

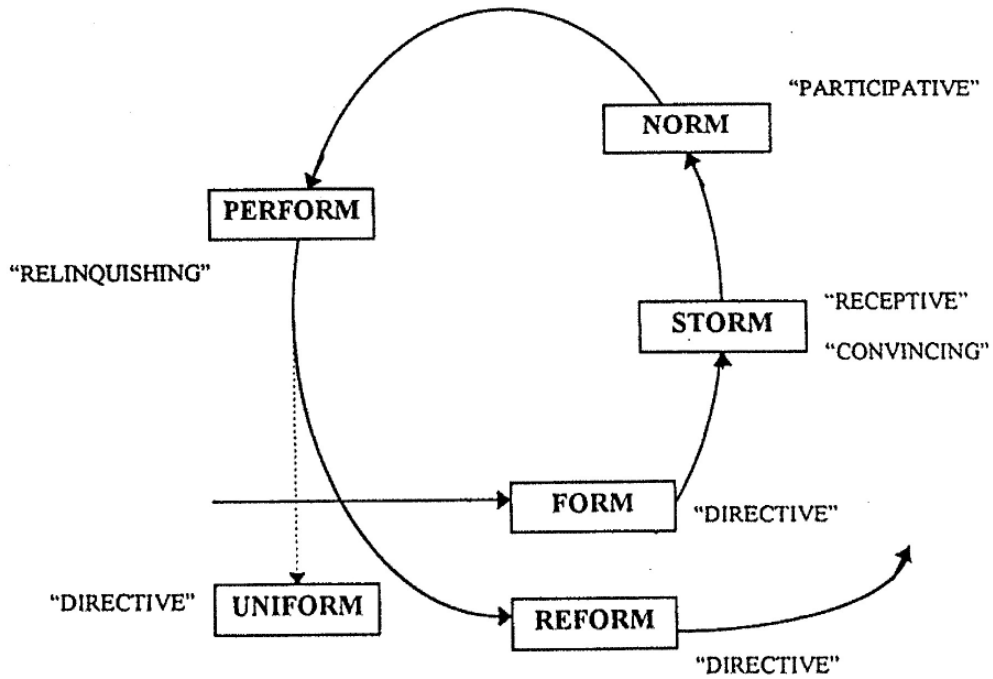
APPENDIX

- 1. STAGES OF GROUP DEVELOPMENT**
- 2. AN INTEGRATED MODEL**
- 3. HOW TO BE A GOOD COMMITTEE MEMBER**
- 4. TEAM DEVELOPMENT SCALE**
- 5. TIPS ON HOW TO GET ALONG WITH PEOPLE**
- 6. THE AGENDA BELL**
- 7. SAMPLE AGENDA**
- 8. MINUTES**
- 9. WHO WE ARE AND HOW WE WORK TOGETHER
AS ANGLICANS AT HOME AND ABROAD**
- 10. STAFF LISTING AND COMMITTEE LISTING**

**An Integrated Model
For Group Development & Leadership**

**GROUP DEVELOPMENT
STAGES**

**APPROPRIATE
LEADERSHIP STYLE**



Based on: Tuckman's theory of Group Development (1965)
Hershey & Blanchard's theory of situational
Leadership (1977)

HOW TO BE A GOOD COMMITTEE MEMBER

Each person is a vital part in the success of the committee for it is the whole committee which makes decisions, has responsibility for tasks and solves problems. The committee must lead itself and therefore the resultant degree of success depends upon the efforts of the members.

Members of committees have definite needs which when met will influence greatly the effectiveness of the committee.

Sense of Purpose and Planning - Each member has to have a sense of expectations and then must acknowledge that he or she is one hundred percent responsible for contributing to the tasks at hand - the result of which is self satisfaction for jobs well done.

Sense of Participation - Each member should be assured of a hearing. Committees rely on discussion of ideas and suggestions. Effective discussion is realized when members are: good listeners, honest and open, positive - an open mind helps each to alleviate defensiveness and to accept critique all the way to building consensus.

Sense of Challenge - Often communications come in gestures, posture, tone of voice, facial expressions; therefore, each member; therefore must be sensitive to these expressions of feelings. When observed, each must rise to the challenge of giving voice to those who are finding words difficult - sometimes taking a risk to express your own feelings will open the door for someone else.

Sense of Belonging - Affirmation is the "word". Each member affirms the other and is affirmed when recognition is made of ideas and suggestions I believe I heard you say ... Volunteering to take on tasks and completing them establishes your recognition as a member.

TEAM DEVELOPMENT SCALE

This scale was developed by William G. Dyer to measure the progress of a team. Your committee should use it whenever you wish to sense how committee members feel and to supplement the process observer's report.

1. To what extent do I feel a real part of the Committee?
 - a) Completely a part all the time
 - b) A part most of the time
 - c) On the edge, sometimes in, sometimes out
 - d) Generally outside, except for one or two short periods
 - e) On the outside, not really a part of the committee

2. How safe is it in this Committee to be at ease, relaxed, and myself?
 - a) I feel perfectly safe to be myself, they won't hold mistakes against me
 - b) I feel most people would accept me if I were completely myself, but there are some I am not sure about
 - c) Generally, you have to be careful what you say or do in this Committee
 - d) I am quite fearful about being completely myself in this Committee
 - e) A person would be a fool to be himself or herself in this Committee

3. To what extent do I feel "under wraps", that is, have private thoughts, unspoken reservations, or unexpressed feelings and opinions that (have not felt comfortable bringing out into the open?
 - a) Almost completely under wraps
 - b) Under wraps many times
 - c) Slightly more free and expressive than under wraps
 - d) Quite free and expressive much of the time
 - e) Almost completely free and expressive

4. How effective are we, in our team, in getting out and using the ideas, opinions, and information of all team members in making decisions?
 - a) We don't really encourage everyone to share their ideas, opinions, and information with the team in making decisions
 - b) Only the ideas, opinions, and information of a few members are really known and used in making decisions
 - c) Sometimes we hear the views of most members before making decisions and sometimes we disregard most members
 - d) A few are sometimes hesitant about sharing their opinions, but we generally have a good participation in making decisions
 - e) Everyone feels his or her ideas, opinions and information are given a fair hearing before decisions are made

TEAM DEVELOPMENT SCALE

5. To what extent are the goals the team is working toward understood and to what extent do they have meaning for you?
 - a) I feel extremely good about goals of our team
 - b) I feel fairly good, but some things are not too clear or meaningful
 - c) A few things we are doing are clear and meaningful
 - d) Much of the activity is not clear and meaningful to me
 - e) I really do not understand or feel involved in the goals of the Committee

6. How well does the Committee work at its task?
 - a) Coasts, loaf, makes no progress
 - b) Makes little progress, most members loaf
 - c) Progress is slow, spurts of effective work
 - d) Above average in progress and pace of work
 - e) Works well, achieves definite progress

7. Our planning and the way we operate as a team is largely influenced by:
 - a) One or two members
 - b) A clique
 - c) Shifts from one person or clique to another
 - d) Shared by most of the members, some left out
 - e) Shared by all members

8. What is the level of responsibility for work in our Committee?
 - a) Each person assumes personal responsibility for getting work done
 - b) A majority of the members assume responsibility for getting work done
 - c) About half assume responsibility, about half do not
 - d) Only a few assume responsibility for getting work done
 - e) No one or only one person assumes responsibility for getting work done

9. How are the differences or conflicts handled in our Committee?
 - a) Differences or conflicts are denied, suppressed or avoided at all cost
 - b) Difference or conflicts are recognized but remain unresolved mostly
 - c) Differences or conflicts are recognized and some attempts are made to work them through by some members, often outside the Committee meetings
 - d) Differences and conflicts are recognized and some attempts are made to deal with them in our Committees
 - e) Differences and conflicts are recognized and the Committee usually is working them through satisfactorily

TEAM DEVELOPMENT SCALE

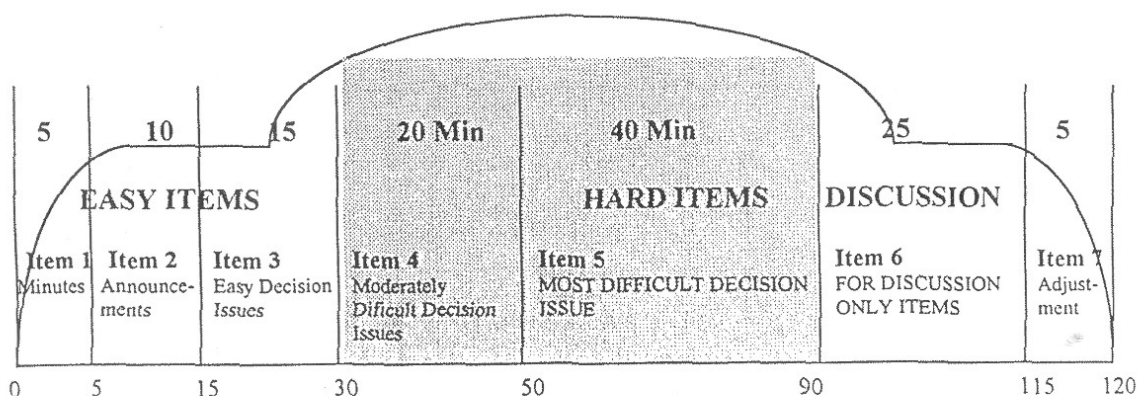
10. How do people relate to the Chair?
 - a) The Chair dominates the Committee and people are often fearful or passive?
 - b) The Chair tends to control the Committee, although people generally agree with the leader's direction
 - c) There is some give and take between the leader and the Committee members
 - d) Committee members relate easily to the Chair and usually are unable to influence leader decisions
 - e) Committee members respect the Chair, but they work together as a unified team with everyone participating and no one dominant

11. What suggestions do you have for improving our Committee functioning?

TIPS ON HOW TO GET ALONG WITH PEOPLE

- Keep chains on your tongue; always say less than you think. Cultivate a pleasant, persuasive voice. How you say it often counts more than what you say.
- Make promises sparingly and keep them faithfully.
- Never let an opportunity pass to say a kind word to somebody. Praise good work done, regardless of who did it. If correction is needed, criticize helpfully, never in a destructive manner.
- Be genuinely interested in others. Let everyone you meet feel that you regard him or her as a person of importance.
- Be cheerful. Keep the corners of your mouth turned up. Hide your pains, worries, and disappointments under a smile.
- Keep an open mind on all controversial questions. Discuss without arguing. It is possible to disagree and yet be friendly.
- Never engage in gossip. Make it a rule to say nothing about another unless it is something good.
- Be careful of other people's feelings. A laugh at another's expense is rarely worth the effort, and it may hurt where least expected.
- Pay no attention to cutting remarks that others may make you. Learn to live above such comments.
- Don't be too anxious about your rights and having favors repaid. Let the satisfaction of helping others act as its own reward.

THE AGENDA BELL



SAMPLE MINUTES SUMMARY FORMAT

COMMITTEE MEETING - 2/21/00		DIOCESAN SYNOD
ITEM	ACTION	PERSONS RESPONSIBLE
3b. Delegates to National	Appointed Marg & Harry	Sec't to Advise National

SAMPLE AGENDA

1. Call to Order
2. Prayer
3. Welcome and Introductions
4. Regrets
5. Present Agenda: ask for additions; approve as presented
6. Minutes: The minutes may be read (but this often is not necessary if they have been circulated previously). After calling for errors or omissions, the Chair will declare them accepted as circulated (and as amended, when necessary). A motion is not necessary.
7. Business Arising: This item arises from the minutes.
8. Correspondence: may be read at any time after reading the minutes, but if action is required, time is saved by taking care of it at this point. Discuss any action arising; acknowledge same when necessary.
9. Financial Update: Motion to accept or receive.
10. Reports: Call only on those who have a report to make. (The Chair should be aware of those wishing to report prior to the meeting.) If there is a recommendation in the report, the reader of the report simply says "I move that the recommendation of the Committee, that we , be adopted. Discussion follows in the usual manner. Reports are accepted on motion.
11. Special Committees: Conferences; task groups, etc. Action reports require adoption. Information only reports are simply received.
12. New Business
13. Adjournment: The Chair asks if there is any further business; if none, the Chair states the meeting is adjourned.

MINUTES

The minutes of a meeting are essentially a record of the things done and the decisions reached. Minutes can be dull and verbose and nobody wants to waste the time of a meeting in a protracted review of past action. Nevertheless, in the work of a continuing body with a serious purpose minutes do have an important function and a real value. They record officially the decisions reached and once the minutes are confirmed, their record of the decisions can be altered only by subsequent formal action. They constitute a reminder of the subjects previously discussed and hence ensure that pending or deferred questions are not forgotten. They represent, in effect, the history of the committee and in this respect are often invaluable to officers who may not be acquainted with the work done in the past.

Memory is short, and many a committee member has found himself or herself unable to recall the exact conclusion reached on a subject debated heatedly a month ago. The minutes should contain that information, and if they are competently prepared they will define the position with an air of authority based upon a clear understanding of the issue and interpretation of the argument and in such a way as to leave no ambiguity as to the decision.

For any business like committee that holds more or less regular meetings at which decisions are reached involving commitments, financial or otherwise, the maintenance of proper record in the form of minutes is imperative.

The preparation of minutes is the responsibility of the secretary, permanent or pro tem. Notes of the proceedings as the meeting progresses will be kept and the actual minutes will be prepared as soon as possible thereafter. The form adopted is to some extent a matter of custom or personal preference and it is not established by any inviolable rule. It should include:

- the date, time and place of the meeting;
- the name of the presiding officer;
- the names of all in attendance;
- the name of the secretary and if any other functioning official appointed pro tem
- the dates or other suitable identification of correspondence or documents dealt with or referred to in the course of discussion.

Frequently, it is convenient and helpful to incorporate such things as financial statements, reports etc., as part of the minutes, and this may be done by appending them with a suitable reference and identification in the body of the minute, such as Appendix I, etc.

However, each subject should be introduced by title with sufficient description to identify its origin and the main considerations involved. This may be followed by a brief reference to some important points raised in discussion, and the item must conclude with the decision reached.

MINUTES

If the issue is not dealt with conclusively, the minute should say so. If a meeting is for any reason concluded before the whole agenda has been dealt with, the remaining subjects should be noted in the minutes in order that they may be brought forward subsequently.

When general agreement on a subject is reached without formal resolution, the minutes may record the decision in such terms as: "After general discussion it was agreed that ..."

On occasion, if a resolution requires unanimous endorsement, it will be sufficient to record that: "On motion duly seconded and carried unanimously it was resolved that "

When a resolution is adopted by a majority vote it will be best to record: "It was moved by A.B. Brown and seconded by C.D. White: Resolved that ...For: 16; Against: 3. The chairperson declared the motion carried." If a special method of voting is used the fact should be recorded.

Throughout, minutes should be kept brief factual and impersonal. They should contain nothing that could be construed as a reflection upon the character or opinions of any person present. They should strive for accuracy to a degree that will exclude subsequent argument or misrepresentation, and to this end the secretary must be certain while the meeting is in progress that he or she is in possession of all relevant data and fully understands the intent of any action taken. The secretary is always at liberty to interject an inquiry during the course of a meeting to secure such clarification and it is one of the duties of the Chairperson to give the secretary all necessary assistance in this regard.

Minutes are not a time wasting formality. The best way of accomplishing this without taking the time of a meeting to review them is to have sufficient copies of the minutes of each meeting prepared and circulated to everyone entitled to receive them, either immediately, after each meeting or reasonably in advance of the next one.

A copy of the minutes of each meeting should be kept in a substantial binder or book and preserved in a safe place. One officer only, usually the secretary, should be charged with its safekeeping. The copy of the minutes entered in the book should be initialed or signed by either the secretary or the officer who presided at the meeting they record after they have been confirmed, preferably with a note of the date when they were confirmed.

FOOD FOR THOUGHT

Consider the following needs of people in groups. Do you as a member of the organization share these needs? How do they influence the effectiveness of your meetings?

- Sense of Belonging** As a person attending this meeting, as a part of this organization, I want to know that when I enter the room people are actually happy to see and welcome me.
- Sense of Purpose** I need to feel that what we are doing will help us in some way or other, that some of our concerns can be translated into action in one form or another, that what we do is worthwhile.
- Sense of Planning** I need to know that I can share in the planning of the year's activities, that my thought and ideas are worth consideration.
- Clear Expectations** I need to know what is expected of me, when I accept a job I assume that somebody will sit down with me and go over those things that will be expected of me. I know that I won't feel totally comfortable with my new role until that is done nor will I be able to contribute fully to my new role as I would like.
- Sense of Challenge** I hopefully did not join this organization to do nothing but sit and listen. I like being involved I want to share my thoughts and experiences, I want to discover what I can do on committees, just what I am capable of.

WHO WE ARE AND HOW WE WORK TOGETHER AS ANGLICANS AT HOME AND ABROAD

PRODUCED BY STRATEGY PLANNING COMMITTEE

Anglicans belong to a church that is Episcopally led and Synodically governed. What are the implications of this statement with respect to our working together in parishes, together as a Diocese and as a Communion.

In pondering the above statement and question, it is hoped that an appreciation of membership will emerge -each member of the Anglican Church, by baptism, should realize and cultivate a commitment to the whole community – the Parish, the Diocese, the General Synod and the world wide Anglican Communion.

The Anglican Communion is a family of churches (37 Provinces – National Churches incorporating a number of Diocese - autonomous bodies under the leadership of an Archbishop of Canterbury) who are in a communion with each other and all in communion with the Archbishop of Canterbury. They are linked by common tradition and heritage, worship, ordained ministry and the three cornerstones of Scripture, Tradition and Reason.

The Anglican Church of Canada is a family of thirty diocese, clustered together in four ecclesiastical provinces across the country British Columbia, Rupert's Land, Ontario and Canada. As members of the Diocese of Nova Scotia, we belong to the Province of Canada, which also includes the diocese of Fredericton, Quebec, Montreal, Eastern Newfoundland, Central Newfoundland, and Western Newfoundland.

Episcopal Model

We explore the statement that ours is a church that is Episcopally led. Christ, the head of the Church commissioned his apostles to baptize and preach, and now Bishops in the Apostolic tradition are ordained to that mission.

Bishops or Episcopi were leaders of the early Christian Church, ordained by the laying on of hands. The role of the Episcopi was to exercise authority, preside at the Sacraments and preach the Gospel. Over the years, that role has been further defined to include ordination of priests and deacons, responsibility for doctrinal matters and the preservation of the unity of the Church under the jurisdiction of the Bishop.

Through the reading of Scripture it is noted that in addition to bishops, there are two other orders of ordained ministry. The first of those orders to appear was of the Diaconate. The early Apostles and Bishops realized that they could not exercise their mandate to the fast growing church without help. Thus, the Bishops gathered about themselves persons,

WHO WE ARE AND HOW WE WORK TOGETHER AS ANGLICANS AT HOME AND ABROAD

commissioned by the laying on of hands, to do the routine work - serve tables, administer the funds, care for the poor and widows, and carry reserved sacrament to those unable to be present - deacons (servants).

Originally the churches arose and were established in large commercial centers where a Bishop with the deacons could minister and proclaim the Gospel with relative ease. Then, as now, people spread out from the cities to the country side. It was important for the faithful and the new Christians to be part of a worshipping, Eucharistic community and thus the Bishops began to appoint and commission, by laying on of the hands presbyters (priests), to minister to the local community. The priests were delegated by the Bishop to celebrate the Eucharist, pronounce absolution, and lead the congregation in the ordering of its common life.

The Bishop, as chief pastor, also made the priests responsible for the pastoral care of the faithful. Over the years the responsibility for baptism and the hearing of confession became that of the priests also.

This extension of the Bishop's ministry from the city to the surrounding communities reflects the current composition of a Diocese. Bishop (See City) => Priests (Local Parishes).

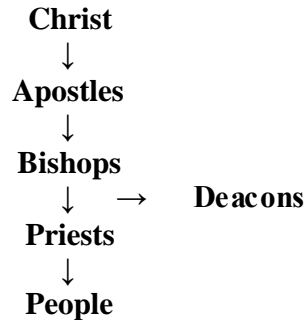
The basic unit of the Anglican Church is the Diocese, led by a Bishop, Our Diocese is one of the largest within the Canadian church with respect to the number of clergy, parishes, congregations, members, regular givers and average Sunday attendance. (Anglican Population, 60,441; Clergy: Active, 105; Chaplains, 4; On Leave, 12; Retired, 76; Other. 15; Lay Readers, 330; Parishes, Self-Supporting, 65; Assisted, 41; Total Congregations, 300)

In order that unity of faith and practice is maintained across the country, the Bishops of the Dioceses meet twice a year as the House of Bishops under the presidency of the Primate.

Approximately every ten years there is a worldwide meeting of Bishops called Lambeth Conference. As with the House of Bishops in our Canadian Church, this conference has as its overriding theme the preservation of a consensus of faith and practice. It has no legislative power but its statements carry much weight. Its presider, the Archbishop of Canterbury provides the spiritual leadership and holds a place of respect in the communion - first among equals. Each Diocese, each Diocesan Bishop and each Province works within the Anglican Communion to preserve faith and practice as we move together having been led by the Spirit.

WHO WE ARE AND HOW WE WORK TOGETHER AS ANGLICANS AT HOME AND ABROAD

The Episcopal Model of the Church is therefore a top down model.



“The Church is rather like a building. Jesus Christ is most important part, the Cornerstone. The Apostles are the foundation stones, and all Christians, of every race and country, called the living stones in the great building.”¹

Democratic Model

Recalling the opening statement "Episcopally led and Synodically governed, the Democratic Model of the Church will now be explored. Through the Synod - the legislature of the church - the laity, clergy and bishops are involved in the life and government of the Church.

The laity (communicant members) become members of the Diocesan Synod by their election to the said body at the Annual General Meeting of the Parish. The election to Synod automatically makes these persons members of the Parish Council.

Every Parish is represented at the Synod by its rector and specific numbers of lay persons based on the number of communicant members of the Parish rolls. In addition to the parochial deputation, all clergy who hold the Bishop's license, co-opted members of Synod, together with the Bishop, as president, constitute the Synod.

1. The meeting of church Membership - Anglican Church of Canada - July 1961

WHO WE ARE AND HOW WE WORK TOGETHER AS ANGLICANS AT HOME AND ABROAD

The Synod is a legislative body, Its jurisdiction is outlined in the Constitution of the Synod of the Diocese of Nova Scotia:

1. Jurisdiction of Synod

- 1) The Diocesan Synod may deliberate and decide on all matters affecting the interests of the Church in the Diocese, but shall have no jurisdiction over matters affecting the doctrine or worship of the Church,*
- 2) In particular, it may legislate in respect to:*
 - a) The Constitution and organization of the Synod*
 - b) The relationship of the Synod to the Provincial Synod of Canada to the General Synod of the Anglican Church of Canada*
 - c) Subject to the Canons of the General and Provincial Synods, the division or enlargement of the Diocese,*
 - d) The election of the Bishop of the Diocese and the election or appointment of the other bishops, coadjutor, suffragan or assistant, their duties, remuneration, retirement or resignation, and provision for additional episcopal supervision,*
 - e) The election or appointment of diocesan officers required for the administration of diocesan and parochial affairs.*
 - f) The financial affairs of the diocese, the Synod, the parishes therein and all funds in any way collected with the diocese or parishes including assessments and apportionment's on the parishes or clergy.*
 - g) The admission of candidates for Holy Orders and reception in to the Diocese of clergy, their appointment or election to the parishes, their transfer, retirement or resignation and the instruction and licensing of lay readers.*
 - h) The operation of a pension fund for clergy and their dependents, and of any other beneficiary funds,*
 - i) Subject to the Canons of the General Synod, the discipline of the clergy and laity, with the diocese, including provisions for a Diocesan Court for the trial of canonical offenses and the definition of the powers and functions of such court.*
 - j) The compilation of statistics and records relating to the work of the Church.*
 - k) The promotion of civil legislation where necessary to give effect to the enactment of the Synod.*

WHO WE ARE AND HOW WE WORK TOGETHER AS ANGLICANS AT HOME AND ABROAD

Additionally, the Synod is an educational body where members learn of programs within the church which may potentially lead the church to specific emphasis in ministry and outreach. In the past few years this component of the Diocesan Synod has been effectively executed through Information Hearings and plenary Sessions, and the process by which Diocesan Goals and objectives have been determined.

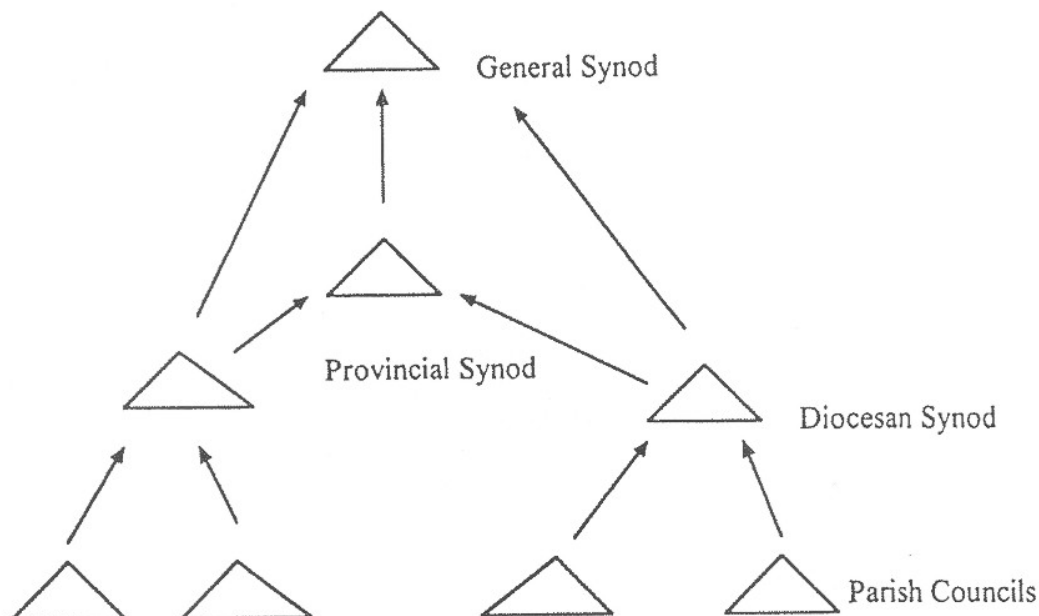
Since Synod meets at least once every two years and/or at the call of the Bishop, there is an executive body of Synod ~ the Diocesan Council -which acts for the Synod between sessions. Because this body acts for the Synod, its members - clergy and lay - are elected at the Synod, presided over by the Bishop and are joined by a limited number of Episcopal co-options.

The Standing Committees of the Synod, whose appointed membership is ratified by Synod, report to the Diocesan Council and the Synod. In their membership requirements additional opportunity is afforded for lay people, other than Synod members, to serve on standing committees.

As the Bishops meet together with other Bishops at two levels - the Provincial House of Bishops and the National House of Bishops, so lay and clergy delegates from the Diocesan Synod are elected to be members of Provincial Synod which meets bi-annually and to be members of General Synod (a Triennial Happening).

An international body - the Anglican Consultative Council - representative of the thirty seven provinces of the Anglican Communion meets every three years to discuss and reflect on issues of mission, doctrine, social justice, and ecumenism. Each province (national church) sends a bishop, priest and lay person.

This description of the Synodical Government demonstrates a bottom to top democratic model:



WHO WE ARE AND HOW WE WORK TOGETHER AS ANGLICANS AT HOME AND ABROAD

The Synod only continues to be a democratic model if each baptized Anglican assumes responsibility to participate according to the gifts which have been bestowed by the Holy Spirit. "The ministry of the Laos (whole people of God) is to represent Christ and His Church; to bear witness to Him where ever they may be; and according to the gifts given to them, carry on Christ's work of reconciliation in the world; and to take their place in life, worship and governance of the church."

The above statement reflects the Catechism and Rule of Life in our own Book of Common prayer and the Baptismal Covenant in the Book of Alternative Services. Therefore, in living out our Baptismal Ministry within the context of the Parish Councils, Synods, each Anglican has an awesome responsibility to be prepared to make decisions and then to be responsive to those decisions by reporting back to the parish level and acting on the legislation. This is true democracy and effective ministry.

The Diocesan Synod encompasses the tradition of collegiality and co-operation. Each parish is not an island unto itself, but is part of a community of churches working together in the same spirit that is embodied in our Diocesan Mission Statement.

"The Bishop, by the very nature of his office, was constantly aware of the hundreds of congregations possessing no endowments and no security, and desperately in need of the corporate strength which Synod could make available to them. The very existence of the Synod has enabled the diocese to share in the fellowship of a Church the extent of which was undreamed of a century ago."

Undoubtedly, each parish will have its unique emphasis in programs, ministry and outreach, but that can only be strengthened as Anglicans share with other parishes through the Diocesan and National Church programs, ministry and resources.

Now that the relationship from parish to General Synod has been detailed, what is it that links us to the worldwide Anglican Communion? The common traditions and faith that bind us within the diocese are those that unite us worldwide - "One body of Christ composed of churches which, united under the One Divine Head and in the fellowship of the One Holy Catholic and Apostolic Church ... and worship One God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit who is given to them that believe to guide them into all truth." 2

1. 250 Years Young - Our Diocesan Story 1710 - 1960
2. The Book of Common Prayer 1959 Canada pg. vii

WHO WE ARE AND HOW WE WORK TOGETHER AS ANGLICANS AT HOME AND ABROAD

Administrative Model

Alongside the Episcopally led model and the Synodically governed model is the Administrative model. At each level within the Church -parish, diocese, national, there are support staff (salaried and/or volunteer) who carry out mandates of the Council, Synod and General Synod with respect to programming, accounting, and secretarial services. In many of our parishes, this administrative work is done by volunteers who gift their talents to the local community, The Diocese having responsibility for 130 parishes relies very heavily on volunteers (clergy and lay) for committee work and leadership. Additionally, it has in its employ professionals in administration to carry out day to day work that volunteers with their own careers could not accommodate, The persons of our Diocese who function in this capacity work in the Synod Office which is housed at the Anglican Diocesan Centre at 5732 College Street in Halifax. The Administrative Model serves the Bishop, the Synod, and its Corporate Structures and the Parishes.

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