

# Serving God's World, Strengthening the Church,

*A Framework for a common journey in Christ*

*2005 – 2010*

*Draw your church together, O Lord, into one great company of disciples,  
together following our Lord Jesus Christ into every walk of life,  
together serving him in his mission to the world, and  
together witnessing to his love on every continent and island.  
We ask this in his name and for his sake. Amen.*

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**March 2004**

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## **A Vision of our future**

We envision a church that is growing in membership, faith and service in God's world.

- ❑ A church that reaches out to serve the world God loves by:
  - ❑ inviting people into a relationship with Jesus Christ
  - ❑ nurturing spiritual growth and development in all its members
  - ❑ welcoming and supporting children and young people in their journey of faith
  - ❑ nurturing and strengthening local Christian communities in their worship, learning and mission
- ❑ A church that works in creative ecumenical partnerships locally, nationally and internationally.
- ❑ A church whose members are learning and growing to understand themselves as stewards of their time, their resources, their decisions and their relationships.
- ❑ A church that is committed to walking with indigenous people in their goal of self-determination, to the enrichment of the whole church.
- ❑ A church that educates its members and advocates on issues of ecological, economic and social justice in Canada and throughout the world.
- ❑ A church that celebrates and strengthens the leadership of bishops, clergy and laity, and recognizes the vital role each has to play as it engages in God's mission in the world.
- ❑ A church that actively affirms the presence of people of all ages and works to make the most of the gifts of each person.

### **General Synod**

*The General Synod of the Anglican Church of Canada exists*

- ❑ *to enable the church to foster and nurture faithful servant communities through the sharing of resources and information across the whole church*
- ❑ *to enable dioceses, parishes and congregations to grow in mission and ministry*
- ❑ *to clarify and deepen understanding of Anglican identity*
- ❑ *to strengthen our work and the work of others through national and international partnerships.*

## **Context of this Plan**

In 1995, the General Synod approved a strategic plan -- *Preparing The Way* -- that outlined priorities and areas of work that it would concentrate on. Some areas of work that the General Synod had, until then, been involved in, were eliminated in favor of those priorities, while other areas of work were passed on to dioceses and parishes to undertake at the local level. *Preparing The Way* was to guide the church until 2004.

In 2001, General Synod directed the Council of General Synod to initiate and oversee a process of *intentional listening* to the church and in parishes regarding the future life and work of the Anglican Church of Canada, with on-going monitoring during the subsequent triennium and recommendations for future planning to come to General Synod 2004.

This is what we heard:

- ❑ Anglicans care deeply about the life of their local parish community and are looking for more support for congregational life. We heard concern over declining attendance and aging membership. We heard a concern for youth and a desire to increase their involvement in the life of the church. We heard that our members value activities that help to build community and to strengthen parish life.
- ❑ Many of the current concerns centre on what it means to be an Anglican. How do we welcome and include conservative and liberal, traditional and contemporary? How do we sustain a common life when some feel strongly that there is only one “right way” to be an Anglican while others celebrate diversity? Parishioners and clergy look to the General Synod of the Anglican Church of Canada for vision and the leadership to manage that vision. They expect the church at the national level to play a key role in clarifying and sustaining Anglican identity and vision.
- ❑ While most Anglicans feel the church’s responsibility is to minister directly to those in need (charity), they also feel that the church has a largely unfulfilled role as an advocate for social justice. Many feel that strengthening partnerships within the Anglican Church of Canada should be a high priority. There was evidence that Anglicans value the international work of the General Synod.
- ❑ Our members acknowledge that stewardship and the financial viability of the church are essential for it to carry out its mission, and there was a widespread desire for General Synod to address stewardship and financial concerns, especially through the provision of resources for stewardship education.

Since 1994, the Anglican native constituency has been guided by a Covenant that describes its desire to continue its participation in the Anglican Church while moving towards self-determination. In 2001, General Synod adopted *A New Agape*, a work plan and vision in support of the Covenant. In 2003, all 30 dioceses accepted their share of a Settlement Agreement with the Government of Canada compensating victims of physical and sexual abuse in native residential schools. The General Synod has a key role to play in taking the next steps towards healing and reconciliation.

We are aware of significant tensions and challenges in our life.

- Issues in human sexuality, especially those concerning the church’s response to same-sex partnerships, threaten our unity and the unity of the Communion.

- The financial obligations taken on by dioceses to support the Settlement Fund may mean a diminished financial capacity among dioceses to support the continuing work of the General Synod.
- The path that will strengthen both the self-determination of indigenous peoples and their full participation in our common life is not yet clear, and achieving a clear vision of how this can be done will require time, patience and good will on all sides.
- The Anglican Church is a church of many cultures, searching for ways to honor that truth in our common life. Instances of creativity and imagination in responding faithfully to the presence in our midst of persons from many ethnic and linguistic traditions emerge and become a part of our lives, but challenges remain.

Beyond the common life of the church, the context for our mission is changing rapidly. Patterns of social participation once taken for granted are under siege; local communities once sustained by local economies are cracking under the pressure of globalization; the assumptions of modernity are giving way to the still-hazy shape of the post-modern. Increasing numbers in the world live under the shadow of war, poverty, and fear. The church is called into ministry to a world that itself has no clear or consistent shape, and that seems to rest on no abiding values.

We find ourselves in a world of many faiths; no longer separated from one another by great distances or clear boundaries. But the quest for meaning remains a common quest and the hope for a human and humane future a common hope. The world challenges us to seek cooperation with other traditions in serving the world God loves, and our baptism calls us to live as disciples of Jesus and to invite others into that discipleship. The way forward cannot be a way of religious extremism, nor can it be one of careless disregard for the particular grace extended to humanity in the death and resurrection of Jesus.

In this context, and in light of the challenges and opportunities it presents us as the Anglican Church of Canada, this *Framework* invites us to speak of the “national church” as “us,” rather than as a structured level above – or at best alongside – other levels. The national church is the collective of congregations, servant ministries, dioceses, and ecclesiastical provinces engaged in a common desire for faithfulness in mission within the Anglican tradition and in seeking a common journey. *We are* the national church, served by staff, committees, synods, councils, boards and structures in a common life of faithfulness. The *Framework* asks us to adopt, not a formal plan, but a common self-understanding in mission as the basis for planning in every instance of the church’s gathered life.

The context that informs this proposed *Framework* includes increasing emphasis in our common life, on the church as the community of the baptized. The Baptismal Covenant outlines the character of that community, the story that binds it together and the responsibility of its members. It is very much a part of this *Framework*.

Finally, we hope that the theme of General Synod, “See, I am making all things new”, can also become the theme for the continuing development of mission and ministry for the Anglican Church of Canada. Baptism, as the sacrament of new life in Christ, and the Baptismal Covenant, which suggests the shape of that new life, can then provide a focus for our common journey, lived out in the diverse settings and circumstances which both challenge and strengthen us in our vocation and holding us to a common membership in the one Body of Christ.

***The Baptismal Covenant***

Do you believe in God the Father?

**I believe in God,  
The Father almighty  
Creator of heaven and earth.**

Do you believe in Jesus Christ, the Son of God?

**I believe in Jesus Christ,  
his only son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again  
to judge the living and the dead.**

Do you believe in God the Holy Spirit?

**I believe in God the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting.**

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

**I will, with God's help.**

Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?

**I will with God's help.**

Will you proclaim by word and example the good news of God in Christ?

**I will, with God's help.**

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

**I will with God's help.**

Will you strive for justice and peace among all people, and respect the dignity of every human being?

**I will, with God's help.**

## Overview

This *Framework* for mission is grounded in the conviction that God initiates mission, and that human participation in that mission comes to its full expression in the life and ministry of Jesus Christ. Baptism both celebrates and shapes the human response to mission, and in the Baptismal Covenant<sup>1</sup>, our church identifies mission as the work of God – Father, Son and Holy Spirit – and then invites our commitment in five characteristic responses. Mission (what God is doing) and vocation (what we are called to, individually and corporately) are bound together in the *Baptismal Covenant*, in a way that makes clear that our work does not originate in our imagination alone, but rather in response to the work of God and the witness of our ancestors. The belief to which we are called in the first parts of the Covenant is not a simple matter of intellectual assent, but a commitment to the work and mission in which God is engaged. It is God who calls us into mission, and our responsibility is to discern the shape of that call. In this process, we have sought the call of God in part through the perceptions of the church at the local and diocesan level. An *Intentional Listening Process* disclosed deep concern for the financial and spiritual vitality of local churches in challenging circumstances. In that concern, we believe we hear the call of God to offer national responses that can support and strengthen local ministry. We do not hear an invitation to develop another series of “one size fits all” national initiatives, resources and programs.

We do not believe that God calls the General Synod to shape local mission in its own image, but rather to serve local mission out of the richness of shared resources, insights, and strategies that are part of a national network. There are new initiatives in this *Framework* that will move in that direction. We do not sense that it would be faithful or wise to abandon commitments to existing national partnerships, such as the Council of the North, or international partnerships, ecumenically and in the Anglican Communion.

Finally, God provides for the mission to which God calls us. This *Framework* does not depend on resources we wish we had, or could imagine having one day, but on the development of effective and creative habits in deploying the resources that God has entrusted to us, and on strengthening the stewardship practices of Anglicans in order to find further resources for the growth in mission that is always and everywhere our vocation.

This *Framework* proposes:

- that the core mission identified in the 1995 strategic plan continue for the next six years
- that additional initiatives to serve local mission, in areas such as congregational development, stewardship education, youth ministry, and leadership development, become part of the mission of the General Synod
- that, between 2004-2010, there be series of national (or regional) leadership development conferences for
  - youth and young adults,
  - leaders in ministries of stewardship education,
  - Canadian church leaders with an interest in international partnerships,
  - leaders in evangelism
  - leaders in congregational development.
- that each General Synod committee be asked to develop a vision of key goals and areas of work arising from this plan

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<sup>1</sup> The “Baptismal Covenant”, while not included in the celebration of Holy Baptism in the *Book of Common Prayer*, has the advantage, for the purposes of this document, of gathering in one place the two elements that the *Book of Common Prayer* contains in different places: The Apostles’ Creed (page 526) in the service of Baptism, and the “Rule of Life” in the Supplementary Instruction adjacent to the Catechism (page 555).

- that the structure of General Synod committees be revised as needed for this period so as to reflect these priorities, and that each committee participate in a process for reviewing and monitoring the implementation of this *Framework*

We recognize that this *Framework* is ambitious and far-reaching, including as it does work now being done as well as new work. We acknowledge that the resources required for full implementation are not yet in place. We therefore propose:

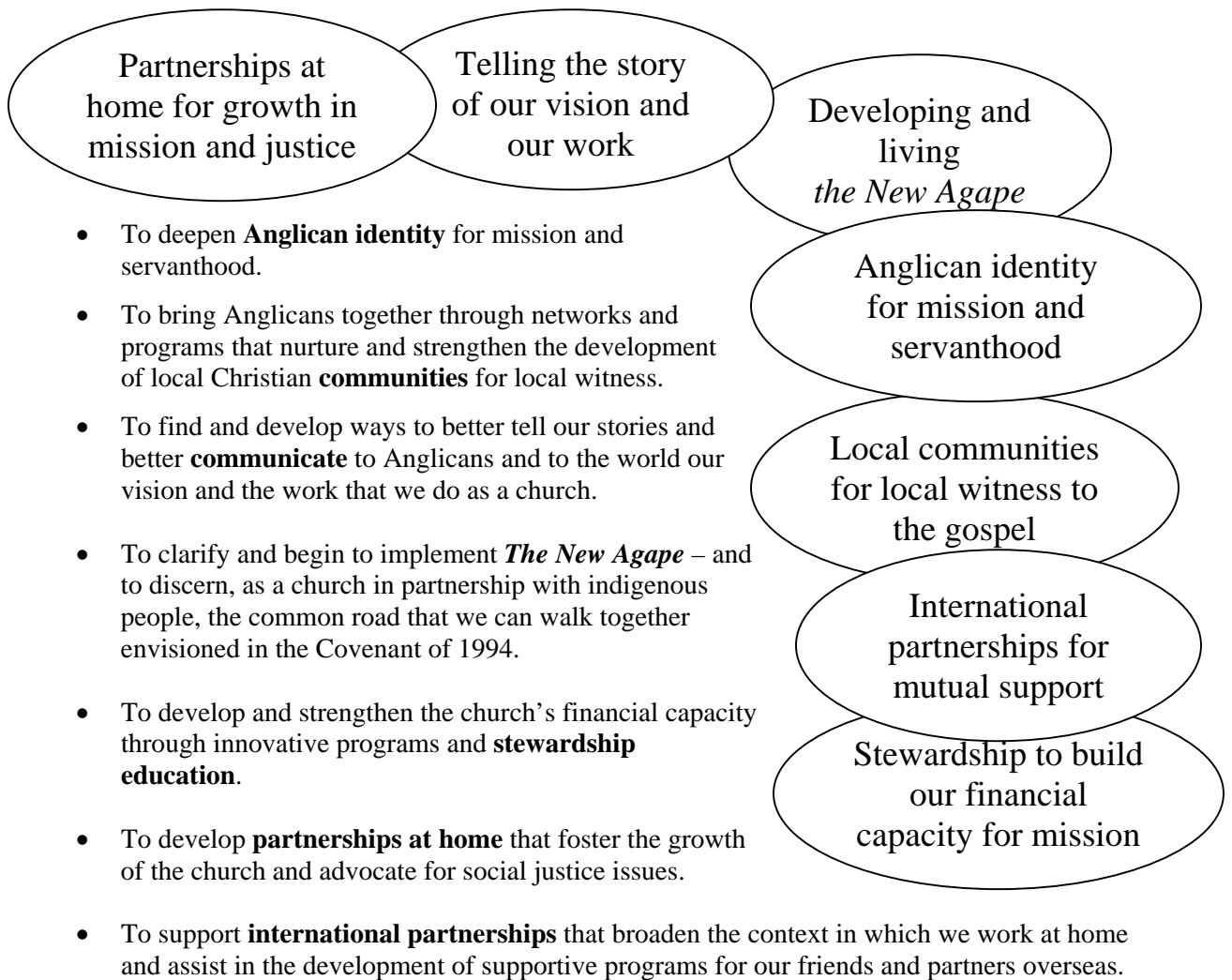
- that this *Framework* be phased in over its six-year lifespan as resources become available through increased efforts at stewardship and fund raising and
- that interim shifts in allocation of existing resources may be made, mindful of long-term commitments undertaken by General Synod
- that the process of planning and refinement continue through the next six years, guided by the Council of General Synod and its Planning and Agenda Team, allowing for flexibility in emphases as conditions dictate
- that the Council of General Synod develop a means to monitor and review the outcomes from working within this *Framework*, and a process for reporting its findings to General Synod, 2007, along with any suggestions for changes to the *Framework*.

The church's mission is always local. It is a mission among those who are *here* – among the people who participate in the church's life of worship, learning, and mission. It is a mission among those who are *near* – among those with whom God calls us to in relationship as his servants and the disciples of Jesus. It is also a mission among those who are *distant* – in another diocese, country, or region. This *Framework* for mission recognizes the importance of those relationships over distance, but invites us to relate to them not as *our* mission *far away*, but as God's mission whose shape is to be determined by those who will carry it out locally, to be supported by any wealth of imagination, sharing, resources and prayer that we can offer.

## Priorities

Where does our part in God's mission begin? Does it begin with a deepened sense of our own Anglican identity, or with communities that both shape and depend on that identity? Do our relationships with others through cross-cultural and international partnerships move us to find resources to continue those valued links of learning and mutual service, or does stewardship development make such partnerships possible? The mission priorities below are not presented in order from most to least important. Rather, they are linked to one another. Like Paul's image in 1 Corinthians, the church's engagement in mission is a gathering together of essential parts, each of which depends on and strengthens the other parts.

Three images from the life of Jesus invite us to look at our life together through three lenses. His taking up of the basin and towel at the Last Supper suggests that faithfulness in mission will require us to be servants. His table fellowship suggests that faithfulness in mission will require us to be hospitable to those he invites to his table in our midst. His self-offering on the cross suggests that faithfulness in mission will also require us to offer ourselves at some cost to our comfort or security. The local shape of mission is the shape of servanthood, hospitality, and self-giving love. The priorities we recommend for General Synod's participation in and support for that mission are as follows:

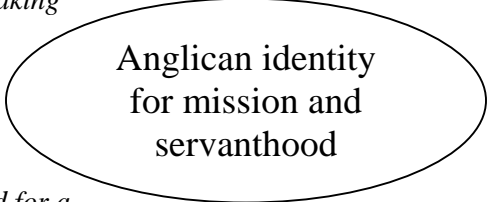


Each of these priorities includes specific areas of work or initiatives, some of which now exist and some of which will have to be developed.



***Deepening Anglican identity for mission and servanthood***

*To “continue in the apostles’ teaching and fellowship, in the breaking of bread, and in the prayers” is the basis of Anglican identity, Even as we encounter diversity and divergence in our reception of the apostles’ teaching, their fellowship, the Lord’s invitation to his table, and our common prayer call us to unity. Grounded in that unity, we are equipped for perseverance in the face of evil, for proclamation of Good News, for servanthood and for a common witness to divine justice and human dignity. A church that is growing in membership, faith and service requires that strong sense of unity and identity. The General Synod’s canonical responsibility for work in this area makes this is a key priority for the next six years.*



Anglican identity  
for mission and  
servanthood

*The Anglican Church of Canada faces challenges ranging from rural depopulation and poverty in some regions to ministry at the margins in our largest cities. Congregations and servant ministries in every setting will find unique challenges and opportunities for responding to and joining in God’s mission. As a national church, we need to strengthen relationships and resources that will allow us to develop the practices of servant ministry in every setting into which God has called us by our baptism into the one Body of Christ.*

Activities within this initiative reflect on and address:

- ❑ core theological education for ordained leadership
- ❑ the work of the Primate’s Theological Commission as a resource and example for theological reflection among Anglicans
- ❑ accessible resources for liturgy and encouraging reflection about worship
- ❑ ecumenical and interfaith relationships
- ❑ national responses to important ethical issues that are grounded in Anglican life and thought as well as opportunities for our members to reflect on such issues.
- ❑ life-long learning to equip the household of the baptized – lay and ordained – for leadership, ministry and mission
- ❑ the development of *The New Agape* as an integral component of our identity

### ***Nurturing and strengthening Christian communities for local witness***

*The most important mission field for us all is the one closest at hand – the congregation of which we are a part, and the witness of that congregation in the world around it. Through its common life, a congregation invites its members to deepen their life in Christ, and to celebrate that life in word and sacrament with others who share it. Through its witness – words and actions that make its life visible to those around it – the congregation does the work of service and evangelism. The gathering of a community for teaching and fellowship, for baptism, Eucharist and common prayer bears witness to a truer and more hopeful story of our humanity. Resisting and turning from the ways we harm and are harmed offers the world an alternative to forgetfulness, carelessness and denial. In our proclamation of Jesus we can challenge the assumption of inevitability and business-as-usual that frustrates human hope and vision. The sighting and serving of Christ as present in those around us can restore and deepen our sense of common humanity, and our visible commitment to human dignity and divine justice can be a beacon in a world grown weary and cynical, a world in which we are invited to adapt to injustice rather than to respond to it out of the wells of faith, hope, and love. As challenges to congregational life continue to mount, and as the context for that life continues to change, God calls us to support and encourage congregations and their leaders in the work of congregational development and evangelism. This priority calls on the General Synod to convene national and regional gatherings over the next six years, to bring together leaders for learning and network development. Such gatherings might be planned with our partners in the Evangelical Lutheran Church in Canada, who face and address similar challenges. New technologies that connect people while reducing the human and financial costs of extensive travel, (through internet and webcasting, for example) will be considered as ways to use available human and financial resources effectively and responsibly.*

Local communities  
for local witness to  
the gospel

*Congregations are local communities engaged in God's mission. But wisdom, gifts, and experience from one setting may strengthen, encourage, or challenge those in another. The role that this Framework proposes for General Synod is to serve local congregations by bringing them into meaningful contact with resources and people – especially focusing on those who live and work with similar challenges and opportunities – that shed light on the challenges and opportunities of congregational life and mission.*

Activities within this initiative address:

- ❑ the development of the congregation as:
  - a. a worshipping community, continuing in the apostles' teaching and fellowship, in the breaking of bread, and in prayer.
  - b. a community in mission, persistent in resisting evil, in a proclamation that illuminates a path of human hope and purpose, in seeking and serving Christ, and in bearing witness to human dignity and divine justice.
  - c. a community that forms its members in faith
  - d. a community of stewards
- ❑ leadership development that takes into account cultural and demographic diversity
- ❑ ministries with and among youth and young adults
- ❑ national and regional consultations to strengthen the local ministry of evangelism
- ❑ networks among parishes and dioceses to strengthen Christian communities

***Telling the story of our vision and our work***

*“Proclaiming by word and example the good news of God in Christ” includes bearing witness to God’s continuing work in the Body of Christ. The intentional listening process revealed that many in the Anglican Church of Canada are unaware of how they participate in mission in the North, domestically and overseas through their support of the work of General Synod. Moreover, an emphasis on “distant” mission can suggest that the local response to God’s mission is less visible or valued within the Anglican Church of Canada. As a result, many feel distanced from our national response to God’s mission, and some question the allocation of resources that makes it possible. Because the ministry of the church serves the mission of God, and because the “national church” consists of all the ministries – local, regional, national and global -- by which we undertake that service, it is vital that we know, understand and appreciate each other across the expanse of our vast and diverse country. Strengthening and enhancing the instruments of communication is integral to our common journey as the community of the baptized. It is not merely a “public relations” option, but part of our proclamation of God’s work in Christ. We need a story that invites us to see ourselves in one another, as parts of one Body. In particular, the question asked of the congregation at baptism, “Will you who witness these vows do all in your power to support these persons in their life in Christ?” becomes a question for the “national church,” as “telling the story” makes us witnesses to the vows of baptism in all the varied contexts and circumstances in which they are made, and our answer commits us to support those who enter the promises of baptism and the communities that shape and sustain those persons.*

Telling the story of  
our vision and our  
work

*This Framework values tools of communications and story-telling as well as those means we have of preserving and sharing our history.*

Activities within this initiative will address:

- ❑ Support for the *Anglican Journal*
- ❑ Expanding the circulation and impact of *MinistryMatters*
- ❑ Developing and enhancing the Anglican Church of Canada Web site
- ❑ The Anglican Book Centre as a ministry to the whole church
- ❑ ABC Publishing as a ministry that fosters opportunities for authors to speak to the church and to the world
- ❑ The role of Anglican Video in telling the church’s stories and describing its ministries
- ❑ The Church House Library as a source of essential and accessible information
- ❑ The General Synod Archives as a living repository of our history
- ❑ Consistently and effectively seeking means of enhancing corporate communications to build awareness of the ways in which the General Synod serves and strengthens the church.
- ❑ Developing strategies for celebrating and sharing our life as a national church, and grounding those strategies in the local life of congregations, dioceses and regions as they respond to the shape and challenge of the Baptismal Covenant.

## ***Developing and Living The New Agape***

*The response of Anglicans across Canada to the challenge of the financial settlement of liabilities related to the residential schools demonstrates that our church is committed to healing and reconciliation between aboriginal and non-aboriginal Canadians,*

*The New Agape is not just an initiative for aboriginal Anglicans. It is an initiative that will strengthen the whole church. It continues a theme of repentance grounded in the Baptismal Covenant, turning from the harmful patterns of our past to a common journey. In that journey, we find that in turning to Christ we enter a new world of vocation, as we join him in a witness of words and actions that nurture, sustain and protect human dignity. The New Agape will equip the whole church to bear witness in Canadian society to reconciliation and healing, and to the self-determination of First Nations within the broader household of Canadian society.*

**Developing and  
living  
the New Agape**

*The Royal Commission on Aboriginal Peoples (RCAP) identified in the church the unique capacity to foster self-determination while maintaining close bonds of common life within a wider community. The New Agape is the vehicle for taking up the challenge to use that capacity wisely and well. Self-determination for aboriginal people within the Anglican Church of Canada will not only make possible a genuine and gracious interdependence among Anglicans; it will also bear witness to our society that such interdependence is possible and mutually enriching. As both aboriginal and non-aboriginal Anglicans emerge from the shadows of past harms, we will find in one another the gifts and challenges that rise from the diversity that is part of God's human creation. The New Agape will engage us in the persistence to which the Baptismal Covenant refers, and deepen our communion in Christ, as together we resist and repent of patterns of relationship that undermine human dignity. Jesus' work of reconciliation can take a visible and convincing shape in this work we will do together, by supporting the desire of aboriginal brothers and sisters to participate freely in the Body of Christ in ways that enliven our common witness and strengthen our common mission.*

Activities within this initiative will address:

- support and encouragement for the Anglican Council of Indigenous Peoples and its work and programs
- support for the Indigenous Healing Fund
- the movement toward self-determination for indigenous peoples within the church
- support for indigenous peoples as they seek justice in Canada
- healing and reconciliation among persons and communities
- reparation for past wrongs
- opportunities for non-indigenous members of our church and society to understand the role and history of indigenous peoples and to participate in healing and reconciliation

## ***Building Stewardship and Financial Capacity***

*From Letting Down the Nets*

***...Parishioners across the country are looking to church leadership at all levels for basic strategic direction to meet today's challenges. The need for direction in stewardship and congregational development is vital.***

***...Nationally, our church has the potential to increase its annual giving by at least 10-15 percent a year for several years. We also believe that backed with appropriate resources, the church could raise as much as \$75 to \$100 million in the next 10 years through an intentional process of planned and major gifts.***

*The findings from the intentional listening process undertaken after the General Synod of 2001 reveal concern for the financial future of the church at all levels, but particularly in the local setting. The church's capacity to exercise the ministry called for in the Baptismal Covenant depends on its members' capacity to embrace stewardship. That stewardship is rooted in the knowledge that we are participants in a mission initiated by God, rather than directors of a mission grounded in our own preferences, comfort, or advancement. The fellowship of the apostles included such practices of stewardship<sup>2</sup> as well as of hospitality and pastoral care. Recent consultations across the country have indicated a strong desire that the General Synod resume a leadership role in stewardship education. Continuing to implement the principles of proportional giving as a key element of Christian stewardship and as the basis of diocesan support of the General Synod is a priority. For the church to grow in membership, faith and service, strong financial support is required at all levels. Pilot projects in selected dioceses in stewardship education are envisioned as a first step towards renewed efforts in this area. Initiatives in stewardship education and development will strengthen the whole church, and increase its capacity at every level to engage in God's mission.*

Stewardship to build  
our financial  
capacity for mission

Activities within this initiative will address:

- proportional giving at all levels of the church
- special appeals such as the Anglican Appeal and the Journal Appeal
- the network of planned giving consultants
- major gift programs in partnership with dioceses
- stewardship education programs in consultations with dioceses and with ELCIC, with an emphasis on stewardship as a faithful element in the Baptismal Covenant by which our response to God's mission is shaped.
- cooperation with the Primate's World Relief and Development Fund in fundraising initiatives
- the stewardship and financial development plan appended to this document entitled *Letting Down the Nets*

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<sup>2</sup> Here, the "Rule of Life" in the *Book of Common Prayer* is more direct: "The offering of money ... for the support of the work of the Church at home and overseas" is an explicit Christian responsibility.

***Strengthening partnerships in Canada***

*The work of the General Synod is embodied in partnerships that express a common mission in serving the world God loves. Dioceses working together and with General Synod enable partnerships that advance social justice, share resources with the church in the North, honour our commitment to resolve the physical and sexual abuse claims arising from the Indian Residential Schools, provide pensions and benefits to church employees, and facilitate ecumenical relationships and conversations. Partnerships in Canada provide support for local communities of the baptized, encourage faithful response to brokenness in light of God's forgiveness, foster our seeking and serving of Christ, bring imagination and clarity to our proclamation of Good News, and challenge and strengthen our commitment to the dignity of every human person. A church that is growing in its witness as the community of the baptized is well served by effective and strong national partnerships.*

Partnerships at  
home for growth in  
mission and justice

Activities within this initiative will address:

- ❑ KAIROS social justice coalitions and other cooperative peace and justice initiatives
- ❑ support for the Council of the North through block grants, through a movement towards self-sufficiency, and through just compensation policies for Council of the North clergy and staff
- ❑ the Residential Schools Settlement Fund (Anglican Church of Canada Resolution Corp.)
- ❑ the initiatives of the Eco Justice committee
- ❑ the pension plans of the Anglican Church of Canada
- ❑ the Continuing Education Plan as a vehicle for lifelong learning for clergy and other leaders
- ❑ the Canadian Council of Churches as an ecumenical expression of Christian witness in Canadian society
- ❑ the gifts and challenges of full communion with the Evangelical Lutheran Church in Canada
- ❑ the work in Canada of the Primate's World Relief and Development Fund

### ***Sustaining International Partnerships***

*The apostle Paul both practiced and called for mutuality in the early church, using his journeys to strengthen unity among churches in different cities and regions, and holding before those churches the pressing needs of the saints in Jerusalem. Our international partnerships invite us into a broader recognition of our common journey in Christ, mirroring the process by which our world has become increasingly an “island home” in which events in one part of the world are no longer truly distant from consequences in another. As cultures meet, both in the church and in the world, we find ourselves challenged both to understand the diversity that can bring tension within our global communion and to remain grounded in our common life, a life in which by baptism we are grafted into the one Body of Christ. Mission and partnership are a two-way process through which Canadian Anglicans give of themselves and of their resources to people from around the world and, in return, receive from overseas partners expressions and examples of rich and diverse faith experiences that come from a different context. In seeing God's world through the eyes of others, we grow in faith, in knowledge and in experience. In seeing ourselves through the eyes of our partners, we gain new insights into who we are and who we can be.*

International  
partnerships for  
mutual support

Activities within this initiative will address:

- ❑ our Partners in Mission programs in
  - Africa and the Middle East
  - Asia and the South Pacific
  - Latin America and the Caribbean
- ❑ our Anglican Communion partnerships
  - The Anglican Consultative Council
  - The Primates' Meeting
  - The Lambeth Conference
  - International Standing Committees and Special Commissions
- ❑ membership The World Council of Churches
- ❑ our partnership with the Episcopal Church in the United States of America
- ❑ other international partners and partner churches
- ❑ the Volunteers in Mission program
- ❑ the Companion Dioceses Program
- ❑ the mission education program
- ❑ the work outside Canada of the Primate's World Relief and Development Fund

## **Leadership Challenges**

Canadian Anglicans have said that strong and visionary leadership is required for the church to grow in membership, faith and service to the world God loves. The following groups share responsibility for the emergence of such leadership:

### ***The Baptized***

All of General Synod's work depends on a community of the baptized shaped by and faithful to the Baptismal Covenant. That covenant outlines both the nature of the God to whom we are committed in faith (through the words of the Apostles' Creed) and ways in which that commitment becomes present in the world through our decisions and actions. Those who are baptized into the Body of Christ take on the challenges of discipleship and mission, and not simply membership in a religious association whose needs and preferences are to be served by clergy and bishops. Some of the dynamics that frustrate the lives of clergy and bishops, and of those they serve, are rooted in our continuing failure to strengthen the ministry of the baptized in the life of the church and in daily life in the world. The success of this *Framework* depends on our paying significant attention to the ministry of all the baptized, learning together what it means for us to be the household of the baptized in mission.

### ***Local Clergy***

Key leaders in congregations and other mission settings, local clergy shape and support the liturgical, educational, missional and organizational life of congregations. They are expected to offer leadership across a range of activities. In particular, they are responsible for challenging and encouraging congregations in allowing God to shape their lives as the People of God in alignment with the Baptismal Covenant, and in preparing others to enter into that Covenant and take on that shape in their own baptism. Clergy also bear responsibility for identifying, nurturing and supporting leadership among the baptized. Their preparation in theological colleges and other settings, the networks of support and encouragement that serve them, the relationships that sustain them, and meaningful opportunities for lifelong learning by which they grow are critical areas for the attention of the whole church. The hopes and possibilities emerging in this plan will not become real without the support of a healthy, faithful and confident clergy.

### ***Bishops***

Bishops carry a responsibility for unity in mission within the diversity of the diocesan household. They are responsible for sustaining a sense of communion that is both hospitable and clear in its identity. They are called to foster relationships between the diocesan household and the wider Christian community, both within the Anglican Communion and ecumenically. Their common life in the Houses of Bishops (provincial and national) requires resources, support, encouragement and challenge from the whole church. Bishops face a continuing tension between the church's call for visionary leadership and its practices, which often privilege "smooth sailing" over clear and compelling vision. The direction anticipated in this plan depends on the leadership of bishops, and the leadership of bishops requires the support, challenge and encouragement of the whole church.

### ***The Primate***

General Synod 2004 will elect a new Primate. Through the Intentional Listening Process we heard that people seek a leader who will provide a sense of hope and vision for the church across Canada. In particular, the Primate will be looked to as someone who is in touch with and attentive to the concerns of local parishes. Particularly in the first three years, we hope the Primate will come to know the Anglican Church of Canada across the diversity of its faces and ministries. Anglicans also value a Primate who responds in a timely fashion to the issues the church faces. They value a Primate who well and effectively represents the Canadian church on the international stage. The Primate will have a key leadership role in helping to make this *Framework* a living document across the face of the Anglican Church of Canada.



### ***The Council of General Synod and its committees***

Canonically, planning belongs to the Council of General Synod. Since 1998, a Planning and Agenda Team has facilitated the council's planning work. A similar team should be appointed for the Council of General Synod, 2004-2007 with the mandate to ensure that recommendations of this *Framework* are implemented as required resources become available. The committees of General Synod should be asked to develop, at their first meeting in the next triennium, a list of goals consistent with the direction of this *Framework*.

### ***The General Secretary and Church House staff***

The structure of committees and Church House staff may need to be adjusted as priorities under this *Framework* emerge. The General Secretary has a key leadership function in helping to interpret this *Framework* to the staff, and to enable its effective implementation in the life and work of the General Synod. Church House staff members have been and remain key instruments in the deployment of resources and implementation of the directions and visions articulated by the General Synod and its council.

### ***Parishes, Dioceses and Provinces***

Because the *Framework* is not a strategic plan, but a basis for planning in parishes, dioceses, and ecclesiastical provinces, it will not come to life simply by adoption at General Synod, but by a church-wide deepening of our commitment to explore and take hold of the Baptismal Covenant. Such a commitment comes from persons and communities of faith; the General Synod can encourage and support that commitment, as can the synods of dioceses and provinces, but it is the lives of Anglicans, and our common journey of faith, that will bring this *Framework* to life. The work of the Holy Spirit is to foster such vitality. The work of parishes, dioceses and provinces is to encourage and nurture it. The work of the General Synod is to keep that vitality before us as a challenge and as our hope for our national life and. The response of parishes, dioceses and ecclesiastical provinces is an essential element in the renewal of the Anglican Church of Canada as a community of the baptized.

## **Funding Challenges**

The mission outlined in this *Framework* reflects the concerns of Anglicans in local and diocesan leadership. The growth it anticipates depends on the resources available. In order to develop that mission fully, our church will have to find both new resources and a new will to commit them to our part in God's mission.

### ***Proposed Elements of a Funding Plan***

- ***Proportional Gifts:*** *The full implementation of annual proportional gifts to General Synod from dioceses would result in an additional \$600,000+ per year.*
- ***Annual Appeal(s):*** *Continuation of annual appeals, either as one general appeal or as separate appeals covering the existing Anglican Appeal and the Anglican Journal Appeal as well as incorporating support for the Primate's World Relief and Development Fund and the Anglican Foundation.*
- ***Endowments:*** *General Synod has seen its investments eroded by legal costs in recent years. There is an opportunity to establish substantial endowments through two principal programs:*
  - *Increased activity in Planned Giving programs across the country, and*
  - *Cultivation of major individual donors who are able to donate substantial gifts.*
- ***Stewardship education and congregational development:*** *General Synod should resume a leadership role in these two areas to respond to requests made at the 2001 consultations.*

### **Bringing the *Framework* to Life**

In congregations throughout our national church, we tell the story of God's faithfulness, and bear witness to God's mission as disclosed in creation, in Israel, in Jesus Christ, and in his Body, the church. At baptism, we proclaim that story as *our* story in the Apostles' Creed, and commit ourselves to participate in God's mission, either through the latter five promises of the "Baptismal Covenant" of the *Book of Alternative Services*, or in the "Rule of Life" at the end of the Catechism in *The Book of Common Prayer* (p. 555).

In those congregations, we offer the substance of our daily lives under the signs of bread and wine, asking the Holy Spirit to initiate the transformation of those offerings, so that they may become, in the sacrament itself and in the life of the church, the Body of Christ.

This *Framework* reminds us that our lives as Christians, and our common life in the Body of Christ, can find a vital and renewing source in baptism, and in the Baptismal Covenant and Rule of Life. The riches this *Framework* calls to action are to be found in the life of local communities, and in the grounding of those lives in Christ through baptism. The synods, committees, and councils of our national church can tend and nurture those riches, but they cannot create them. They exist already, by God's grace and the power of the Holy Spirit, in every city, town and village. Our work as a national church – as congregations, servant ministries, dioceses, ecclesiastical provinces, and as the General Synod, is to make clear and compelling God's invitation to direct those gifts into God's mission.

We trace the footprints of that mission through scripture, through the history of the church, and in the church's continuing witness. It is a mission made visible in the witness of the past, made possible in the present by the choices we make and the vision we embrace. We do not have to invent it, but to discern its particular shape in our time and place, and allow that shape to direct our life together.

The **national gatherings** of leaders in congregational and stewardship development, youth ministry, and evangelism, are intended to gather local leaders into a continuing mission conversation. As that conversation unfolds, local leaders will become national leaders. The work they do will generate a national approach to these ministries that is grounded in local ministry and nurtured by the collegiality of local leaders. Such gatherings might explore current challenges and approaches, published resources from those engaged professionally in the field, strategies and "best practices" that are yielding results in local settings, and strategies for continuing a shared engagement in learning and development through electronic and other communication.

This *Framework* envisions a deliberate **communications strategy**, emphasizing ministry done locally and grounded in the Baptismal Covenant. Such a strategy will make us visible to one another, both in the diversity by which we respond to the unique challenges and opportunities in local settings, and in the unity by which we participate in and are nourished by the one Body of Christ.

This *Framework* also envisions an emerging conviction that the Baptismal Covenant, and the sacrament it illuminates, are **touchstones for faithfulness** that we hold in common. The national church consists of baptized members gathered in congregations and servant ministries and living faithfully in the various ministries of workplace, neighbourhood and friendship. The church is served by bishops, deacons and priests, by councils and synods, by committees and structures and order. But none of those things constitutes the heart of our life as the Anglican Church of Canada. The heart is found in our baptism, in which we are made members of the Body of Christ, and co-workers with him for the Kingdom that is the desire and the mission of God.