

# **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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by the General Synod of the Anglican Church of Canada."

**March 2004**

## **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.*



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.

September 15, 2003  
'Letting down the nets'

## A Funding Proposal for the National Church

Luke 5:10 "*Yet if You say so, I will let down the nets.*" (Simon Peter to Jesus)

The Financial and Management Development Committee's mandate is to propose a Financial Stewardship Plan for the National Church (General Synod).

This report focuses on the financing of General Synod for the next 6 to 9 years. The financial stability of the Anglican Church of Canada requires effective working relationships between all levels – congregations, dioceses and General Synod -- especially in stewardship and fund raising.

A proposal for the adequate funding of General Synod will only be accepted if it supports a compelling vision and strategic direction. There will be a continuing need to identify what ministries the national level can best provide and what ministries should be left to the dioceses, possibly with General Synod's support. **The Planning and Agenda team is working on a new National Plan to be presented at General Synod 2004. We recognize that proposals contained in the present document may have to be refashioned depending on the National Plan that eventually emerges.**

### **Background:**

What is the situation now, across the country, with regards to stewardship and financial development?

In February and March, 2001, the Financial and Management Development Committee held three national consultations, which clearly indicated a desire for General Synod to resume a leadership role in stewardship and congregational development. Diocesan leaders want help in finding ways to make all congregations healthy and viable. The consultations and subsequent events produced the following critical facts and observations.

- General Synod assets have been eroded through litigation costs relating to Residential Schools; there has also been a loss in annual investment income. The same is true for several dioceses.
- Generally, dioceses continue to support the ministry and mission of General Synod through proportional giving.
- Now that dioceses are committed to paying a share of the Residential Schools Settlement Fund, some may find it difficult to maintain current levels of proportional giving.

- Some dioceses face diminishing income due to less financial support from congregations; this has resulted in reduced ministry and support services.
- There is a continuing perception that, overall, General Synod does not communicate well; many parishioners are unaware or do not care about the ministries and programs of General Synod.
- Congregations desperately wish to attract “seekers” but are also aware that many seekers do not see the church as relevant to their lives. Dioceses are looking to General Synod for innovative ways to assist in congregational development.
- There is a need for better training for clergy, particularly in stewardship. Dioceses are looking to General Synod for leadership and assistance in stewardship.

In summary, 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.

The church is currently undergoing dramatic change and in this process, hope and apprehension seem to combine in equal measure. There are examples across the country both of church growth and decline. We must reflect on this and seek to learn from positive situations. It is the combination of success stories and innovations, which will assist in finding the financial resources required to fund our vision and strategic direction.

**Nationally, our church has the potential to increase its annual giving by at least 10-15% 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.**

### **Summary of the Funding Plan:**

- **Proportional Gifts:**  
The full implementation of annual Proportional Gifts from dioceses to General Synod 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 of Canada.
- **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:
  1. Increased activity in Planned Giving programs across the country and;

2. 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.

## **The Funding Plan in Detail:**

- **Proportional Gifts:**  
In 1998, the 35<sup>th</sup> General Synod meeting in Montreal adopted the principle of annual proportional giving from dioceses, based on 26% of diocesan income. The process was to be phased in over a five-year period, and implementation was to begin in 2000. The phasing-in period was to allow dioceses contributing less than 26% time to reach this level; at the same time it was hoped that dioceses contributing more than 26% would continue to do so, at least until the end of the fifth year of implementation.

A review of the Proportional Giving for 2003 (see Appendix A) indicates that there are 11 dioceses contributing 26% of income or more. The range is 15.16% to 36.92%. Dioceses below the suggested standard of 26% in 1998 have been moving towards that target. In 2003, however, a number of dioceses previously paying 26% or more have had to reduce their contribution because of special circumstances within their diocese. These circumstances include extraordinary legal expenses arising from litigation. We need to see an increased effort from dioceses to return to or reach the 26% level and thus maintain objectives agreed in General Synod of 1998. Officers of General Synod and Bishops are very important in this task.

**If all dioceses could reach the 26% level in the short term, then General Synod would have the funds to assist in the implementation of this plan.**

- **Annual Appeal(s):**  
General Synod has experienced two successful annual appeals: the Anglican Appeal and the Anglican Journal Appeal.

In 2002 the Anglican Appeal received donations of \$916,885, an increase of \$166,548 from the previous year and the largest amount since 1999. There were more than 10,000 donors giving an average \$65.67. As part of this appeal \$108,548 was returned to the seven dioceses that hold a shared appeal.

The Anglican Journal Appeal generated donations of \$497,228 in 2002 from more than 16,000 donors; \$205,025 was returned to dioceses as their share, after expenses.

**The results of both appeals were quite remarkable** considering the uncertainty at the time over the future of General Synod. This indicates that people continue to want to support ministry and are willing to do so through some form of annual appeal. Donors like to contribute in different ways and for some, an annual appeal is of interest even if they also contribute in other ways as well. We should ensure that donors who support this approach continue to have the opportunity to do so.

We are aware that the Primate's World Relief and Development Fund and The Anglican Foundation of Canada also seek support through donations. Some people find the various fund-raising initiatives from the national church confusing. This might be an appropriate time to consider one annual appeal, which would cover all four support areas: Anglican Appeal; Anglican Journal; PWRDF and the Anglican Foundation. We suggest that some research be done to see if such an approach would enhance or diminish the present level of contributions. A series of focus group meetings with donors who support each area of ministry would be one way to solicit opinions. To reduce potential conflict and alleviate donor confusion, a committee representing each fund-raising entity has been established to coordinate focus of each appeal and the timing.

There is no doubt that many donors support this method of contributing to ministry where specific programs and stories are identified, and we need to enhance this method of fund raising.

- **Endowments:**

- **Planned Giving:**

- Over the past nine years more than \$10 million has been provided through Planned Gifts such as bequests, annuities, securities etc.. Much of this has been accomplished because the National Church took the initiative of establishing Planned Giving Consultants to provide planned giving and stewardship services. A few dioceses also established their own Planned Giving Officers who are supported in a variety of ways by General Synod.

- There have been some outstanding results in dioceses where Planned Giving has been a major focus. In New Westminster, where the program is about 12 years old, the diocese and its parishes have received more that \$6 million in planned gifts. Another \$9 million has been pledged through the estate plans of parishioners. In the Diocese of Eastern Newfoundland and Labrador, in just two years, more than \$1 million has been generated through realized and expected bequests. The Office of Financial Development of General Synod has raised \$10 million in annuity agreements alone.

- Planned giving information from General Synod suggests that beneficiaries include the parish, the diocese, General Synod, PWRDF and the Anglican

Foundation. In other words, the whole church, at all levels, benefits from these initiatives.

We suggest that there should be more people across the country working specifically on Planned Giving. It is our objective that every diocese have reasonable access to a consultant to help with this ministry.

Consideration should be given as to what vehicle should be used for receiving such gifts. General Synod could be used but with such donations, donors often want a separate entity where the use of funds is clearly articulated. One possibility would be to use the existing Anglican Foundation of Canada. This, however, would require major changes to its corporate structure and mandate and it will most likely be easier to establish a new corporation either as a charity or a foundation. A foundation is precluded from issuing charitable trust annuities which is one of the vehicles used in Planned Giving.

We recommend that this new corporation be the vehicle for the receipt of funds provided to various National Church levels through planned giving. We envisage a number of specific categories within the corporation to which people could direct their gifts. These would include, but not be restricted to, the following:

- Church planting and building improvements
- The Council of the North
- The New Agape
- Healing & reconciliation
- Restoration Fund
- Partnerships outside Canada
- Children and Youth Ministry
- Theological education
- PWRDF
- The Anglican Foundation

Investment income from these sectors could be provided to General Synod, PWRDF and Anglican Foundation to support their annual budget process or, in some cases, loans or grants could be provided to dioceses and congregations in a way similar to how The Anglican Foundation presently operates.

- **Major Individual Donors:**

We believe that there are a number of donors across the country who are able to make a considerable gift in support of General Synod. Diocesan leaders will have to be willing to provide General Synod with assistance in identifying such people. FMDC would then develop a plan to cultivate these potential donors over a period of time; it might take several years for significant results to be seen, but the process should begin as soon as possible.

There have been many cases in recent years of donors making significant gifts to other organizations. There is no reason why the Anglican Church cannot benefit from the same kind of support. FMDC believes that with the right plan and resources, the church could raise between \$75- and \$100-million through the intentional gathering of planned and major gifts over the next 10 years.

As such gifts are received the additional income available to General Synod, could be used in the following ways:

- Increased ministry opportunities.
  - A lowering of the level of proportional gifts from dioceses, thus freeing funds for use at the diocesan and congregational levels.
  - Funding for this plan's components, thus enabling more resources for stewardship education and congregational development.
- **Stewardship Education and Congregational Development:**  
Bearing in mind comments made at the 2001 national consultations, any funding plan should address concerns relating to stewardship education, and congregational development.

A National Funding Plan must include assistance and support to dioceses to help them meet their own financial needs as well as to help them respond financially to the national and local contexts for ministry and mission.

We need to utilize our finest resources and expertise in stewardship education and congregational development to establish diocesan-based processes that transform the stewardship commitment and giving patterns of an entire diocese. We must find new ways to educate and promote the concept of proportional giving at all levels of our church. By building on what has worked in some dioceses, it is crucial that we pilot and test a holistic stewardship initiative aimed at increasing giving by at least 15% annually. Each diocese faces unique circumstances and we believe that stewardship education is best carried out at that level. We also believe that General Synod's support is essential. This support could be similar to the Planned Giving Consultant regional partnership program where a General Synod staff person provides resource materials and workshops.

In addition we propose that a stewardship demonstration or pilot project be undertaken in at least one diocese in each Ecclesiastical Province over the next three years. These dioceses would be identified in consultation with the Metropolitans. These projects would have several benefits: testing new ways of doing stewardship; raising up new leaders and resources; and enabling a fresh vision and a revitalized commitment to mission. This would result in enhanced relationships, profile and financial development for General Synod. The level of assistance required would include staff support, resources and funding for diocesan training and equipping events, guest speakers or workshop leaders.



Any major thrust in stewardship education should be supported by a strong emphasis on congregational development. In a recently published book, *Beyond the Box*, authors Bill Easum and Dave Travis state that a growing church exhibits a passion for the fulfillment of the Great Commission. Although the leaders of such churches develop systems, which are important, it is their commitment to the mission of transforming individuals and communities that makes the difference.

## **Challenges and Opportunities for Ministry:**

We have identified four basic requirements to enable our church to realize its financial potential

1. The church must adopt an open attitude, which acknowledges and celebrates the existence and value of the pastoral care model of ministry while embracing a renewed discipleship model of ministry.
2. Dioceses and congregations must be able to:
  - Communicate effectively a compelling vision to parishioners – there are very few dioceses or congregations operating with an articulated long-range plan.
  - Connect in a meaningful way to stewardship education.
  - Invite an intentional and deliberate financial and holistic stewardship response.
  - Express appreciation for people and their gifts.
  - Tell people how their gift or support is used.
  - Build a relationship of trust that encourages people to continue to be connected and to participate.
  - Share stories of faithful individual, parish and diocesan stewardship successes.
3. The three structural levels of the Anglican Church -- parish, diocese and national - - must be integrated, complementary and in communion. Too often parishioners are faced with what seems to be competing levels.
4. There is a diminishing level of resources -- human and financial -- in many congregations across the country. This has led congregations to be overwhelmingly concerned with survival and resulted in diminished enthusiasm for supporting ministry at the diocesan and national levels. Action is needed to reverse these trends.

## **Summary:**

FMDC strongly believes in a course of action that would have the church accept as a top priority strategies to address the challenges and opportunities described above and provide the resources required to implement those strategies.

We believe that with the help of diocesan leaders and with their commitment to new strategies positive changes can be made. We could begin by encouraging all dioceses to develop a long-range plan, followed by the development of complementary plans by each congregation. Diocesan leaders could present a copy of their long-range plan at General Synod, 2007, as a thanksgiving offering.

Throughout the history of the Anglican Church of Canada, the Holy Spirit has moved through the church whenever a loss of missionary focus has weakened the Body of Christ and divided its people. From such movement, a renewed commitment to the Gospel has emerged to strengthen the church and its mission locally, in the North and overseas. This is such a time. The recent successful handling of the Residential Schools Settlement points to our true potential and passion for healing, justice and reconciliation. **The task at hand is not without tremendous challenges and will require hard work.**

Our church's structures, traditions and established networks can be used more effectively and decisively to strengthen an integrated approach to communicating our vision. This will lead to stronger faith communities and raise new funding support at all levels, thus continuing Christ's mission faithfully within our communities and in the world.

Respectfully submitted  
The Financial Management and Development Committee  
September 2003.

**Appendix A.**  
Proportional Giving 2003

<b>Diocese</b>	<b>Revenue 2001</b>	<b>Expected gift</b>	<b>% of revenue</b>
Fredericton	1,554,144	314,210	20.22
Montreal	1,328,428	286,000	21.53
Eastern Nfld & Lab	1,192,877	235,000	19.70
Central Nfld	545,907	150,000	27.48
Western Nfld	592,663	140,400	23.69
Nova Scotia	2,100,000	495,000	23.57
Quebec	363,536	55,100	15.16
Algoma	1,149,768	240,384	20.91
Huron	2,852,839	880,000	30.85
Moosonee	201,724	64,357	31.90
Niagara	3,187,880	700,000	21.96
Ontario	1,505,023	444,000	29.50
Ottawa	1,847,109	682,000	36.92
Toronto	8,523,266	1,913,000	22.44
The Arctic	789,077	125,000	15.84
Athabasca	224,812	45,000	20.02
Brandon	401,787	115,110	28.65
Calgary	1,199,979	245,000	20.42
Edmonton	767,153	116,660	15.21
Keewatin	315,760	68,800	21.79
Qu'Appelle	602,415	158,000	26.23
Rupert's Land	722,722	192,921	26.69
Saskatchewan	381,053	70,810	18.58
Saskatoon	473,764	109,441	23.10
British Columbia	1,294,041	413,568	31.96
Caledonia	221,242	65,000	29.38
Central Interior Parishes	-	52,865	
Kootenay	464,677	94,242	20.28
New Westminster	2,310,617	580,723	25.13
Yukon	120,834	31,417	26.00
Contingency		(35,000)	
<b>TOTAL</b>	<b>37,235,097</b>	<b>9,049,008</b>	24.30

Note: Based on the total revenue figure of 37,235,097 at 26% = 9,681,125 or an increase of 632,117 over the expected gift figure.



## **The Anglican Church of Canada**

### *MISSION STATEMENT*

**As a partner in the worldwide Anglican Communion and in the universal Church, we proclaim and celebrate the gospel of Jesus Christ in worship and action.**

**We value our heritage of biblical faith, reason, liturgy, tradition, bishops and synods, and the rich variety of our life in community.**

**We acknowledge that God is calling us to greater diversity of membership, wider participation in ministry and leadership, better stewardship in God's creation and a stronger resolve in challenging attitudes and structures that cause injustice.**

**Guided by the Holy Spirit, we commit ourselves to respond to this call in love and service and so more fully live the life of Christ.**



## **L'Église anglicane du Canada**

### *Énoncé de Mission*

**En tant que partenaires à part entière de la communion anglicane internationale et de l'Église universelle, nous proclamons et célébrons l'Évangile de Jésus Christ par notre liturgie et nos gestes.**

**Nous accordons une place de choix à notre héritage composé de notre foi biblique, de raison, de liturgie, de tradition, de notre épiscopat et de nos synodes, et de la grande richesse de notre vie en communauté.**

**Nous reconnaissons que Dieu nous appelle à une plus grande diversification dans notre communauté chrétienne, à une participation plus étendue dans le ministère et dans les prises de décision, à un engagement plus profond dans la création que Dieu nous a confiée, et à une remise en question plus forte des attitudes et des structures qui causent des injustices.**

**Guidés par l'Esprit Saint, nous nous engageons à répondre à ces appels avec amour et esprit de service, vivant ainsi plus profondément la vie du Christ.**

PREPARING THE WAY - A STRATEGIC PLAN  
*(adopted June, 1995, by the 34th General Synod)*  
*with revision adopted by General Synod 2001*

**THE ANGLICAN CHURCH OF CANADA MISSION STATEMENT**  
*(adopted June, 1992 by the 33rd General Synod)*

*As a partner in the worldwide Anglican Communion and in the universal church, we proclaim and celebrate the gospel of Jesus Christ in worship and action.*

*We value our heritage of biblical faith, reason, liturgy, tradition, bishops and synods, and the rich variety of our life in community.*

*We acknowledge that God is calling us to greater diversity of membership, wider participation in ministry and leadership, better stewardship in God's creation and a strong resolve in challenging attitudes and structures that cause injustice.*

*Guided by the Holy Spirit, we commit ourselves to respond to this call in love and service and so more fully live the life of Christ.*

PRIORITIES	CORRESPONDING APPROACHES	
	National	Diocesan and Parish
<b>A. Strengthen our mission and development partnerships outside Canada</b>	<b>In accordance with the Anglican Communion's <i>10 Principles of Partnership</i>, seek to learn from our partners and focus our resources to enable local autonomy.</b> <ol style="list-style-type: none"> <li>1. Create stronger, mutually beneficial worldwide partnerships</li> <li>2. Target specific regions overseas for priority partnership work (e.g. Tanzania)</li> <li>3. Link companion dioceses to targeted regions</li> <li>4. Expand Volunteers in Mission program to include an increased educational component</li> <li>5. Provide funds to the extent possible</li> <li>6. Facilitate networks for education, advocacy</li> <li>7. Increase collaboration between committees engaged in international work (e.g. fund-raising, education, networking and advocacy)</li> </ol>	<b>Increase visibility and participation; support financially</b> <ol style="list-style-type: none"> <li>1. Encourage coordinated creative work in education and fund-raising for world mission and development</li> <li>2. Encourage dissemination of information about world partners</li> <li>3. Identify and uphold network volunteers - seek potential volunteers in mission; seek placement for external volunteers in Canada</li> <li>4. Connect ecumenically re: international work</li> <li>5. Engage actively in companion dioceses relationship</li> </ol>
<b>B. Clarify Anglican identity,</b>	<b>Co-ordinate standards for worship, liturgy, and ministry; initiate theological</b>	<b>Engage in theological/liturgical study</b>

**doctrine, liturgy, and worship**

**dialogue and discussion, provide liturgical resources; promote networks**

1. Primacy promoted as focus of unity
2. Work with the House of Bishops to define doctrine when necessary
3. Develop liturgical resources, sensitive to a multicultural context
4. Facilitate consultations regarding liturgy
5. Research theological/ethical issues to share with dioceses
6. Participate in the Anglican Consultative Council; fund to the extent possible
7. Foster and facilitate collaboration among Canadian theological colleges and between the national church and the colleges
8. Journey with indigenous peoples

**and growth in understanding**

1. Participate in theological and liturgical consultations
2. Contribute to the development of liturgical resources
3. Encourage use of liturgical resources
4. Encourage awareness of Canadian multicultural Anglican heritage

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**C. Nurture ecumenical relationships**

**Engage in ecumenical discussion and activity**

1. Use the Lund Principle - work ecumenically wherever possible
2. Participate in the World Council of Churches and Canadian Council of Churches and fund to the extent possible
3. Engage in ecumenical/inter-faith dialogues

**Engage in discussion and activity with ecumenical partners**

1. Work ecumenically wherever possible
2. Engage in local dialogue with ecumenical and inter-faith participants

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**D. Advocate social justice and prophetic mission within Canada, especially in indigenous peoples' concerns and social, economic and environmental justice issues**

**Concentrate on the promotion of networks and develop discussion frameworks; develop a new relationship with indigenous peoples**

1. Build, facilitate and animate networks in partnership with dioceses
2. Initiate development of frameworks to engage people in ethical reflection
3. Participate in ecumenically-based research, advocacy, and educational activities (i.e., through restructured coalitions)
4. Guide national/diocesan relationships using partnership principles
5. Develop targeted communications to enable better informed networks (e.g., downlinks, computer networks)
6. Journey with indigenous peoples toward healing, reconciliation and self-determination.

**Participate in networks; build own programs**

1. Participate in networks by entering into partnership, identifying participants, encouraging information flow, mobilizing around local concerns, supporting the work financially
2. Through the networks, join in advocacy to business and government
3. Participate in relationships with indigenous peoples

**E Affirm healing and reconciliation with indigenous peoples.**  
(Approved by General Synod 2001)

**Affirm healing and reconciliation with indigenous peoples with increased resources to work toward:**

1. Healing for those affected by the residential schools, their families and their communities
2. Reconciliation within Canadian society of Aboriginal and non-Aboriginal people
3. Developing and enhancing the partnership of Aboriginal and non-Aboriginal Anglicans
4. Developing and enhancing the partnership of the Church with others working toward healing and reconciliation

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**F Strengthen commitment of the whole Church to domestic mission in partnership with the Council of the North, and work with the Council of the North to move toward self-sufficiency**

**Co-ordinate transfer payments and encourage improvements in stewardship**

1. Identify needs not currently being met
2. Encourage increased stewardship education in assisted dioceses
3. Continue to develop the Anglican Appeal partially for the support of the Council of the North.

**Support work in the North through apportionment grants and the Anglican Appeal**

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**G Provide services to dioceses - information, financial, administration**

**Provide and share expertise; co-ordinate communication**

1. Provide communication services (research, resources, publishing, archives) to dioceses and to the national church to support the priorities
2. Affirm The Journal's primary responsibility "... to inform Anglicans in Canada about the domestic and international work of their church..." and the rest of the Sections 1-5 in the General Synod Handbook (App C, pp. 149) within the context of a co-ordinated national communications approach. The independent editorial policy continues as so defined.
3. Facilitate networks of finance officers and financial development volunteers
4. Provide expertise and availability in pensions, administrative services, financial development, and gift planning
5. Develop proposals for a co-ordinated national fund-raising capability tailored to suit the needs of parishes, dioceses, and the national church, and focused on the priorities in this option
6. Develop a volunteer and staff resource capacity to assist dioceses in handling financial /legal/communications/personnel/property issues.

**Actively manage revenue; share information**

1. Continue to collect money, manage gift planning programs, and contribute to apportionment and assessment budgets
2. Call on national skills and knowledge when needed
3. Participate in networks through their selected members
4. Provide news to share with the wider church
5. Increase attention to stewardship education

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**H Eliminate other nationally  
co-ordinated domestic  
mission**

**No national program support**

Eliminate all program development, resource production, consultation other than that required for the above (e.g., congregational development, youth ministry, stewardship education)

**Develop and conduct programs as  
needed, e.g., congregational  
development, leadership training, and  
spiritual growth**



# Stained Glass, Sweet Grass, Hosannas, & Songs

A Snapshot of Anglican Issues  
and Visions in Canada

Commissioned by the General Synod  
of the Anglican Church of Canada

Sally Edmonds Preiner

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# III

## KEY FINDINGS

### 1.0 THE ANGLICAN CHURCH AND COMMUNITY

While the larger part of this report deals with concerns expressed about circumstances both within and outside church communities, no snapshot of these communities would be true if it did not include expressions of the joy, excitement, hope, and vision that are also part of the fabric of communities in the Anglican Church.

#### 1.1 A Snapshot of Anglican Church Communities: April/May 2002

##### *1.1.1 Within the Church: Joy, Excitement, Hope, Vision*

Above all else, belonging to a community, particularly a community of faith, is important — even vital — to those who came to share their ideas in this “intentional listening” initiative.

Each community shares a sense of history. Their secrets, both joyful and shameful, are shared rather than buried within the community. In every discussion, “gossip” was near the top of their lists of things that are talked about within the Church.

While there is no question that gossip could be viewed as, and sometimes is, malicious and hurtful, most laugh out loud when they consider the natterings of those in their community. In most communities, the word “gossip” really describes “oral history.” Falling in love or lust, marriage and divorce, births and deaths are all chronicled through the telling. In the course of sharing this information, people have an opportunity to examine their own beliefs and values. Some learn through the experiences of others — compassion, forgiveness, and joy in dire circumstances. Some also learn tolerance. Some are introduced to ideas and concepts that would otherwise not enter their lives. Some learn to embrace diversity in all manner of things, where before they didn’t know that diversity existed.

Many feel a sense of security from being part of a community. They are there to help others in times of need. The help they offer comes in physical, emotional, and spiritual forms. In return, most believe that if they find themselves in need of help, their church community will be there for them.

For many, fellowship among community members goes well beyond “an hour on Sunday.” For some, their church community is at the centre of their lives. It is not surprising that these parishioners and clergy sometimes feel protective of their community against newcomers and outsiders who may come into it and seek to change it. They experience their church community from a very different perspective than those who are less involved.

While most only have the opportunity to experience community through their own church, some have an awareness of the national and even global community of Anglicans. Some have this awareness because they come to Canada from other countries where they have been part of this bigger Church. Others have travelled and discovered the depth and breadth of their shared experience.

Among the joys expressed in urban centres is that the Anglican Church has history and tradition that includes forms of Anglicanism from around the world. For some, this is a sign of the “gift” of multiculturalism that Canada has been given. For others, being made aware of the diversity of traditions within worldwide Anglicanism brings with it the not always welcome prospect of change.

Change is often difficult for people, and it must be remembered that it is people who make up the church communities that are represented in this report. Change has both a dark and a light side.

On the light side of change, new people, growing church community, new music, and new opportunities for outreach were all mentioned as signs of hope and vision.

On the dark side of change, exactly the same list is created. New people may bring new and different ideas; growing a church community will surely change it. New music may not provide the same sense of comfort as more traditional music; new opportunities for outreach may require more work from an already stretched congregation.

Clergy struggle to balance and manage change in their own church communities and, as individuals, may also simultaneously be struggling with change, as it may be at odds with their own experience and beliefs.

Clergy in this study reported that they see and experience joy, excitement, hope, and vision as they watch parishioners taking personal initiative inside the Church. Many sense a growing willingness to commit time and skills to the efforts and activities of the church community. Volunteerism is alive and well in Anglican church communities across the country.

Clergy see a generosity of spirit that is expressed in the energy and enthusiasm of church community members, from raising funds to making beautiful and joyful music.

Many parishioners feel that there is renewed pride in being a Christian. They feel that more members of their church community are interested in finding out more about the basics of their faith, and that many more people are prepared to intentionally seek to experience God.

While many congregations feel that they are “missing” teens, young adults, or those 40 and 50 years old from their church communities, some feel that the renewed interest in finding more young people to join their community is a positive sign. Most feel that their community would be healthier if it were more representative of the larger community.

Good music and good celebration are mentioned as “moments” of joy experienced within their church community.

In looking forward, many church communities feel that the financial position of their church communities is growing stronger.

Cell groups, Bible study, and retreats were all mentioned as being signs of the renewed interest in the “faith” aspect of the Church. This, some said, is a positive move that takes their local church communities into a better balance between stewardship and ministry.

### **1.1.2 Outside the Church: Concerns**

When addressing this question, parishioners and clergy considered both what is being said about the Church by those who are not part of the church community, and also the secular concerns that are part of the fabric of the world in which we all live.

Across the country, parishioners and clergy reported that they see a heightened awareness and concern for spiritual matters. People are talking more about their personal spirituality. Many said that they feel that more and more people are seeking to have a spiritual connection.

Some feel that this will bring people back to their church communities. Others feel that this is a climate where spiritual seekers will look to find relevant connections to “like-minded people.” The concern is that the seeking of like-minded people is not necessarily a path to finding faith.

The state of the Canadian economy in general and the economy of their region are also topics of conversation and consideration outside the Church. Many feel that government cutbacks have created an environment of social injustice. Changes in the standard of living, particularly for the elderly or those most vulnerable, are of concern to those outside the Church. Homelessness, the increased reliance on food banks, and increased costs of education and health care are all-important concerns both within and outside the Church.

There is a decreased trust in governments at all levels, and an increased sign that people are “entrenching” to protect their own survival, both in terms of economics and lifestyle.

The events of September 11th have created an interest in understanding more about the beliefs of Muslims as well as other religions. Concerns about war, Canada’s military involvement in Afghanistan and the Middle East, and diminished hopes for world peace are also on the minds of those across the country.

There is concern among some that Canada’s position as the only “operating polyglot” may become a thing of the past if immigration laws begin to restrict the flow of immigrants to Canada. There is, among others, a concern that Canada’s immigration policy has allowed too many “foreign” ideas to become part of the Canadian culture. Some are talking about how to “get back the old Canada.”

Changes in lifestyles, family structure, values, and ethics are also causing concerns outside the church community. The increased numbers of children living in single-parent homes and those living in poverty cause concern for the future of Canada’s children.

In British Columbia, the recent referendum on treaties and land rights<sup>1</sup> has caused a heightened awareness and interest in understanding and appropriately managing “Indigenous peoples’ issues.”

### **1.1.3 Relevance of the Anglican Church of Canada**

Among those who are actively engaged in the activities and daily life of their own church community, there is no concern about the relevance and connection of their community to both the concerns within and outside the church.

But, there is confusion and concern about the relevance of the Anglican Church of Canada.

Some feel that the national Church is being consumed by stewardship and the business of the church, and has lost the balance between stewardship and ministry.

There is sympathy for the need for careful deliberations about spiritual matters, particularly those that define and codify what behaviour is, and is not, acceptable. However, some feel that when lifestyles, culture, and even science have defined and codified behaviour in the course of social change, the Church need not do it again. Others feel that the word of God has defined all of these issues for all time, and that surely this must be as clear to the Church hierarchy as it is to an individual of faith.

The core issues are not new: evangelism versus liberalism, traditional versus contemporary. These are layered with a diversity of Anglican “tradition” that spans age and geography. While diversity is broadly recognized as a part of the character of the Anglican Church of Canada, few see how diversity might be part of a vision for the future of the Church.

Many of the current concerns centre on what it means to be an Anglican. Is it evangelistic or liberal, is it steeped in tradition or modern and contemporary? Some feel strongly that there must be only one “right way to be an Anglican.” Parishioners and clergy ask that the Anglican Church of Canada give them clear vision and leadership to manage the vision.

## **2.0 PARISHIONERS AND THEIR CONCERNS**

Anglican parishioners from across the country share many of the same concerns, but not always for the same reasons. This section of the report summarizes the key issue areas that are shared by church communities across the country. The summary of parishioners in their communities, which follows this section, provides information about how these issues are defined by the context of each of the communities represented in this study.

### **2.1 Key Issues for Anglicans: A Snapshot in April/May 2002**

*Issue: Declining population in mainstream Anglican churches*

Many parishioners from across the country are concerned about the declining population in the Anglican Church. Many worry that declining membership creates a threat to the survival of the Anglican Church of Canada. Fewer are concerned about the survival of their own local church, as many feel that their own church community is strong enough to survive. Some are concerned that the survival of their church community may have to happen without the benefit of the church building in which they now worship.

Declining membership is a concern because it means that the financial health of the Church is dependent upon the numbers of people who feel themselves committed enough to the Church to give financial support.

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1 For further information on the BC Referendum on Treaty Negotiations, please consult Appendices I and K.

Some feel that the decline in membership could be solved if, somehow, the Church could help local church communities to attract more young members. Many said that they observe other denominations having success in getting young people in the door, and then encouraging them to stay and to participate. Few in the mainstream Church feel that they are having success in attracting more young members to their church communities.

While the decline in membership in the national Anglican Church is a concern, most parishioners said that their own church communities are *not* declining. Most feel that their membership is stable; some reported that they have a growing membership, including youth.

Some feel that the imbalance between young and old is the natural course of events for their church communities. They said that we should remember that participation in activities in the Anglican Church is cyclical. They told us that those families with pre-teens and teens have many secular responsibilities that interrupt church attendance. These parishioners believe that young adults will return to church activities when it is time to be married. They will lapse in participation as they set up their homes and begin their lives together. They will return to church participation when it is time to have their children baptized; and then will attend with some regularity through their child's confirmation. Many adults return to church participation when their own children are grown and move away from home. It is expected that the now-adult children will begin the cycle again when they marry.

Some feel that, while the cyclical aspect of church attendance may have been true in the past, it is less likely now that the cycle will continue. Many of those who are concerned about the cycle being broken feel that, perhaps, the Anglican Church may not be offering young people what they want from social or spiritual experience. Other churches may be more in touch.

*Issue: We need more youth in the Church*

In most church communities, discussions about bringing more young people into the Church revolve around the financial benefits that young people bring to the church community. Many feel that if they had programs that were attractive to young people, their parents would follow them back into church participation. Much of the discussion is around the need for young families, specifically to help augment the aging population as a revenue source and as volunteers doing the churches' work.

“I think we want their money. We don't really want the joy of young people in our midst. I know that money is important, but it feels like the wrong reason to go after young people.” *Man, urban St. John's*

In many church communities, the discussion about finding and attracting “youth” to the Church centres on marketing the Church to youth. Some parishioners reported actively looking “at the competition.” Many feel that the charismatic and evangelical churches have “better music” and that young people have “more fun” there than they might find at a mainstream Anglican Church.

“Also, I don't think that the type of service that young people would enjoy is the type of service that many of our people want. I think that the Anglican Church is more for older people than for the young. It hasn't always been that way, but the world has moved on and our Church has just stayed put.” *Man, Red Deer*

A few urban parishioners spoke about the need for special ministry directed toward youth. These few parishioners feel urban youth are in need of special attention that is not available to them in most church communities' activities and events.

*Issue: Growing populations in the evangelical church communities*

While mainstream churches worry about declining populations, the Anglican churches that are more evangelical reported that they have growing church populations, and they are also among the few who reported active and involved youth programs. Some who represent mainstream churches look at the evangelical churches and feel that

the Anglican Church may be “out of date,” while others feel that there is something discomfiting about what they see more as “entertainment” than as worship.

Population growth in the more evangelical churches is across all ages. Most seem to be centred on the value of family and community, and through this context, aspects of theology are introduced.

Many evangelical churches draw their growing populations from outside the Anglican tradition, some from outside Christian traditions. Some are deliberate extensions of mission work outside Canada, and many have more in common with their offshore mission counterparts than with the mainstream Canadian Anglican tradition. Outreach in these particular church communities is directed toward specific ethnic populations. The church community offers support to new Canadian families within a comfortable cultural context.

Some have suggested that these ethnocentric evangelical church communities will move away from their mission roots and closer to the mainstream of Canadian Anglicanism. This seems unlikely. Many members of the Chinese evangelical mission churches are second- or third-generation Anglicans, raised in a mission tradition that is every bit as real as the traditions of Canadian Anglicans, or those from the Caribbean. The mission tradition *is* the style of worship that is now, and will likely remain, the tradition of these church communities.

**Issues:** *Multicultural interpretation of Anglicanism*

*Diversity, inclusion, tolerance, fragmentation*

Some urban church communities grow their populations through new Canadians who come from a lifelong Anglican tradition, but a tradition that is outside the Canadian Anglican experience. Outreach programs in these urban churches are often less specifically directed toward a particular ethnic group, but rather are often welcoming and inclusive of those who come from any Anglican tradition that is outside the Canadian experience.

These church communities often take particular pride in the multicultural aspect of their congregations and contrast the experience in their own community against that of more mainstream tradition churches in various ways.

“The Canadian Anglican Church is mono-cultural, male-dominated, and out of touch. The interpretation of the Anglican Church in Canada is very different than it is in other countries. Our church community provides room for the inclusion of the expression of Anglicanism from diverse perspectives.” *Man, urban Toronto*

There is a concern among those who come from outside the Canadian Anglican tradition that they are not accorded the same “value” in the Church. Some feel that they are “set apart” from mainstream decisions. While their “special status” is occasionally to their benefit, most feel that the Church needs to recognize the extraordinary value that the Anglican polyglot brings to the Church. They want recognition and equal status with their more mainstream counterparts.

The connection between the leadership of the Church and new Canadians is weak, they said. Communication and discussion about the world view of Anglicanism needs to be opened up to substantive discussion. These discussions would include consideration for variations in forms of liturgy, including music, as well as issues of social justice, inclusion, and tolerance.

Many of those who participate in the mainstream or more conservative/traditional Anglican churches are uncomfortable with the form and style of worship used by their less mainstream counterparts. Some even went so far as to say that these evangelical and “ethnic” churches are not really Anglican.

The differences in interpretation of Anglicanism between “born Canadians” and “new Canadians” in the Anglican Church of Canada are an important factor contributing to the sense of “fragmentation” of the Church, a fragmentation that some feel is accelerating.

*Issues: Financial concerns/survival of the Church/church closings  
The residential schools litigation settlements*

While there is keen awareness of the settlement issues related to residential schools, this awareness is centred on the economic impact of the settlement, not on the issues related to residential schools and their impact on Indigenous peoples.

Many church communities feel “separate” from the issue, and therefore take no ownership in the settlement of the litigation. In some parishes, the emphasis is on their own survival. To establish their “separate right of survival,” some are considering leaving the Anglican Church of Canada to be to stand as a separate church community. For some, this seems to be the only way to survive the economic impact.

“We can pay our own way, but we don’t have enough money left for all of the demands from the Anglican Church of Canada. We need to protect our own community first. We have talked about it at length, and we don’t feel that we are getting any real benefit from being part of the Anglican Church of Canada. I doubt that they would even notice that we are ‘missing.’ We are a very small community. We can raise enough money to keep the roof over our heads, but that is about it.” *Man, rural Red Deer*

“We hear about all the money that the Church will have to pay for the residential school lawsuit, and we hear about closing of churches in different places in Canada and on the island. This is Newfoundland; we know about financial hardship here. We have had our fisheries cut back or closed, processing plants shut down. We know why these things happen, but if they are going to close our church, then we will have to find another church. We would rather just stay put, though; so if we can save this ourselves, we will. Not many of us will just move over to some other church, even if it is an Anglican church.” *Woman, rural St. John’s*

*Issue: Local outreach and social justice*

Church communities are feeling stress, pressure, and vulnerability from the increased demands on their limited resources, both financial and human. While most feel that the church community’s responsibility is to provide real physical assistance where and when it is possible, they also feel that there is a largely unfulfilled role as advocate for social justice. Many feel this role should be the first priority of bishops at the diocesan level and of the national Church.

With the exception of British Columbia, where the archbishop has recently made a statement about the referendum on land claims,<sup>2</sup> most don’t feel that the Church is taking a stand. Although some did not agree with the archbishop’s position, most welcomed the fact that he did take a stand.

Some church communities across the country have taken on outreach programs. Many of these church communities reported that there is enormous pressure, both in terms of money and of volunteers, to support their programs. These churches are supporting food banks, looking for affordable housing, providing life-skills training and parenting programs, and fundraising. Many of these programs are provided in co-operation with other organizations. The objective is solely to provide a bridge of assistance for those who need services that are no longer supported by any level of government. While many of these initiatives were originally conceived as “temporary,” more and more communities are counting on these programs. Their status has become “permanent.”

These church communities are concerned that they may not be able to sustain the level of support that they are currently giving, and they are further concerned that the need for their efforts is increasing. They blame government cutbacks in health, education, affordable housing, and other services for the current circumstances.

Church communities who are engaged in such programs reported that they feel that the Anglican Church of Canada and their own diocese should be more aware of the needs in individual communities. They seek vision and support from both their local and the national Church. Most see these efforts as their church communities’ responsibility to the wider community, not as part of an evangelical effort. Most feel that this is an important differentiation, as it allows help to go to those of many faiths and backgrounds.

“Some of the other churches in town only help particular people who are willing to ‘be saved’ by their church. We don’t do it that way. But it makes you wonder. They seem to have growing numbers, and we don’t. Maybe they have the right idea. I don’t think it would be the Anglican way, now would it?” *Woman, urban St. John’s*

Some feel that, perhaps, outreach should be part of an evangelical mission, with those receiving help somehow “obligated” to participate in the church community. Others feel that this evangelical “requirement” would not be within the true spirit of Christianity.

In seeking vision and direction, many would like to see the Church take a stand on the question: Is outreach at the local community level intended to be evangelical, or is it intended to be part of the Church’s responsibility to social justice?

*Issue: Homosexuality/blessings*

Generally, unless the church community is “gay friendly,” the issue is side-stepped or avoided whenever possible. In some urban churches, there is ongoing discussion of homosexuality, the ordination of gay and lesbian priests, and the inclusion of gay and lesbian people in sacraments and in the active life of the Church. In most other churches, many parishioners said the “issue” was discussed “a few years ago, but not much since.” Among churches that have no active gay and lesbian membership, the issue is felt to be “outside” the church community.

Among gay and lesbian participants in this discussion, there is some concern that the issue of blessing same-sex relationships may be dominating the agenda. For many of those in the gay and lesbian community, issues of inclusion are thought to be of paramount importance. Many feel that if issues of inclusion could be resolved, then the blessing of relationships would follow naturally.

The discussion of the issue of homosexuality and the Church has, in many church communities, centred on discussions of sexual abuse and residential schools.

Many parishioners in suburban and rural church communities reported that the topic is one that makes people uncomfortable, so they just don’t talk about it at all.

“Well, we don’t live in an area where there are any gays, so it doesn’t have anything to do with us, really.” *Man, suburban Vancouver*

When asked if their church community would welcome gay and lesbian people into the congregation, some thought that their community would be welcoming. Others thought that their community would not be a comfortable place for a gay or lesbian person to worship. A few feel that homosexuality is a sin, and therefore gay and lesbian people should not be “allowed” to participate in the life of a church community.

*Issue: Interfaith dialogue*

In some urban church communities, opening interfaith dialogue has been important following the September 11th terrorist attack on the United States.

Where there has been an attempt at interfaith dialogue, church communities report that there is a growing spirit of tolerance, and an awareness that there are more things that people share in common than things that make them different from one another.

*Issue: Leadership of the Church is out of touch with the concerns of parish churches*

Few feel that the national Church is in touch with the needs of those in parish churches. Many parish churches, with the exception of those in Newfoundland, feel that they are not really in touch with their own bishops. This is true even when members of their parish are represented at synod. Many indicated that the Church’s leadership is “lost” in the business aspects of the Church and is out of touch with the relevant aspects of ministry. Some feel that the balance between stewardship and ministry has been lost, and that communication between parish and the national Church on issues of stewardship is insufficient.



“We talk about declining numbers in our churches, and we are closing some of our old community churches, and yet we are building new churches. This doesn’t make sense to me. Who is making these decisions, and why don’t they explain to us why they are doing this?” *Woman, rural parish, Newfoundland*

Some church communities across the country are considering the drastic step of becoming independent congregations, rather than continuing to be part of a larger organization that some feel is not interested in their survival. Some feel that the Anglican Church of Canada is either unable or unwilling to give them the sort of support or attention that they feel is a “good return on the value of their contribution.”

“Maybe we have had the focus backward for too long. I expect that the Anglican Church of Canada, or the diocese or whatever, will look after the parish church interests, but that isn’t the way it works. The parish looks after the diocese and their needs, and the diocese is just a little too invisible for us to internalize and ‘own’ what it is that they do.” *Man, Red Deer*

In most, but not all, cases, the support required relates more to aspects of ministry than it does to issues of finance. Many parishioners told us that there is a lack of communication and support from the national Church, and that the national Church expects and needs the support of parish churches, in the form of ever-increasing requests for money, but that there is no “pay-back” to the parish church.

Groups within parish churches would like to have access to information that would help them find other parishes with similar circumstances, with which they could share ideas. This is of interest to both those churches who feel that they are being successful in their various efforts and those who feel frustrated or abandoned.

*Issue: Book of Alternative Services/Book of Common Prayer/changes in liturgy*

While most church communities seem to have found a way of accommodating the needs of those who prefer the *Book of Common Prayer* over the *Book of Alternative Services*, it is not always a comfortable accommodation. The issue has less to do with the material itself than it does with “what it means to be an Anglican.” The liturgy, particularly when viewed from the perspective of those who prefer the *Book of Common Prayer*, is a defining feature of being an Anglican.

Among other Anglican church communities, there are questions about the “interpretation” of Anglicanism from a traditional white/Anglo-Saxon/male perspective. Those who come to Canadian Anglican churches from other Anglican traditions feel that, perhaps, it is time to revisit forms of worship and music, to make them more relevant to those who come from diverse Anglican traditions.

Among those who have a lifelong experience with the Anglican Church of Canada, some wonder if maybe the Church has grown “old-fashioned.” Some said that it isn’t much fun to be an Anglican.

Some others said that, while the Anglican Church “may not be the best place to find Christ, it is the best place to grow in Christ.” People who feel this way argue that the comfort of the liturgy provides room for growth; while the “entertainment” value of other churches may be more enticing, they don’t have the “restful spirit” that is needed for true growth.

Still others said that “the liturgy might be more relevant if it seemed less connected to the 1800s [and more] to the 21st century.” They argue that the essential forms could be maintained, but that some aspects could be made more contemporary. They argue that to be contemporary would enhance, rather than detract from, worship.

While most would like to set the issue of the liturgy aside, some said that the issue is very important, but seems impossible to resolve. The issue of liturgy is a key factor in discussions in each church community that considers separating its congregation from the Anglican Church of Canada. It causes distress in some communities. Parishioners seek direction and vision on this issue.



## Survey of Anglican Church of Canada (ACC) Members Executive Summary

The survey was conducted by telephone among 1,062 members of the Anglican Church between September 6 and September 29, 2002. The sample was selected from lists provided by ACC (primarily receivers of *The Anglican Journal*).

A sample of this size is estimated to be accurate within (plus or minus) three percentage points, 19 times out of 20. Margins of error for subsamples are smaller.

A few notes on the sample:

- mostly women (763 compared to 299 men)
- mostly aged 35 or older
  - includes 47 respondents aged 16 to 34 (margin of error of  $\pm 14$  percentage points)
- includes 42 Aboriginals (margin of error of  $\pm 15$  percentage points)
- almost all from English-speaking households
  - just one respondent from a household where French is the main language (but 101 in total from Quebec)
  - 15 from households where the primary language is not English or French
- largely Anglo/Irish/Scottish ethnicity (765) but 145 report European ancestry and 131 report non-European ethnic background
- most of the sample are regular church attendees
  - five in ten attend Anglican church services weekly or more often
  - three in ten go less than once a week but more often than once a month
  - fewer than two in ten report only occasional attendance at Anglican church services
  - just four percent say they haven't attended in the past year

## **Main Findings**

### **The Leading Issues**

#### Most important issue facing parish

- The largest proportion say it is declining attendance/an aging congregation (31%).
- About two in ten mention the need to attract younger members (18%) and a slightly smaller proportion mention financial problems facing the parish (15%).
- About one in ten mention the need to maintain a sense of church community (9%) or the availability of clergy and support staff (9%).
- Smaller proportions mention a variety of other issues.

#### Most important issue facing Anglican Church

- The largest proportion mention residential schools and/or related lawsuits (28%)
- About two in ten say it is declining attendance/an aging congregations (18%)
- A total of about two in ten offer neutral observations about same-sex marriage issues (12%), negative observations about same-sex marriage issues (5%), positive observations about same-sex marriage issues (1%) or the ordination of gay clergy (1%)
- About one in ten mention financial constraints (14%) or the need to attract younger members (10%)
- Smaller proportions mention a variety of other issues.

### **Parishioners' Aspirations for Church Membership**

Large majorities say it is "very important" to them, personally, that they belong to a church that:

- reaches out to young people in society (90%)
- helps one achieve personal spiritual growth (79%)
- can attract new members (76%)
- responds to the needs of the poor and dispossessed (71%)

Just under half say it is "very important" to them, personally, that they belong to a church that:

- reaches out to Canada's Aboriginal communities (46%)
- will pressure governments to spend more money on social programs (43%)

However, relatively few dismiss these as "not very/not at all important"

Of least importance, on a personal level, is belonging to a church that welcomes gays and lesbians as parishioners (33% say this is "very important" and 29% say this is not very/not at all important)

### **Future of Parish**

- Seven in ten say they are very (36%) or somewhat (35%) concerned about the future of their parish. Just under three in ten are not at all (11%) or not very (16%) concerned.
- When asked what they would most like to see changed about their parish, the largest proportion say they would like to more efforts to attract young people (17%). About one in ten mention increased membership (12%) and smaller proportions mention a variety of other changes. Nineteen percent say there's nothing they would particularly like to see changed.
- When asked what about their parish they would most like to see remain the same, members are most likely to mention its sense of community (21%). About one in ten refer generally to their church's services (14%), its clergy/leaders (12%) or the traditional format of its services (8%). Smaller proportions mention a variety of other changes.

## **Leadership of the Anglican Church**

Although members give the leadership of the Anglican Church in Canada generally positive reviews, they are much more likely to say the leadership is doing a “good” rather than an “excellent” job in the areas of:

- providing a sense of hope and vision for the Church across Canada (a total of 53% say excellent or good, but just 9% say excellent – 33% say fair and 8% say poor)
- keeping in touch with the concerns of parishes such as their own (50%, but just 10% say excellent – 32% say fair and 10% say poor)
- responding in a timely fashion to the issues facing the Church today (49%, but just 8% say excellent – 36% say fair and 8% say poor)

There is almost unanimous agreement that the leadership of the Anglican Church of Canada, at all levels, should reflect the cultural diversity of its membership (87%, including 51% who strongly agree; just 8% disagree)

A gap analysis that shows the relationship between the importance of key issues to the membership and the membership’s satisfaction with what they perceive to be the current efforts of the Church leadership suggests there is widespread desire that more should be done in the areas of:

- reaching out to young people in society (75% want the leadership to take a more active role; just 22% are satisfied with current efforts and 90% say this is very important to them)
- attracting new members to the Anglican Church (68% want the leadership to take a more active role; just 28% are satisfied with current efforts and 76% say this is very important to them)

Opinion is somewhat more divided in the areas of:

- responding to the needs of the poor and dispossessed in society as a whole (49% want the leadership to take a more active role, 45% are satisfied with current efforts, but 71% say this is very important to them)
- pressuring governments to spend more money on social programs (48% want the leadership to take a more active role, 36% are satisfied with current efforts; 43% say this is very important to them)

There is considerably less desire for greater Church/leadership activism in the areas of:

- helping members achieve spiritual growth (62% are satisfied with current efforts, 35% want the leadership to take a more active role, but 79% say this is very important to them)
- reaching out to Canada’s Aboriginal communities (55% are satisfied with current efforts, only 32% want the leadership to take a more active role; 46% say this is very important to them)
- welcoming gays and lesbians as parishioners (52% are satisfied with current efforts, just 24% want the leadership to take a more active role and 16% want the leadership to take a less active role; 33% say this is very important to them)

## The Business of the Anglican Church

More than seven in ten say they are very (32%) or somewhat (42%) concerned about the financial well-being of their parish. Just over two in ten are not at all (8%) or not very (16%) concerned.

- Among those who express concern, the largest proportions say their concern springs from worries about financial constraints/deficits/possible bankruptcies (39%) and low church attendance and the resulting lower church revenues (34%). Noticeably smaller proportions mention the fear that their parish/church will amalgamate or close (14%), renovation and maintenance expenses on church property (14%), problems with the local economy and the personal economic problems of parish members (10%) or the fact that donations are small/inconsistent/seasonal (9%). Smaller proportions mention a variety of other reasons for their concern.

Substantial majorities agree that their financial contributions to the Anglican Church should go to:

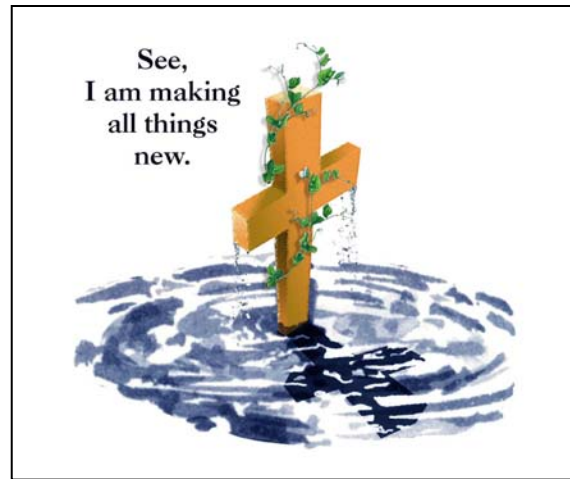
- outreach programs designed for needy people in their local community (90%, including 51% who strongly agree; just 7% disagree with this use of their contributions)
- ministries for Aboriginal peoples within Canada (70%, but just 22% strongly agree; 25% disagree with this use of their contributions)
- overseas missions (65%, but just 18% strongly agree; 33% disagree with this use of their contributions)

Two-thirds disagree with their financial contributions going to help finance settlements that have arisen out of lawsuits directed against residential schools (63%, including 38% who strongly disagree; 29% agree with this use of their contributions).

At the meeting of the Council of General Synod in November 2002, members were asked to take the results of two Environics surveys home with them and gather reactions from people and officials in their dioceses.

Twenty-one dioceses and the Military Ordinariate have held Intentional Listening events or have found other ways to collect the data. One diocese held three regional events. Some of the more remote areas completed the task through email or regular post.

The issues and concerns that were expressed were consistent across the country. Dioceses in all of the Ecclesiastical Provinces participated. There were no identifiable regional differences and little difference between urban and rural dioceses or between large and small dioceses, although rural issues were reported more often in rural dioceses and social justice issues were more prevalent in dioceses with a large urban population. There were concerns expressed about the methodology of the Environics focus groups and the survey. Some questioned why a secular organization did the work and the validity of the demographics surveyed. Others questioned the lack of youth voices in the survey, although there was a youth focus group. Some also questioned why their particular region did not have a focus group.



#### **Things that caught peoples' attention**

In one form or another, people noticed that there was little talk of spirituality in the focus groups and survey. They wondered where God was in all of this. In some of the reports there was a tone of criticism that the survey had not asked the right questions about faith, spirituality and commitment to Jesus. Respondents did not seem to understand that material emerged from the grassroots and what the focus group participants felt was important rather than from questions formulated by some external group (the elusive national church).

Noted especially in the consultations that were later in the year was how out of date the focus group and survey information was with respect to both the Residential School Settlement Agreement and the development of the sexuality debate both at home and in other parts of the Communion. The focus groups were held in Spring 2002 and the telephone survey in the Fall of 2002

There is a major disconnect between the strategic goals of the national church and the goals of the grass roots. Some version of this statement was reported in almost every consultation. Accompanying the concern was widespread cynicism that the national church wouldn't pay any attention to the survey results and will just do what it wants. Understanding of the term "national church" ranged from the staff at 600 Jarvis Street to CoGS and General Synod. It wasn't always easy to know just who was meant.

Almost every consultation noted the concern for youth and the need to increase their involvement in the life of the church. "Youth" was never defined with regard to age group. Declining attendance and aging of members were also noticed. At the same time several commented that there is a gap between the desire for new people and the willingness to embrace the change necessary to attract them.

There was some surprise that the Residential School issue was still perceived as a national issue and had not filtered into parochial life. There were also positive comments and some surprise about the lack of polarization regarding the residential schools.

### **Things that were missing**

The consultations consistently named two things that were missing. The language of faith – God, salvation, Jesus Christ, disciple-making was noticeable by its absence. Broadly put, there was nothing to indicate that General Synod was in any real way perceived as a resource to dioceses and parishes. Although not a widespread item, some reports noted a lack of vision or hope.

### **Signs of hope and vision**

The most important thing that the church at the national level could do would be to play the key role in nurturing Anglican identity and vision. Clarifying mission and providing spiritual vision were also important. The national church can help us see ourselves as part of a larger body. Although the specifics varied from consultation to consultation, there was generally a positive expression that the church at the national level does have a role to play in providing hope and vision. There was also some question about the role the national church should or could play in providing leadership. There were a number of comments from various parts of the country expressing appreciation for the work of the Primate and hope that the next Primate will be able to provide direction and leadership.

### **The Strategic Plan**

Whether it was the way the question was worded, the place in the consultation process, the lack of familiarity with the Plan by the participants, or something else, this section generated the least useful and helpful comments overall.

It was quite clear that clarifying Anglican identity and strengthening services to parishes dominated the reports. For the priorities that garnered little or no support, there was no suggestion that these should be eliminated or re-thought.

- A. Strengthen our mission and development partnerships outside Canada. There was one comment in favour of maintaining this priority.
- B. Clarify Anglican identity, doctrine, liturgy and worship. More than half of the consultations indicated that this is a priority for General Synod.

- C. Nurture ecumenical relationships. Although there were some comments elsewhere in the reports concerning strengthening the relationship with Lutherans, there were only a few comments vis à vis the Strategic Plan.
- D. Advocate social justice and prophetic mission within Canada, especially in indigenous peoples' concerns and social economic and environmental justice issues. There was some support for this priority.
- E. Affirm healing and reconciliation with indigenous peoples. This priority received a little support.
- F. Strengthen commitment of the whole Church to domestic mission in partnership with the Council of the North, and work with the Council of the North to move toward self-sufficiency. There was some support for this priority.
- G. Provide services to dioceses – information, financial, administration. There was an acknowledgement that the national church had a role to play in these areas. However there was widespread desire to see this area increased in programmatic services and in particular stewardship education.

There were three additional and fairly negative comments. 1) We should look at the organization and re-organize with the question being asked “Is a national church necessary?” 2) The Strategic Plan is in a rut. There is nothing prophetic in it. The Church no longer listens to the Holy Spirit. 3) There should be section H to the Strategic Plan –Develop partnerships inside Canada.

### **Additional Messages to the Council**

The results of this work (focus groups, survey, diocesan consultations) must drive General Synod 2004. This is an opportunity to reinvent and reaffirm the national church. The church at the national level is irrelevant to dioceses and parishes.

The National Church is there to support the parishes not the other way around.

There was concern expressed that the decisions in New Westminster will split the church.

There were a number of comments encouraging increased communications and better vehicles for communicating with the dioceses and parishes. One suggestion was to increase the scope and circulation of *MinistryMatters*.

Some wondered where Jesus is in all of this.

The church must think of itself as WE not “us and them”.

There was hope expressed that the debate on the Primacy Canon amendments would be an open one.

### **Comment**

The overriding sense I had as I read through the reports is a high level of dissatisfaction with performance of the national level of the church in providing services to the dioceses and parishes. There is discontent with the decision made in Preparing the Way to cut domestic work.

There is a concern and a worry about a church in decline and a cry for resources to meet the challenges that parishes and dioceses are facing. These range from



education to stewardship to theological training to resources for youth.

There was general skepticism expressed that the Council would listen and respond. There was a plea that the Council would.

### **Some anonymous quotes from the consultations**

The ‘problems’ that the Anglican Church of Canada has are the same ‘problems’ that the country of Canada has: regionalization, geography, diversity. If it can be said that Canada is impossible, the same can be said for the ACC.

CoGS and General Synod have placed themselves in a very precarious position by embarking on this process, and now they must act upon the results or else accept the fact that many people will be even more alienated.

The results of this survey prove decisively that the issues that hold sway for the majority of Anglicans are not reflected presently in the work and activities of General Synod, and the issues which are important for General Synod appear to be of low interest to the survey respondents.

### **“CRY OUT FOR CHANGE”**

When planning a park, don’t lay the sidewalks till you see where people walk. Because we have come so close to losing our National Church, everything we do now is an opportunity to reinvent and reaffirm the life of the National Church.

What we do is for US for WE are the National Church.

The role of the Office of the Primate gives voice and identity to our National Church. How can we celebrate the role of Jim Boyles and Michael Peers?

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