

# Immanuel & St. Peter's Fireside Adoption Merger Proposal and Memorandum of Understanding

October 9, 2019

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# Vision

O Sovereign Lord, your sight is fixed upon us as a bridegroom adores his bride. It is a profound mystery that you adorn your church in this manner. May we hear your loud rejoicing over us and be quieted by your love. Teach us how to hear and how to speak. May we hear your voice and declare with our lips, “I delight to do your will, O my God.”

Imagine a child adopted into a family. After all the waiting and logistics, she enters into her new home and stands in the hallway. There is excitement and fear. Two thoughts pop up into her mind at the same time, “I’m here!” and “Do I really belong here?”. It will take time to build trust with the new family before the second thought gives way to a quiet sense of assurance, “I’m home.”

As our Task Force has explored the potential of Immanuel being adopted by St. Peter’s Fireside we have done so because we sense we will be “better together.” But there is excitement and fear. Should this adoption go through, it will take time to build trust before the family of Immanuel will say with quiet assurance, “I’m home” as part of St. Peter’s Fireside.

The objective of this Task Force was “to develop a detailed adoption proposal for Immanuel and St. Peter’s Fireside to present to the congregations of the respective churches.” In order to accomplish this aim, we have asked with sincerity, “Why should this adoption take place at all?” We need a good reason to step forward into this venture. While we will list some practical reasons below, the most compelling reason is the simplest: If this adoption is the will of God, we will take delight in doing it. Otherwise, there is no reason to do it.

## **A note from Alastair**

Over the past five months, I have sought to hear God’s voice and made space to discern the Spirit’s guidance. I’ve tried to practice “holy indifference” — indifferences to all things but the will of God. There have been times I’ve been excited about the possibility of an adoption, and frankly, times where I have thought, “This won’t work.” The Task Force asked me to share three impressions I’ve discerned in prayer:

First, Immanuel is treasure in the sight of our Lord. The family at Immanuel are deeply cherished by Jesus. Immanuel has a remarkable and important history with many personal stories of redemption. God treasures what has happened at Immanuel: the grit and the glory. Should St. Peter’s Fireside adopt Immanuel, God himself would be placing his very treasured people into our hands to be stewarded with care, wisdom, and power. This is a great responsibility, akin to the solemnity of marriage, “it is not to be entered into

unadvisedly or lightly, but reverently, deliberately, and in accordance with the purposes for which it was ordained by Almighty God” (BCP).

Second, God reminded me that he never blesses his people for their own sake, but also for the sake of others. Our Benediction at St. Peter’s Fireside is based on Psalm 67. During a season of abundance, the Psalmist declared, “May God be gracious to us and bless us and make his face to shine upon us, that your way may be known on earth, your saving power among all nations” (Ps. 67:1-2). As I was praying about Immanuel, this Psalm was brought to mind. As I re-read it in its entirety, I was struck by its end, “May God bless us *still*, so that all the ends of the earth will fear him” (v.7). I felt the Spirit remind me that although we’ve already been blessed abundantly at St. Peter’s, there is *still* more blessing possible for us because his work is not complete until “the ends of the earth will fear him.”

As I pressed into this insight in prayer, Psalm 122 came to mind. This Psalm is part of the Psalms of Ascent and captures the joy of the many tribes of Israel arriving at Jerusalem to worship at the temple. It ends with the declaration, “For the sake of the house of the Lord our God, I will seek your good” (Ps. 122:9). However, I heard it this way, “For the sake of the body of Christ, I will seek Immanuel’s good.” I have a sense God wants to further bless St. Peter’s Fireside as we seek the good of Immanuel in this adoption, because it will be part of how he makes his name known in this city as fulfillment of the age old promise, “the ends of the earth will fear him.” The church matters to God and her flourishing is of the utmost importance.

Third, I have spent much time in thought and prayer about the posture St. Peter’s Fireside should take in this process. I wrote a simple prayer, “Teach us to speak, and even more, how to hear you.” After writing this down, I picked up my Bible for my daily reading which started with Psalm 40. I sensed the Lord’s providence as I reached verses 6-8, “But my *ears* you have opened ... then I *said*, ‘Here I am, I have come ... I desire to do your will.’” And from this posture, the Psalmist continues, “I have told the glad news of deliverance in the great congregation; behold, I have not restrained my lips, as you know, O Lord. I have not hidden your deliverance within my heart; I have spoken of your faithfulness and your salvation; I have not concealed your steadfast love and your faithfulness from the great congregation” (40:9-10). I believe God is calling us to hear him and to speak the words, “I desire to do your will.” And from this posture, we shall proclaim the good news of the gospel for his sake in the midst of the great congregation. But in this process, I believe we are called to a unique kind of hearing and speaking: hearing God and speaking for his sake and not our own.

In summary, God may be entrusting St. Peter’s Fireside his treasure: the people of Immanuel Church. God can bless us still—for the sake of Immanuel’s good and ultimately for the sake of the gospel in our city. Together, we are called to hear and to speak, “I desire to do your will” in order to proclaim his good news in the great congregation.

I want to stress: these three impressions are not authoritative. As one of the many leaders in this process, they are my best attempt to discern God’s voice. Although Scripture is invoked, I have *interpreted* passages for a situation. These impressions will be affirmed or let go as our leaders and communities continue to engage in this proposal process. I acknowledge that my impressions and sense of discernment is influential. But my own impressions are limited to the question “Why should this adoption take place at all?” They cannot determine the specific practical matters of an adoption merger; nor should they be the only voice that

guides whether an adoption takes place at all. I could be wrong. Either way, adoption or not, "I desire to do your will, Lord!"

### **A note from Lloyd**

Seeing the process that St. Peter's and Immanuel have been undertaking together as an adoption merger has been a helpful way for me to frame what we have been doing. Of course, adoption is one of the most powerful illustrations of the gospel: God taking hold of us in grace and placing us tenderly within a new family of God. Jesus Christ, not ashamed to call us family, makes this possible at great cost and with great love. The Spirit enables us to cry out, "Abba Father."

One of the deep privileges that we all celebrate in this new family is not only the wonder of God as Father, from whom every family in heaven and on earth is named, but doing so together with a family that goes *beyond* the here and now. This is an incredibly moving and slightly boggling reality. There is also a deep privilege of experiencing the presence of family *in* the here and now. In the recent past, St. Peter's has demonstrated its presence with Immanuel in supporting the church services over several months as it sought a new pastor, and has been faithful in praying for us over many more months. Personally, I greatly appreciated attending St. Peter's for a year in 2014, and then subsequently the support I have received from Alastair, Roger, and Preston as I became pastor at Immanuel.

So, in several ways, we feel that St. Peter's has already felt like family. As this Task Force has sought to discern what God is drawing us towards and to put language to this potential arrangement, it has felt like an embrace of welcome, care, and togetherness. We have appreciated the dignity given to our identity and history. We are also excited at how we might become part of St. Peter's: drawing together our commonalities, while allowing the distinctives we have to bring shape to what happens in the future. We are being invited to join a new church family. In this adoption, we hope that we truly would be better together and more able to reflect as a family the invitation of a God who welcomes the last, the least, and the lost.

### **Alignment between Immanuel and St. Peter's**

In addition to these attempts to discern God's will, we believe there are compelling connections between the existing vision, values, and ethos of our two congregations that suggest this adoption can be a good fit.

First, we hold mission and the church together. The church exists to *gather* in worship and nourishment through Word and Sacrament and is *sent* to embody the good news of the gospel throughout the world. We desire to reach the last, lost, and least. We are not content to exist for our own sake, but also for the sake of others. This is a critical connection and essential to a healthy merger. It is a purpose big enough for us to discover healthy compromise on areas of lesser significance. We can find unity around God's love of the outcast and his desire to seek out the one lost sheep.

Second, we are committed to gospel fluency and accessibility. While our respective communities may presently achieve this in different ways, the same principle is at work: removing every potential barrier that could hinder making the gospel clear and accessible in the hope that people would become fluent in the gospel. This shared principle will be a helpful compass in conversations around matters like Sunday worship, which can often fall

into subjectivity and opinions. If we thoughtfully weigh ideas and possibilities in light of their potential for making the gospel accessible in different environments, we will most likely come up with satisfying solutions. Together we want to create the most hospitable space possible to welcome the widest range of people possible. Because we are mutually committed to people discovering or rediscovering the goodness of God the Father in the person of Jesus Christ through an ongoing encounter with the Holy Spirit.

Third, we share a desire to care well for the marginalized — to not merely do ministry *to* them but *with* them. Historically, Immanuel brings more experience and expertise to the table. “We are not a ministry to the poor. We are the poor.” As seen from the beatitudes in Matthew’s gospel, this is an upside-down but blessed place to inhabit. St. Peter’s Fireside brings an earnest desire to learn and grow in the area of doing ministry with the marginalized. We share a yearning and conviction that Christ’s church is multi-ethnic, multicultural, and diverse in socio-economic makeup. While we can’t manufacture diversity, we long to see our congregations reflect the diverse makeup of our city and Christ’s global church.

Fourth, we share our Anglican heritage. Even more, we share a longing and pursuit of a gospel-focused, Spirit-empowered, and distinctly Anglican expression of the church. While our communities have delivered our liturgy in unique ways that are appropriate for our environments, much of the content of the liturgy and order of service is the same. We are both “low church” in the Anglican spectrum. There is no need for drastic changes to Sunday Worship.

## **Summary**

Our Task Force has a sense that our two churches could be “better together” and that this adoption merger may be what God desires for us. However, our impressions remain submitted to further discernment from our leaders and communities. We have identified some natural points of connection: mission and church, gospel accessibility and fluency, caring for the marginalized, and our approach to the Anglican heritage. Everything that follows is our attempt to address critical issues and envision a path forward toward the outcome of an adoption merger: a unified church in pursuit of Christ and his ways in the city of Vancouver.

Should the proposed adoption merger move forward, this proposal document will provide a high-level “road map” to help guide the implementation of the adoption merger process. It will also serve as a “memorandum of understanding” between Immanuel and St Peter’s, providing a helpful reference point for our mutually agreed purposes, approach and anticipated outcomes of the process.

# Topics

The Task Force was commissioned to discuss and address the following topics: Adoption Merger, Sunday Worship, Governance, Finance, Staffing, Communication Strategy, and Pastoral Care. We have written summaries that reflect our conversations and preliminary conclusions.

## Adoption Merger

The Task Force unanimously affirmed the following definition of an adoption from *Better Together*: “Adoption Merger” is defined in the book *Better Together* (Tomberlin and Bird) as “a stable or stuck church that is integrated under the vision of a stronger, vibrant, and typically larger church.” For a more detailed definition of an Adoption Merger [see Appendix A](#). The Task Force agrees that this definition accurately describes the current reality of Immanuel Church and St. Peter’s Fireside.

While we want to embrace the heritage of Immanuel into the culture of St. Peter’s Fireside, it needs to be clear: the point of an adoption is to adapt and enliven the culture at Immanuel for the sake of the gospel in East Vancouver. This will be discussed in more detail below, but it needs to be kept in mind that an adoption merger is not possible without a substantial amount of change. For further reflection on this point, listen to the Episode “[Why Culture Change is So Damn Hard](#)” on Gravity Leadership. Change is slow and costly, therefore we have developed a plan we believe is paced well and sensitively. The goal is not to erase Immanuel’s culture but to build upon it as a new expression of St. Peter’s Fireside.

Immanuel will adopt the name St. Peter’s Fireside along with the vision and values statements of St. Peter’s Fireside. We realize this is a substantial change. Regarding the name, there are two reasons:

First, we believe one name builds unity, whereas two names (or retaining something such as ‘Immanuel Evening Service’) has the potential to enhance the distance between the morning and evening services. It is important to come together as a unified church, holding onto our new reality together rather than the past.

Second, we believe the story of St. Peter’s Fireside is a tangible illustration of the meaning of Immanuel. God is with us, and we see this beautifully as Jesus reconciles with Peter at the breakfast fireside in Galilee (John 21). We believe it is possible to focus on the story of St. Peter’s Fireside as a new expression of the meaning of Immanuel. We encourage members of Immanuel to visit [www.stpf.ca/story](http://www.stpf.ca/story) to read and watch the videos about St. Peter’s story and vision.

Adopting the name St. Peter’s Fireside includes the adoption of the vision and values statements of St. Peter’s. We have highlighted the connections between our visions and values in [Appendix B](#) and suggest there is more alignment than misalignment. (It is worth noting that the St. Peter’s Fireside Leadership Team has been entertaining a re-visioning

and new values process which may happen in the future). It will be important throughout the transition process to make sure things are executed in a way that honours and supports the existing values of Immanuel, and that highlights natural connections between our shared values.

## Sunday Worship

The East Vancouver Evening Service of St. Peter's Fireside will have a similar shape and feel to the morning service(s). While the goal is for each service to be reflective of St. Peter's ethos and vision, our heart is for unity not uniformity. The services will be connected by sharing the same weekly songs and sermon series, and will share similar liturgy and structure (or order of service). The current 'song books' or 'hymn books' of the respective congregations will be merged and refined. (St. Peter's existing vision and values for worship is in [Appendix C](#)). If someone visits the morning or evening, they will not be radically different.

However, it is of the utmost importance for each service to reflect the unique composition and makeup of the people in the service. Morning and evening services will be delivered in a way that honours the distinct differences (demographic and geographic) between Downtown and East Vancouver. It is necessary to make the gospel accessible for each context.

For example, the delivery of liturgy in the morning may feel more 'formal' in the UBC downtown setting, whereas the delivery of the same liturgy in the evening may feel more 'informal' in the church building for our East Vancouver service. We want to stress that physical space influences how things feel, the people in the environment also shape how things feel, and how the service is led can affect how things feel as well. We intend to pay attention to these three components in a way that respects context. In either service, we want to continually listen to and engage the composition of the community.

To envision this a little further: it may be appropriate to kneel during confession in the morning but this may not work in the evening. It may be appropriate to have an offering within the morning service but not in the evening. We will need to be in continued discernment with regard to these nuances. We might try things and determine they don't work — only to try them again at a later date to find they now work. Liturgy and its delivery is surprising like that.

While the liturgy might share the same shape or order, the liturgy itself might be different in the morning and evening. Confession may be at the same place in both services, but the exact words spoken in unison may be different at each service. Additionally, it may be appropriate to have a more formal invitation into the process of confession in the morning, whereas in the evening it may be more ad-hoc and personalized. In the morning, the liturgist would traditionally say the scripted words, "May the Lord be on your heart and on your lips as we confess our sins to Almighty God" whereas in the evening the liturgist might say off-the-hip, "We're about to confess our sins. This might be odd to you, or it might be a relief to get some things off your chest. We want you to do what feels right for you. But let's take a moment in silence to take stock of our hearts before God" before inviting people to speak the liturgy in unison.

As we nurture these nuances in worship, it will require patience and care. A helpful gauge might be to allow the following groups to be held keenly in mind: those who are currently at church; and those who aren't at church who we *want* to come to church. For the last, least, and lost to feel welcome at any of our services, we must endeavour to do our utmost to be mindful in our decision-making. The church does not exist for its own members but to model Christ's hospitality and welcome to whom it would seem unexpected.

While it's hard to capture the intangibles of what makes a service "feel" like St. Peter's Fireside or Immanuel at the moment, it is important to stress a few principles:

1. Liturgy is a significant dimension of our shared Anglican heritage.
2. The 39 Articles encourages that liturgies be adapted for differing contexts (Article 34). The ultimate aim of liturgy in the Anglican heritage is to make worship 'common' (i.e. accessible) for people.
3. While decisions about liturgy are ultimately entrusted to Priests under the guidance of Bishops, the shape and delivery of liturgy is always a pastoral task of caring well for the context and needs of the community. Our team will not ignore the voice of the community, but neither will liturgy be guided by committee or the preferences of the most vocal. A posture of listening, patience, and creativity is essential.
4. *How* liturgy is done is often more important than *why* it is done or even *what* is said. Because *how* liturgy is said can invite people in or create distance. We hope that all our services will be characterized by the following postures and to be led as such: welcoming, approachable, and relatable. This will include genuinely trying to explain what is happening to newcomers, removing or acknowledging barriers to those who might not be used to attending church (let alone an Anglican one), and equipping people to participate in liturgy in a meaningful way.

With regard to preaching, the idea is that what is preached on in the morning will be repeated in the evening, with accommodation to the different congregational makeup as discussed extensively above. Primarily, Alastair as teaching pastor, will be doing the majority of the preaching on Sundays. However, during the transition period, Lloyd will preach semi-regularly in the evening to maintain a level of continuity for the Immanuel congregation transitioning to St. Peter's. This will be need to be decided upon by the pastoral team and will evolve in due course.

The Task Force also discussed and recommends initially moving the service from 4:30pm to 5:00pm to position the service as an "evening" service rather than "afternoon" service. The morning services will be positioned as our "Downtown morning services" and the evening service as our "East Vancouver evening service." It is important to us that the East Vancouver Evening Service continue to be a place where families with children can attend. Effort, ongoing evaluation, and novel ideas (such as provision of food) will be required to ensure that a 5:00pm start time will be accessible to young families. Also, with regard to the time change, a 5:00pm start might offer an opportunity to have a more deliberate time of drinks and snacks at 4:30pm that we would invite people to and that would facilitate building connections and relationships. Finally, the time change will require attentiveness to the length of the service (we will aim for 1hr 15m).

## Governance

Should the adoption plan be approved by the leadership teams of Immanuel and St. Peter's and by the congregations, Immanuel's leadership will dissolve after an *End of Chapter Reflection / New Chapter Celebration Service* (though will remain as directors of the Immanuel society until its formal dissolution/revocation, see proposed timeline below). One to two members of Immanuel's leadership team will be selected by the St. Peter's Leadership team and invited to join the St. Peter's Leadership Team. One to two members of the Immanuel team will also serve on the Transition Team. Clear guidelines and objectives will need to be developed for the Transition Team (defined below under Pastoral Care).

## Finances

Our treasurers will work together to work out the details of ending Immanuel as a charitable society in early 2020; as well as developing an income/expenditures budget for fiscal year 2020, and arranging for the transfer of Immanuel's remaining assets to St. Peter's Fireside.

St. Peter's Fireside will have the discretion to make budgetary decisions in order to create a sustainable path forward. Additionally, a rough budget has been drafted for potential costs for the merger process, see [Appendix D](#). These funds will need to come from remaining Immanuel cash balances, St. Peter's savings, or through an internal and/or external fundraising campaign.

## Staffing

According to St. Peter's existing governance structure, staffing structure and decisions are delegated to the Lead Pastor. In light of the merger, the existing staff will be reconfigured. After a short transition period, the current part-time administration role at Immanuel will not continue, as these needs can be met by current St. Peter's staff. Similarly, it is expected that all booking keeping activities can be transitioned in early 2020. The current worship role at Immanuel will not continue as paid staff, but we will explore potential ways to continue the relationship (with Cathy McAlister), particularly through the transition period, through leading opportunities (which may, in some cases, be "paid" through an honourarium). A quarter-time or part-time children's coordinator role for the evening service will be of critical importance. Additionally, the current associate pastor of St. Peter's will take on more of the staff management. New job descriptions will need to be developed for impacted roles.

Regarding Lloyd Lee, he will be an associate pastor. His primary responsibility will be providing oversight and spiritual care for the evening service. His other responsibilities will be identified in upcoming conversations with Alastair Sterne and Preston Gordon; and then finalized in an updated job description.

## Communication Strategy

Should the adoption proposal be affirmed and accepted by each leadership team, each leadership team will be responsible for creating a communication strategy to present the adoption proposal to their respective congregations. All communication to congregations in this process needs to be approved by both leadership teams.

## Pastoral Care

Change is difficult. The timeline below reflects best practices described in *Better Together*. The hope is to implement change at a sustainable pace. The Transition Team will be responsible to meet monthly to assess the progression of the merger and to keep an eye on people from Immanuel who may be struggling or frustrated in the process. It will be important to communicate clear expectations of pastoral roles within the organizational structure: Lloyd and Preston will be the primary pastoral care givers, while Alastair's focus will be vision, oversight, and teaching (not to the exclusion of providing pastoral care, but limited in his availability).

# Proposed Timeline and Process

The Task Force was commissioned to develop a proposed Timeline and Process for the adoption merger.

<b>I Proposal</b>	<b>II Preparation</b>	<b>III Pre-Launch</b>	<b>IV Launch</b>	<b>V Post-Launch</b>
2 Months	1 Month	2-3 Months	2-3 Weeks	6 Months - 1 year

Phases	Timeline	Budget
<b>Phase I: Proposal</b> <i>Refining the Proposal and soliciting feedback from each community to discern whether to move forward</i>	<b>2 months</b>	
Present Task Force Proposal to Leadership Teams for approval <ul style="list-style-type: none"> <li>- First, Immanuel will review the Proposal and submit any revisions/suggestions to the Task Force by Jul 28.</li> <li>- Second, The Task Force will meet on Monday, Jul 29 to incorporate the revisions. The revised document will be sent to the St. Peter's Leadership Team.</li> <li>- Alternatively, if there are no substantial revisions, the St. Peter's Leadership Team will meet on Monday, Jul 29 to review the proposal.</li> <li>- Every step below is contingent upon joint approval of Leadership Teams.</li> </ul>	Initial delivery Jul 12  Immanuel Revisions Deadline Jul 28.  St. Peter's Fireside Board Revisions / Decision Deadline Aug 5	No
Alastair Preach at Immanuel	Sun, Aug 11	No
St. Peter's Fireside Interest Meeting <ul style="list-style-type: none"> <li>- St. Peter's will present the adoption merger to their community with interest cards. It will be necessary to secure the commitment of at least 15 people to join the evening service.</li> <li>- If this commitment is not possible, the Task Force will meet to discern other ways forward.</li> </ul>	Sun, Aug 18	No

<p>Immanuel Congregational Meetings and Proposal Approval Process</p> <ul style="list-style-type: none"> <li>- If St. Peter's Interest Meeting is affirmative of the adoption merger, Immanuel will present the adoption merger to their community with a staged approach: <ul style="list-style-type: none"> <li>- Information and Interest Meeting: Immanuel will have an information and interest meeting to propose the adoption, ask for people to consider their commitment, gather 'interest cards' to gauge interest, and give timings for next steps in the process.</li> <li>- Follow-up Q&amp;A Session and Prayer Meeting.</li> <li>- Follow-up with people that were 'Maybes' from the Interest Meeting to seek clarity and assess potential financial impact – feedback to Task Force.</li> <li>- St Peter's Fireside Leadership Team meeting to provide an update, discuss outcome of Immanuel meetings and to give the go ahead to Immanuel to schedule an EGM to vote on the adoption merger.</li> <li>- Update to Bishop Trevor to seek feedback and approval for Adoption Merger.</li> <li>- Immanuel to send out notice of Extraordinary General Meeting.</li> <li>- EGM to vote: Immanuel will have a yes/no vote on the merger (special resolution), additionally they will have a question to ask for a 1-year commitment to the new project.</li> </ul> </li> </ul>	<p>Sun, Sep 15</p> <p>Wed, Sep 25</p> <p>By Fri, Sep 27</p> <p>Sun, Sep 30</p> <p>By Sat, Oct 5</p> <p>By Sun, Oct 6</p> <p>Sun, Oct 20</p>	<p>No</p>
<p>Both Leadership Teams meet together to discuss results from Immanuel EGM and make final decision</p>	<p>Mon, Oct 21</p>	<p>No</p>
<p>Announcement of final decision to both congregations [or email out informing congregations of the decision].</p> <ul style="list-style-type: none"> <li>- Every step below is pending approval (as defined by each Leadership Team) from congregations.</li> <li>- If moving forward, another document would be released laying out next steps in a simple way.</li> </ul>	<p>Sun, Oct 27</p>	<p>No</p>
<p><b>Phase II: Preparation</b> <i>Help Immanuel and St. Peter's get better acquainted, and transition activities</i></p>	<p><b>1 month</b></p>	
<p>Identify Core Team from St. Peter's to join Evening Service (application process developed by St Peter's and reviewed by Task Force)</p>	<p>Oct 3 to Oct 30</p>	<p>No</p>
<p>Leadership Team Transitions</p> <ul style="list-style-type: none"> <li>- 1-2 Immanuel Leaders to join St. Peter's Board</li> <li>- 1-2 Immanuel Leaders to serve on the Transition Team</li> </ul>	<p>Late Oct – January</p>	<p>No</p>



transition and pre-launch is going, keep track of risks and mitigating strategies, and ask “How are we doing?”		
<p>Evening Service Retreat including Rhythms of Life (Friday – Sunday)</p> <ul style="list-style-type: none"> <li>- Charis Camp in Chilliwack (confirmed). Minimum of 25 people. The cost is \$150 per person, which covers accommodations and 5 meals. We need to figure out how much money to put aside to supplement the cost for people for which this cost may be a barrier.</li> </ul>	Friday, January 17— Sunday, January 19	Yes
<p>Renovations (builds ownership and excitement)</p> <ul style="list-style-type: none"> <li>- Painting (white), re-flooring sanctuary (neutral dark coloured industrial carpet)</li> <li>- Sound, visual equipment</li> <li>- Identify specific projects members can do</li> <li>- All of this is contingent upon Nazarene Church Leadership approval, and cost/benefit analysis depending on status of development plans for the building</li> </ul>	Dec / Jan	Yes
<p>Vision Video</p> <ul style="list-style-type: none"> <li>- Parker Thompson has agreed to produce this video. He will develop it with some remaining grant money from the Mustard Seed which St. Peter’s needs to spend by year end.</li> <li>- A video to help capture the heritage of Immanuel (interview with 3 core and diverse Immanuel members), the context of East Vancouver, and the vision for this merger (interview with Lloyd and Alastair).</li> <li>- To be used for both internal and external promotional purposes</li> </ul>	Nov / Dec	Yes
<p>Relaunch Social Media Presence</p> <ul style="list-style-type: none"> <li>- Create new team</li> <li>- Build external awareness</li> <li>- Revamp website and improve search engine optimization for “downtown” and “East Vancouver” search queries</li> </ul>	Nov / Dec	Yes
<p>Community Project(s)</p> <ul style="list-style-type: none"> <li>- Identify opportunities to build connections and presence in the surrounding neighbourhood.</li> </ul>	Jan / Feb / Mar	Yes
<p><b>Phase IV: Launch</b> <i>Publicly launch a new St. Peter’s Evening Service</i></p>	<b>2-3 Weeks</b>	
<p>Soft Launch</p> <ul style="list-style-type: none"> <li>- Roll out Revised Liturgy, work out the kinks of setup, etc.</li> </ul>	Jan 19 (at Retreat Centre), Jan 26	No

Hard Launch Sunday - Church-wide, Community-wide, Promotion and Celebration	Feb 2 and 9	Yes
New Signage - Outside: Sandwich boards, Flags - Inside: Banners	Ready for Soft Launch	Yes
<b>Phase V: Post-Launch</b> <i>Ongoing care and vision</i>	<b>6mo - 1 year</b>	
Formal Dissolution of Immanuel as legal entity and revocation of Charitable status, with transfer of remaining assets to St. Peter's	Early 2020	No
Bi-Monthly Care Team Promotion - Remind people of opportunities to receive care from Stephen's Ministers, Adoption Task Force, etc.		No
Monthly Transition Team Meetings Continue - Post-merger evaluations of staff, ministries, congregation, attendance, and finances to answer the questions, "How are we doing?"		No
Lloyd Proactively Checking-in on "Immanuel" Members - It will be key to help people transition from being a member of "Immanuel" to now viewing themselves as a member of St. Peter's Fireside.		No
Alpha in East Vancouver - Lloyd will work with Rob Collis to identify a location (with high foot traffic) to host Alpha in East Vancouver.	Launch in March	Yes
Assessment of the Sustainability and Effectiveness of the East Vancouver Evening Service - We hope that after a period of about 1 year we will be able to assess the success of the evening service. - We acknowledge that some of these indicators will be difficult to measure, and that some will likely take longer than 1 year to establish. - This will include indicators such as (but not limited to): average Sunday attendance, financial health of St Peter's Fireside, engagement (Sundays, community groups, service teams, outreach), ability to engage with the "last, lost and least" in sharing the gospel.		No

# Appendix A: Adoption Merger from *Better Together*

## Example of Adoption Merger

It took a lot of hard work and prayer for a core group of families to keep Grace Baptist Church in Bountiful, Utah, viable through the years. So when the chance came to merge with what is likely Utah's largest-attendance Protestant church, Washington Heights, twenty miles north in Ogden, the faithful at Grace Baptist were both relieved and wary. But they explored the merger idea because, as one of the members told a local newspaper, "We just felt like God gave us an opportunity to blend these two church families together and that together we could do a lot more for the community." The two churches, sister congregations in the Conservative Baptist Association, voted overwhelmingly in 2010 to join forces. The congregation in Bountiful, renamed as Bountiful Heights, became a second site of Washington Heights Church. Handling administrative tasks in Ogden means the pastors are freed for ministry when they are in Bountiful, says senior pastor Roy Gruber, who now keeps an office at both campuses. "It really allows us to focus on ministry and the people," he says. Since the alliance, attendance is up at Bountiful Heights from seventy to over two hundred, mostly from word-of-mouth advertising about the changes under way, Gruber says. A children's ministry is rolling, and ten to fifteen youths regularly gather on Sunday nights now. "That's a large part of what we're about," he says. "We do want to share our good news with our community, but mostly that happens life to life and people inviting their friends and neighbors." Bountiful Heights has neither the parking nor the building to grow as large as Washington Heights, which exceeds two thousand people on a typical Sunday. "We're great with that," Gruber says. "It isn't about how many folks we can get in one location. It's about reaching out as much as we can. This merger was a real opportunity for like-minded churches to work together and do good for the community."

## Pros and Cons

If limited to the terms in our book, most churches would describe their merger as an adoption, but in our view most are rebirths. Adoption mergers are not for desperate churches in danger of immediate extinction but more for stable or stuck churches who embrace the synergistic benefit of joining a stronger church. They recognize that their church's mission will be better fulfilled by submitting their name, ministries, and assets to a church that can multiply its impact beyond what it could do by remaining solo. Though the adopted church turns over everything to the lead church, it usually brings something to the table in addition to a congregation of people: facilities, staff, and ministry programs that are often integrated into the lead church's overall strategy. Like an adopted child, they take on a new name and relationship, but they also add a dimension to their new parent that enhances the whole family.

As in rebirth mergers there is usually a name change—and the potential loss of facilities, staff, ministries, members, and friends, but it does not have to be at the expense of losing the church's heritage and identity. There is also the potential for added disappointment, change resistance, and conflict post-merger because adopted churches, as they approach a merger, don't feel as desperate as rebirth churches. Therefore, they often don't feel the need to embrace the change as strongly.

# Appendix B: St. Peter's & Immanuel Vision & Values

The following table compares the existing values and visions of St. Peter's Fireside and Immanuel. An effort has been made to pair values that are closely aligned and to highlight areas of connection. It is worth noting that St. Peter's Fireside would be open to developing new vision and possibly values once the merger is complete, as this has been a backburner plan for a while. It may prove an opportune time to develop new language.

	St. Peter's Fireside	Immanuel	Comments
<b>Vision</b>	<p>Jesus is alive in our city, renewing everything for the glory of God.</p> <p>Previously: Joining God in the spiritual, cultural, and social renewal of Vancouver.</p>	<p>We are a young Anglican Church in Vancouver with a heart to grow a socially mixed community, committed to seeing God transform our lives.</p>	<p>While our communities have unique language, conversations have shown that our visions are aligned. We both desire to reach the "last, lost, and least." We want to see renewal or transformation in individuals' lives. We want to reach our city, and in particular, the marginalized.</p>
<b>Values</b>	<p><i>Under Authority</i> We are citizens of the kingdom of God, not culture, led by Jesus through his Word, Spirit, and Church.</p>	<p><i>Rooted</i> We are thankful for our Anglican heritage, and our family in the Anglican Network in Canada. We want to be actively engaged in church life with one another, and our community, and be anchored in God's family.</p>	<p>In these two values, we see a common desire to honour our Anglican heritage and an acknowledgment that we do not exist as independent entities but under the authority of our Anglican structures — which call us to live under the authority of Scripture, the Spirit, and the Church.</p>
	<p><i>Integrated Faith</i> From our heads and hearts down to our feet, in our homes and work and everywhere in-between, Jesus transforms every part of our lives.</p>	<p><i>Transforming</i> Although we come as we are, we also believe that nobody is beyond the need or the power to be changed into the image of Christ. We expect to see transformation in our lives – it's what normally happens when we have a relationship with Jesus. We will earnestly seek the work of the Holy Spirit together using scripture, tradition and reason.</p>	<p>These two values reflect our mutual concern to see holistic transformation and discipleship happen in the life of our communities, "God loves us as we are, but loves us too much to leave us where we are."</p> <p>It is also worth noting that Immanuel's language, "We will earnestly seek the work of the Holy Spirit together using scripture, tradition, and</p>

			reason” reflects St. Peter’s value above: Under Authority.
	<p><i>Joy of Salvation</i> The gospel isn’t just news, it’s really good news! And it always comes to us on its way to somebody else.</p>	<p><i>Relevant</i> We want to make the Gospel accessible to everyone. We want to intentionally act and speak in ways that make sense to our family, friends &amp; neighbors.</p>	While these two values are articulated in different ways, the impulse is similar: a desire to reach others. Immanuel makes explicit an implicit value of St. Peter’s: we want to make the gospel accessible as it makes its way through us to others.
	<p><i>Interdependence</i> We need each other because every Christian plays an important part in the body.</p>	<p><i>Truthful</i> We want Immanuel to be the kind of place where anyone can come and be themselves, with all their strengths &amp; weaknesses. We want you to feel safe to be yourself.</p>	Once again, these values are articulated in different ways but emphasizes the same point: every person, with their unique life experience and gifts, has a part to play in the body of Christ.
	<p><i>Default to Prayer</i> We desire prayer to be as natural as breathing, because we encounter God more deeply through it.</p>		Although this is not an explicit value for Immanuel, it is certainly an implicit one.

# Appendix C: St. Peter's Worship Vision & Values

## Vision

Our vision is anchored in Zephaniah 3:17: The Lord your God is in your midst, a mighty one who will save; he will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing.

OUR VISION is for people to hear God's joyous, loving, and loud singing as they sing and rejoice in his saving presence.

OUR MISSION is to joyfully lead people to God through biblical truth in song. As a team, we desire to make God's song heard through us. We pray to be an instrument of God's rejoicing, quieting and exulting as we embody these values:

## Values

### Joyful

The predominant tone of worship throughout Scripture is joy. Psalm 100 demonstrates that joy is a command which means that it must be possible to attain, much like love. Jesus desires that his joy may be fully in us (John 15.11). Even in sorrow, praise is attempted. We will make room for times of lament and tension, but even lament ultimately gives birth to joy. The aim of our musical worship is to lead people in the joy of God's presence through the joy of truth and the joy of praise. In contrast to the stoicism and restrained tendencies of our culture, we want to cultivate space for joy. Joy is a fruit of the Holy Spirit, therefore such an environment is only possible with the Spirit's empowering presence.

### Truth

Jesus calls us to worship in spirit and truth (John 4.23). Sound theology matters more than trends. Truth matters more than catchiness. Lyrics need to be evaluated primarily by their theological merit and substance. The head and the heart can be engaged in unison through truth.

### Participatory

There is no one correct way to worship. But worship is fundamentally liturgical, which means "the work of the people." We want to lead in ways that invites meaningful participation, which means lyrics are true and comprehensible and melodies are singable. Simultaneously, we aim to create an environment in which each member of the band meaningfully participates in worship.

### Collaboration / Diversity

There is no one correct way to worship. We do not want to get caught up in the "worship wars" of hymns versus contemporary, charismatic versus traditional, etc. We want to empower each team leader to lead with their unique personality, gifts, and emphasis. We want to collaborate with each other to create the best possible expression of worship. This should naturally result in diverse stylistic expressions.

## Skillful

Excellence, which often is perfectionism in disguise, can become an idol which needs to be abandoned. On the other hand, behind excellence is skill. God does care about skill (visit the Tabernacle in Exodus, or the New Jerusalem in Revelation). We want to encourage skillful musicianship, expecting a baseline of intermediate skill from everyone participating on our team. Whenever possible, we want to invest into skill of our musicians — whether that's pointing them to solid music instructors, or connecting them with other musicians within our community who can encourage and challenge.

# Appendix D: Adoption Merger Transition Budget

The following budget is a rough outline of potential costs. Many of the costs are optional and will depend on what expenses we deem as helpful or essential to the successful relaunch of Immanuel as St. Peter's Fireside East Vancouver evening service. Level of investment will also depend on the status and timing of any redevelopment proposal for the building:

<b>Expense</b>	<b>Notes</b>	<b>Estimated Cost</b>
<b>"Essentials"</b>		
Rhythms of Life Retreat	Cost contingent on length of retreat and what portion we expect people to pay for registration.	<b>\$500-\$2,000</b>
Two Videos	Parker will work for the cost of renting the equipment he needs.	<b>\$500</b>
Social Media, Advertising		<b>\$500-\$1,000</b>
New Banners		<b>\$1,500</b>
Miscellaneous Expenditures		<b>\$1,000</b>
<b>Renovations</b>		
Upgrade Audio Equipment	A detailed proposal can be developed by Rob Collis once he is able to assess the current space. The current range is based on previous start up purchases when St. Peter's launched.	<b>\$15,000-\$20,000</b>
Upgrade Visual Equipment	Same as above.	<b>\$7,000-\$10,000</b>
Painting, Re-carpeting, etc.	Contingent on favours that can be pulled with organizations connected to St. Peter's Fireside.	<b>\$5,000-\$10,000</b>
<b>Total</b>		<b>\$5,000 - \$46,000</b>