**2015 – 16 Pakenham Pastoral Charge**

**St. Andrew’s and Zion United Churches**

***2015 - 16***

***Information Gathered for
Strategic Planning Purposes***

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**2015 – 16 Pakenham Pastoral Charge**

***Information Gathered for Strategic Planning Purposes***

**Introduction**

The suggestion for a Strategic Plan emerged at St. Andrew’s and was adopted by the Pastoral Charge at a meeting of its Official Board in September of 2015. The Steering Committee, comprised of Denzil Ferguson, David Wilson, Ray Giles and Jeff de Jonge, has met regularly since October to gather data and develop a process. In November the Official Board approved their recommended process. An outline of that process along with a covering letter sharing some background was sent out in December to those connected to the St. Andrew’s and Zion United Churches.

The hope is that with background information provided and the discussion which follows can help us develop a strategic plan. The Plan would fit the vision we have for our Churches and enable us to make wise choices with respect to our future. A great deal of information was collected on demographics, capital assets, finances and religious trends in Canada. The Steering Committee also thought it important to note our Congregations’ ministry, especially our most recent history (the past 20 years) in order to accurately appreciate our customary way of being and doing. What is presented here is a sampling of the information gathered. More extensive and more detailed information can be made available upon request. However, it was felt that what follows provides sufficient background for discussion and visioning.

The information which follows is intended to provide a context for discussion. The material does not capture everything about who we are, nor about our life and work. Indeed, what follows, focusing as it does on factual realities with respect to finances, numbers and resulting trends, might appear not only disheartening but cold. The Steering Committee recognizes that our existence emerges out of our shared faith perspective, our local history and our commitment to God and one another through our congregations. Indeed, much of our strength is in our individual commitment and the shared community we create. Each congregation has particular strengths like the Sunday School at Zion or the music program at St. Andrew’s. We also have many assets reflected in our buildings, in our communities and in the individuals of each congregation. While we do not wish to lose sight of these realities, it is important that we appreciate trends and limitations.

**Purpose**

**To enable Pakenham Pastoral Charge, Zion United (Cedar Hill) and St. Andrew’s United (Pakenham), to make wise choices about their ministry in the hopes of extending a sustainable and thriving ministry well into the future.**

1. **Demographics**
	1. **Congregations**

Many interesting insights surfaced in the demographic information. One concerned attendance. At St. Andrew’s with the number of identifiable giving individuals remained almost constant from 2006 to 2014, the number who did not attend Sunday Services grew from 47% to 54%. At Zion the trend to support financially but not attend was even more dramatic. While the number of identifiable givers has increased over the time assessed, the percentage of those individuals not attending has risen from 46% in 2006 to 56% in 2014.[[1]](#footnote-1) People continue to support the Churches, but attend the Sunday morning hour less.

*Figure 1: Change in # of Individuals who are ‘Identifiable Givers’ at St. Andrew’s and Zion*

|  |  |  |
| --- | --- | --- |
| *Figure 2: Change in Age Groups of Identifiable Givers - St. Andrew'* |  | *Figure 3: Change in Age Groups of Identifiable Givers - Zion* |

* 1. **Our Wider Community**

From 2006 to 2011 there was a 27 % increase in the number of seniors in Mississippi Mills. In that same period the increase in the 15 to 64 age group was a mere 4%.

While Mississippi Mills as a whole since 2001 has experienced a rapid growth of its senior population (those 65+) indications are that the Ward of Pakenham shows a decline, especially of aging seniors. In 2011 25.5% of Mississippi Mills’ population was over 65, while Pakenham Ward was significantly less than that percentage. From the 2001 Census data, Pakenham Ward’s population of those over 75 drops noticeably and becomes miniscule for those over 85. From this and related information, the Steering Committee feels it is safe to surmise that residents of the Pakenham area move to larger centers beginning after their retirement and most leave by the time they reach 84.

It is projected that the percentage of those over 75 (3% of Canada’s population in 2015) will increase to 12% in 2030.

**2.0 Capital Assets**

**2.1 Current Market Value of Buildings: St. Andrew’s - $1,630,000, Zion - $277,000**

**2.2 Building Maintenance & Upgrades**

*(2015 - 2025; based on Stewards estimates +/ -40%; items are not prioritized)*

**St. Andrew’s $161K = $16.1K investment per year**

Includes: Complete Roof over Entrance, Masonry Repairs, Paint Higher Exterior Elevations, Interior Painting: Sanctuary, Water runoff control and eaves troughs, Interior Painting: Stewart Hall, Exterior Window Coverings, Sills & Eaves, Upgrade Sound System, Tower Room: insulate & floor, Finish Furnace Room & Doors, Lighting over Pulpit area in Sanctuary, Septic System Upgrade, Window Replacement & Repair in Lower Hall, Floor Repair Lower Hall, Kitchen & Sunday School, Repair Lower Hall Foundation & Stairwell & Heating Ducts

**Zion $31K = $3.1K investment per year**

Includes: New Oil Tank, Exterior Paint, Fire Extinguisher Upgrade, Front Door & Hardware, Interior Paint, New Propane Furnace, New Windows in Sunday School Hall (5), Railing, New Entrance Door to Kitchen, Interior Carpet

**2.3 Congregations’ Trust Funds & Cash on Hand** (as of Dec 31, 2015)

|  |  |  |
| --- | --- | --- |
| ***Available Funds*** | ***St. Andrew’s*** | ***Zion*** |
| Trust Funds | $222,453 (includes Wilson Bequest) | $3,120 |
| Cong. Cash on Hand | $55,000 | $30,951 |
| P. C., Cash on Hand % | $19,620 | $7,630 |
|  | $297,073 | $41,701 |

*It is worth noting that the relationship between the available funds and the value of the building is 18% at St. Andrew’s and 15% at Zion.*

|  |  |  |  |
| --- | --- | --- | --- |
| ***Unavailable Funds*** | ***St. Andrew’s*** |  | ***Zion*** |
| Manse | $178,032 |  | $69,263 |
| Cemetery Account | 37,994 | Trust Funds | $10,107 |
| Cemetery P.P. Care | $193,114 |  | $9,357 |

**3.0 Local Finances**



*Figure 4: Revenue, Expenses and Equity - St. Andrew's*

*Figure 5: Revenue, Expenses & Equity - Zion*

**4.0 Religious Trends in Canada**

The Canadian religious landscape is changing dramatically, and it is changing rapidly. It is a challenge for the church to not only be aware of the changes, but to also choose between adjusting its self-identity to accommodate the changes, or reducing its expectations of the place the Church ought to have in Canadian culture.

The most striking changes are not the result of immigration and the imposition of the religious heritage from immigrant’s countries of origin. Such moderate changes are occurring predominantly in urban areas, with only an incremental impact on the Canadian ethos and identity. The 2011 Statistics Canada Census ascertained that only 7 % of Canadians identified as Muslim, Hindu, Sikh or Buddhist. This is up from 5% a decade earlier. In 2011, Roman Catholics comprise 38% of the Canadian population, by far the largest Christian denomination. The United Church was second at about 6%, followed closely by Anglicans at about 5%. The most striking find in the 2011 Census was that the largest growing religious designation in the decade since 2001 was the group who identified themselves as having ‘no religious affiliation’. Indeed, 24% of the Canadian population now identified as ‘no religious affiliation’. This is up from 17% in 2001. The dramatic growth in those with no religion and the marginal growth in non-traditional religions translates into a corresponding decrease in number claiming a Christian affiliation, especially for mainline churches.[[2]](#footnote-2) Our United Church experienced an 8% decline in those claiming United Church affiliation from 1991 to 2001. From 2001 to 2011 we experienced a 29% reduction. The decline was across all ages, but the elderly are not being replaced by young adults. [[3]](#footnote-3)

A closer look at those unaffiliated is warranted. In 1971 those with no religious affiliation comprised a mere 4% of the Canadian population. From 1971 to 2011 the number of Canadian Protestants dropped from 41% of the population to 27%. In those 40 years Catholics dropped from 47% to 38% of the population. There has been a steady growth in all age groups identifying as non-affiliated, but the largest percentage of any age group are those born since 1987, and the age group with the largest growth in non-affiliation are those born between the years 1946 and 1964 (those 52-70). Those claiming non-affiliation are more likely to be men, unmarried and with more academic education. [[4]](#footnote-4)

Locally, we are seeing these trends in terms of those present at religious events or those seeking out the Church for spiritual comfort and insight. Support for the church persists so that: a) the church and its ministries will be available when personal needs arise; b) the Church’s value and meaning will be preserved, or c) the church is seen as having an essential contribution to the experience of community.[[5]](#footnote-5) While there is a growing distance from the historic religious perspective of the Church with which many can no longer identify, there is a continuing, even tenacious grasp for the community aspects the institution and its traditions make possible. While Zion has many young families this can be attributable to the strong Sunday School program and to the fact most of the parents have strong familial ties, community ties or both to the Church. At St. Andrew’s community is more diffuse and has not been able to maintain such strong ties, except at significant public events (suppers, events & Christmas Eve). Locally, like nationally and internationally, there has come to be less concern about belief and more emphasis on inclusion (belonging).[[6]](#footnote-6) Research also shows that humans are drawn to community and the comfort of shared ritual.[[7]](#footnote-7)

The trajectory of these religious trends, suggest that the next decade for the Church will be dramatic for Zion, but especially for St. Andrew’s. How can we adjust to the evolving future? Or should we continue to meet the needs of those who remain for as long as we can?

**5.0 A Look at Our Ministry** (recent past and current reality)

Our ministry occurs through the people of our Congregations as they live out their faith perspective. The core of our financially supported ministry, like that of most churches, has been the maintenance of a church building, and the supply of a trained individual to lead the ministry of our Church community. However, it can be that the bulk of our ministry occurs through individuals volunteering, promoting the church, or meeting needs in our local and wider community. Often our ministry is at its best through the establishment, development and deepening of relationships.

We have inherited our church buildings and have cared for them to the best of our ability. Zion, built in 1893, had its last major upgrade in 1964 with the Sunday School addition. The building is not insulated and is used but once a week. It’s anticipated in the next ten years periodic maintenance and upgrades will cost approximately 78% of the 2015 total expenses.[[8]](#footnote-8) Combining 2014 and 2015 the building’s regular maintenance took less than 10% of our total expenses.[[9]](#footnote-9) Built in 1898, St. Andrew’s has had three significant upgrades (the windows, roof and kitchen) in the past 25 years. The building is constantly heated, is used regularly by groups within and beyond the Church community. It is estimated that 178% of our 2015 expenses[[10]](#footnote-10) will be required in the next ten years to meet periodic maintenance needs and upgrades. Averaging the last years together, 21% of our annual budget has gone to regular maintenance.[[11]](#footnote-11) Paid staff requires even more of our financial resources.

Historically, our Pastoral Charge has hired a full-time Ordained Minister. That minister prepared and led the community’s worship experiences, assisted with administration, was available for Baptisms, Weddings & Funerals, provided Pastoral Care, was a resource for Christian Education, Youth work and our Music program, and in addition, this individual led or participated in community outreach projects. However since 1995, according to self-reporting for UCC National Statistics, our weekly Pastoral Charge Sunday worship attendance has fallen 50%[[12]](#footnote-12); the number of Baptisms, Weddings and Funerals expected of our clergy has declined from 28 in 1995 to 12 in 2015.[[13]](#footnote-13) While Pastoral Care demands are unlimited, the expectations of our clergyperson to be a resource to UCWs, Bible Studies and Youth work has declined or disappeared. In theory this should enable our minister to be available for more extensive Pastoral Care, better prepared Worship Experiences or provide more assistance to community outreach projects.

Over the years our programs have met needs within the church or the larger community. Most significant was the Five Arches Housing Project. We have also provided UCW groups, Youth Groups, Music Groups and Study Groups. Our Pastoral Care Team has done significant work and continues to do so. We have financially supported numerous local charities and responded to world disasters. In addition we have been involved in a number of one time projects such as Habitat for Humanity and the CHEO Telethon. Individuals and our clergy have assisted with community projects such as Cemetery and Remembrance Day Services, Frost Fest events, Parades, the local Fair, Light Up the Night, and many Fundraising events (dinners, bake sales and similar events). Foundational to these forms of ministry is the mutual support between those in the community connected to one another through the Church.

Our challenge will be to maintain or increase the number of volunteers who participate in the ministry of the Church, or to adjust the ministry of the Church to help meet needs in the community. By adjusting the ministry to focus more on community needs, we will not only provide a service, but will also hopefully entice individuals of the church and community to participate in that work. Our challenge will also be to insure that the money donated for the work of the church is used in ways that meet the greatest number of needs, perhaps being less focused on the one hour Sunday morning experience and more oriented to a variety of needs. Will that be through the church building and local minister, or will that be through networking of community groups where people can give and receive support, or will it be through a reduction of our current work and the initiation of new work that meets the needs of younger people of our community?

**Additional Resources**

* *Grounded: Finding God in the World – A Spiritual Revolution*. Diana Butler Bass. 2015
* *Christianity for the Rest of Us: How the Neighborhood Church is Transforming the Faith.* Diana Butler Bass. 2006
* *The Great Emergence: How Christianity is Changing and Why*, Phyllis Tickle. 2008.
* *Toward a Hopeful Future: Why Emergent Church is Good News for Mainline Congregations.* P. Snider & E. Bowen. 2010
* *Impossible Loves*. Don Cupitt. 2007.
* *The Church’s Seven Deadly Secrets: Identity Theft from Within*. Paul Jones. 2013
* *Church Refugees: Sociologists reveal why people are DONE with Church, but not their faith*. Josh Packard & Ashleigh Hope. 2015
* *The Empty Church: Does Organized Religion Matter Anymore?* Thomas Reeves. 1996
* *The Church in the Inventive Age*. Doug Pagitt. 2010.
* *Community in the Inventive Age*. Doug Pagitt. 2011.
* *The Spiritual Revolution: why religion is giving way to spirituality*. Paul Heelas & Linda Woodhead. 2005.
* *The Sixties and Beyond: De-Christianization in North America and Western Europe*. 2013.
* *Leaving Church: A Memoir of Faith*. Barbara Brown Taylor. 2006.
* *Saving Jesus from the Church: How to Stop Worshipping Christ and Start Following Jesus*. Robin Meyers. 2009.
* *Why Christianity Must Change or Die: A Bishop Speaks to Believers in Exile*. John Shelby Spong. 1998.
* *The Phoenix Affirmations: A New Vision for the Future of Christianity*. Eric Elnes. 2006.
* *The Power of Religion in the Public Sphere*. 2011.
* *Embracing the Human Jesus: A Wisdom Path for Contemporary Christianity*. David Galston. 2012.
1. These numbers are generated from the Mailing List, the Identifiable Givers List and the assessor’s memory with respect to each individual named in the aforementioned lists for the years 2006, 2010 & 2014. [↑](#footnote-ref-1)
2. Globe and Mail article – published May 08, 2013 and updated July 26, 2013 [↑](#footnote-ref-2)
3. Religion in Canada, a breakdown’ - Canada.com website –– May 08, 2013 [↑](#footnote-ref-3)
4. Canada’s Changing Religious Landscape’ - Pew Research Center: Religion & Public Life website – 06/27/13 [↑](#footnote-ref-4)
5. Identified by various local individuals not attending regularly or at all, but who have expressed concern for the survival of the church. [↑](#footnote-ref-5)
6. Diane Butler Bass, Christianity after Religion, 2012. pp. 103-214 [↑](#footnote-ref-6)
7. Susan Pinker, The Village Effect, 2014, pp. 74-76 [↑](#footnote-ref-7)
8. $31,000 (Ten items identified by the Stewards) is 78% of Zion’s 2015 total expenses. [↑](#footnote-ref-8)
9. For 2014 & 2015: hydro, insurance, oil, furnace maintenance & grass were $8,313 or 9.9% of $83,384 (the two years total expenses). [↑](#footnote-ref-9)
10. $161,000 (Fifteen items identified by Stewards) is 178% of St. Andrew’s 2015 total expenses. [↑](#footnote-ref-10)
11. For 2014 & 2015: caretaker, heat, hydro, insurance, repair & maintenance were $39,156 or 21% of $184,692 (the two years total expense). [↑](#footnote-ref-11)
12. In UCC 1994 Year Book the average weekly attendance for the Pastoral Charge in Oct & Nov was 124; in the 2014 Year Book it was 60. [↑](#footnote-ref-12)
13. The Pakenham Pastoral Charge Registry of Baptisms, Marriages & Burials. [↑](#footnote-ref-13)