

The Rev. Anthony Kwaw and Deacon Joyce Perry provide visitation and Holy Communion services at the following Senior Residences in the City of Fredericton: Pine Grove; York Manor; Saint Anne's Court; Barrie's Special Care Home (in New Maryland); The Shannex; Risteen's Landing; St. Anne's Lodge; Veterans' Health Unit, and Farraline Home. Parish Layreaders are currently participating in this ministry.

#### **Financial Assistance and Outreach Ministry**

The Parish Church provides financial assistance and outreach ministry to the following organizations in the city of Fredericton:

1. UNB Community Clinic;
2. Fredericton Community Kitchen;
3. Men's Shelter;
4. Women's Shelter;
5. Grace House;
6. Food Bank.

#### **Contemporary Worship Service – Normally on the first Sunday of the Monday**





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We have a Praise Band which plays once a month at our Sunday 10:30 a.m. Worship service, and at our Christmas Eve Family Services. Members of the Praise Band are:

Charlie Harding – Vocalist/drums  
Jesse Frank – bass guitarist  
Andrew Phinney – lead guitarist/vocalist  
Matt Pain – keyboard  
Kris Campbell- drummer

### **Parish Puppet ministry**

The purpose of this ministry is to bring the Word of God alive through the puppets in order to inspire the young and old, with the hope to motivate them to know, love and serve the Lord, and one another.

This ministry group was formed in 2008. Since its inception, they have had the following major productions: The Passion of the Christ (2X); The Nativity of the Messiah (2X); Christmas Eve skits based on.

### **SUNDAY SCHOOL**

Our Sunday School comprises 2 classes. One class from Kindergarten to Grade 5 which is led by Denise LeBlanc-Kwaw, and the other class for youth from Grade 6-12 which is led by Charlie Harding. The curriculum for both classes is based exclusively on the Bible, the Anglican liturgy and Feasts.

The attendance in the kindergarten to Grade 5 class has been between 9-12 children per Sunday. The attendance of youth from grade 6 to 12 has been between 6-8 students.

### **Liturgical Improvements:**

The Parish Church now features the following liturgical improvements which have led to the enhancement of our worship services:

1. An LCD Projector, a wide screen, and two monitors for worship;
2. A digital movie camera for parish activities; and
3. A new set of amplifiers and speakers for our church.

Now, parishioners and new comers can worship in our church without juggling between a hymn book, a prayer book and the bulletin to find out where the celebrant is during worship. Everything is projected on our wide screen, and people can now worship with a calm and relaxed spirit. With 10 new speakers mounted on all the pillars in our church, hearing has been tremendously improved. People can sit anywhere in our church, and still hear what comes through out microphones without straining their ears.



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### **Parish Activities Committee**

This Committee has been in existence since 2008. The Parish Activities Committee took on the duties formerly carried out by the Kitchen/Social committee, namely overseeing requested receptions. Mostly, these receptions are funeral receptions, but our church does receive other requests as well.

The PAC endeavours to work closely with other parish groups to offer a more seamless approach to parish activities. For example, PAC assisted with the Sunday School closing barbeque on Sunday, June 17<sup>th</sup>, helped with the after service meal for Sunday School commencement on September 9<sup>th</sup>, and provided after service pizzas on Christmas pageant Sunday – December 16<sup>th</sup>. With 2012 marking the Parish Church's 50<sup>th</sup> anniversary, PAC and the Welcoming Ministry collaborated on festivities for October 21<sup>st</sup>; a truly remarkable service and reception. And PAC and the Welcoming Ministry also worked together on the festive turkey supper offered to our church neighbours on December 22<sup>nd</sup>.

Along with all the activities mentioned above, PAC also manages parish potlucks, Easter Sunday breakfast and Easter egg hunt, oversees the reception to mark clergy and congregant anniversaries.

As in previous years, PAC chose a charity to support monetarily. This year, the Fredericton Community Health Clinic will receive a cheque from us.

### **Welcoming Ministry Team**

In the fall of 2011, a group of parishioners got together to decorate the church buildings for Thanksgiving and Christmas. They had so much fun that we kept the group together, and added more folks, and by the beginning of 2012, the result was the Welcome Ministry Team. The Mission of this ministry team is to take hospitality beyond a cup of tea, coffee and some cookies. Here are some highlights on the accomplishments of this team at the Parish Church:

1. Cleaning the parish's buildings and grounds;
2. Supervising repairs and maintenance;
3. Converting our unused library into a prayer/quiet room;
4. Reorganizing Workspaces and beautifying rooms;
5. Addressing safety issues;
6. Initiatives in improving parish hosting skills;
7. Working hand-in-hand with the Parish Activities in hosting parish events and activities;
8. Participation in the greeters and ushers' ministry.



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## 2. Parish of Fredericton Junction

Attached are motions put forward at the Annual Meeting of the Parish of Fredericton (Junction) regarding clustering of Parishes.

In regards to the first motion, we see the start of the first year as being from this fall 2013 until fall of 2014 with any vote being taken at the annual meeting in 2015. I believe that Parishioners believe that clustering is a good option for us but there are many other questions we cannot answer at this time and some felt that if we left ourselves with an option to withdraw from clustering then we would have a possible out even though it would not be a likely scenario.

Jim DeVenney

Warden - Parish of Fredericton Junction (February 18, 2013)

Motions put forward regarding the clustering of parishes.

Shara Golden made a motion to request a legal ruling from the Chancellor regarding what will happen to the money which was willed to St Luke's and St Andrew's when our parish joins the cluster with Holy Trinity and St Margarets. Kevin Phillips seconded the motion.

A motion to join the cluster was made by Lori Knappe and seconded by Jim DeVenney with the following provision. That we retain the option to leave the cluster if after one year we feel this relationship is not working for our parish.

Bessie Baker made a motion to use and maintain only one of the three churches. This decision should be made taking into account the age, architecture and facilities available as well as the fact that not heating or using the buildings will cause extensive deterioration over time. It was also suggested taking a survey by drawing up a questionnaire for the people on the parish list to get some feed back on their willingness to help support the churches. Ona Tracy seconded the motion.

### **E-mail received February 26, 2013:**

'At the Archdeaconry Committee meeting on Saturday, there was some misunderstanding about the Corporation and the Parish of Fredericton Junction's position that should any churches need to be closed in the Parish, the Corporation nor the Parishioners want to make it. **(See Section 4.6.3 Fredericton Junction, page 29.)** The desire is that the Bishop make the decision.

In the AD report, it was indicated that the parish should **first** take a vote on the closing and thereafter, refer the decision to the Bishop. .



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An explanation was again made to the Archdeacon Pat Drummond on February 23, who also recalled that the Parish had, at its meeting with the Commission in July 2012, stated it did not want to make the decision, period. That was said very succinctly at our first meeting with the Commission in July of 2012. That is where the decision of the parish remains at this point in time.

**History Explanation:** Almost 10 years ago, votes were taken to close churches. Churches were closed over a winter period. The deterioration of those churches was quite extensive and St. Marks still has the physical scars because it's interior is not wood but sheet rock and paint. These votes caused great division in the parish, accusations that persons in upper positions were not taking care of the churches' welfare, causing people to cease helping with the workings of the parish. Some left.

The Commission may remember that when the Parish of the Nerepis was created, there were churches that could not make this closure decision on their own. Bishop William Hockin visited a parish church and asked if they were prepared or desired to make the decision. The parish said no. Then Bishop Hockin is reported to have said: "then I will." And he closed the Church. The precedence has been **set in the Diocese** that a bishop can and will make a decision on the closing, or otherwise, of churches in a parish. '

### **3. Parish of Ludlow and Blissfield**

March 12, 2013 – To: Members of the Fredericton Archdeacon's Commission

I am writing on behalf of the Vestry of the Parish of Ludlow and Blissfield. The following remarks are meant to complement an earlier statement authored by me, endorsed by the Vestry of the Parish of Ludlow and Blissfield, under the title Initial or Preliminary Response to the Archdeacon's Report and which was submitted in February 2013.

There is concern on the part of the Vestry and parishioners about the schedule for the submission of this Report and the amount of time that has been allowed in Greater Chapter for feedback (really only two sessions held in quick succession within a eight day period in February and March). (Even without the rescheduling of one meeting because of a winter storm, there would only have been three weeks between the meetings. The December 2012 session was a presentation of the Report, hitherto unseen, and the April session will be presumably a presentation of the revised Report about to be submitted.) That is not a lot of time when one considers that the Report introduces very significant changes to the way in which ministry is to be done in the Archdeaconry. It is a lot to ask people to grasp in a relatively short period of time. So, given the amount of time and the number of occasions for feedback, most people on the Vestry feel that it is difficult to come to hard and fast conclusions. Much will depend on the next stage of the process after the several archdeacons' reports are submitted to the



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Bishop. We therefore ask for clarification regarding the process and opportunity for discussion after the submission of the Report to the Bishop.

That being said, there is a general support for an increase in shared resources and personnel and for greater collaborative ministry. So far as the “cluster model” presented in the Report represents this, there is support for that concept. But there is also concern as to how well the Parish of Ludlow and Blissfield fits into the cluster for Fredericton North. This has almost entirely to do with the geographic location of the parish and whether it could effectively support and be supported by the cluster. There are concerns about whether the geographic area proposed for a single cluster in Fredericton North is too large. There are also concerns about how effective team ministry would be administratively and pastorally centered in St. John the Evangelist, Douglas and Nashwaaksis, and what the financial advantages might be in a cluster where there appears to be more dependency than abundance of financial resources.

Finally, the Rector and Vestry wish to stress their belief that restructuring that is not based on new attitudes toward evangelism and Christian vocation (and shared ministry on this foundation) is not likely to bring about the desired revitalization of our churches and diocese. Our teaching, education and witness must draw people into the meaning of our baptismal covenant, its implications for our church life and our outreach to the world. In this larger sense, structural change must be the outward expression of an inward renewal and deeper conversion to Christ. Without this, we are not likely to meet with great success.

In line with the Archdeacon’s Report and the Parish’s own efforts at visioning, we establish the following goals for the immediate future:

- (1) To focus on spiritual renewal in worship and education
- (2) To focus on developing a deeper sense of the unity of the parish, over an against a sense of separate churches and geographic areas
- (3) To meet our diocesan financial obligations with regard to Shared Ministry Ask and recognize the fundamental connection between the parish’s financial well being and the Diocese’s financial well being
- (4) To support the development of regional based resources for youth and family ministry, with a stress on the intergenerational quality of ministry in the parish, region and diocese.
- (5) To commit to a thorough and responsible examination of property in relation to the actual requirements of ministry in the parish

Respectively submitted in Christ, and unanimously approved at Parish Vestry, at the March 12, 2013 meeting.

The Rev’d Dr. Brian J. Spence, Rector



**The Archdeaconry of Fredericton**  
Final Report of the Archdeaconry Commission

## **4. Parish of Stanley**

We had our vestry meeting today and at this time we wish to withdraw our most recent submission to you suggesting that we be considered in the group of parishes moving to part-time or some other form of shared ministry. We recognize that this may be in our future, but at present we wish to proceed with the regular process when we meet with you in June.

Thank you again for bringing the issue to our attention.

Peace,  
Ann Wetherilt

## **5. Parish of Minto and Chipman**

The vestry of the parish of Minto and Chipman met to finalize their response to the Archdeaconry Report. Five members of vestry have attended the meetings and presented information gained to the vestry. As a result, the vestry has compiled the following response.

- We would rather keep our minister but realize the financial restraint. We would prefer to share a rector with another parish instead of joining a large cluster.
- We realize that we will have less access to a minister, but want to continue Sunday services. Our dream is to continue services in each church each Sunday.
- We are comfortable with layreaders helping with and taking services. Layreaders need more training.
- We are happy that we will retain our vestry, treasurer and budget.
- We are concerned that our cluster is too large. We are concerned that being on the outskirts, we may not get the support we need. We would like there to be a realignment of the cluster groupings.
- We want both of our churches left open for weekly services.

Respectfully Submitted by vestry clerk, Catherine Campbell