



# Dream the churchVISION 2+19

A PLAN FOR THE ANGLICAN CHURCH OF CANADA

March 2010

Dear Friends,

I am very pleased to commend the report of the Vision 2019 Task Force, chaired by the Very Rev. Peter Elliott. This report is born of a huge amount of consultation through the "Tell us your story" initiative across our beloved church.

I rejoice that the vision is grounded and rooted in the Marks of Mission. In a wonderful way they draw us together as Anglicans across Canada and throughout the world. These marks speak to our true vocation as evangelists, storytellers, caregivers, advocates for peace and justice, and good stewards of God's creation.

I delight in the potential this vision holds for our spiritual renewal as individuals, parishes, dioceses, and a national church.

I encourage you, one and all, to read this report in its entirety and to hear within it the voice of the Spirit calling us to fresh expressions of our work in the service of the Gospel.

I read the report in the joy of the risen Lord's commission—"As the Father has sent me, so I send you" (John 20:21).

In his love,

I am,

Sincerely yours,

+*Jnd*

Archbishop and Primate  
Anglican Church of Canada



# *Dream the church*VISION 2<sup>+</sup>19

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A PLAN FOR THE ANGLICAN CHURCH OF CANADA

*A people seeking  
to know, love, and follow Jesus  
in serving God's mission.*

— VISION STATEMENT

For consideration at General Synod, June 2010

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General Synod of the Anglican Church of Canada  
June 2010

## PART ONE

# *An Invitation to the Whole Church*

# INTRODUCTION

AT THE END of an election that had taken several ballots, the clergy and lay members of General Synod waited in Holy Trinity Church, Winnipeg, to greet the man they had elected Primate. As Fred Hiltz, bishop of Nova Scotia and Prince Edward Island, entered the church, the community stood and applauded. Archbishop Andrew Hutchison introduced him, and the new Primate-elect took the microphone. He reached into the heritage of the church, the biblical witness of our ancestors, and found the words of Jesus' inaugural sermon in Nazareth: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour."

Then Fred turned to the community gathered there, and said, "My hope and prayer for our church is that the world will be able to look at us and to see—through the works to which we are committed as Gospel people—that this text is being fulfilled again and again." It was and it is a powerful challenge to the Anglican Church of Canada, not as an institution, but as a community of the baptized, called in the covenant of our baptism to join God's redeeming work in and for the world.

As the General Synod gathers once again, we will consider a new strategic plan—Vision 2019—that invites the Holy Spirit to shape the life of our church more and more deeply in paths of discipleship and mission. Vision 2019 takes three years of listening, prayer, consultation, writing, and waiting on God's Spirit and gives them back to the church as a trajectory for our national ministries under the auspices of the General Synod.

**Vision 2019 is more, though, than simply a vision for the work of General Synod. It challenges the whole church to receive the Anglican Communion's Marks of Mission as the Spirit's invitation to understand ourselves as called into God's mission through our commitment to Jesus and to the life of his church.**

At the final meeting of the 2007–2010 Council of General Synod, the Primate spoke of the Holy Spirit hovering over a person, waiting until the prayer and discernment of a community make it ready to enter the moment and receive the person as a leader. In hopes and dreams that poured in from across the country through "Tell us your story," in the waiting and prayer of the Sacred Circle, in communities gathered for worship and sent for service, in gatherings of bishops, and in the daily prayers of the baptized, our church—our *beloved* church—has been approaching the readiness that the hovering Spirit awaits. We offer this strategic plan in humility, well aware of the frailties that constrain us, the sin that confounds us, the losses we grieve, and the fear that binds us, but trusting that the Spirit is even now pouring out the power that will equip us all to be agents of God's mission in and for the world, and that we are ready to receive that power.

# THE FIVE MARKS OF MISSION

## **1. To proclaim the Good News of the Kingdom**

God calls the church, the Body of Christ, to proclaim what Jesus proclaimed: the Kingdom of God characterized by justice, healing, forgiveness, reconciliation, and hospitality. We do this in the context of a post-Christian culture where the church needs to engage in primary evangelism—sharing the good news and inviting a response.

## **2. To teach, baptize, and nurture new believers**

In this post-Christian culture, the church is called again into the work of evangelism—making new believers. In baptism, new believers take up citizenship in the Kingdom and membership in the Body of Christ. The church is responsible for shaping our common life in such a way as to nourish each person's awareness of the mission of God and to strengthen our capacity to participate in that mission.

## **3. To respond to human need by loving service**

In three gospels, the evangelists focus on the bread and wine, inviting us to know that, as we take, bless, break and share bread, we find ourselves in the presence of Jesus. In the fourth, the focus shifts to the basin and towel—and Jesus' challenge to his disciples and to us to kneel with him in serving.

## **4. To seek to transform the unjust structures of society**

Throughout scripture, and particularly in the prophetic tradition, God's transformative purpose is not limited to changing individual lives. God acts to change the conditions that constrain, distort, and oppress the lives of persons and communities. Through the prophets we hear that God is attentive to structures—the royal court, the temple, and the marketplace among them—that contradict God's compassion and distribute God's abundance unjustly. As a people following Jesus in mission in our age, God invites us to work with him to bring about change in such structures.

## **5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth**

In Vision 2019 we witness a new appreciation of the vital connection between the place where we live and the embodiment of our faith. The church is being awakened to the gift of the land and our God-given living relationship with the earth. Assisted by the prophetic values and ideals of our Indigenous members, we recognize and affirm the compelling, urgent, and absolute character of our moral obligation to live in right relationship with God's creation. This will be, in the time between now and 2019, a defining issue for the authenticity of our faith and practice.<sup>1</sup>

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1. The Anglican Consultative Council at its 2009 meeting in Jamaica authorized a sixth mark of mission, addressing God's purpose of peace and reconciliation. The exact expression of that sixth mark has not been decided, but it clearly will inform our work and prayer for the common good.

# PRAY FOR THE LAND, LIVE IN THE PLACE

## *A Theological Framework for the Marks of Mission*

*A people seeking to know, love,  
and follow Jesus in serving God's mission.*

— VISION STATEMENT

FROM 597 (the first deportation) to 538 BCE, the Jews of the Southern Kingdom of Judah lived in exile in Babylon. Babylonians levelled the walls of Jerusalem and destroyed the temple. The monarchy came to an end. Those in exile responded to their captivity in a number of ways. A single psalm, 137, encompasses grief, bewilderment, and lethal anger. The prophet Ezekiel offers an almost psychedelic vision of renewal in the valley of dry bones. Daniel (part of an even earlier deportation around 605) offers up a story of courageous fidelity to the Holy One in hostile circumstances.

Among those responses, Jeremiah speaks on behalf of God, who gives this direction to the people:

Build houses and live in them; plant gardens and eat what they produce. Take wives and have sons and daughters, take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the [land] where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare. (*Jeremiah 29:5–7, NRSV*)

God's assignment to God's people when they have lost their city and their temple is this: "Live in the new land, work for its welfare, and pray for it." And the Anglican Church of Canada, waking up to its own losses—of resources, of influence, of status—and having a similar range of responses: grief, bewilderment, anger, hope, and courageous fidelity? Might we hear in our own exile a similar mandate? "Inhabit this new and unwelcome part of the journey. Work for the common good in this unfamiliar landscape—pray for the land of your exile."

And while much of the church experiences these losses, can we also hear the experience of Indigenous Canadian Anglicans and others experiencing a renewal in their ministry within the Anglican Church of Canada? Can we hear part of our church anticipating growth in its ministry, and inviting the whole church to celebrate that renewal, anticipation, and growth? While much of the church asks the question, "How can we sing the Lord's song in a foreign land?" (Psalm 137), a significant voice in our midst proclaims, "When the Lord restored the fortunes of Zion, we were like those who dream"

(Psalm 126). Among us are some who neither participated in nor benefited from Christendom, who have developed ministries that did not depend on the advantage that Christendom conferred on churches, and who are now breaking new ground not just for Indigenous Canadian Anglicans, but for the whole church. *A New Agape*, adopted by the General Synod in 2001, with its emphasis on "healing, reconciliation, and the new life," is part of a renewal, not just in Indigenous ministries, but across the ministries of the whole Anglican Church of Canada. Some have been listening for a long time, while others are only now becoming ready to hear, as the Spirit breathes across the text, and God's truth comes to us in Isaiah's voice: "I am about to do a new thing, do you not perceive it? I will make a way in the wilderness and rivers in the desert" (Isaiah 43:19).

Just as the people of Judah in exile learned to live without the stability of the temple and the security of the city's walls, so the people of the Anglican Church of Canada are challenged to find faithful patterns of life and witness in a church that has lost the stability and security much of the church enjoyed just two generations ago. For the people of Judah, the exile became a time of renewed focus on the compelling nature of their story—the story of God, active and engaged in the life of the world and faithful to those who shared in that divine work. They collected the stories of creation, of patriarchs and matriarchs, of Exodus and judges and kings. They heard the fresh prophetic promise of rivers in the desert, of a renewed covenant between God and God's people. In a time of crisis, the story of God's faithfulness in the past and the promise of God's faithfulness in the future governed God's people as they lived into new patterns of human faithfulness in the present.

Those new patterns of faithfulness were rooted in trust that God was active in mission in the setting of the exile—not just in the remembered past and promised future, but in the confounding present as well. The exile was a real and traumatic dislocation for the citizens of Jerusalem as it is for many Anglicans today. Moreover, we struggle to come to terms with our own contribution to our exile. Our temples have sheltered idols no less real than the idols of Ezekiel's vision (Ezekiel 8:10). We have at times enjoyed power as status, prestige, and entitlement, rather than as the gift of God to be set to work for the mission of God. We have sometimes loved the stability of the temple and the safety of the walls more than the covenant that calls us into God's mission. Our exile is not simply a matter of unfortunate circumstances; to pretend otherwise, now as then, would constitute a simple act of willing blindness. And to live old patterns in this new reality trifles with the truth of our circumstances. But the absence of temple and city walls, of our former stability and security, is not the absence of God. Hope is neither pretending nor wishful thinking. Hope is joining our hearts and hands to the purpose of God in the present, trusting that God's purpose encompasses our thriving as a people as we work and pray for the common good in the place of exile.

The Lambeth Conference of Bishops, 1998, had this to say about mission: "Mission goes out from God. Mission is God's way of loving and saving the world." This was echoed at the 2008 Lambeth Conference: "Mission is the total action of God in Christ by the power of Holy Spirit—creating, redeeming, sanctifying—for the sake of the whole world." Might the voice we hear in the face of our losses, and as we attend to the grief, bewilderment, anger, hope, and courageous fidelity by which we respond to those losses, be calling us into a deeper engagement with God and with the world that God sets out to love and save? Can we stand within the tradition of the exile and hear the voice of Jeremiah utter God's mission summons to the church: "Inhabit this new and unwelcome place where God has sent you. Thrive here. Work and pray for the common good."

The vision statement above invites us to hear that summons. It emphasizes that discipleship means following Jesus into the work that God is doing in the world. The wider Anglican Communion, both in the witness of the Lambeth Conference, and in the five Marks of Mission developed by the Anglican Consultative Council, reinforces God's mission summons to the church, and gives shape and direction to the church's strategy for engaging God's people in God's work. The Marks of Mission connect us to God in mission and to churches across the Anglican Communion, and beyond it, who serve that mission. They can bear witness, among those whom God has come to serve and to save, to the mission conviction of our church. And they can become an invitation to those who seek a community that will include them in God's work of justice, reconciliation, compassion, and love.

### **An Invitation to the Whole Church**

The Marks of Mission are an invitation to the whole church, a challenge and an opportunity to ground our common life and ministry in mission—in what God is doing in and for the world. Inhabiting the present—with its elements of loss and hope, of weariness and renewal, of dying and rising—is the work of the church in local congregations, in dioceses and regions, and in the national work associated with General Synod and other nationwide expressions of the church.

For parishes, dioceses, and regions, Vision 2019 offers the Marks of Mission and a profound commitment to the present as the time God has given us for faithful ministry. The priorities and practices by which those parishes, dioceses, and regions will shape their response to God's mission and the present is a matter for discernment, deliberation, and decision in those settings.

We begin, then, with the Marks of Mission, and with an invitation to the whole church, in parishes, dioceses, ecclesiastical provinces, in regions and clusters, and in the national work of the General Synod, to take them up as a common challenge to grow together in the knowledge and love of Jesus, and in following him into the world as servants of the mission of God.

#### ***To proclaim the Good News of the Kingdom***

God calls the church, the Body of Christ, to proclaim what Jesus proclaimed, a kingdom characterized by justice, healing, forgiveness, reconciliation, and hospitality.

#### ***To teach, baptize, and nurture new believers***

In baptism, new believers take up citizenship in the Kingdom, and membership in the Body of Christ. The church is responsible for shaping our common life in such a way as to nourish each person's awareness of the mission of God and to strengthen their capacity to participate in that mission.

#### ***To respond to human need by loving service***

In three gospels, the evangelists' account of the Last Supper focuses on the bread and wine, inviting us to know that as we take, bless, break and share bread, we find ourselves in the presence of Jesus. In the fourth, the focus shifts to the basin and towel—and Jesus' challenge to his disciples and to us to kneel with him in serving.

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compassion and distribute God's abundance unjustly. As a people following Jesus in mission in our age, God invites us to work with him to bring about change in such structures.

***To strive to safeguard the integrity of creation and sustain and renew the life of the earth***

The church is being awakened to the gift of the land and our God-given living relationship with the earth. Assisted by the prophetic values and ideals of our Indigenous members, we recognize and affirm the compelling, urgent, and absolute character of our moral obligation to live in right relationship with God's creation.

**A Plan for General Synod**

These Marks of Mission serve as a framework for the development of our church's ministry in the mission of God. But they will also serve as a consistent shape for our witness and invitation to others to participate in God's work in the world through the ministries of the Anglican Church. For us, they can be a useful and memorable way to shape our decisions. For the world, they can be a clear indicator of our priorities, and for some, an invitation to join their life and work to ours.

What follows are the proposed priorities and practices by which the national ministries of the Anglican Church of Canada, under the auspices of the General Synod, will serve and support Anglicans and Anglican communities in serving God's mission in the world.

Those priorities and practices are the elements of a new strategic plan for the national ministries of our church. Such a plan offers renewed clarity and focus for our work together. It helps us resist distractions, especially as limited resources require of us a thoughtful and deliberate stewardship in service of God's mission. A strategic plan offers a framework for managing the life and resources of Church House, but not a detailed or comprehensive account of all the work to be undertaken. It offers a lens through which to see and understand the national ministries of the Anglican Church of Canada as expressions of the Marks of Mission and as part of the work that God undertakes in and for the world.



PART TWO

*A Plan  
for General Synod*

## VISION 2019

### *The Process So Far*

THE COUNCIL OF GENERAL SYNOD established the six-member Vision 2019 Task Force as part of our church's cycle of strategic planning (Appendix B). Chaired by the Dean of New Westminster, Peter Elliott, the task force began its work, assisted by a General Synod communications team, in 2008.

That work included looking through a statistical lens to find a church whose costs continue to grow, while membership and resources decline (Appendix C). For example, from 1961 to 2001, membership in the Anglican Church of Canada fell by over 50%. That decline continues through the first decade of this century, and several dioceses are implementing plans to reconfigure their use of resources to focus on mission effectiveness. That focus has become integral to Vision 2019.

At the heart of Vision 2019 is the participation of Canadian Anglicans. The task force invited Anglicans to respond to a two-part question: "Where is your church now, and where do you want the Anglican Church of Canada to be in 2019?" 1,009 people responded, using email, video uploads (YouTube), voice messages, letters, and fax. General Synod engaged the services of Marleen Morris and Associates to provide analysis, and Ms. Morris identified eight focal themes: Young people and young families; Inclusiveness; Tradition; Worship; Outreach; New energy and ideas; Growth and decline; Handling differences (Appendix D).

Ms. Morris also used the five Marks of Mission as a lens to examine the responses, and found that many of the responses fell easily into one of the five marks; on the other hand, awareness of the Marks of Mission themselves was quite low (Appendix D). Such an analysis suggests that the Marks of Mission can indeed provide a helpful framework for shaping the strategic priorities of General Synod, since grassroots visions are consistent with them. At the same time, it identifies a need to foster ownership of the Marks of Mission among those engaged in local and grassroots ministry (Appendix D).

The Vision 2019 Task Force distributed a draft report in November 2009 to the Council of General Synod and the House of Bishops, and received feedback from those bodies, as well as from 18 other stakeholder groups (Appendix E).

Bringing together the original analysis and subsequent feedback, the task force is proposing a strategic plan with two major elements: "Living into God's Mission" and "A Church Ready for God's Mission." The first consists of seven actions by which the General Synod, its council, committees, and staff, will serve God's mission. The second consists of five organizational functions that will support those actions.

# PRIORITIES FOR THE CHURCH

## *Living into God's Mission*

*It's not the church of God that has a mission,  
but the God of mission who has a church.*

— TIM DEARBORN

**MISSION IS GOD'S INITIATIVE** toward the world—creating and sustaining it, healing and redeeming it, loving and saving it. Mission goes out from God. For the followers of Jesus, that initiative has acquired a particular focus in his proclamation and enacting of the Kingdom of God. In light of that, living into God's mission begins with the proclamation of that kingdom as a living and present alternative to the kingdoms of this world. To proclaim the Kingdom of God is to repudiate the governing of our lives by the fear, greed, indifference, hostility, inevitability, and toxic rivalry offered by the kingdoms of this world. To proclaim the Kingdom of God is to welcome the governing of our lives by God's compassion, God's justice, and God's transforming love.

Citizenship in that Kingdom is given in baptism. The congregations of the Anglican Church of Canada are communities of the baptized, communities governed by the ethic of the Kingdom. They are communities of disciples of Jesus, communities empowered by the Holy Spirit to engage in ministry that serves God's mission.

**THEY ARE ALSO**, in many instances, communities in crisis, uprooted from the security of their past, uncertain how, or even if, they will survive in a rapidly changing and increasingly challenging environment. In particular, the engagement of people across the age spectrum—from children and young families to seniors—is critical to effective and vital congregations. Led by the Faith, Worship and Ministry department, and in consultation with seminaries and other education providers, General Synod will serve God's mission through

- developing leadership education for mission, evangelism, and ministry.

**MOST ANGLICAN CONGREGATIONS** include, as a key part of their leadership, a person ordained as a priest. In many churches, this person is the sole ordained person in the congregation, and bears overall responsibility for the effectiveness of the congregation in worship, learning, witness, and service. In other places, this person is a key member of a leadership team that may include both laity and other ordained clergy. In every case, the quality of their leadership informs the community's effectiveness in ministry.

In January 2010, a community of bishops, theological educators, diocesan leaders, and theological students gathered to explore national learning standards for those preparing for priestly leadership in congregations. The Faith, Worship and Ministry Committee will bring specific recommendations to the 2010 General Synod intended to support the continuing renewal of education for ministry and mission. General Synod will serve the mission of God through

- **implementing recommendations from the 2010 National Gathering for Theological Education in order to develop lay and ordained leaders who will lead vital, intergenerational congregations who will serve the mission of God in worship, learning, evangelism, witness, and service. (Appendix F)**

**CONGREGATIONS IN THE** dioceses of the Council of the North face particular and daunting challenges in sustaining pastoral and sacramental ministry, especially in small and remote settlements. The provision of such ministry by non-stipendiary priests has generated serious questions about fairness and equity, especially in light of the large number of such ministries carried out by Indigenous clergy. In 2007, General Synod made a commitment to maintain grants at their current levels to Council of the North dioceses. From that beginning, General Synod will serve the mission of God in Canada's north by

- **developing, across the Anglican Church of Canada, and in consultation with the Council of the North, our whole church's capacity to support pastoral and sacramental ministry in the dioceses of the Council of the North.**

**THAT COMMITMENT TO** pastoral and sacramental ministry is not about delivering services to members, but about equipping members to serve. Especially among Indigenous Anglicans, that service is grounded in self-determination and inspired by the Gospel. A *New Agape*, adopted by the General Synod in 2001, remains the principal framework for the growth of a self-determining ministry. The Governance Working Group will bring resolutions before General Synod that will, if adopted, create new structures and practices to foster a ministry that is self-determining among Indigenous Anglicans (Appendix G). Together with A *Covenant* (2004) and the *A New Agape*, the initiatives proposed by the Governance Working Group are part of General Synod's serving the mission of God among Canada's Indigenous Peoples by

- **fostering, across the Anglican Church of Canada, and in continuing partnership with the Anglican Council of Indigenous Peoples, a sustained commitment to walk with Indigenous Peoples on a journey of healing and wholeness in a self-determining ministry.**

**RELATED TO THESE** commitments, and directly related to the call of the Marks of Mission to seek to transform unjust structures, the General Synod will serve the mission of God by

- **continuing the church's advocacy for the resolution of Indigenous justice issues, with a commitment to ensure that Indigenous voices are clearly heard as our society works toward that resolution.**

**THIS COMMITMENT TO** advocacy on issues of Indigenous justice is one part of a wider mission responsibility to bear witness to the ethic of God's kingdom within society. That witness begins with strategies for witness and advocacy at the grassroots. God's justice is a priority for every child of God, and for the people of God wherever and however we gather as citizens of the kingdom of God. More particularly, as a church located in a parliamentary democracy, the Anglican Church of Canada's resources for that witness include participation at all levels in the democratic processes that shape social policy. By participating in national politics our church can be more effective in "speaking truth to power," and be more alert to social, economic, and political developments in public policy. In particular, the General Synod will serve the mission of God, proclaiming the Kingdom of God and bearing witness to its ethic by

■ **establishing a government relations presence in Ottawa.**

IN SEPTEMBER 2009, the Council of General Synod received the report of the Youth Initiatives Working Group, entitled *Tending the Flames* (Appendix H). The report notes that "faithful and effective youth ministry requires a sustained and intentional commitment on the part of the Church at all levels." At the same time it identifies "across the country a burgeoning network of hard working, gifted, and deeply committed youth ministry at the parish, diocesan, and regional levels." In order to make responsible use of this rising tide of commitment to youth ministry, the report makes a number of recommendations based on four pillars: visioning, training, creating and sustaining networks, and gathering young people and youth leaders.

Securing the place of young people within the life of the church now is not simply a matter of raising up another generation to take on service to the mission of God. It has the potential for transformation within the life of the church now. The church that is boring, irrelevant, and inattentive to the spiritual growth and mission participation of young people will struggle equally to engage others. Youth initiatives, as *Tending the Flames* says, involve "the future of the whole church." They are also ministry for the renewal of the whole church in Kingdom proclamation, baptismal nurture, service, justice, and care for creation. To that end, the General Synod will serve God's mission by

■ **implementing the recommendations of the Youth Initiatives Working Group, for the strengthening of the church's engagement with young people as servants of the mission of God, and for the renewal of the whole church as partners in God's mission.**

**THE SINGLE MOST** distinctive activity of the church is its worship. Our ancestors in faith chose the Greek word *leitourgia* (liturgy) to describe the activity of worship. The word "liturgy" means a public work undertaken by the few in service to the common good. Liturgy is a vehicle for the disciples of Jesus to participate in the mission of God. Providing cross-country trails through your woods and fields would be a liturgy.

The renewal of liturgy is, at its heart, integral to mission. It is in liturgy that we encounter God, as Isaiah encountered the Holy One in the temple. And such encounters are, as was the case with Isaiah, both transforming and apostolic. People are changed and sent into God's mission when we have a transformative encounter with God. The renewal of liturgical resources has resulted in three books—*The Book of Common Prayer* (1962), *The Book of Alternative Services* (1985), and *Occasional Celebrations* (1992), as well as a variety of experimental and supplementary resources—produced by the General Synod. The challenges of crafting liturgy that remains transparent to God's transforming

and sending purpose calls for renewed attention both to excellence in liturgical leadership and to the resources available to local gatherings as they worship. To that end, the General Synod will serve God's mission by

- **proceeding with a revision of liturgical texts and a renewal of worship practices based on principles emerging from reflection on the church's experience of worship through the ages and across cultures and from engagement with scripture and the call of discipleship.**

**TENSIONS WITHIN ANGLICANISM**, both in Canada and across the Anglican Communion, have threatened our unity and recalled us to attend to it as a gift and as a critical dimension of our witness to God's mission. In a world in which difference, diversity, and divergence all too often become the occasion for distrust, alienation, and hostility, our church, both as Anglicans and in our ecumenical relationships, is called to foster a common life that includes and recognizes our differences and the discomfort they bring, our diversity and the challenges it raises, and our divergence on important issues of our common life and the pain that it can occasion. God invites us to bear joyful witness to a unity in serving God's mission, a unity that will demand not only that we speak and listen to one another, but also that will occasion our transformation as we encounter one another in the presence of God. The General Synod will serve God's mission by

- **fostering a common sense of participation in God's mission that honours the depth and breadth of Anglicanism in our Canadian church, develops our relationships with other parts of the Anglican Communion, and deepens our ecumenical partnerships.**

"**BUT SEEK THE** welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare." As Vision 2019 emerges from strategy into action, as the church looks to it for wisdom that can shape decisions and practices in our church, it will be vital that we remember two things. The first is that mission is God's initiative, and the second is that it takes place in the present, not in the golden past nor in some idealized future. Our adoption of the Marks of Mission will sustain us in serving that mission by offering a framework to shape our discernment, our deciding, and our action. The General Synod will serve the mission of God and strengthen the ministry of Anglicans across Canada by

- **adopting the Marks of Mission of the Anglican Communion as a primary framework for ministry development in service to God's mission, and commending them as a framework to those we serve and support in provinces, dioceses, and local ministries.**

## SUMMARY

### *Priorities for the Church Living into God's Mission*

RESPONDING TO THE Marks of Mission, the church nationally is challenged to

#### **1. Develop leadership education for mission, evangelism, and ministry**

Implement recommendations from the 2010 National Gathering for Theological Education in order to develop lay and ordained leaders who will lead vital, intergenerational congregations who will serve the mission of God in worship, learning, evangelism, witness, and service.

#### **2. Support ministry through the Council of the North**

Develop across the Anglican Church of Canada, and in consultation with the Council of the North, our whole church's capacity to support pastoral and sacramental ministry in the dioceses of the Council of the North.

#### **3. Walk with Indigenous Peoples on a journey of healing and wholeness**

Foster across the Anglican Church of Canada, and in continuing partnership with the Anglican Council of Indigenous Peoples, a sustained commitment to the journey of Indigenous Peoples in their self-determining ministry. Continue to explore their relationship with the Anglican Indigenous Network.

Continue the church's advocacy for the resolution of Indigenous justice issues, with a commitment to ensure that Indigenous voices are clearly heard as our society works toward that resolution.

#### **4. Work toward peace and justice**

Establish a government relations presence in Ottawa that will both advocate for just national policies and motivate local grassroots strategies.

#### **5. Engage young people in mutual growth for mission**

Implement the recommendations of the Youth Initiatives Working Group for the strengthening of the church's engagement with young people as servants of the mission of God, and for the renewal of the whole church as partners in God's mission.

#### **6. Enliven our worship**

Proceed with a revision of liturgical texts and a renewal of worship practices based on principles emerging from reflection on the church's experience of worship through the ages and across cultures and from engagement with scripture and the call of discipleship.

#### **7. Be leaders in the Anglican Communion and in ecumenical actions**

Foster a common sense of participation in God's mission that honours the depth and breadth of Anglicanism in our Canadian church, develops our relationships with other parts of the Anglican Communion, and deepens our ecumenical partnerships.

Adopt the Marks of Mission of the Anglican Communion as a primary framework for ministry development in service to God's mission, and commend them as a framework to those we serve and support in provinces, dioceses, and local ministries.

## PRACTICES FOR THE CHURCH

### *Ready for God's Mission*

IN ORDER TO act on the priorities of "Living into God's Mission," our church will need to develop concrete practices and gather and allocate resources in alignment with those priorities. And though the General Synod cannot impose these priorities on diocesan and local ministry, we can invite participation in continuing conversations—both visionary and practical—about how together we can more effectively serve God's mission in and for the world. (See Appendix A for a preliminary timeline of these activities.)

A KEY RESOURCE in fostering those conversations is the Council of General Synod, the body charged with oversight of the work of General Synod between synod sessions. For that reason, the council will have a vital role both in aligning the church's use of resources with the church's priorities, and in ensuring that people across the church have the opportunity to participate in shaping the church of the future. Others, including the Planning and Agenda Team, will need to advise, support, and complement the work of the council and its members.

- **The national church will create structures that work for the church now and for God's mission.**

COMMUNICATION IN THE Anglican Church of Canada is a complex and challenging task, and the gathering, organizing, and sharing of information is a critical element in effective ministry. Both of these challenging endeavours are made even more difficult because they develop in parallel but uncoordinated ways in the work of parishes, dioceses, and the General Synod.

A national communication platform, integrated and accessible at the parish, diocesan, and national levels, would allow the gathering and sharing of information from statistics to "best practices" in a timely and effective way. Such an electronic hub for knowledge exchange might also serve the development of community online.

A national communication strategy, including print media, electronic media, and face-to-face communication, could integrate parish, diocesan, and national communications, fostering greater mutual awareness among the leaders of parish, diocesan, and General Synod ministries.

- **The national church will improve and enliven communications and keep an eye on statistical trends.**

**AS VISION 2019** sharpens the focus on serving the mission of God, developing the resources to serve effectively becomes vital. For many years, dwindling resources and a sense of scarcity have dominated the ministry agenda of the Anglican Church of Canada—in the work of parishes, dioceses, other ministries, and the General Synod. In order to build houses, plant gardens, and seek and serve the common good, we will need to gather resources for concrete ministry initiatives. Those initiatives need to represent the aspirations of congregations, diocesan synods, and General Synod in response to God's mission in and for the world.

In order to gather the resources necessary to carry out the priorities of Vision 2019, the Department of Philanthropy strongly advocates a nationwide fundraising initiative that is grounded in and promotes principles of Christian stewardship. This initiative will assist in the Anglican Church of Canada (individual members, parishes, dioceses, other ministries, and the General Synod) in serving the mission of God in and for the world.

■ **The national church will gather financial resources to equip ministry across Canada.**

**BECAUSE THE UNITY** of the church is not simply a strategic element to increase effectiveness by pooling resources and making common cause, but also a critical witness to God's reconciling mission in the midst of humankind, that unity deserves the attention and support of the General Synod. That attention and support has three focal points—unity within the Anglican Church of Canada, unity in relationship with ecumenical partners and especially in our Full Communion relationship with the Evangelical Lutheran Church in Canada, and unity in our relationships with the other provinces of the Anglican Communion.

■ **The national church will build bridges, not fences, in our church, with Full Communion partners, and within the Anglican Communion.**

## SUMMARY

### *Practices for the Church Ready for God's Mission*

TO ENABLE THE church's mission, the church nationally will

#### **1. Create structures that work for the church now and for God's mission**

The Council of General Synod will renew the mandate of the Governance Working Group to study and recommend appropriate changes in the organizational life of the General Synod in light of Vision 2019.

The Planning and Agenda Team and General Synod's Management Team will collaborate to create a transition leadership team that will oversee the implementation of Vision 2019. The members of the Council of General Synod will also offer leadership in their own dioceses and regions in including the whole church in the implementation of Vision 2019.

The Primate will convene a consultation to identify desirable changes in the structures and roles by which the Anglican Church of Canada carries out its ministry in service to God's mission.

Out of the consultation, the Primate will appoint a smaller working group to advocate the necessary changes (at all levels of the church) that will align our structures, roles, and use of resources with the priorities of Vision 2019.

#### **2. Improve and enliven communications**

With leadership and support from appropriate General Synod staff and volunteers, the General Synod will enhance its capacity to serve the communication and information needs of individual Anglicans, parishes, dioceses and other ministries that, along with the General Synod itself, constitute the Anglican Church of Canada.

#### **3. Keep an eye on statistical trends**

Led by the treasurer and a small group of diocesan financial officers, the General Synod will establish a system to gather statistical information about the current and ongoing composition of the Anglican Church of Canada and identify important statistical trends.

#### **4. Gather financial resources to equip ministry across Canada**

With the coordinated efforts of General Synod and diocesan leaders, and beginning with an initial round of diocesan feasibility studies to be completed in 2011, the first triennium will see the launch of a major nationwide fundraising initiative that will promote principles of Christian stewardship and support the ministry priorities of the Anglican Church of Canada locally, in dioceses, and nationally.

## **5. Build bridges, not fences**

Through the Office of the Primate and with leadership from the House of Bishops and appropriate General Synod staff and volunteers, the Anglican Church of Canada will renew its commitment to communion in the midst of cultural and linguistic diversity, and nourish Christ's gift of unity in parish, diocesan, and national settings. Two areas of specific focus will be non-stipendiary ministry and translation.

With leadership and support from appropriate General Synod staff and volunteers, as well as from the Joint Anglican Lutheran Commission, the General Synod will develop and support, across the Anglican Church of Canada, opportunities to live more fully into the Full Communion we enjoy with the Evangelical Lutheran Church in Canada.

With leadership from the Office of the Primate, the Office of the General Secretary, and appropriate General Synod staff and volunteers, the General Synod will strengthen Canadian leadership in and service to the Anglican Communion, and strengthen the Canadian presence (both speaking and listening) within the life of the Communion, with particular attention to growing Canadian participation in the Communion's networks.

## MISSION

### *Goes Out From God*

TO LIVE IN the place to which God has sent us, and there to work and pray for the common good, is a stance we learn from the Exile. It is a stance offered to a people dispossessed of the familiar advantages of yesterday. It is in many ways a gritty and pragmatic stance, laying aside the fantasy that God will send us yesterday or tomorrow, instead of today, if we complain enough—or click our ruby slippers. To take the stance of living, working, and praying “as if”—as if God were alive and working in the same place and under the same conditions that we endure, and as if God would respond to our prayers with the grace and grit we need to live in, work in, and pray for the world he creates, loves, and redeems—to take such a stance is to have faith. It is to trust the witness of our ancestors in scripture that God is actively engaged in mission in and for the world, and blesses those who join in that mission with the gifts we need to sustain our service.

*It is in such faith that Vision 2019 is founded.*

## LIST OF APPENDICES

- A. Preliminary Timeline for Vision 2019 Priorities and Practices (attached)
- B. Vision 2019 and the History of General Synod Planning (attached)
- C. Quantitative Analysis Report (attached, with full sources available at [www.anglican.ca/v2019/generalsynod](http://www.anglican.ca/v2019/generalsynod))
- D. Vision 2019 Analysis of Submissions by Marleen Morris and Associates, Nov. 2009 (attached)
- E. Stakeholders List (attached)
- F. Excerpts from the *d'Youville Report* (National Gathering on Theological Education), Jan. 2010 (attached, full report available at [www.anglican.ca/v2019/generalsynod](http://www.anglican.ca/v2019/generalsynod))
- G. Summary of the *Governance Working Group Report* to the Council of General Synod, Nov. 2009 (attached, full report available at [www.anglican.ca/v2019/generalsynod](http://www.anglican.ca/v2019/generalsynod))
- H. *Tending the Flames*, report of the Youth Initiatives Working Group, Sept. 2009 (attached)

## APPENDIX A: Preliminary Timeline for Vision 2019 Priorities and Practices

PRIORITY	2010–2013	2013–2016	2016–2019	OUTCOME BY 2019
<b>1 Develop leadership education for mission, evangelism, and ministry</b>	<p>Implement recommendations from the 2010 National Gathering for Theological Education in order to develop lay and ordained leaders who will lead vital, intergenerational congregations who will serve the mission of God in worship, learning, evangelism, witness, and service.</p>	<p>Gather representatives of stakeholders to assign leadership roles for each recommendation and to build initial plans for implementation.</p> <p>Develop task groups and plans for each recommendation that is assigned to the national church.</p> <p>Choose and fully implement at least one "early win" nationally.</p>	<p>Launch pilot projects, evaluate, and make available best practices learned to the whole church and specifically to stakeholder groups that may immediately implement and benefit.</p> <p>Gather stakeholders for a mid-course review and the revision or development of initiatives that are now needed.</p>	<p>Convene a consultation on theological education for lay and ordained leaders focusing on needs for the next three triennia.</p> <p>All recommendations relating to the national church will be implemented.</p> <p>Bishops will be able to categorize at least half of the diocesan congregations as "vital."</p> <p>General Synod will address resolutions as proposed that will enable this initiative.</p>
<b>2 Support ministry through the Council of the North</b>	<p>Develop across the Anglican Church of Canada, and in consultation with the Council of the North, our whole church's capacity to support pastoral and sacramental ministry in the dioceses of the Council of the North.</p>	<p>Develop and distribute educational and communications materials to parishes describing ministries in northern Canada.</p> <p>Commission a study on how ministry can be better supported and structured across northern Canada with the full engagement of the Governance Working Group, the Council of the North dioceses, and the Anglican Council of Indigenous Peoples.</p> <p>Include this in case statement for nationwide financial development initiative.</p>	<p>Begin implementation of the approved recommendations of the study, utilizing the revenue from the nationwide fundraising initiative.</p> <p>Implement companion diocese partnerships among dioceses of the north and south.</p>	<p>Continue implementation of the educational efforts, companion diocese partnerships, and the recommendations from the study.</p> <p>The Council of the North dioceses will feel supported in their ministry.</p> <p>All full-time Council of the North priests will be salaried through a combination of financial support from the church nationwide and their own improved stewardship efforts.</p>

## APPENDIX A: Preliminary Timeline for Vision 2019 Priorities and Practices

PRIORITY	2010–2013	2013–2016	2016–2019	OUTCOME BY 2019
<p><b>③ Walk with Indigenous Peoples on a journey of healing and wholeness</b></p> <p>Foster across the Anglican Church of Canada, and in continuing partnership with the Anglican Council of Indigenous Peoples (ACIP), a sustained commitment to the journey of Indigenous Peoples in their self-determining ministry. Continue to explore their relationship with the Anglican Indigenous Network.</p>	<p>ACIP makes presentations to each diocesan council and/or synod over this triennium, highlighting Canon XXII: The National Indigenous Ministry, A New Agape, and A Covenant.</p> <p>The Council of General Synod and the Primate will be responsive to suggestions from ACIP about their needs, will provide feedback when asked, and will support decisions made.</p> <p>ACIP participates in and contributes to the Anglican Indigenous Network and its gathering.</p>	<p>The new Area Missions, new Regional Ministry, ACIP, Sacred Circle, together with the National Indigenous Anglican Bishop will create a new level of Indigenous governance structures including a national office.</p> <p>Be inclusive of the Indigenous communities in the urban areas to the young people outside our traditional ministry areas.</p> <p>Explore the idea of an Indigenous ministry province and a logo.</p> <p>ACIP participates in and contributes to the Anglican Indigenous Network and its gathering.</p>	<p>Indigenous Anglicans will make decisions about structural and ministry changes to enhance their mission among themselves and to the rest of the Anglican Church of Canada. They will determine any timetable for change.</p> <p>ACIP participates in and contributes to the Anglican Indigenous Network and its gathering.</p>	<p>Indigenous Anglicans will make decisions about structural and ministry changes to enhance their mission among themselves and to the rest of the Anglican Church of Canada. They will determine any timetable for change.</p>

## APPENDIX A: Preliminary Timeline for Vision 2019 Priorities and Practices

PRIORITY	2010–2013	2013–2016	2016–2019	OUTCOME BY 2019
<p><b>③ Walk with Indigenous Peoples on a journey of healing and wholeness <i>continued</i></b></p> <p>Continue the church's advocacy for the resolution of Indigenous justice issues, with a commitment to ensure that Indigenous voices are clearly heard as our society works toward that resolution.</p>	<p>Continue the high commitment of the Anglican Church of Canada to the full implementation of the healing and reconciliation work internal to the church and externally in society especially through the Truth and Reconciliation Commission Canada.</p> <p>Identify up to three justice issues for the church at all levels to focus on for this triennium. Provide the church with education about these issues and ways individuals, parishes, and dioceses can respond, i.e. in education and advocacy.</p> <p>Continue to work ecumenically and through KAIROS: Indigenous Rights Committee.</p> <p>The Anglican Healing Fund continues to support community healing and reconciliation initiatives in Canada from the legacy of the Indian residential schools.</p>	<p>The Truth and Reconciliation Commission Canada will complete its work in this triennium. The Anglican Church of Canada will continue the high commitment to full implementation of the healing and reconciliation work internal to the church and externally in society.</p> <p>Working in conjunction with ACIP and ecumenically, provide ongoing resources and opportunities for advocacy at all levels of the church in solidarity with Indigenous Anglicans.</p>	<p>The church's advocacy for resolution of Indigenous Peoples' justice issues is ongoing as is our high commitment to full implementation of the healing and reconciliation work internal to the church and externally in society.</p> <p>Working in conjunction with ACIP and ecumenically, provide ongoing resources and opportunities for advocacy at all levels of the church in solidarity with Indigenous Anglicans.</p>	<p>Indigenous Peoples will feel engaged and supported throughout the Truth and Reconciliation Commission's work in Canada.</p> <p>Continue to raise issues of justice in the General Synod and seek actions of solidarity in the resolution of these justice issues.</p>

## APPENDIX A: Preliminary Timeline for Vision 2019 Priorities and Practices

PRIORITY	2010–2013	2013–2016	2016–2019	OUTCOME BY 2019
<b>4 Work toward peace and justice</b>	<p>Establish a government relations presence in Ottawa that will both advocate for just national policies and motivate local grassroots strategies.</p> <p>Include this initiative in the case for support for the fundraising initiative.</p> <p>Research the best way to staff this function.</p> <p>Recruit a volunteer or staff lead for this office.</p> <p>Begin work in Ottawa developing relationships with key politicians and bureaucrats.</p> <p>Hold one "Anglican Hill Day" to begin to make connections more noticeable.</p>	<p>Build local relationships with MPs through volunteers suggested by bishops across the country.</p> <p>Provide these volunteers with training and key messages to deliver.</p> <p>Consider linkage with the Evangelical Lutheran Church in Canada (ELCIC) in this effort.</p>	<p>Keep building relationships, and using them to make our concerns felt.</p>	<p>The Anglican Church of Canada will become known as a voice for the marginalized in the corridors of power, especially in calling for action on the Millennium Development Goals.</p>
<b>5 Engage young people in mutual growth for mission</b>	<p>Implement the recommendations of the Youth Initiatives Working Group for the strengthening of the church's engagement with young people as servants of the mission of God, and for the renewal of the whole church as partners in God's mission.</p>	<p>Develop an action plan with timeline to be presented to the Council of General Synod (COGS) in spring 2012.</p> <p>Implement plan as approved, utilizing funds as available through the nationwide fundraising initiative.</p>	<p>Ongoing</p>	<p>Ongoing</p> <p>Youth are fully involved in the church's work in mission.</p>

## APPENDIX A: Preliminary Timeline for Vision 2019 Priorities and Practices

PRIORITY	2010–2013	2013–2016	2016–2019	OUTCOME BY 2019
<b>6 Enliven our worship</b>	Proceed with a revision of liturgical texts and a renewal of worship practices based on principles emerging from reflection on the church's experience of worship through the ages and across cultures and from engagement with scripture and the call of discipleship.	Faith, Worship and Ministry Committee to develop a plan for the sequencing of liturgical revision, launching the work in 2011.	Continue to implement the plan.	Continue to implement the plan.
<b>7 Be leaders in the Anglican Communion and in ecumenical actions</b>	Foster a common sense of participation in God's mission that honours the depth and breadth of Anglicanism in our Canadian church, develops our relationships with other parts of the Anglican Communion, and deepens our ecumenical partnerships.	The Council of General Synod initiates a communications program inviting Canadian Anglicans into participation in Communion networks.  COGS renews financial, staff and volunteer support towards increasing and improving ecumenical partnerships.  Share meaningful discussion and action planning at a shared General Synod with the National Convention of the ELCIC.	Link ecumenical social justice and peace issues with the possibilities for advocacy offered through the Anglican government relations office.  Plan at least one significant shared work of mission and ministry nationally with ELCIC.	Explore a national symposium on the role of faith in Canadian society.  Provinces of the Anglican Communion and ecumenical partners will see and name the Anglican Church of Canada as a leader in collaboration and cooperation.

## APPENDIX A: Preliminary Timeline for Vision 2019 Priorities and Practices

PRIORITY	2010–2013	2013–2016	2016–2019	OUTCOME BY 2019
<p><b>7</b> <b>Be leaders in the Anglican Communion and in ecumenical actions</b> <i>continued</i></p> <p>Adopt the Marks of Mission of the Anglican Communion as a primary framework for ministry development in service to God's mission, and commend them as a framework to those we serve and support in provinces, dioceses, and local ministries.</p>	<p>COGS develops a year-plan to educate and inform Canadian Anglicans about opportunities and initiatives from the Marks of Mission in 2011.</p> <p>Implement the plan, once approved.</p> <p>In the triennial evaluation by COGS of its work, assess which Marks have been emphasized and recommend the Marks that need most attention in the following triennium.</p>	<p>Pay ongoing attention to these Marks of Mission, using them in listing ministry accomplishments and ministry challenges in annual reports, narrative budgets, etc.</p>	<p>Continue</p>	<p>Most Anglicans know of the Marks, and half can name three.</p>

## APPENDIX A: Preliminary Timeline for Vision 2019 Priorities and Practices

PRACTICE	2010–2013	2013–2016	2016–2019	OUTCOME BY 2019
<p><b>① Create structures that work for the church now and for God's mission</b></p> <p>Identify desirable changes in the structures and roles by which the Anglican Church of Canada carries out its ministry in service to God's mission.</p>	<p>The Council of General Synod will renew the mandate of the Governance Working Group to study and recommend appropriate changes in the organizational life of the General Synod in light of Vision 2019.</p> <p>By 2011, the Primate will convene a consultation to provide initial guidance to this work, funded through the nationwide fundraising initiative's first major gifts.</p> <p>Out of this consultation, the Primate and the Metropolitans will appoint a smaller task force to work in tandem with the Governance Working Group to advocate for the necessary changes at all levels of the church that will align our structures, roles, and uses of our resources with the priorities of Vision 2019.</p> <p>Both the Governance Working Group and the Structures Task Force will present reports to General Synod 2013 suggesting initial recommended actions and seeking advice on future possible actions.</p>	<p>Both groups to continue work as long as is deemed useful and necessary.</p> <p>The Structures Task Force will develop a plan by 2014 that proposes a detailed revision of structural changes to occur over the next ten years focusing on provincial and diocesan structures. A second consultation may be necessary in this triennium.</p> <p>The Structures Task Force will make its final report to General Synod 2016.</p>	<p>To be determined, depending on progress, organizational willingness to move forward further.</p>	<p>An effective, simplified organizational structure for the General Synod and Canadian Anglican entities that frees the church to enable mission more effectively.</p>

## APPENDIX A: Preliminary Timeline for Vision 2019 Priorities and Practices

PRACTICE	2010–2013	2013–2016	2016–2019	OUTCOME BY 2019
<p><b>① Create structures that work for the church now and for God's mission <i>continued</i></b></p> <p>The members of the Council of General Synod will offer leadership in their own dioceses and regions in including the whole church in the implementation of Vision 2019.</p>	<p>Conduct a training event for members of COGS fall 2010 in strategies of communication to diocesan and regional structures.</p> <p>The Communications and Information Resources Department will provide materials to aid in this essential and ongoing bridging/ educating/consulting role.</p>	<p>Conduct a similar training event in fall 2013.</p>	<p>Conduct a similar training event in fall 2016.</p>	<p>Dioceses and regions are better informed of the initiatives taken to increase effectiveness in mission, initiatives relating to structure plus others.</p>
<p><b>② Improve and enliven communications</b></p> <p>With leadership and support from appropriate General Synod staff and volunteers, the General Synod will enhance its capacity to serve the communication and information needs of the individual Anglicans, parishes, dioceses, and other ministries that, along with the General Synod itself, constitute the Anglican Church of Canada.</p>	<p>COGS receives report on Increasing Effectiveness in Anglican Church Communication at their spring meeting 2011.</p>	<p>Implement report.</p>	<p>Implement report, updating and improving where necessary.</p>	<p>Increased effectiveness in sharing information and enabling two-way communication across the church.</p>

## APPENDIX A: Preliminary Timeline for Vision 2019 Priorities and Practices

PRACTICE	2010–2013	2013–2016	2016–2019	OUTCOME BY 2019	
<b>③ Keep an eye on statistical trends</b>	Led by the treasurer and a small group of diocesan financial officers, the General Synod will establish a system to gather statistical information about the current and ongoing composition of the Anglican Church of Canada and identify important statistical trends.	In consultation with dioceses by 2012, develop and implement a new system using up-to-date technology.  Summarize results in a report to General Synod 2013, extrapolating trends.	Summarize results in a report to General Synod 2016, extrapolating trends.	Summarize results in a report to General Synod 2019, extrapolating trends.	Increased ability to analyze trends and patterns in participation in Anglican church ministries.  An accurate factual basis to guide decision-making.
<b>④ Gather financial resources to equip ministry across Canada</b>	With the coordinated efforts of General Synod and diocesan leaders, and beginning with an initial round of diocesan feasibility studies to be completed in 2011, the first triennium will see the launch of a major nationwide fundraising initiative that will promote principles of Christian stewardship and support the ministry priorities of the Anglican Church of Canada locally, in dioceses, and nationally.	Increased financial resources for and awareness about the mission priorities of the Anglican church nationally, internationally, regionally, and locally.  Sustainable revenue streams that support and enable mission are established through improved philanthropic partnerships between General Synod and dioceses.	COGS approves the recommendations from the first round of feasibility studies and supports the first phase of a nationwide fundraising initiative.  General Synod 2013 gives added momentum to the second (and possibly third) phases of diocesan feasibility studies and campaigns related to the nationwide fundraising initiative.  Allocation and distribution of revenue to mission and ministry initiatives begins.	Implementation of phases two and three diocesan feasibility studies and campaigns.  Allocation and distribution of revenue to mission and ministry is ongoing.	Wrap-up of nationwide fundraising initiative.  Allocation and distribution of revenue to mission and ministry is ongoing through established and sustainable revenue streams.

## APPENDIX A: Preliminary Timeline for Vision 2019 Priorities and Practices

PRACTICE	2010–2013	2013–2016	2016–2019	OUTCOME BY 2019	
<b>5 Build bridges, not fences</b>	<p>Through the Office of the Primate and with leadership from the House of Bishops and appropriate General Synod staff and volunteers, the Anglican Church of Canada will renew its commitment to communion in the midst of cultural and linguistic diversity, and nourish Christ's gift of unity in parish, diocesan, of specific focus will be non-stipendiary ministry and translation.</p>	<p>COGS will receive a report on non-stipendiary ministry in the Anglican Church of Canada. General Synod will explore opportunities to translate and adapt resources to cultural contexts.</p>	<p>COGS and General Synod will form bodies to oversee and implement action on these files.</p>	<p>To be determined, depending on progress and organizational willingness to move forward.</p>	<p>Cultural and linguistic diversity is recognized and supported within the Anglican Church of Canada.</p>
	<p>With leadership and support from appropriate General Synod staff and volunteers, as well as from the Joint Anglican Lutheran Commission, General Synod will develop and support, across the Anglican Church of Canada, opportunities to live more fully into the Full Communion we enjoy with the Evangelical Lutheran Church in Canada.</p>	<p>Continue the high commitment of the Anglican Church of Canada to the Full Communion relationship. Implement recommendations for growth from the Joint Anglican Lutheran Commission. Track burgeoning Anglican-Lutheran cooperation at the grassroots. Investigate a shared national office.</p>	<p>To be determined, depending on progress of conversation and development at the local level.</p>	<p>Continue</p>	<p>Full communion with the Evangelical Lutheran Church in Canada is more fully lived by the whole church.</p>

## APPENDIX A: Preliminary Timeline for Vision 2019 Priorities and Practices

PRACTICE	2010–2013	2013–2016	2016–2019	OUTCOME BY 2019
<b>5 Build bridges, not fences <i>continued</i></b>  With leadership from the Office of the Primate, the Office of the General Secretary, and appropriate General Synod staff and volunteers, the General Synod will strengthen Canadian leadership in and service to the Anglican Communion, and strengthen the Canadian presence (both speaking and listening) within the life of the Communion, with particular attention to growing Canadian participation in the Communion's networks.	COGS initiates a communications program inviting Canadian Anglicans into participation in Communion networks.	Continue	Continue	The Anglican Church of Canada increases its leadership and service within Anglican Communion networks.

THESE INITIATIVES ARE PROPOSED FOR CONSIDERATION OF THE COUNCIL OF GENERAL SYNOD WHO WILL REVISE THIS SECTION AS PART OF THE IMPLEMENTATION STRATEGY FOR VISION 2019.

## APPENDIX B

### Vision 2019 and the History of General Synod Planning

#### Vision 2019 Task Force

Since its formation with the Solemn Declaration of 1893, the General Synod of the Anglican Church of Canada has occasionally paused to turn a lens on itself to determine where it is and where it wants to be. While the organizational reviews have followed a different format, each has tried to respond to similar questions: What are the needs of the church and its members? What are our strengths, weaknesses, and opportunities? What is the Holy Spirit calling us to do as a church?

The resulting strategic plans have traditionally marked both a starting point and a destination for a journey that can take the church to new places.

##### **1. *The Netten Report***

Released in 1968, *The Netten Report*—named for the management consultant who guided the process—reviewed the functions and workings of key national church bureaucracies (missions, social service, and religious education) and recommended that “administrative routines, budgetary practices, compensation procedures and personnel policies...be basically uniform throughout Church House (the church’s national office in Toronto).” The recommended changes were intended to eliminate duplication and improve the stewardship of funds. Netten also examined dozens of General Synod committees and commissions that had proliferated over the years and recommended the merging or disbanding of most to form a smaller number of standing committees (reducing them to four from 28). It also led to a more defined job description for the general secretary.

##### **2. *Preparing the Way***

The next large-scale examination of the church’s workings began in 1992, when General Synod authorized the National Executive Committee (the church’s governing body between triennial meetings of General Synod and the precursor to today’s Council of General Synod) to embark on a strategic planning process that would direct the national church’s focus for the coming decade.

*Preparing the Way* became the strategic plan that guided General Synod’s work—what was done and how it was done—between 1995 and 2004. The plan acknowledged that the church was experiencing increased difficulty choosing priorities amid declining resources.

After a three-year-long process that sought input from various groups by asking, “What is important to you about the church? What is God calling us to do as a church?,” the consultation noted widespread concern about the church’s dwindling numbers and a decrease in funds available to the national church. Baptismal and death statistics showed that the church’s population was declining rapidly and its membership was older than the Canadian average.

*Preparing the Way* resulted in dramatic changes for the focus of the national church. General Synod began to concentrate its resources on what it could do best: nurturing and building overseas partnerships, advocacy for social justice issues, providing information and financial services to dioceses, developing ecumenical relationships with other churches, and clarifying Anglican identity. Using the principle that local work is best done locally, other domestic work, such as congregational development and stewardship education, was shifted back to dioceses.

### **3. *Stained Glass, Sweet Grass***

In 2001, General Synod again decided to take the pulse of the church. After that year’s meeting of General Synod called for an “intentional listening process” before its next meeting in 2004, the church enlisted the Environics Research Group to carry out a qualitative research study of the church.

For its 2002 study, Environics conducted 11 focus groups: four among clergy and seven among parishioners, or grassroots members of the church. The researchers also met with the Anglican Council of Indigenous Peoples, the Council of General Synod, and one diocesan youth synod. Environics also completed a separate telephone survey of 1,200 randomly selected Anglicans.

The “intentional listening process” was intended to provide a “qualitative snapshot” of the church at a specific point in time. Environics deliberately avoided using a pre-determined set of questions; the open-ended research framework was intended to allow issues, concerns, and themes to emerge naturally.

The results of the Environics focus groups were published in a book in 2002 entitled *Stained Glass, Sweet Grass, Hosannas & Songs*. The report shone a spotlight on a laity that thought the national church was out of touch with the needs of those in parishes; as was noted in *Preparing the Way*, lay people were concerned about the challenges of declining church attendance (especially young people), aging congregations, and “competition” from evangelical churches. Respondents also registered their anxiety about ongoing litigation and settlements regarding native residential schools and the debate over the role of gays and lesbians in the church.

Clergy who were polled by Environics were concerned about many of the same issues as their parishioners, but they also admitted to worrying about the viability of

their local church communities. Both clergy and lay people expressed a need for communications, leadership, and vision from the national church on issues both inside and outside the church.

#### **4. Framework**

In 2003, as *Preparing the Way* was reaching the end of its mandate, the Council of General Synod considered extending the existing strategic plan but instead decided to work on a new plan.

Following a period of consultation with dioceses, *Serving God's World, Strengthening the Church* (2004–2010) became the “framework” that guided the work of the church for the two triennia leading up to General Synod 2010. Adopted at General Synod 2004, the framework began with the premise, “We envision a church that is growing in membership, faith and service in God's world.”

*Serving God's World* recommended that the core mission identified in the 1995 strategic plan continue for the next six years. After hearing during its consultations that many dioceses missed and needed the services that the national church had downloaded to them with *Preparing the Way*, the plan also proposed adding new initiatives to the framework: programs to serve local mission in areas such as congregational development, stewardship education, youth ministry, and leadership development. The new initiatives, however, would only be added as resources became available through an accompanying stewardship plan entitled *Letting Down the Nets*.

*Serving God's World* committed to a number of tasks and priorities, including Anglican identity, congregational development, stewardship, partnerships in Canada and abroad, communications and story-telling, and *A New Agape* (a plan that outlined a new relationship between Aboriginal and non-Aboriginal Anglicans whose goal is a self-determining church for Indigenous Anglicans).

The mandate for the *Serving God's World* framework ends in 2010.

#### **5. Vision 2019**

##### **Methodology**

Vision 2019 grew out of a resolution at the November 2007 meeting of the Council of General Synod. It called for a strategic planning process that would guide the work of the General Synod from 2010–2019.

The process began with an advertisement in the *Anglican Journal*, the church's national newspaper, calling for volunteers with specific skills and experience. The six-member 2019 Vision Planning Task Force, chaired by Dean Peter Elliott of

Vancouver, first met in March 2008. Other members were Wayne Barnes (Niagara), Paul Goulet (Toronto), Archdeacon Janet Griffith Johnson (Montreal), the Rev. Susan Titterington (Yukon), and Bishop John Chapman (Ottawa, corresponding member). Executive staff support came initially from Archdeacon Michael Pollesel (general secretary) and Margaret Shawyer (coordinator of General Synod planning).

The task force also enlisted the help of General Synod communications staff: Lisa Barry (senior producer, Anglican Video), Brian Bukowski (web manager), Beverley Murphy (manager of circulation, distribution and information systems, *Anglican Journal*), and Ali Symons (communications assistant/web writer).

The Vision 2019 Task Force was instructed to work with the church's Planning and Agenda Team, a group that monitors and co-ordinates national work, and the Governing Working Group, a body that has reviewed the governance of the General Synod. The church instructed the task force to prepare a draft plan by February 2010 for approval by the Council of General Synod; if approved, the plan will be presented to General Synod in June 2010.

When charting out the process for Vision 2019, the General Synod communications staff hoped to build on the success of the 2008 Amazing Grace Project. That unity-building project encouraged Anglicans parishes and other groups across the country to video record themselves singing the iconic hymn and share the recording with the rest of the church via the web. More than 500 groups and parishes participated in the Amazing Grace initiative and their submissions were ultimately edited into one compilation video. An optional fundraising component also raised \$91,000 for a suicide prevention program in Canada's north.

The group used some of its strategies from Amazing Grace to reach the greatest number of Anglicans possible. They began the process by asking a two-part question: "Where is your church now and where do you want the Anglican Church of Canada to be in 2019?"

### **Open-Ended**

The question, according to the Vision 2019 team, was deliberately left open-ended in order to give respondents the opportunity to respond "from the heart." In contrast with many survey models that are hierarchical, the task force and staff designed what they described as a "flatter" polling model, actively inviting anyone to respond. By doing so, they hoped to open the process to the whole church and make the survey more democratic.

Staff produced promotional YouTube videos, posters, postcards, bulletin inserts, and an insert that was included in the pensions newsletter to reach retired clergy. They also ran ads in the *Anglican Journal*, sought co-operation and coverage from diocesan newspapers, and encouraged churches to mark "Vision 2019 Sundays" by responding to the Vision 2019 question. They invited participation from individuals,

parishes, Sunday schools, theological schools, diocesan and provincial synods, active and retired bishops. Stories were also gathered and recorded at the August meeting of the Sacred Circle, a national gathering of Anglican Indigenous Peoples.

Some groups framed their response using a mission study, prepared for use in parishes throughout Lent 2009, which was based on the Five Marks of Mission for the Anglican Communion: to proclaim the Good News of the Kingdom; to teach, baptize and nurture new believers; to respond to human need by loving service; to seek to transform unjust structures of society; and to strive to safeguard the integrity of creation and sustain and renew the life of the earth.

Respondents were invited to tell their stories by letter, e-mail, video, or telephone. By the deadline of October 1, the church had received 1,009 submissions, including individual responses, parish responses, organizational responses and comments. The responses ranged from brief telephone messages and short hand-written letters to slick videos, from lengthy letters to simple collages by Sunday school classes. Submissions were made public via the General Synod website ([www.anglican.ca](http://www.anglican.ca)); website visitors were invited to comment on the submissions, thereby turning the exercise into a broad dialogue.

### **Analysis and Synthesis**

The sheer volume of responses—more than 1,000 submissions—meant that the church needed help to process the information. The task force hired Marleen Morris & Associates, a Vancouver-based consulting firm, to synthesize and analyze the responses as they were submitted, in whatever format respondents chose. Calling Vision 2019 a “remarkable undertaking,” Morris processed the submissions using special software that helped her to identify trends and themes in the submissions.

Morris identified eight themes in the responses: Young people and young families; Inclusiveness; Tradition; Worship; Outreach; New energy and ideas; Growth and decline; Handling differences. Ms. Morris also used the five Marks of Mission as a lens to examine the responses. Although awareness of the marks themselves was quite low, Morris found widespread support for the priorities of the marks.

In October 2009, the Vision 2019 Committee organized the first draft report by grouping Morris’s data into four “clusters” of visions that emerged for the Anglican Church of Canada:

- A welcoming, diverse and inclusive church
- A church engaged in mission
- A church that reclaims the depth and breadth of Anglicanism
- A church with the organizational capacity to be faithful and effective.

This first draft was made available for public comment on [www.anglican.ca](http://www.anglican.ca).

The committee sought further input from a variety of groups. The draft was presented to both the House of Bishops and the Council of General Synod, and both bodies gave feedback. As well, committee members conducted stakeholder interviews with representatives from 18 other groups from late November until early January. Marleen Morris & Associates again analyzed and organized this data for the committee.

In January 2010, the Vision 2019 committee considered this feedback from Canadian Anglicans and further refined the original report into 10 priorities under the heading “Living into God’s Mission” and 11 practices under “A Church Ready for God’s Mission.” This second draft was shared with COGS in March 2010 before reaching its final destination of General Synod in June 2010.

Fed by creative grassroots input, formed by the Marks of Mission, and grounded in traditional strategic analysis, the Vision 2019 plan sets a course for the church to become “a people seeking to know, love, and follow Jesus in serving God’s mission.”

**APPENDIX C**  
**Quantitative Analysis Report**  
**Vision 2019 Task Force**

**Mandate**

To collect and analyze relevant data from

- Anglican church statistics—national and diocesan
- Similar data from Episcopal Church USA
- Canadian church environment—Stats Canada

**Quantitative Analysis Working Group**

- Wayne Barnes
- Paul Goulet
- Beverley Murphy
- Susan Titterington

**Stats Canada—Canadian Church Contexts**

- At the turn of the 20<sup>th</sup> century, religious groups had enough in-church seating capacity to accommodate more than the total of the Canadian population.
- From 1945 until the 1960s there was a boom in things religious as men and women who went to war demonstrated a religious enthusiasm that surprised all prognosticators.
- In 1945 60% of Canadians reported attending religious services nearly weekly.
- Attendance levels were still high in the mid 1950s with 43% attending weekly services; however, attendance dropped to 38% by 1960.
- Mainline Protestant denominations have steadily declined since the 1960s.
- Immigration flow showed decline in Protestants from 37% in 1970s to 11% in 2001.
- Current median age: Anglicans 44, Canadian average 37, *Anglican Journal* readers 70+.
- Avowedly no religion status—1971 less than 1%, increased in 2001 to 16%.
- Visible minority population share 2001 to 2006—increased 27%; five times faster than general population.
- Regular church attendance declined from 35% to 21% between 1985 and 2005.
- No-attendance ratio increased from 22% (1985) to 33% in 2005—but 27% of these claim to engage in some form of weekly religious practice at home.
- Those with religious affiliation show greater decline via non-attendance, from 24% in 1985 to 41% in 2005.
- Majority of Canadians attend church at least once per year.

- Long-term attrition in claimed weekly church attendance—67% in 1946 to 20% in 2001.
- 44% of Canadians still place importance on religion in their lives.

### **Episcopalians in USA Context**

- More depth and analysis in US data and church practice information.
- Losing average of 19,000 members per year—equivalent to one diocese.
- Parishes with financial stress significant and growing—44% in 2000 to 67% in 2008.
- Parish memberships—26% growing, 43% declining.
- Parish weekly attendance—18% growing, 56% declining.
- Cradle Episcopalians have accrued 50% loss.
- In Christian denominations, evangelical sector growing—Pentecostals, Baptists, etc.
- Overall church attendance per capita in US is 43%, while Canada is 20%

### **Anglican Church Statistics in Canada**

*As consistent data was not available, we chose available statistical detail from seven representative dioceses to reflect the analytic profiles—Western Newfoundland, Fredericton, Moosonee, Toronto, Edmonton, New Westminster, and Yukon—covering the period 2002 to 2008.*

<i>Givers</i>	-12%
<i>Parish members</i>	-19%
<i>Baptisms</i>	-26%
<i>Confirmations</i>	-26%
<i>Diocesan contributions (all dioceses)</i>	-4.5% or with CPI adjustment -25% (General Synod has experienced deficits 8 out of the last 10 years)
<i>Parish income</i>	+ 8% or with CPI adjustment -4%
<i>Number of clerics</i>	+10%
<i>Number of bishops (all dioceses)</i>	+ 4%
<i>Anglican Journal circulation</i>	-33% (over 15 years)

*Over the period 1975 to 2009, average active cleric population per year increased from 2800 to 3900 (net gain now reaches 1100) including addition of 850 active women clerics (plus 220 retired). In 2009, 60% of total clergy were active and 40% were retired. The overall increase may suggest an increased level of professionalization of clerics and their ministry training.*

Anglican Membership	Canadian Population	Anglican % of Cdn pop
1901 368,000	5,371,000	6.9%
1921 690,000	8,788,000	7.9%
1931 794,000	10,377,000	7.6%
1941 836,000	11,507,000	7.3%
1951 1,096,000	14,009,000	7.8%
1961 1,358,000	18,239,000	7.5%
1971 1,088,616	21,963,000	5.0%
1981 916,579	24,821,000	3.7%
1991 801,963	28,030,000	2.9%
2001 641,845	31,021,000	2.1%
2008 ( average 17% drop)—532,731	33,506,000	1.9%

### Preliminary Observations

- Infrastructure and overhead costs continue to grow.
- Membership and revenues continue to decline.
- While this trend has been known for years, the disparity has not only continued, but accelerated.
- Continued cost-cutting may not be feasible.
- Thesis: membership and revenue growth will come from increased missional activity.
- Thus, existing governance structures require change.

To view the detailed statistics behind this report, visit

[www.anglican.ca/v2019/generalsynod](http://www.anglican.ca/v2019/generalsynod)



## **Vision 2019 Analysis of Submissions**

**Anglican Church of Canada**

**November 2, 2009**



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# Introduction

In Spring 2009, the Anglican Church of Canada launched a planning initiative, Vision 2019. Anglicans across the country were encouraged to dream their church in 2019, guided by the question; “Where is your church now and where do you want the Anglican Church of Canada to be in 2019?” Vision 2019 was a church-wide exercise to discern, dream and decide where God wants the Anglican Church of Canada to be ten years from now.

A website was developed that encouraged and allowed people to submit their responses in a variety of formats. Submissions were received in writing, on video, in audio, and in photos. People from all 30 dioceses participated in Vision 2019; the names of the dioceses are listed below.

<i>Algoma</i>	<i>Montreal</i>
<i>Arctic</i>	<i>Moosonee</i>
<i>Athabasca</i>	<i>New Westminster</i>
<i>Brandon</i>	<i>Niagara</i>
<i>British Columbia</i>	<i>Nova Scotia &amp; Prince Edward Island</i>
<i>Caledonia</i>	<i>Ontario</i>
<i>Calgary</i>	<i>Ottawa</i>
<i>Central Interior, Anglican Parishes of</i>	<i>Qu'Appelle</i>
<i>Central Newfoundland</i>	<i>Quebec</i>
<i>Eastern Newfoundland and Labrador</i>	<i>Rupert's Land</i>
<i>Edmonton</i>	<i>Saskatchewan</i>
<i>Fredericton</i>	<i>Saskatoon</i>
<i>Huron</i>	<i>Toronto</i>
<i>Keewatin</i>	<i>Western Newfoundland</i>
<i>Kootenay</i>	<i>Yukon</i>

In addition, submissions were received from the Sacred Circle Gathering, Anglican Church Women, the International Anglican Women’s Network, General Synod, the Military Ordinariate and the Evangelical Lutheran Church in Canada.

In total, more than 1,000 people contributed to Vision 2019. Many commended the Anglican Church of Canada for undertaking a national visioning process and expressed their appreciation to Archbishop Fred Hiltz for the opportunity to participate.

# **Methodology**

This study employed qualitative analysis to understand and interpret the data (submissions). Qualitative analysis focuses on interpretation rather than quantification. The data is analyzed for themes or categories, creating a complex, interactive and encompassing narrative to explain the data. This characteristic supports and encourages a broad panoramic view of the subject, rather than a narrow and detailed view. Qualitative analysis is multi-faceted, iterative and coincident, and may cycle back and forth between analysis and synthesis.

Qualitative analysis should never be used to draw quantitative conclusions. Its purpose is to explore perceptions, opinions and beliefs. The absolute number of responses coded to a theme should not be taken to represent quantitative support for that theme. What is important is the content of the theme and the relationship of the themes to one another.

The analysis of the data submitted through the Vision 2019 process employed two approaches to data analysis.

The first, content analysis, was applied in order to identify content that was related to the Five Marks of Mission. In this case, the Five Marks of Mission formed the analytical framework, and the data pertaining to each mark of mission was coded accordingly. This analysis provided insight on what people had to say about those themes.

The second, qualitative template analysis, starts with a blank slate and allows the analytical framework emerge from the data. The themes that emerge come from the submissions, giving voice to the people who participated in the process.

A well-known qualitative research software package, NVivo 8 was used to code and analyze the data.

In total, 788 individual submissions were analyzed. The following sections present the findings from that analysis.

# **Results of the Data Analysis**

The following sections provide the results of the qualitative template analysis and the content analysis applied to the Vision 2019 data. These sections include many direct quotes from the input received. The intent is to allow the people to speak, in their own words, about each theme.

# Results of the Qualitative Template Analysis

As outlined in section on methodology, the Vision 2019 submissions were analyzed using a qualitative template analysis. Rather than searching the data for specific pre-determined themes, this process allowed themes to emerge from what people submitted. From the analysis, eight themes emerged strongly:

1. Young people and young families in church
2. Inclusiveness in the church
3. Return to historical teachings and practices in the church
4. Worship
5. Outreach to the local community
6. New energy and ideas
7. Growth and decline in the church
8. Handling differences in the church

The following sections provide a description of each theme and a number of excerpts from the submissions received.

## Young People / Young Families in Church

Young people and young families were described as the future of the Anglican Church of Canada. People commented that there are now very few young people and young families in church, and that if this trend continues, many parishes will be in serious difficulty. It was noted that many people of this generation may not have attended church on a regular basis at any point in their lives, being the children of the baby boom generation, who themselves may have attended only as children.

People expressed a wide range of opinions on why young people and families are not involved in the church. Some felt that the church needed to change its approach in order to reach young people and young families, including making more and better use of technology, developing liturgy, music and programs that connect to this age group, and offering worship and programs that consider the life stresses and needs of this group.

“We have to embrace youth. Without them there is no future. Ask the youth what they would like to see the church of the present and future be. They have ideas too!”

“For them, the Church is not relevant. The liturgy, the music and the program don't connect with them. There is no outreach for them and I am sorry that this is the case.”

“The saddest thing of all is that our youth cannot identify with what is being presented in our churches. They have entered the technological age and they are looking for a little more within the church. The youth of today have become more informed and have difficulty with such things as trying to interpret the bible literally.”

“Rebuilding an active Anglican Church in Canada requires reaching out to young parents. In today's fast paced world, both parents are working. Rising before dawn, fighting with children to get them fed and dressed (ever tried organizing 3 kids before dawn??), dragging them out the door with their coats half on, barely awake, struggling with traffic and increasing workloads. Exhausted from the ordeal of daycare from the age of 6 months old, both parents are working to pay the mortgage, property taxes, taxes and more taxes. Older children wait in the cold and dark for school buses to pick them up often before 7 a.m. What sane reasonable working parents would enforce Sunday Church, particularly at the brutal hour of 9:30 a.m. on their stressed out lives?... Ministers should ask themselves ‘How can we help you?’ instead of ‘How you must help God by attending Sunday Church’, because there are obvious directions forward.”

Others felt that the problem lies with society and with parents. Several felt that parents have a moral obligation to bring their children to church and to God and felt that the Anglican Church should communicate this obligation more widely.

“Concentrate on the youth today. Why aren't they members of the church? Parents have a moral obligation and a right to give their children what they need and what they need is to become members of the church.”

We are in need of more people; we are not in good shape. The people are aging and we don't have the young people. We have to figure out what happened to family values.

The input from youth themselves reflected a wide range of opinions and experiences with the church. Some would like the church to stay just as it is, others would like to see a return to more traditional ways of worship, while many indicated that they feel the church needs to become more relevant to young people.

“I am the 19 year old warden at Trinity church Wiarton.

I agree that the only way to save the Anglican Church is to return to the soundness of past theologies, which include a return to the BCP and sound biblical theology.”

“I personally have found the Anglican Church very difficult to be in because it never seemed to be geared to my generation. Services in particular seemed so boring irrelevant to my life. Also, I didn't understand most of what was going on during the services. I almost left the church several times to find refuge in Evangelical churches which seemed to understand me but through the Holy Spirit I felt called to stay and help The Church become what I imagined it could be. Since then I have found a deep appreciation for Anglicanism, but I still can hardly sit through a church service so I spend most of my time teaching Sunday school. If given the chance, I would throw myself into helping the church connect to my generation and the next generations. I would design websites with discussion platform and sharing of resources, I would create online resources for helping churches connect to youth, clinics on using technology in the church, etc.”

“My vision for The Anglican Church of Canada is this:

- A church who is the mother my generation can relate to because she first related to us.
- A church that has a tradition of bringing the Church to the people and not people to the church.
- Services that are engaging and intuitive to me and my generation.
- Churches that embrace visual technology teaching aids.
- A church who appreciates and supports the same kind of music that I do.
- Liturgy that is concise, relevant and engaging
- A church that makes Tradition relevant to my life - down to the specifics.
- A church that has a tradition of being innovative in its methods of communicating the Gospel.
- A church that communicates with me the same way my friends do.
- A church that exists far beyond the walls of buildings.
- A church that brings its rich history of Art, Symbols into the Modern World as a means to teach, inspire and captivate.
- A church that puts no limit on creativity lead by the Holy Spirit
- A church that does everything in its power not to hinder one of the little ones who are in the next generation.”

Looking at the range of input on this theme, it is clear that there is no one way to bring young people or young families to the church. There is a wide range of perspectives and opinions among youth and young families and a single “cookie-cutter” approach will not be effective in reaching everyone. The church must be prepared to consider a range of approaches if it wishes to build relationships that will bring young people and families to the church.

## Inclusiveness in the Church

Many of the people who participated in Vision 2019 spoke about the need to be an inclusive church; one that welcomes and embraces all. People who spoke to the church as being inclusive were more likely to refer to the teachings of Jesus (i.e. to love thy neighbour) than to church growth as being the foundation for their comment. This was a broad topic, and people expressed their vision of inclusiveness in many ways.

A number spoke to the concept of inclusion in a general sense, expressing their hope that the church would be welcoming and grant full participation to all.

“It is my sense that Jesus sought, throughout his ministry, to break down the barriers that separate us from one another, and from God, and I believe that he calls us to do likewise. The Apostle Paul, at many points in his writings, holds up for us an image of the Church as a model of reconciliation. Paul was convinced that in Christ all ethnic and racial distinctions had become obliterated, and by extension, all gender and social distinctions as well. In Christ a new humanity is created, one that is

characterized by peace and reconciliation. Christ sought to move the "aliens" and "strangers" from the fringes of society into the inner circle, and not in order to displace those already in the inner circle, but that all might be one, together. Christ welcomed everyone into the household of God, but all too often, we appear to have forgotten these principles, and seem instead to be hard at work redefining "aliens" and "strangers", and building new walls designed to separate and exclude."

May the Anglican Church be welcoming to anyone. May we, by the love and respect we have towards each other, show that God lives here.

I pray daily and sincerely, that it is able to deliver the true message of Jesus Christ to all, in a relevant, modern way. The message of INCLUSION, NOT EXCLUSION.

Having been raised in the Roman Catholic Church, my love of the Anglican Church is our diversity and inclusion of a wide variety of theological perspectives, and my Church of 2019 would be willing to accept that diversity; be willing to see "the God in me honours the God in you". (Namaste - Sanskrit salutation).

The largest number of comments referred to the church as being a place that fully embraces people, regardless of gender or sexual orientation. Many made specific reference to their support for same-sex blessings and the full participation of gay and lesbian people and women in the church, including ordination to the priesthood and consecration as bishops.

"The successes of the Anglican Church of Canada which we see are: ...Women are accepted as Bishops, Priests and Deacons. Fosters the empowerment of women and establishes gender parity as the norm in church bodies."

Free from the battles of race and gender: Where we live and worship in a space where "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." Where women and men equally share in God's blessing, and together work in true partnership.

Free from the battles of pelvis politics: Where we accept all our brothers and sisters. Where we, blessed with companionship, live a life of faithful commitment, devoted to our partners in love, just as Christ loves his Church.

As a married gay man, I am increasingly impatient with the church's paralysis around the issue of same- sex blessings. It is getting harder to explain, much less defend, my ongoing involvement in an institution that does not fully accept me. I would not consider inviting a friend, neighbour or co-worker to church. I belong – and would belong – to no other organization that discriminated against me. In fact, I can think of no other organization that would dare to do so, or that would be allowed to by law. If the church does not move, and move soon, I will choose to leave.

I have in my close family founding members of ANiC. I am also comfortable with the church respectfully working its way towards individuals and congregations finding their place in the present debates. For me, Christ taught inclusiveness and love for all, and taught us not to judge others. I am comfortable with the direction in which

Huron Diocese is moving in this regard, and not distressed by the fact that not everyone can accept the changes. I am cradle Anglican, but don't see there being a right & wrong aspect to this- it is a matter of what we hear God telling us, not a contest to justify one view or the other. Dare I say I see the Canadian Church as having the faith to "evolve"?

Even in Canada, there is a diocese that will not allow any one who has any connection to homosexuality. Where is God in that? Where is love? The Church cannot speak out against the evil when they are part of the problem. The Church has become intolerant. How can someone be welcomed into the fellowship when it preaches intolerance. This is why I cannot support the rebuilding of the Cathedral in that diocese. I cannot support bigotry, prejudices and intolerance. Neither should the Church.

That the church will either marry gay and lesbian couples or get out of the marriage business altogether and bless civil unions. One Church under God, with Our Lord Jesus Christ reigning on Earth in Jerusalem.

End the sexuality debate in favour of an inclusive church. AMEN.

By 2019 the blessing of same sex unions will be celebrated.

I hope our congregations and clergy will be fully representative of all ages, ethnic groups and sexual orientation.

It is more than time for us to recognize that God is calling us to take a leap of faith and accept gay and lesbian people as full members of our Church, with the right to receiving a blessing or with the right to be married in the Church if they desire, but also with the right to be ordained as deacon, priest or bishop.

Teaches the wonder, beauty, and joy of sexuality and of its fulfilment in faithful, loving union, whether heterosexual or homosexual

Several comments spoke to the need to be inclusive of different cultures and belief systems. It was noted by many people that in Canada's multicultural society, the church must intentionally draw the circle wider than in places and times when church membership was more homogeneous. Many also commented on the need to be inclusive of the poor and the marginalized; to welcome them and bring them fully into the church.

That we will share in a much deeper and more genuine way with our indigenous brothers and sisters, that we will visit one another's communities and worship together and share world views that may differ somewhat because of cultural understandings and that we comfortably incorporate those world views into our worship and into our vision together of how we want the church to be for future generations.

I suggest that we organize urban diocesan worship events as specific outreach to diasporic Anglicans from different cultural groupings in Canada, inviting them to transform our parishes with renewed vitality.

So in 2019, the bishops, archdeacons, and priests and deacons should cover all racial and ethnic groups.

We invite all people to participate in our community and worship life without insisting that they become like us (including but not limited to): believers, agnostics, conventional Christians and questioning skeptics, women, men and those of all sexual orientations and gender identities, people of all races, cultures, classes and abilities, those who hope for a better world and those who have lost hope.

Would like to people in my own church put a face on refugees, migrants, the homeless, poor. See these people as part of our church, not just part of the larger Body.

We need to get the outside edge of society part of the inside of the church.

And not just be comfortable in our pews but to really reach out and stretch ourselves.

In a world in which people walk past homeless beggars with hardly a glance, where some of us seem to always find enough money to buy the latest IPOD, but never enough to give to charity, the Church truly should be the home for the poor. Here in our spiritual communities, the voiceless are given a voice, the poor are fed, and the downtrodden are given hope. The Church should be a home where every gay teenager who has been kicked out of his parent's house finds affirmation, love, support and acceptance. The Church should be a home where poor and rich break bread, laugh, and cry together and in doing so, the walls that divide us slowly come falling down.

My vision is of a church where anyone - an African with poor English language skills; Aboriginal brothers and sisters; a scruffy street person; a noticeably, disturbingly, mentally ill individual; a gay or lesbian couple; your cousin you haven't spoken to in years; your most annoying neighbours - be they young or old, rich or poor, educated or illiterate; will be recognized for the unique Image of God that is THEM; where they are offered true hospitality - feeling fully welcomed, included and served by the sacraments and ministries of the church - whether they can come through our doors or we have to reach out to them.

A few commented on the fact that in some places, the church leaves just the opposite impression; that it is stratified and elitist; a place where "cradle Anglicans" and those with money look down upon others.

"I pray for a truly inclusive church. It is so easy to exclude and be comfortable."

A Church which is community oriented. Not cliquish, nor fixated on the individual, but balanced since we are social beings. A church relevant to the secular world is appropriate if outreach and mission is an objective.

I sometimes think that we need to get away from the name "Anglican". Yes, I am of British heritage and have no reason to deny my heritage, but this is a changing country in which the word Anglican may sound exclusively there for folks with my heritage. I believe it is time to include all people in our vision.

The name “Anglican” is out of date, reminding people of a time when the elite of society snobbishly regarded their church as a power base.

- Parishioners who are not "cradle Anglicans" are treated as equals.
- The Anglican denomination treat ALL as equals (Gays, unwed mothers, unmarried living together, etc).
- The arrogant attitude of entitlement and exclusivity in senior and long-time Anglicans be eliminated, if not eradicated.

In contrast, we create barriers to entry:

- We are dominated by our past. We seek to recruit people ‘like ourselves’, which given the demographics is a very limited market indeed. Certainly well below the replacement level.
- We insist that converts have an advanced knowledge of Christianity, Anglicanism and ‘our’ particular branch or faction of Anglicanism.
- Given the lack of strong central leadership, we laid ourselves open to factionalism. This confuses and completely turns off potential converts.

If ‘seekers after truth’ do not conform to the above, we isolate and exclude them. I won’t bother telling you my horror stories as you have probably got more of them than I have.

The second ministry that we need to offer is the gift of hospitality. I have entered far too many Anglican churches in this country where people have been cold and aloof.

All of the facets of inclusiveness to emerge from the input received were grounded in a strong sense of all people being one in Christ and of love for thy neighbour. While people expressed their vision of inclusion in many different ways, there is harmony among the perspectives, rather than a disparate range of opinions. What also emerges is that inclusiveness is both a value and a mission for church; it is something we hold dear, but it is also something to be acted upon.

## Return to Historical Teachings and Practices in the Church

For many people who responded to the call for input into Vision 2019, returning to the historical teachings and practices of the church was of paramount importance. People commented on Anglican Church tradition and felt that to abandon it would cause fractures in the Canadian and worldwide Anglican Communion. Many people who held these positions foresaw the demise of the Anglican Church in Canada.

A large number of the contributions in this area focused on a need to return to traditional teachings and Scriptural interpretations. For them, the church has become too influenced by the secular world and is doctrinally adrift. They cited issues such as same-sex blessings, the ordination of women and the acceptance of divorce as areas of concern.

"Forgive me if I have a rather negative point of view but I think it needs to be expressed.

I believe that the damage done by the Same Sex Blessing Issue is not repairable. I don't believe that there will be an Anglican Church in Canada by 2019."

Personally, I don't mind what people do behind closed doors as long as I am not required to watch or bless it. I do not hang onto every single word of the Bible literally. But I do not believe that homosexuality is healthy or God's will. However, I realize that there are many many very lonely people in this continent who find companionship and love living with someone of the same sex. If they wish to have that relationship blessed they could have gone to the United Church for that purpose. Perhaps I am wrong and if God finally speaks to me in some way on this divisive topic perhaps I will change my mind. I also abhor the fact that in the past, so many homosexuals have been ostracized, ridiculed, tortured and even murdered.

A growth in the church, as opposed to what is happening now. That this endless debate about gay marriage would have ended. If need be, there could be two Anglican churches, a traditional one for those of us who can't accept what's going on now. And I would pray that that the Lord would enlighten those that are having confusion about this issue and return to Scripture.

Unfortunately, in trying to face up to a culture that is being secularized, the Anglican Church of Canada is itself becoming secularized. The Anglican Church of Canada needs to stop submitting to secular pressures and prejudices, and stop trying to modify Christianity in secular terms. That is what the unity issue is all about.

Because liberal theology is so firmly entrenched in the Anglican Church of Canada leadership and administration, I do not see how one can bring the Church back to orthodoxy from within, even though many are trying. The Anglican Church of Canada is no longer the "Anglican Church" which I cherished, and spent most of my life in. With great regret, I have left.

If a person were to objectively examine the decisions made by ANiC it would be seen that a considerable and genuine effort is made to be Faithful and obedient to God in all things. There is an effort to not "follow too much the devises and desires of our own hearts" (from the Prayer of Confession, Morning Prayer Service, Book of Common Prayer). What should be understood by all is that ANiC perceives that ACoC is following too much the devises and desires of its own heart and consequently is straying away from the way of God like lost sheep. It is observed that ACoC is allowing secular forces to influence its practices and even its beliefs.

The Bible is being interpreted to make it say what we want it to say as if those great Anglican Christians of the past had got it all wrong and we in our enlightened age have been given some great new revelation of God.

In 2019 I would hope to see the Anglican Church turn again to the truth and richness of the faith of Jesus Christ and teach all who come through its doors that faith thus enabling it to rise above the culture of the day as St. Paul did in the many places that he ministered.

The comments with respect to justice sound good but to thank the Primate is definitely stretching the truth. The lack of any justice toward orthodox parishes and Anglicans can only be described as the work of Satan. The writer should carefully examine his statement that we should get past the same-sex issues. That issue is simply the tip of the iceberg and demonstrates a complete rejection of God's word. So-called bishops, including the Primate, that are prepared to claim they can bless same-sex unions are not only deceiving themselves but are deceiving and misleading those involved. Each of us has a tendency to sin in one area or another and that includes being involved in homosexual activity or adultery. Rather than endorsing any sin we need to honestly repent and not be led down the garden path by political expediency. If the Primate were honestly interested in justice he would order that all actions against orthodox parishes cease and that apostate bishops resign their positions.

When you have clergy within the ACoC preaching that the resurrection is only a myth and not real and that all religions lead to the same place, how can you possibly believe the Holy Spirit is at work in the ACoC. Being true to the authority of Scripture, the 39 Articles and other orthodox teachings makes one a follower of Christ. We are not perfect – all of us are sinners – but you do not wash away sin at any level by proclaiming that you can “bless” it. The same-sex issue is only the tip of the iceberg from the standpoint of rejecting God's word. I do pray that you will re-assess your position and if you decide to stay within the ACoC that you will fight for orthodoxy.

Our Church has accepted the legal and the worldly ideas and has not stood on a certain faith in Jesus Christ and his gift of eternal life. Our mission as Christians is to share the good news of what Jesus has done for us, as well as feed the hungry and clothe the naked.

How could we possibly have moved so far from the Biblical faith as to even have Synods considering and voting on the sanctity of same sex unions, or on marriages of man with man and woman with woman? Is not the marriage of man and woman sacred and compared to Christ's union with His Church?

How can Bishops and other leaders in the Anglican Church accept other ways to God the Father, when Jesus said that He is the only way. "No one comes to the Father except through me." (Jn.14:6). I believe the Church has strayed, and am fearful of what will come next.

#### Where is my Church now?

It is lost in the wilderness of secular society, trying to fit in. It has forgotten that Jesus Christ is not of this world, and neither is His Church. By trying to fit in to this world, the Anglican Church of Canada has moved away from Jesus Christ. Like the tree that bears bad fruit, it is being cut down and cast into the fire. Like the worthless servant, what treasure it was trusted with is being taken away.

#### What would I like my Church to do?

1. Get rid of the Book of Alternate Services, and use exclusively the Book of Common Prayer.
2. Remove from the Priesthood all homosexuals and women. Put an end to woman ordination. Require all Clergy, Priests, Deacons, and Bishops to be “a man of one

wife", along with all of the other requirements given in 1 Timothy 3.

3. Remove from the Priesthood any and all persons who do not publicly acknowledge Jesus Christ to be Devine, Resurrected (and that includes in body), and the one and only way to salvation.

4. No longer recognize any so called "marriages" or divorces performed by the courts of the secular government. Recognize only the marriages that were performed by a Priest in a Church, and only those divorces in which one of the spouses committed a sexually immoral act.

5. Define marriage as "an Act of God in which God Himself joins a man to his wife".

6. Concentrate on following and obeying the Teachings of Jesus Christ and the Holy Word of God (that being the Holy Bible in its entirety). Spread His Holy Word to all who might hear it. Stop wasting time, effort, and resources on the Millennium Development Goals.

"The Apostles' Creed and Nicene Creed served important roles when they were written, but they serve as barriers for people with beliefs more common in this century."

I really have to take issue with this. I don't just recite the creed every week because I "enjoy" it, but because I actually believe it. Last time I checked, these two creeds stated the essentials of Christian belief, in the (post)modern world as much as in the ancient one. For us as Anglicans, they form a common basis of doctrine, without which we couldn't even effectively discuss theological differences with one another. They are simply not optional.

Don't hold out much of a future for the Anglican Church in Canada.

With the powers that be bringing in the same sex weddings.

People at the pews don't want it.

Where I am they have closed 4 churches and the people have all disappeared.

I don't know who is going to pay for the buildings to keep up the work of the church.

We don't have any brotherhood Anglican meetings or Anglican men's clubs.

There is just a skeleton left here. This is the diocese of Huron. There's just a skeleton here.

So stop the same sex weddings.

If people want that, let them go to the United Church or Unitarians.

Don't destroy the Church of England. The Anglican Church of Canada.

Can't understand why we are even bothering with this when you are talking these civil marriages or something. I thought an Anglican had to be married in the Anglican Church.

And the other thing is that the BCP, written in 1540, I think, it makes no mention of these same sex weddings.

So I can't understand how you are doing this to change this to change whole component, whole framework of the church.

So, you'd better stop now while we are still ahead.

The newspapers are full of headlines about the Anglican Church and the same sex weddings. Nobody's going to come now.

That's my view of the future. It doesn't look good.

...the idea of blessing and marrying gay and lesbian people has no support in Scripture. Of course they are welcome in the church – all sinners are. Jesus said, "Go

and sin no more." Gays and lesbians in the Anglican Church of Canada need to live holy lives of celibacy.

The first work of the church is to proclaim the majesty of Christ, and his work upon the cross to redeem sinners, not to care for marginalized in society.

I would like it to be Biblically faithful, something in my judgement it has not been for some time. It needs to stop trying to read Scripture through the eyes of secular culture, and instead consider that Scripture cannot mean something that would have been unintelligible to its original readers, or that conflicts with its plain meaning. I would like it to be in full communion with Anglican Churches around the world, something that plainly will not happen on its current course. In short, I want it to repent of its current tendency sideline the Scriptures, to return to the Lord, to recognise the plain meaning of Scripture as the supreme authority in matters of faith and conduct, and to stop substituting secular standard for God's standards.

Some people who commented on tradition in the church felt that unless the church returned to traditional teachings and Scriptural interpretation, the church would see a continued decline in membership. Some of the people who responded suggested the denominations and faiths that are gaining membership are more orthodox and traditional and that the Anglican Church should follow this lead.

"Dynamic Growth from Evangelical Churches: Windsor Christian Fellowship (10 full time pastors); Lakeshore St. Andrew's (2500 adherents, started as St. Andrew's ). Presbyterian by the Lake with very small budget and parish, all of which changed under Chuck Congram); Parkwood Gospel Temple (large congregation, and initiator of "Celebrate Recovery"); plus numerous other smaller churches.

WHY: dynamic messages reflecting the needs of the 21st. century!!

Islam: dynamic growth: appeals to the abandoned, the poor, and disenfranchised. Have replaced the Roman church with 6.2 children per family; 1.2 million worldwide, and growing.

Possible Solutions:

- remove "political correctness" from our collective vocabularies. It used to be called diplomacy. Since when is it good business to bend over backwards for minority left-Liberal thought at the expense of the majority who want to know God more with respect to current times.
- have the Bishops, local Ministers, and Deacons visit the other churches that are growing to see if there is a message there that will encourage us to amend our liturgy.
- cut back on our "missions" temporarily and transfer the funds removed to help our local crises.
- review why we are not attracting more Men to the ministry.
- strongly encourage more input from our parishioners on their concerns, not philosophical ideas.
- we can use many of the ideas of the "religious right" without losing sight of our major strength as Christians. "

I think it will continue up the blind alley it is currently exploring, and once the property disputes are resolved in court, the trickle of Churches leaving will turn into a flood, and may include one or two dioceses. There will be two Anglican bodies in Canada: the ACoC, which is likely to hemorrhage members until it becomes unsustainable, and ACNA, which I expect to grow steadily. Which, if either, of these Churches will be in the Anglican Communion is anyone's guess.

By 2019 I would like to see the Anglican Church of Canada to be a good faith to follow. Also to try and put more old time religion in our services. So we can get more younger people involved in the Church. We need more guidance to its members and the world around us.

I have read this elsewhere, and I think it is worth repeating here. People don't come to church for more of what they get everywhere/anywhere else. They come for the Word of God. If the Word of God is absent, than we are no longer a Church. Instead we have turned ourselves into nothing more than a social club, or just another community service group.

For some tradition created a sense of comfort and familiarity. Many of those who spoke to this indicated that they are of the older generation and that change is difficult to bear.

"Lord, enable us to remain a traditional Anglican Church."

Where we are now – God bless us, we are working to stay like we are.

Where do I want the Church to be in 2019 – just hope it will be as good as it is now and we pray for the Lord to help keep it there.

Hope things will be the same in years to come. I like it the way it is.

Would like to see the church values remain the same, with a strong fellowship program, committed to God, and not varying from his beliefs and values.

I do not want to see the old Anglican traditions go by the wayside, i.e. new prayer books and hymns.

For many of the people who expressed comfort with traditional teachings and Scriptural interpretation, accommodation on matters of doctrine and Scriptural interpretation would be difficult, if not impossible. These teachings and interpretations are at the core of their beliefs and as the comments illustrate, it is unlikely that they will be able to accept those who wish to live by different interpretations and teachings.

## **Worship**

Worship is central to the life of the Anglican Church. Many of the people who provided input in this area observed that worship connects people with God, Christ, the Holy Spirit and the church. A number of different forms and approaches to worship were mentioned, and many shared their experiences of Anglican worship.

People expressed a wide range of opinions about worship. Many felt that the church needed to expand or change its approach in order to reach new seekers, young people and young families. Suggestions included using contemporary language, liturgy and music; providing different types of services; offering more weekday evening services; and providing shorter services. Many also suggested that the Eucharist should be available to all who feel drawn to Christ, whether baptized or not.

“I pray for new music with up-beat hymns and songs. May we retain our liturgy but expand our faith. May the sermons be shortened and message from the scriptures to be in today’s language related to today’s happenings.”

My dream is that we will be celebrating open altars across this country where all who feel drawn to Christ may partake of the Eucharist.

We may need to look at practices for Communion before baptism to help people to feel included. The use of Liturgical vestments is a tradition appreciated by some but in general in the 21st century it makes little sense for hearing the faith or for sharing it. Therefore far more flexibility is likely needed in any one geographical area to accommodate different styles.

I listen carefully to our youth although I am a senior citizen and I think the liturgy should also be changed for the alter. Perhaps instead of using words e.g. drinking blood and eating flesh words could be changed to more beautiful and profound thoughts such as "let us drink the wine with Him today and eat bread with Him who has made our lives complete". What beautiful changes we could make to our church if we would only follow our youth instead of being caught up with our own selfish ideas.

Recently (the 13th Sunday after Trinity) I prayed as follows " Almighty and merciful God, of whose only gift it cometh that thy faithful people do onto thee true and laudable service: Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises:" Beautiful words and language (I love it) BUT there is not one young person that I know that would understand it or be the least bit interested in listening to it. I observe young mothers (there are very very few) during the service, looking around appearing to me either not interested or confused when these prayers are being said

In worship, continue the historical process of change represented by both the Book of Common Prayer and the Book of Alternative Services in order to ensure worship is a living process, not dead ritual. In First Nations parishes, this may mean including burning of Sweet grass as part of the service. In parishes with large numbers of African people, this may mean including traditional African music, drumming and

dance. In parishes with many young people, perhaps more emphasis must be on music liturgy and use of modern music and other art forms.

Looking for ways to engage our young people more. Stretching the traditional services, perhaps changing times and methods of service to meet changing lifestyles of today's busy families.

I love the wonderful Anglican traditions of music and rhetoric but my children find our services boring.

However, if congregations are to be really involved in the Church service, sermons need to be replaced, at least part of the time, with round table discussions or other methods of sharing ideas. The topic to be discussed would have to be decided upon far enough in advance to give the members of the congregation time to do some research and form opinion. The priest would take the role of discussion facilitator and the members of the congregation would be actively involved in expressing ideas and listening to the ideas of others. It would seem that such involvement might attract more people than the more traditional service format in which the congregation listens passively to a sermon.

We continue to worship at St. Thomas Anglican Church, Stittsville. For several years now we have had a contemporary group which joins the regular church choir one Sunday a month and they also have one Sunday a month where they do the music. It has been well received although in the beginning some of the people rebelled a bit.

Our churches need to reach out more during the week rather than just on weekends. In our world the shopping and materialism have taken over. People have to work on weekends. Kids work on weekends. Have prayer services on weekday evenings.

Discouraging to begin with, but over time, this may catch on. Coordinate so that different churches take on different days of the week.

We need to innovate! Our services can be varied. Some desperately need joy infused. Some need quiet meditation to centre ourselves on God. Others need to experiment with new ideas as well as those 'tried and true' liturgies we love. But Jesus moves as he reaches out, and as His disciples we need to walk with Him on the journey to new challenges and opportunities.

As a prior Catholic, I think that the Anglican faith is preferable for many reasons, the expanded role of women, more inclusion of the parishioners in the liturgy, greater tolerance of people's differences, etc. For the same reason the Good Word about the strengths of the Anglican faith are not getting the press needed to grow.

Our text is modernized such that the language of the Creed, Confession, Eucharist, etc. is more easily understood for the times.

The liturgy must reflect the real world not the past and clergy will have to be of a much different calibre.

With regard to worship, some expressed a hope that the church would retain or return to traditional forms of worship. It is clear from the input that the debate regarding the Book of Common Prayer and the Book of Alternative Services continues to rage. While some of the contributors were elders, a few were in their teens and early 20s.

“I am an Anglican minister’s daughter 72 years old who has been attending the same church for 30 years and now have had to go to another parish because they stopped the traditional services completely. I am not the only parishioner who left out of about 400 more than half left. To my understanding we are supposed to all be listened to, not only the young people.

The church has moved to fast and in the wrong direction.

In my family I am the only one who still goes to church, both my brother and sister find it to painful for them to attend because of all the changes.

I know this is NOT what you wanted to hear, but PLEASE WHAT ABOUT US WHO DO NOT LIKE THESE CHANGES and its not only the changes it is the lack of sincerity, services are like concerts now.”

I have been an Anglican all my life. The Anglican Church has been the vehicle by which I have been privileged to express my Christian faith. I love the richness and dignity of all it has to offer, the worship, which involves ones whole being, high regard for scripture, as the recorded word of God, the sacraments, the emphasis on tradition and reason. It allows me to express my faith in God the Father, God the Son and God the Holy Spirit in fullness and reasonableness.

I would pray that it will still be an active parish, and growing, although since I am a widow now in my eighties, it is doubtful that I shall be around to see it. I sincerely hope that it will still be using the traditional Book of Common Prayer, as authorized by the General Synod of the Anglican Church of Canada in 1962, which is our Heritage, or perhaps a more recent edition, as long as the Theology in it, which I grew up with, remains essentially the same. To me it is a much more meaningful template for living a truly Christian Life, for we approach God in worship with Reverence and Humility, which I personally find largely lacking in the BAS. I recognize that there are many good things about the BAS, but as hard as I have tried, I still am not able to worship in the same way as with the BCP. I am hopeful that the revision of the BAS which was authorized at the last General Synod may suit me better.

The BAS was “sold” to us as an alternate to, and not a replacement of, the BCP (as the name suggests), and that it was written in modern English was at the time a big deal. This modern English, we were told, would both attract and help keep younger Parishioners. However, if you were to Prayerfully compare the two you will see that much more than just the version of English used was changed. For example, please compare the Confession Prayers. The BCP places an emphasis upon us to change so that we may be closer to God. This, in my opinion, is missing in the BAS. I have no problem with updating the BCP to modern English, so long as that is all that is done. In the meantime, lacking a modern English version of the BCP, we are far better to use the BCP as it is rather than the BAS.

Looking at the input on this theme, it is clear that there is no single approach to worship that will work for all. The church must be prepared to consider a range of approaches, from traditional to innovative, if it wishes to reach and connect with a diverse range of people.

## **Outreach to the Local Community**

For many people who contributed to Vision 2019, serving those in need in the local community was seen as a key role for individual Christians and for the church. Once again, people were strongly motivated by the teachings of Jesus, His calls to love thy neighbour and to feed the hungry and clothe the naked.

A number spoke about the outreach work that their parishes are currently engaged in, while others spoke about outreach in a more general sense.

“Wechetowin is Cree for "People helping People," and we do this through pastoral and spiritual care of Aboriginal people in hospitals and care homes, through an Elder's Circle to provide guidance, a theatre program that teaches about Aboriginal issues and Restorative Justice. We work ecumenically and with those in our city who want to partner with us in our objectives.”

We take mission seriously (we invite the neighbours to a barbecue every fall, we give grants to neighbourhood groups that run programs designed to enhance and improve the lives of people living within our parish boundaries, and we also own a house which welcomes refugees and shelters them until they find their feet in Canada).

God became incarnate and dwelt and worked among us as one of us. The Church, which is the body of Christ, needs to follow that example of Christ, not setting itself apart and pulling more into itself but working out and among our communities and the world. The Incarnation was not just about the future – eternal life – but also about the reign of God in the present. As followers of Christ we are called to work now to bring God's kingdom on earth. This is not just for those who call themselves Christian but for the whole of creation, including people who do not share our beliefs and for the non-human world.

How will we serve God in our neighbourhood and world? How will we faithfully “proclaim by word and example the good news of God in Christ”? Many are engaged in some form of outreach – with young people, the homeless, the hungry. And, it seems, there is a willingness to listen to what the Spirit is saying through people in the wider community. It is a kind of paying attention that assumes God is calling us through other voices outside the church and in events that take place in the neighbourhood.

Which brings me to the second commandment and my view of the way the church will survive and grow in the future. Love your neighbour as yourself. For me, that means we need to love the person next to us in the pew, the people we encounter in our daily lives, but especially the poor, the hurting and the oppressed in our own land and abroad. Redeemer does this well with a lunch program for the poor and marginalized in the neighbourhood, but I want to see us do more. I know that PWRDF does this globally, but I want to see us do more.

Clergy going out into the "highways and byways" and talking to the fringes, the disconnected, the ill, to everyone. Christ never sat in the synagogue waiting for people to come to him. Nor should the clergy sit in their churches and bemoan that people are not attending.

The Anglican Church remains a vibrant force for civil society in neighbourhoods across Canada.

I dream of a Church that dares to make deeds as important as creeds (Matthew 5 ff.)

Every congregation should try to do some outreach for its community area. It could be a food/clothing program, a pre-school or youth program, a parenting or marriage skills program... something that helps the community and serves others.

I meet congregations that are vital and healthy. They have a strong sense of mission, and look for ways to serve the wider community and the world. Their worship is alive, and there is an openness to change. There is a conscious determination to be inclusive and welcoming. They spend more time engaging in mission and less time talking about it.

We have a particular concern for young people, both in indigenous communities and in urban centres and how the Gospel can be shared and accessed by them in ways which bring stability and meaning. We have also gained new insights into the sacredness of creation and the importance of stewardship of the Earth. It will be helpful for bishops to have opportunity to sit with First Nations aboriginal people and be exposed to the wisdom of those whose faith and life is rooted and grounded in an understanding of God as creator and the Earth as a manifestation of God's loving and creative purpose.

Dropping off young children for Kid-Active Bible School on Saturday afternoon, so parents can get the shopping done and the house cleaned, would be a big helping hand, while children enjoy learning to bake cookies, and setting up the Church Hall for Sunday, sharing Christian fellowship. A small donation would cover the wages of a young college graduate recently qualified to provide child care, as well as a nation wide appeal to support Kid-Active Church Daycare.

What's in it for the Church?? Each building block is important, especially community foundations. If the Church reaches out to assist young stressed families, then they may be surprised to discover improved attendance at community events organized by the Church such as pancake breakfasts, Kid-Active Baseball BBQ's, winterlude skating and snowman contests, bowling and other social activities popular with young families. Slowly Church attendance will improve as these families mature with the helping arm of a patient caring Church, learning to play together and pray together.

From my experience Anglicans, and those of other denominations, can derive great benefit from working more closely together. This is especially true in Christian activities where points of theology and liturgy are not major factors, such as helping people in need.

For the past 17 years lay people from up to 14 local churches of nine different denominations in this area have worked together to combine their efforts to meet a wide variety of needs among people in our communities.

There are two things we have learned from the Anglican standpoint:

1. The leadership can, and must, come largely from the laity because it is the laity that do the work. However, clergy, pastors, etc. should be kept updated on the ecumenical activities of their church.
2. Too often clergy seem to have a fear of losing people to other denominations through this type of cooperation. Significantly, in all the time we have operated we have neither lost nor gained anyone from another denomination through working together in this way. On the other hand, bonds of friendship and respect between people of our different denominations have developed. This greatly enhances our ability to operate effectively in serving the people for whom we exist.

Engaging in outreach to the local community is to live the mission entrusted to the church by Christ. The majority of the people who consider outreach important see it as such because it is about honouring and living the mission. Outreach programs foster welcoming and inclusive parishes and usually signal a healthy parish community.

## New Energy and Ideas

A number of people who contributed to Vision 2019 expressed the hope for new energy in the church. In doing so, several ideas and perspectives emerged about being church.

Many people spoke generally about their vision for the future. Many of these submissions spoke of a vibrant, engaged and relevant church filled with people committed to carrying on the mission of Christ.

"If given the chance, I would throw myself into helping the church connect to my generation and the next generations. I would design websites with discussion platform and sharing of resources, I would create online resources for helping churches connect to youth, clinics on using technology in the church, etc."

I pray for passion and challenge in the gathered life of the church, instead of the tepid, the boring, and same old same old.

I pray for a new sense of the excitement and the spirit of the Gospel where there is so much living and renewable fuel to be extracted for the present and the future instead of the dead wood, the non-renewable fuel for past issues, dead doctrines, and crumpling institution.

I pray for companions on the Way, not just nice folk with whom to keep up a building and a budget.

My dream is that lay people will be taking their rightful place within ACC, will be telling their own stories of their faith journeys and will be working alongside our ordained to build a Church faithful to our Baptismal Covenant.

Perhaps the problem is with us and our vision of what a faithful church should look like. I think we should stop thinking that every parish will be full and that every single person in our country will become a regular church -going Christian. In the short future, yes, some churches will close and congregations will disappear.

But I don't think that our job is to have full churches. Our vocation is to proclaim Jesus Christ in word and in our lives, and to minister with and to people. Perhaps we should stop trying to evangelize by figuring out the next silver bullet that would fill our churches, and start actually living the way of Christ. Because while the Church as an organized religion might be dying, the message of Christ is not and IMHO is needed in our culture just as much as the people who first heard his voice on the shores of Galilee.

My vision sees the Church as a prophetic witness, articulating in its worship, its outreach, and its daily expression the way of Jesus in contrast to our increasingly individualist society. Our duty is not to fill our pews with bums, but to intentionally live out the way of Jesus.

...Perhaps we should stop figuring out a quick solution to get more bums in our pews. Instead, perhaps we should instead focus on truly living out the way of Jesus. My hunch is that if we started doing that, then people would at the very least give us a shot. When they see us actively living in the Kingdom, they will indeed come and see what this Kingdom is all about.

Second, I am aware that most Canadian Anglicans want 3 things for the Church: more people, more youth and more money (John Steele, our rector and a member of COGS, preached on this recently). My immediate reaction was that these are completely the wrong things to aspire to as a church for this is to get the cart before the horse. We should want a deeper understanding of Christ and a fervent desire to spread the Good News. The other things would naturally follow as the cart follows the horse. The job of leadership at all levels is to inspire a hunger for the word, to disturb us from our complacent, comfortable pews, to guide us to want to know God better! I pray for this daily, fervently and corporately.

We desire a strong, exciting, and vibrant church environment. One in which people in the community would become interested in attending and existing parishioners would feel more commitment to, and /or be able to partake in activities in between the hectic lifestyle demands of today's society. Developing a plan to attract young people and families with children at home is appealing to us. And we want to ensure all age groups and seniors are also engaged in the church as well. We are searching for ideas on how to move forward. Any guidance or opportunity to learn from other successful parishes in similar circumstances would be much appreciated.

I hope in ten years our whole church will be deeply alive, deeply alive as Jesus was to injustice, living as he lived non violently but never keeping silent, always speaking out so that peace has a chance. A deeply prayerful body of Christ praying and acting so that we will see our own mistakes more quickly. A reconciling church, so that oppressors, we and the other, the enemy we have not loved enough may awake to their, our oppressions, willing to stand actively beside the persecuted and confess our own missing the mark.

Congregations following the message of Jesus in an active way, not just with words – having the courage to advocate strongly against injustice and structures that contribute to injustice. KAIROS recognised and supported by all member churches.

- I dream of a church that seeks only to tell the GOOD NEWS even if there is still a misunderstanding of what this Good News actually means.

- I vision a church that seeks to partner with secular groups to show that Christ's mission is indeed incarnational. That is, we continue to show forth the "word made flesh" in our daily activities as a church living in the world.
- I hope for a church that does not need to ask "where will we be in ten years time," but asks "where do we need to be right now!"
- I pray for a church that remains Christ-centred and wonders not "why have I chosen God," but "why has God chosen me?"
- I seek a changing church that responds to the unchanging grace that God gives to those who seem outside or forgotten by both the church and the world.
- I know that we are a church that will have a place in the world, even if those within think we have lost our way.

The Church needs to move outside of the sandbox to do ministry differently. The world around us has changed even if the Church has not. The Church needs to come into the 21st Century reality if it wishes to have any significant affect upon the way we live and act. The Church needs to speak out against the evil that is going on around us. So often the Church has remained silent. We need to become a force to be reckoned with. The Church needs to stand up for what is right and against what is wrong in our world.

The arts are prominent in our church programs. The use of story telling, live music, drama, crafters, textiles & symbols in worship and community life are all flourishing.

The challenge, then, is not so much to figure out what we should be doing as to determine how this can best be enacted within the changing contexts of the world. The message of Christ itself does not change from one year to another, but we must find the best way to communicate it within our present situation, and trust that God will give us the means to do this. As Psalm 119:89-90 declares, "O Lord, your word is everlasting; it ever stands firm in the heavens. Your faithfulness also remains from one generation to another; you have established the earth and it abides." Too often, we confuse a need to renew our means of communication with a supposed need to revise our beliefs. Sometimes, we assume that and as a result our established faith is either too antiquated or too offensive to persevere with, attempt to chase new trends and ideas in ministry and doctrine. Instead, I challenge our church to look towards our historical principles, based in Scripture, and bring them to our own world.

World Anglicanism, every 5 years to sponsor a world-wide gathering of a great Christian pilgrimage to Anglicans to the great cathedrals, to mass liturgical worship in a great stadium, with a variety of music and liturgies and with messages by our dynamic preachers.

That it is vibrant, alive and influential in the broader community. More people.... young and old, families also. Mostly, that the joy that is experienced with faith is obvious and abundant!

Following radical charge of the Spirit- guiding us in ways we could never imagine. Challenge!

As I have pondered with the idea of what our church will look like in 2019, I hope and pray that we will be a community committed to living out our call to be God's visible presence in our world. I hope we will be an inclusive Christian community, open to all with no reservations. I hope we will be focused on helping all our members deepen their personal spirituality and prayer lives so we can empower each other to reach out to those in need in the world.

Those of us in the night shift world who may be doctors, police, paramedics, group home workers, nurses, fire departments need the support of the wider church. Sometimes we feel isolated at times .getting the journal online helps to keep in touch somewhat of what is going on nationally and in the diocese. But don't get to a lot of meetings so you may not here our voices always.

We have to get out of the old way which has led people (my grown up children for example!) to think that being a Christian or an Anglican is about coming to church on Sundays. For many that church has to remain fixed as it "always" has been. Good liturgy is terribly important but if most of what/ that /means is about worn out custom and past tradition, we cannot move forward. We need people with living faith, who are then willing to move the font if it needs to be moved, use chairs if it means a labyrinth can be painted under it, whatever....

We keep talking about wanting to be more vibrant and visible, looking for more marketing strategies, but perhaps in the next decade we Anglicans could consciously deepen our faith life, make a real commitment in that direction, and let God reveal God's vibrancy and invisible presence, while we set ourselves aside.

And yes our Anglican identity, theologically, liturgically, would remain intact, but our love for our brothers and sisters in other denominations, in other faiths, and no faith would be without cloud or reserve.

People do live without the church. To vision for the future is to know that our role is different. With this background we can reassess our role and then do it well.

### *Faith Journeys*

A number of people spoke about supporting individuals in their inner faith or spiritual journeys. It was noted that each person comes from a different place and will walk a different path. They may be seekers who do not identify themselves as Anglican or Christian, or they may be people already in the church.

"May Christ Church be a place where people of all ages are welcome and supported in their journey."

The whole question is interesting, the fact that it is even being asked, that is. First, I perceive my parish to be like most in the 'developed' portion of the ACC: struggling to stay in the black and attract new members fast enough to replace those who die. But the real answer is not about the money or the people but the disinterest in personal spiritual growth. We are complacent in our faith, not wanting to be challenged or disturbed and certainly not willing to live it deeply and ostentatiously.

Society is looking for spiritual things—what we have to offer is not what they are looking for. The church itself has failed by not understanding that it has to change.

In 2019 I would like to see our church full of worshippers, all worshipping happily in their own way. (There is no single way of relating to God.)

(Polls indicate that while) 80% are spiritual, only 14% involved in an organized religion.

To develop more fully the contemplative spiritual life; review and teaching resources of the World Wide Church. Bursaries to assist clergy, lay and seekers would enhance a strong emphasis in this area. Here is an area where different points of view can meet, be challenged with respect and find a growing unity in Christ centred deepening spirituality. Conservative, moderate and evolutionary spiritual viewpoints could find a safe space in which to dialogue and grow in points of view.

Support Christian centres at the cutting edge of interfaith and multi-faith spirituality.

Providing spiritual experiences in diverse faith communities that are life giving, life affirming, and life changing.

My association with the Church has taught me that God is very real and profoundly benevolent, and that the journey to God is principally an inner one, very much of the heart, and it leads to greater engagement with the world.

My vision is that my church is an open, enquiring place that fosters the spiritual growth of all, no matter where they are on their spiritual journey.

A place where we can be nourished spiritually in a variety of ways (e.g. meditation, contemplation, teaching, critical questioning, creative forms of worship etc) and where we don't have to leave our brains at the door.

That we quickly and effectively get out the news that there is a rich tradition of spiritual practice within Christianity, and then help people to discover and to practice it. So many are seeking to grow spiritually but, as you know, do not turn to Christianity, only knowing of Buddhist practice. We are losing people we might otherwise gain. Let's tell people that we also meditate, do Centering Prayer, whatever, and let's invite them to join us. We are not only about sitting in pews and following liturgy in books!!

In the Anglicanism at CCC I have found the integration of Catholic and Protestant Spirituality that are the roots and foundation of my family heritage balanced with a respect for reason and scholarship and humanitarian values. I continue to be attracted to the progressive social teachings, the inclusive social witness at CCC and the creative blend of traditional and innovative Christian music and liturgy.

During my 3/4 century of living and in awe of the Book of Common Prayer at age 14 I have, during much research, realized that the Source of Life to whom we refer as God does not require all the trappings the Church of God offers. The mystique and rituals that have been foisted on Humankind to an extreme by well-meaning persons as well those serving their own interests only serve to impede an individual's spiritual understanding and progress.

### ***Church Buildings***

While the majority of the people who contributed to Vision 2019 spoke about the continuing life of their parish being connected to a building, a small number of people commented that they would like to see fewer church buildings and more emphasis on missional priorities.

“I would like to see it out of the big buildings and completely in home churches, small groups gathering regularly for prayer, worship, and discussion. The big buildings would be sold off or used for concerts, large group meetings, conferences etc... Those buildings take a huge percentage of our income to maintain, money which should go into Outreach, to nurture and assist the marginalized, i.e. to truly act the gospel.”

I would like to see us divest ourselves of our building, have our priest on 1/4 time with an honorarium and small "actual expense" account. Also, to meet in a school or existing church or home. ...Then we might be able to begin looking at what we are called to rather than where our finances are going.

One large church in town could have a salaried priest whose job would be similar to what it is now including salary with attendant expense accounts, worries about finances, church growth, worship space, correct "Anglican" patriarchal liturgies and whether we should follow Christ or the Anglican Communion in all its exclusivity.

I hope we will be brave in putting people before buildings and using our limited financial resources for ministry rather than to maintain buildings from another era. I hope that when small rural communities cannot afford to support a building, that when their “church is closed and deconsecrated”, new ways of ministering to the remnant of people in such communities, who are the church, will be found and supported financially by the wider church.

We will simplify our church buildings. Get rid of the buildings that drag us down and use up our resources. We don't need them.

But we have to ask a more fundamental question: what is the reason for us keeping on keeping on? If the only reason for keeping a parish going is habit and attachment to a building, then probably it is right that the parish should die. The brutal question each parish and diocese needs to ask itself is: if we vanished from the face of the earth tomorrow, what would be missing. That question might help us sort the wheat from the chaff.

Our church has some very good and faithful people in it but our main concern is finances - not outreach or our spiritual growth. We worry about paying the bills. I guess we are building/clergy poor.

Like Martin Luther King, I also have a dream. That dream is that we turn into a church that is outward focused, and that we begin to take strategic risks at this point in our history, (and also intentionally investment in that vision).

I want to see the church reach out a lot more in mission both within and outside of Canada. I want to see the church listen carefully to the Holy Spirit and follow what God is calling us to. In our Diocese I want to see less emphasis on buildings and a lot

more emphasis on mission. I want to see the church take up once again discipleship, to make strong disciples, not just church-goers. I want to see the church reach out to our secular society and tell the Good News, as well as what is working well in the church.

My dream for the Church is a faith community not motivated by its budget; not giving to prop up the building and not turned inwards on itself, and not merely in a survival mode. But rather a Church aware of what has been entrusted to it; alive to the community and world around it; consciously seeking the mind of Christ as it engages in Christ's mission.

Back then, I attended a small, struggling church. The members were for the most part loving, faithful people. Yet there was a feeling we could and should do more in response to God's call. We learned several nearby Anglican churches – also small and struggling – were having similar thoughts. Four of these churches started to meet and dream about what we could do together that we didn't have the energy or vision to do separately. A theologian later gave us a word for this convergence – kairos, God breaking into our lives.

We talked, prayed, planned, and researched. We fought, shed tears, gossiped, and spread rumours. Ultimately, we affirmed our passionate love of God, our vision to be faithful disciples of Christ and our desire to incorporate community in all we did. We would no longer live in survival mode; we would step forward with the hope that is ours by faith.

We voted to close our churches and form a new one we would call East London Anglican Ministries – an odd name for a church but chosen to remind us that ministries and mission were what we would be about. We sold our buildings and tossed out many of the accumulated possessions. We spent a year worshipping in a funeral home next to a cemetery (now there's a Resurrection symbol for you). We bought a commercial building on a major street and renovated and expanded it to fit our vision. The Service of Dedication was held in September 2002.

We have between 150 and 200 on Sundays. After losing members during the amalgamation turmoil, we grew quite rapidly once we opened our doors. It's teaching us how to think about newcomers in what we do. Worship services are lively. We have about 30 programs, including pastoral support, outreach, study groups, and fundraisers. The nursery is overflowing with little ones. It is not perfect. Once in a moment of black humour, a friend and I joked that we could develop a video game based on the power struggles.

Far too cautious when courage is needed. Smaller congregations close together should voluntarily unite. Folks will drive 15/20 mins in the city on a Sunday morning if they know it will be worthwhile.

Fewer buildings, more outreach.

## ***Technology***

A number of people felt that any vision for the next ten years must include widespread and sophisticated use of technology. They pointed out that more and more, people, especially young people, are using technology to communicate, research and explore new ideas and concepts, look for answers and develop friendships. The church must have a presence in this 'community' just as it has a presence in our neighbourhoods.

"We should utilize the World Wide Web and the best media technologies to present information, great liturgy, social outreach, interfaith discussions and interface with science."

The National church should also use cutting edge internet to give it an interface with the society around it as well as providing instant communications.

A church that continues to communicate effectively by using technology, multi-media locally, nationally and throughout the Anglican Communion;

I look forward to hearing more, more directly, about what is happening in parishes across the country, both in church and out of it. The "Amazing Grace" project and this one are just the beginning. New technology really is giving people a voice, but there are still voices going unheard and unsought. We can change that. When we actually know what God is doing through our neighbours in the rest of the church, we can start learning to respect and celebrate it.

Amazing Grace project: let's keep the energy flowing. Maybe get something else going. At our circle, our Talking Circle had representatives from across Canada. We could relate to each other's pain from the Church. We are all at different stages in our walk with Jesus. It's refreshing to see one just beginning with the Lord.

Each parish to have an active web page with the content to be up dated weekly. There should be a complete list of all parishes by diocese.

Each priest should have sufficient training to be computer literate.

What I've learned about the Sacred Circle and relationships, friendships made. We are going to put into action – one item is starting a Healing Circle by one of our delegates. Articles and stories in our diocesan and parish newsletters or websites. Report back and give presentations in our churches. Go on local radio. Put GBD into action. Tell strangers or those people in our faith that have not come to Church our community stories of Sacred Circle.

We are going to use some office and telegram. We know who those people are in community, you tell them once and it's gone – it's like wildfire right through the community. Connect with other parishes, networks, by sharing prayers, resources, exchanging ideas. Exchange stories and ideas from youth and Elders.

And um there was... there was a discussion with um our... what we all found that we connect is through e-mail and through um Facebook and we decided that we are gonna start a Sacred Circle Facebook club or not club but um... group.

The church to establish of a local data bank (either held at the diocesan level or parish) with the parish determine: skills, talents that might be used as an 'as need basis' much like a human resource in business. The parish could draw to assist those in the congregation or for its own volunteer needs.

Focus on getting far more parishes (and especially their clergy) to realize what they are missing by not using current communications techniques in distributing information to the community they serve. Church publications and web sites (if they exist) are often pathetic! This is also a way of challenging missing young people in our parishes to use their superior computer skills.

I believe that we have to be aware the limited attention span of the current generation that is so highly influenced by television and the internet. Our talks, sermons or homilies must be on the internet as we speak to give the impression that we are present. Our web-pages need to be dynamic constantly being updated to keep up with the changing perspectives of the people to whom we are addressing the message that there is a God and His Son is alive and well, using Holy Spirit to direct all our lives.

I read somewhere that there are between 700,000 - 800,000 registered Anglicans in Canada.

What if the Anglican Church of Canada did what Obama did so successfully during his campaign i.e. took advantage of the internet and raised an incredible amount of money? He invited all of his supporters to register on-line and he, in return, promised to keep us up to date on what was happening with his campaign. Every two weeks or so I got an email from him or his wife, Michelle, or his campaign manager, with a campaign update. In closing, he would always ask us to donate on-line just \$5.00 for his campaign. His campaign brought in millions and millions this way.

What if all the Anglican members in Canada were on-line and were asked to donate just \$5.00 or maybe even \$10.00 for a worthwhile cause?

How much could be raised for PWRDF on-line? Well,  $\$5.00 \times 750,000$  members =  $\$3,750,000$ .

### ***Reformation***

A small number of people who contributed to the Vision 2019 website perceived the church as being at a crossroad and suggested that a new reformation is upon us. These contributors pointed out that reformations have occurred many times in the history of the church, and that the timeline and the current state of the relationship between the church and society are pointing to the possibility of another.

“But just as the snake grows within a skin that fails to grow, and in the end has to burst through it and cast it off, so religions have this same way of fossilizing. A sacred book lays down rules which are accepted as truth for all time, while life and civilization and human understanding progress. In the end, the old ways as they are

interpreted become so constricting that they cannot survive. Some leader - a Jesus, a Martin Luther or a John Wesley - perceives the essence of the message that the Church should be preaching, and rephrases it in a wider and more liberal manner. Initially, this snake that has cast its skin is delicate and vulnerable. Later, as the skin hardens and the new truth is reduced to a system, this whole process of fossilization and the clash of modernity with fundamentalism starts once again.

In this time of rapid invention and change, it seems to me that the structures of the Christian church are currently under the same strain. A generation is growing up amid a mass of electronic innovation that simply cannot understand the language the Church is using. So our Church needs to rethink itself, not in terms of insisting on ancient formulas, but by discovering the essence of what its message is, discarding customs and wording that are no longer helpful, and widening its appeal to the needs of the souls of all humankind.

This is beginning to happen. The Authorized Version of the Bible has been replaced by many more accurate and readable translations. Our Alternative Services, though an interim measure, have been found very practical.”

My vision for the Anglican Church of Canada in 2019 is:

- A church which values its members as thoughtful, intelligent, well-informed individuals.
- A church that recognizes that "tweaking," i.e. that small improvements and changes won't do it.
- A church that is willing to undergo a Major Reformation.

Humankind's understanding of the world has increased many-fold in the last 3000 years. The creation stories in Genesis were a useful hypothesis until more about the earth and life on it was revealed. Now that so much more about the world has been revealed, people need the wisdom of the Bible as much as, perhaps more than, ever but they won't accept it when the folklore and myth that is an inherent part of the Bible is presented as dogma.

In the last 3000 years the Judeo-Christian belief system has undergone several major changes the last of which was the Protestant Reformation in the 1500s. Another Major Reformation is long overdue.

Will the Anglican Church of Canada be a leader in this Major Reformation or will it stay on the sidelines while some other denomination seizes the challenge and runs with it?

The church needs to change in some extraordinary way. We need some kind of Reformation! I don't know how or what but it will probably come. I think we have to be open and welcoming to the movement of the Spirit.

I hope the Anglican Church will change radically in the next 10 years. It would be nice if this happened voluntarily but more probably will occur in response to the pressure of shrinking resources. I hope the church concentrates on developing and implementing initiatives that are radically ecumenical, inclusive, experimental and that encourage an evolving, relevant, modern Christianity. I hope the episcopal leadership relinquishes its administrative/governing role in favour of a nurturing/spiritual one. I hope we the church try very hard to make our institution responsive to the wide world of human experience God has created.

## Growth and Decline in the Church

A number of the people who contributed to Vision 2019 spoke about the need for growth in terms of membership, especially among young people. At the same time, many lamented the fact that numbers are actually declining, and spoke of their concern for the future of their parish. It was interesting to note that the contributions in this area did not include many concrete ideas for realizing growth.

“(The church is) full of worshippers, implying that numbers are important.”

We pray that it will have increased our building size to hold the huge increase in parishioners, thus having a much greater amount of offerings to do God’s work.

Lord, may this Church be full every Sunday.

I pray that our parish will have a larger congregation,  
May we have too many volunteers, and be a welcoming place for people from all walks of life.

Lord, I pray for better attendance at the Church: for youth attendance to be large; for better involvement with the community at large.

That the Church’s outreach programs bring new people into the Church and that we greet them with open arms.

Is for it to attract young people and for it to grow by 2019.

I believe that God would be happy with all members of the Church if they would each BRING a family with children, or friends ~ we come each Sunday but are we spreading the word!

Increase the congregation.

Growth without the focus on money.

My vision for the future is of a vibrant, worshipful, biblically literate, praying, loving and growing community of faith.

We are a small town church, located in a large rural farming community in central Alberta. Our church parish has been in existence for 101 years now. The future of the Anglican Church and in particular the future of our own church organization has been a topic of interest for some time. We have always been a relatively small group, but strong and diversified in talents. We have set goals, some reached and some not appearing to be attainable at this time. Over the past few years, attendance numbers have dropped significantly. We have formed a committee within our own parish called Anglicans for Growth to generate ideas and implement activities in an effort to attract and/or maintain parishioners. Our current efforts involve more communication, promotion, and creation of a website.

A membership that reflect the demographics of our society. Churches full of young people providing them with activities and teaching. People disillusioned with the church (the alumni) returning.

Our parish is failing

Very very few people in the congregation

By 2019 the church would have picked up, but in our little community, that is not likely to have improved.

I became a church organist at the age of 18, and it was the first time I had been to church since I had been confirmed. At the time, I was the only person within my group of friends who went to church, and I consider myself extremely fortunate that I was given this opportunity to develop a relationship with Jesus Christ. I'm now 39, and I can still say that the vast majority of my friends do not attend church. I've watched the weekly attendance at my current parish dwindle from 140-150 a week to 90-110 a week over the past 13 years.

A few people mentioned the growth we have been experiencing. Most were optimistic. I know that it's hard to imagine the growth we have experienced in this point because of having so few people in the pews during the summer. Numbers have actually increased in the other end. The number of people engaged in the work of the parish is uncountable. But to be honest, our financial income has not grown.

The problem I have is that the Anglican Church seems to have entered into a mutual suicide pact with the remnant of its congregation. There appears to be general agreement as to the problem, reducing numbers, aging congregation etc. There is equally general agreement as to the opportunity. The objective is self evident – increase numbers, especially amongst the young. However the church then acts in totally the opposite direction.

Where I reside, the parish consists of three churches, two of which are existing merely through the use of fund raisers, and a third consisting of a dying, albeit larger, congregation. Two youths under the age of 14 attend regularly with the next youngest member in attendance being that of parish priest. The generation gap in this parish now covers two, not just one, generations. The present generation and that of their parents are notably missing from our congregational numbers. The outlook appears bleak for the future of our church.

Vestry and Rectors caught in the 'if only we had more people we could...'.

Some spoke about the impact that declining membership is having on the organizational structure and capacity of the church in their area. Many felt that without significant change in this area the church would continue to lose energy and decline.

"As the Anglican Church of Canada grew in the 20<sup>th</sup> Century, more and more dioceses were formed. Newfoundland was split into three dioceses as recently as the 1970s, for instance. Today, though, we have fewer members and the excessive overhead is dragging us down. Small dioceses cannot produce worthwhile websites or

newspapers, never mind updated policies and canons. Underpopulated dioceses cannot maintain effective internal communication, much less foster partnerships with dioceses elsewhere in the country or the world. Providing practical support to clergy or parishes in the midst of difficulties is far beyond them.

...Ten years is not very long. Frankly, I expect to see relatively little change on that timescale. I would like to see the church become more open and democratic in its decision-making processes. Streamlining of its bureaucracy is overdue: the ecclesiastical provinces could be abolished and no one would notice; a number of dioceses would benefit by merging with their neighbours; some form of accountability (and/or term service) is needed for bishops. A model set of canons and a model suite of policies (re employment, sexual harassment and abuse, archives, finances, etc.) should be created and maintained by the national church for adoption by dioceses, with dioceses free to make modifications to suit local circumstance. Sort of a National Building Code for churches!

The Anglican Church of Canada needs to shift its attention to other issues after so many years spent fixated on sex. Only by making a clear decision will it at last be freed to do so. That debate needs to be behind us long before 2019."

I recently resigned as Warden at my church. Before that we did a survey much like this one among all seven congregations. There were a few that foresaw that each of the Peninsula communities is overprovided with churches, and that some sharing of resources - buildings, clergy, etc., may be in all our futures. I am comfortable with that.

Although success or weaknesses can happen in smaller parishes, one of the problems is that many of our congregations are too small to launch effective programs. In our more multi-cultural, multi-faith and secular society where a growing segment of society does not have an institutional faith interest, the question of the need, effectiveness or survival of the church is a real one. Every parish must find its ministry and be effective in that ministry.

In an effort to please everyone, we have not developed a realistic plan to cut our losses and build on the strengths of more successful parishes. Cutting losses means closing down sinking parishes, selling church sites and re-investing the money in fewer, stronger parishes and social services. This is poor planning and poor business practice.

Another challenge for us is the layers of church structure - national, provincial, diocesan, parish, and household - that currently do not relate seamlessly to one another. The national church seems distant and removed from the experience of individual Anglicans unless they personally take the initiative to connect. The national church is challenged in its efforts to appeal to individual Anglicans, or even parishes, for financial support of mission priorities because dioceses have the power to block access. Presumably, this is because some dioceses feel the national church is in competition with them for limited financial resources.

... By the year 2019, I hope the church will have streamlined its governance structures, assisted in the adjustment of provincial and diocesan boundaries, and fostered a strategy to help dioceses deal with the redevelopment of redundant properties for the sake of the church's vitality.

## Handling Differences in the Church

A number of people who responded to Vision 2019 spoke about the way in which the church handles differences of opinion. Unlike those who had an opinion on the questions and issues under discussion, these people focused more on the process for handling the differences, with less regard for the outcomes, either one way or the other. Although currently relevant with respect to the full inclusion of gay and lesbian people in the church, how the church handles differences has been important in the past, for example with regard to the ordination of women, and undoubtedly will be again in the future.

“The vision of the Church of St. John the Evangelist, Thunder Bay, Ontario, for the Anglican Church of Canada and all of its parts is that there will be love of the other, respect and honour of difference, and that the Anglican Church of Canada will be a light unto people and nations everywhere.”

Lord, grant that all sides will resolve their issues with prayer and loving kindness.

Father, may we be able to agree in some way, regarding same sex marriages.

In terms of church politics, we will have to "turn our swords into ploughshares" - stop fighting the win-lose battles, and start cultivating the ground for agreement in mission. We will have to stop claiming that the things that matter most are the things that are pushing others out of the church altogether. Maybe the only way to do that is to lock some of us in a (figurative) room long enough, until the war stops, and we rediscover our shared heart for the good news.

I am saddened by the current state of the Anglican Church of Canada on a national level. I see bullying tactics being used by many “conservatives” and “liberals” alike in an attempt to force members, parishes, and Dioceses to take sides in issues that those same bullies do not want to “discuss”. Certainly not willing to discuss in open, Christ-centered conversation. They would rather turn away from the table fellowship.

First of all, I would see the Church being strong, loving and wise. Strong enough to stand up for what it believes to be right. Loving enough to live together in spite of our differences and difficulties. Wise enough to steer a path that will carry us forward to 2019 and for years beyond.

Mend the splits caused by this, allow churches to differ on the issue and allow the “conservative” churches to continue to worship in their buildings and to respect the fact that just possibly they are right in their beliefs. Leaders and bishops should practice some humility and find some common ground with those whose opinions differ, i.e. the break away churches etc. They should respect some of these great pastors even if they can’t agree.

We find more meaning in searching for understanding than believing in dogmatic certainty - more value in questioning than in absolutes.

We recognize that being followers of Jesus is costly and entails selfless love, conscientious resistance to evil and renunciation of privilege yet we commit to journeying together regardless. We will do our best to ensure that our ongoing growth

is characterized by honesty, integrity, openness, respect, intellectual rigor, courage, creativity, and balance.

Let me say this another way. One group tries to use the language of faithfulness and obedience to the Word of God - by which these mean the canon of the Bible. The other group tries to use the language of faithfulness and obedience to the Spirit of God - by which these mean the Spirit's work in revealing the mind of Christ to/in the Church today. Neither group denies the validity of the other group's emphasis (though there is, again, some disagreement about how the "others" go about emphasizing it); yet the order of priority is disagreed upon. But here, as before with the "Greats," neither the Spirit of God nor the Word of God can be understood without the other! Where we disagree is where we need to learn to meet!

We cannot be faithful to the Word of God apart from the Spirit of God: the canon of Scripture was decided upon under the direction of the Holy Spirit; as we read the Scriptures, the Holy Spirit opens them to us and gives us understanding. Neither can we be faithful to the Spirit of God apart from the Word of God: the mind of Christ for the Church today must be in consonance with the Word of God handed down to the Church - for Christ is a person (the second of the Trinity), and persons have integrity to themselves. When we understand that these two (the Word and Spirit of God) are so bound up in one another, we understand the importance of due process - by which we are forced to come to grips with those influences on our faith that we may not give priority to, and which we may (at times) even wish didn't exist so that we didn't have to come to grips with them. We must have integrity to our Anglican body at the least, if not to the whole Church catholic.

So that's where I see us right now - and I suppose it's a crossroads. We risk fracturing into separate denominational bodies, each with their own emphases - and this is a real risk, as it has already happened in some places. The option, and my hope for our church by 2019 (if not much sooner), is that we would learn to seek God's Kingdom. Not to seek an Anglican kingdom; not to seek a "my-kind-of-Anglican" kingdom; just to seek God's Kingdom (thus, my remark above about how "keeping people in OUR pews isn't the ultimate point anyway").

The same sex debate is destroying the church. This is consuming dwindling energy. It must be dealt with even if it means splitting the Anglican Communion.

This is where I see the church today: it is still a growing and maturing church. We are still working out issues, although the issues of yesteryear are not the same issues of today. Five hundred years or so ago, it was the original break of Protestants from what we now know as Roman Catholics, spurred on by Martin Luther et al, as well as early revisions of the original Thomas Cranmer prayer book. That worked itself out over time. Forty years ago, it was the ordination of women in the Anglican Church of Canada. That too, worked itself out over time. Thirty years ago, it was the change in Anglican worship styles from traditional to contemporary. We are still struggling with that in some ways, but for the most part, it has worked itself out to enough degree of satisfaction that it's barely ever talked about publicly.

And what is it these days? The same sex issue, of course. These issues mean we all have to trust in God, and leave it in God's hands to work out in His time.

Quite frankly, these are not issues of "either/or", but rather, "both/and". We must grow in understanding -- finding ways that different needs will be accommodated and respected. Like it or not, this means coming to some understanding and making

compromises on many of the controversial issues-- and yet without compromising what God asks of us.

We must engage in a dialogue of listening to each other, even when we disagree. This requires respect. We must also learn to understand the deep meanings of God's word to us in the Bible in the context of both Biblical and present times, taking the Bible seriously, not so literally or so lightly that it becomes little more than ancient Pagan mythology.

Thus, we would do well to seriously listen not only to one another, but to those who have spoken in the past. This must be done with charity: we must engage one another's arguments not in their weakest points, but in their strongest. By doing this, and most of all by accepting God's authority over us, we may yet come closer to some notion of the truth.

One thing to be said is that there is no single answer to visioning the Church for 2019. The answers for the church in Africa with direct and increasing competition with Islam will not be the same as the answers for our North American Church. We shape our vision from a strong base as an integral part of our culture, a culture grounded in a mature parliamentary democracy and a broadly educated population.

A church where the majority of vote should be acknowledged.

- A church where we can agree to disagree on some issues and not let that interfere with our friendship and love for those with whom we disagree.
- A church that recognizes the vast cultural differences which exist throughout the Anglican Communion and can accept them willingly.

My vision is of a church that remembers that its roots are not in some strict doctrinal confession - that we have a long tradition of NOT trying to define too closely our theology and practice, a tradition of avoiding excluding those with whom we are not in complete agreement, of willingness to do the hard work of listening to voices that differ, of exploring the edges of faith and being willing to live with uncertainty and incompleteness because, after all, we are human and fallible.

Recognize that in moving forward there "will be losses" – can't be everything to everybody

When the world sees us bickering and fighting rather than being joyous and helping each other and the world in which we live, that does not reflect well on us, our church, or our Christianity.

## **Results of the Content Analysis: The Five Marks of Mission**

The input received was analyzed to determine the level of awareness of and support for the Five Marks of Mission:

1. To proclaim the Good News of the Kingdom
2. To teach, baptize and nurture new believers
3. To respond to human need by loving service
4. To seek to transform unjust structures of society
5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth

This analysis found that support for the Five Marks of Mission was higher than the awareness of them. In other words, there were many respondents who indicated that the Anglican Church of Canada should be taking action in these areas, but did not specifically mention or categorize the actions as falling under the Five Marks of Mission.

In addition, these themes did not emerge as strongly as those outlined in the preceding pages. Rather, four of the five were in a second tier of themes. Surprisingly, the fifth Mark of Mission: "To strive to safeguard the integrity of creation and sustain and renew the life of the earth" did not emerge as a strong theme.

It should be noted, however, that the third and fourth Marks of Mission were strongly linked with another theme identified, Outreach. These will be discussed as a cluster later in the report.

The following sections provide a number of excerpts from the submissions received. The intent is to allow the people to speak, in their own words, about each theme.

### **To proclaim the Good News of the Kingdom**

"In ten years, Jesus wants Christ Church to be...

in terms of our EVANGELISM

- seeing evangelism as a genuine issue for the parish
- providing practical expressions of evangelism (community kitchen, etc.)
- establishing relationships both in the parish and in the city, so that Christians may meet on common ground
- less paternalism in evangelism, seeing it as everyone's responsibility
- more sharing of our personal stories of faith inside our worship as well as outside
- proclaiming Jesus through our lifestyles

- be more intentional about advertising, using a wider variety of media”

I pray that the Anglican Church will become renewed and relevant while maintaining a rich tradition, and also able to be welcoming and evangelistic.

I pray that our church will move in to the future focused on our calling as Christians to bring about the Kingdom of God here on earth. Kingdom first, Anglican second. That means being faithful to the Gospel, sometimes saying no, and sometimes yes. We must put Christ and the Cross first in all that we do. I pray that we will seek to feed the hungry, clothe the naked, heal the sick, comfort the afflicted and shine light into the darkness of the world. I pray that we will listen twice as much as we speak. I pray that we will refuse to be bullied. I pray that we will continue conversations at all levels because if we say there is no room for conversation, we are saying there is no room for God.

I'd like to see preachers frequently refer to the saving grace of Christ, beginning with references that note that not everybody that attends worship is a Christian. Some are lost and need to be saved. They attend worship services. They need to repent and trust in Jesus Christ as Lord and Saviour. That is evangelism, the first of the five marks of mission.

I see the Church as being an out reach of God. We move from the four walls to meet people where they are, in their pain, their hurts, and their confusion. That the people that go to Church will be people of God, they have made a personal commitment to God and accepted Jesus Christ as their Saviour and live out their lives accordingly. I would like to see the Church being a place where love is not a four letter word but is something that is lived out for real. That the people will, at a moment notice, be ready to give a testimony to the saving grace of God in their life. The people are filled with joy. They want to share their faith and blessings with others. I would like to see the Church a place of comfort for the confused, rest for the weary, acceptance of the individual, and hope for a people that have no hope any longer. We do not drive people away but invite them into our fellowship where they will get to know God in a very personal way. And not only know him, but experience him. I pray that the people will have a vision that is equal to the vision of Jesus. I pray that the mission of the Church will be that of Jesus. A place that is loving, caring, showing compassion and reaching out to others in need.

To proclaim the good news of the Kingdom:

Now:

- based on a traditional model of church building, priest & paid staff, lay ministering congregation with various levels of engagement/commitment
- Proclamation happens through many programs related to:
  - traditional BCP & contemporary worship utilizing multimedia technology
  - pastoral care by the lay ministers, deacon, and the priest
  - Christian education utilizing current curriculums available
  - community building / fellowship events
  - outreach in the wider community.

2019

- Lay ministers regularly reflect upon and update church programs as needed. Church members have found language and processes to that easily expresses differences in opinion and find resolutions without alienating others.
- The arts are prominent in our church programs. The use of story telling, live music, drama, crafters, textiles & symbols in worship and community life are all flourishing.
- 2019 finds us excited and hopeful in the spaces where we worship. We have worked with other deanery parishes to make tough decisions as to how to maintain and protect the heritage of our church buildings. The process has renewed us.

Encouraged by a Lenten Study of the 5 Marks of Mission, the leadership of this congregation, of which the majority is of Caribbean origin, would endorse all five but emphasize the need to reach out to the surrounding community and respond to its human need with loving service. Proclamation of Good News, teaching and nurture of new believers we take as givens to our identity in Christ.

Mark 1. To proclaim the Good News of the Kingdom.

"I would like to see our Church Army have more prominence in our Anglican Church. Anglican Church do more with other churches. We do some now through World Council of Churches, Women's Interchurch Council, Week of Prayer for Christian Unity, West End Chaplaincy, i.e. choirs together to raise money, etc. We could do much more together. Maybe there are other joint activities that could be mentioned in the Lenten Calendar?? I'm glad Church Army is working with Billy Graham people."

I grow weary of Christianity that is exclusive and divisive. I grow weary of Christianity that sells Jesus like a product rather than believing the scripture that resounds, "If I be lifted up I will draw all unto me..." Our greatest tool for evangelism is the Eucharist, wherein we share Christ at table. It is by grace and joy, compassion and love, tolerance and inclusiveness. I have seen people come to God's light, like moths to the flame, as compassion, love, and tolerance have been given. In a theology that defines "in and out" who serves as the gate-keeper, who interprets, and by what hermeneutic, the Bible, which moves from guide pointing to The Word, to the words?

I know that we won't agree, but can we come together around God's table and receive grace together? Can we reason to hold together the "communion" even if we don't see eye to eye? Is it o.k. to think differently about that which we see through a glass darkly?

These are the questions rather than who is in and who is out, in my humble opinion.

## To teach, baptize and nurture new believers

"In ten years, Jesus wants Christ Church to be...  
in terms of our EDUCATION

- education directed at current worshippers and newcomers
- less paternalism in education, both in the delivery (who is responsible for developing, creating and delivering educational programs) and in the reception (learners to take responsibility and ownership for their own education)
- cross-cultural
- inter-generational
- more students in Sunday School, again implying that numbers are important
- more volunteers in delivering educational programs
- encourage youth to be involved in both the delivery and reception of education
- highlight the relevance of the Anglican interpretations of Christianity
- content to be Christ-centred and highlighting the role of the Holy Spirit in Christian living
- use a wide variety of styles and media"

In ten years, Jesus wants Christ Church to be...  
in terms of our PRAYER

- more devoted in and to prayer
- less wanting (things, blessings) and more thanksgiving
- open to what God has planned
- seeing prayer as a daily discipline and integral to life itself
- providing encouragement to pray both as part of worship and as part of life in the city of Grande Prairie
- have the church building open for prayer more frequently
- developing prayer partnerships, both in the city and around the globe
- encouraging parishioners to take advantage of spiritual direction
- providing retreats and conferences
- providing prayer teams following services so that parishioners may take advantage of directed and specific prayer times
- seeing prayer as a way of life and part of our being

In ten years, Jesus wants the Anglican Church of Canada to be...  
in terms of EDUCATION

- facilitating diocesan and parochial educational programs
- make the Anglican Church of Canada known for its uniqueness and gifts, as opposed to its conflicts
- designate regional educational offices that can provide support to parishes,

- especially the rural parishes that make up the majority of parishes in the Church
- facilitate inter-denominational relationships and activities without apologies for specifically Anglican content

In ten years, Jesus wants the Anglican Church of Canada to be...  
in terms of PRAYER

- serving as a centre for prayer, encouraging meaningful experiences of prayer in parishes and for governments, troops, social causes

My vision for the future is of a vibrant, worshipful, biblically literate, praying, loving and growing community of faith.

Bring back the Church sponsored bible studies: For those of us who remember the 80's, there was the church sponsored bible study programs in the Diocese of Toronto. I was a member of a team leading such studies in our parish of Grace Church on the Hill. Unfortunately, true to my state of mind, I forget the official name of the program. However, I can't forget the wonderful times of fellowship, learning, and sharing in life's experiences and God's call.

To teach, baptize & nurture new believers:

Now:

- Programs use current curriculums for Sunday school, baptism, first communion, confirmation, marriage prep.
- We are adjusting to our cultural context which is viewed as a barrier to church involvement:
- We are one of many religions & Christians no longer attract parishioners by 'divine right'
- Busy families are trying to maintain two careers; children attend daycare all week
- Family time falls on Sunday morning; worship is not a priority
- Higher value placed on embracing all religions and creeds
- Rampant consumerism, Sports activities, computer games,
- Church alienation: Past abuses, residential schools, past white male model
- 2019
- Faith language that illuminates Christian fundamental beliefs (without being fundamentalist) is understood and commonly used.
- Other religions & faith experiences are valued
- Christian identity & unity has 'good self esteem' in relation to other secular, spiritual and religious belief systems. The well adjusted Christian enhances the human spiritual journey and understanding/ love of God.
- New parents with small children are encouraged through new culturally relevant programs and ways of connecting with them, using the web and other current technology

Since coming to university and meeting different sorts of Christians, especially though the campus Inter-Varsity group, I have come to better appreciate what it means to be Anglican. Growing up Anglican instilled me with a sense of belonging to the "one holy catholic and apostolic Church". Furthermore, it taught me that Christianity isn't just about what happened during biblical times and the last twenty years or so, but is truly universal in terms of both time and space. While the Bible is obviously our ultimate textual authority, I learned that there are also authors such as St Augustine, Dante, Cranmer, and C. S. Lewis that express the same faith we do, but in terms that reflect a very different mode of thinking from ours, leading modern readers to challenge their own assumptions. This has been very instructive in my growth both as a Christian and a member of society. Finally, I see in Anglicanism a special call to the creation and preservation of beauty: in the reading of the Scriptures, the words of the liturgy, music, art, architecture, and most of all in the people themselves who form the Body of Christ.

We need to teach, baptize, confirm, confirmations and leaders. Be more responsible for more programs as leaders give direction through Bible study, etc. To communities, younger ones will become lay readers. We need more gatherings like ....Gospel Jamborees can have sales, etc. to help. Church leaders like bishops need to be respected and invited to our communities. We need to share, we need others to come into our communities, like bishops and ...priests. Thank you.

## To respond to human need by loving service

"In ten years, Jesus wants Christ Church to...  
in terms of our LOVING SERVICE TO OTHERS

- a community service centre
- developing transportation for those in need
- involved in environmental and social justice issues
- increased involvement in city agencies and social service groups
- providing meaningful and substantive care for our clergy"

We pray that with God's help our Church may be more involved in the problems of the community and the world. May we be less self-centred and more caring of others.

That we will be more conscious of the "large" issues in the world e.g. hunger, poverty, children in Africa being raised by grandparents because of the AIDS epidemic; and less concerned about personal matters e.g. same sex marriages etc.

To be more effective in ministering to the poor, hungry....

To serve people, we must enhance ministries of service. Maybe we can look to the example of Mother Teresa of Calcutta, who saw her work among the impoverished of Calcutta as service to Christ Himself, living among us in the disguise of the poor and rejected.

To respond to human need through loving service:

Now:

- Priest, deacon and some lay ministers visit those in need.
- Caring is based on relationships formed through working together on various projects in the past and on a volunteer work ethic.

2019:

- The diaconate is common and flourishing, providing relationship & community building activities & education needed to engage lay ministry.
- We focus on the strengths & needs of the local neighbourhood while thinking globally
- We are prepared to minister to our large older population of seniors in the church with volunteers to provide transportation & other practical services if needed.

We will truly care about the poor, the hungry and the homeless. We will consider our first work to care for the marginalized people in our society. All churches will have made the necessary changes for disabled people to come to worship and be part of the church community.

By 2019, I hope the mission activities we do well will be enhanced. In my opinion, these include the Anglican Church of Canada's long history of ministry among indigenous people in this country, the work of the PWRDF (which needs rebranding as an organization in order to enhance its effectiveness), and Canadian Anglican participation at the tables of dialogue within the Anglican Communion, ecumenically, and with other faiths. In these areas we are credible and generally respected.

Being a leader in the world to help the needy and underprivileged.

A congregation focused clearly on active mission locally, nationally and internationally.

"We need to reach out much more to people of different religions. There is only one God. We need to 'go forth and be the church in the world'."

"Poverty in Canada continues to increase. Christ's example is SCREAMING at His followers to DO as He DID. When is the Anglican Church going to do so?"

The other concerns we had was, we were reading the Gospel and it said to welcome children and we started talking about that and we gotta start welcoming homeless people into our Church, into our homes, help them out. That's what we want to talk about because there was one example this morning that one of the Churches had security guards for homeless people so they won't go into the Church, and we're supposed to be helping these people out. I mean, it crossed me mind, how can they do that? We're people of God and we gotta help everyone we can. So it's like I said, if you see someone out there, they're more needy than we are. We have a home, we have food to get by, so we can always help them out. So that was one of our concerns. That's all I can remember for now because I don't have any reports, so thank you.

I dream of a Church that will have arrived at a place of peace within its own ‘skin’ – always testing itself against the teachings of Jesus Christ, but confident and committed in its Mission to respond to the needs of the world in loving service.

I hope that by 2019 we have moved closer to what I would call a "Gospel" church. We all know that in the gospels Jesus made little or no mention of church buildings, bishops, liturgies or theological disputation, but rather told us to look after the poor, homeless, prisoners, sick etc., and THIS is where I hope we are putting much more effort, both in money and time, by 2019.

## To seek to transform unjust structures of society

"Let's continue to go out, through the open doors, taking "the service of the church into the world", engaging in the complicated and heartbreaking search for peace and social justice. Let's be ever more "open-minded" and ready to explore communities beyond our cultural and spiritual borders. In the words of T.S. Eliot in "Little Gidding": "We shall not cease from exploration."

But we must remain "a people of God, followers of Jesus, open to the Spirit," a community with both a past and a future. So, as Eliot continues: "the end of all our exploring/ Will be to arrive where we started/ And to know the place for the first time".

Our vision is that we will embrace the gifts of Anglicanism, our rich liturgy will be alive, our historical call to justice will fully engage all Anglicans and we will reach out to other faiths and faith traditions leaders as children of God under one umbrella. We will be leaders and loud voices seeking justice. And as a result, our church will grow. We will know how to engage people in the church. And we will proclaim the good news, sometime using words.

We form ourselves into communities dedicated to equipping one another for the work we feel called to do: striving for peace and equality among all people, protecting and restoring the integrity of all God's creation.

Stop spending time on same-sex issues, move on to social justice issues. Please God, by 2019!

Strong effective engagement in social justice issues. Congregations that look outwards as well as inwards.

The Church needs to move outside of the sandbox to do ministry differently. The world around us has changed even if the Church has not. The Church needs to come into the 21st Century reality if it wishes to have any significant affect upon the way we live and act. The Church needs to speak out against the evil that is going on around us. So often the Church has remained silent. We need to become a force to be reckoned with.

I dream of a church where congregations access justice resources and engage in awareness, accompaniment and advocacy.

To seek to transform unjust structures of society.

Now

- Our local church provides important ‘band aids’ to a serious societal problems
- i.e. Food bank, Daily bread meals, Christmas shoe boxes, Hunger Fund, Food Vouchers

2019:

- Identify what are unjust structures and where the responsibility lies to help
- Lobby appropriate groups as a congregation & national church
- Recognize that unless our youth are helped to understand issues there will be no changes in future generations
- Try to incorporate values through the peer relationships

PWRDF is an expression of each individual and each parish's spirit where we can live out our baptismal covenant to seek peace and justice and honour the dignity of each and every person.

I think in 2019 we would like the Anglican Church to have achieve its Millennium goals

The church needs to stand up against poverty

Not just talking the talk of millennium goals but walking the walk

The Outreach Ministry that our parish, and on a larger scale the Nation Church, is involved in, is very important and worthwhile. We are proud of what we have accomplished with PWRDF but also realize that outreach ministry is ongoing and is what Christ calls us to do.

We will continue to stand up for all kinds of social justice issues and support the principles of restorative justice at all levels of social interaction. Ministry will be open to all who are called without regard to gender or sexual orientation and our Aboriginal brothers and sisters will have a strong and practical Gospel witness among the First Nations across Canada. We will have learned to celebrate a diversity of theological convictions and opinions and live together with those create tensions (if we can learn to see them as creative).

I want my church to be stronger in voice and action for structural and systemic change for social justice at home, nationally and globally; and more closely interconnected with others within the church and beyond, especially peoples of other faiths and all who affirm abundant life.

I want the leadership of my church by 2019 to be fully and proportionally inclusive of its members: women, people of African descent, Indigenous Peoples, gay and lesbian people. I want the role and program of the General Synod to be better understood and agreed upon and made more accessible and relevant to the vision of the church for itself in mission.

We will be instruments for God's love and peace and reconciliation

For PWRDF more recognized and supported. Work will grow and continue.

A church that recognizes that justice in developing countries requires not just our dollars and other forms of charitable giving but also our representations to our own government on their behalf.

## To strive to safeguard the integrity of creation and sustain and renew the life of the earth

"Strengthen us to be stewards of the environment and ambassadors to mankind."

Become more green/ecofriendly as individuals, congregations and society

To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

Now:

- Recycling: Paper, cans, plastic, composting coffee grounds, merchandise for bazaars
- Reducing: Low flow toilets, cutting electricity consumption with low wattage bulbs, high efficiency heating and cooling, low wattage appliances

2019

- Go Green; stay engaged with the process
- Be advocates for cleaner energy solar & wind & less use of plastics & foam
- Drought resistant gardens,
- Support local products; aim for 100 mile radius for food products
- To be a living body taking care of each other and God's planet.

For those of us in this part of the country, I envision a distinctively Quebecois Anglican identity as we become more truly multicultural, conscious of struggling rural communities, ecumenical, in meaningful solidarity with our First Nations sisters and brothers and committed to our beautiful pays and its precious natural habitats

Future: I want our church to beat the forefront or environmental practices.

In our baptismal vows we promise to respect the dignity of every person. This is important both in our engagement with each other and with those of other faiths and countries.

Today we might also add respecting the rest of God's creation as a blessed work of God's hand, not simply something for our use and pleasure.

In our visioning I think it is important to keep these two ideas in mind and model ways of working together towards a fuller realization of God's kingdom on earth for both human and non-human creation. I appreciate the open and inclusive style of vision gathering as a model of respecting each Canadian Anglican enough to solicit their input is most appropriate for this process.

My vision is of a church that is committed, not just to the care of God's people, but to care for all creation.

Would like to see our Church — nationally and throughout every Diocese — have a carbon reduction plan, and to take very seriously the lifestyle issues required surrounding the challenges of Climate Change. I would also like to see in our liturgies, and in sermons and prayers of the people, the profound caring for Creation that we, as a people of God, are called to express.

Reconnect... reconnect the traditional lands, it is very important to us. Use our light to make a pathway for the young generation. Share, share the peace found out on the land, our land gives us peace. Need to find more foundations to support and ministries and churches. We been sitting back too long. Our land, animals, water have been destroyed. Time to get up and be vocal with action. It's up to the, it's up to us to do something. No one is going to do, do... no one is going to do it for us. Show the next generation the way. Protect our land. Land gives us many things we need. Educate others to respect our lands and cultures. Find way back to our traditions, cultures, it makes us strong but it's hard, but it's... but it's hard for, for some to accept. Stop the damage of the land. We have no more good water. No berries, hardly any fish to be found. Are these signs of the end?

In Canada, I think it is particularly important for the church to work for justice for First Nations people and to protect the environment. I think the church needs to work with ecumenical and interfaith partners to show people that religion is a creative force for good, not division. We should gather momentum with other partners, including social justice and environmental organizations, to work for change. I know churches already do this. I want to do more, but I think we also need to get better at telling the world that this is what we are about. Maybe then they will see that the love and light they long to see in the world can be found in the church.

- Helps its members to understand we must walk more lightly on Earth and to share its resources with the whole human family, for whom God intends to provide
- Teaches, in its worship and prayers, the beauty and wonder of creation and our calling to stewardship
- Works through teaching and action to stop the war on the environment (seen in deforestation, overfishing, soil exhaustion and erosion, waste of water, and so on)
- Gives leadership to avert catastrophic climate change – a grave justice issue -- by making the serious reductions in carbon emissions needed in the church at all levels, and by pressing governments to achieve meaningful targets (25 to 40 per cent cut from 1990 levels by 2020) through regulations and incentives

# Synthesis of the Findings: Exploring the Linkages Between Themes

The data was queried for linkages between the themes identified. This analysis identified the number of times any given theme was linked to any other given theme. The purpose of this query was to build a fuller, more holistic picture of the input that was provided. This query identified three strong theme clusters:

Cluster one:

- Young people and young families in church
- Worship
- Inclusiveness
- Outreach to the local community
- New energy and ideas
- Growth and decline in the church

Cluster two:

- Outreach
- To seek to transform unjust structures of society
- To respond to human need by loving service
- New energy and ideas

Cluster three:

- Return to historical teachings and practices in the church
- Worship
- Growth and decline in the church
- Handling differences in the church

Through an analysis of the comments received and the relationship between the comments at the theme and the sub-theme levels, the characteristics of each of these themes were developed. The sections below characterize each cluster and highlight the key themes and sub-themes that emerged.

## **Cluster One**

Taken together, the themes in cluster one create an image of a diverse and inclusive church that welcomes, accepts and supports people regardless of their race, gender or sexual orientation. All are encouraged to follow their calling to ministry and mission. It is a church that seeks to meet people ‘where they are at’, and as such embraces both tradition and innovation, young and old, ‘cradle Anglicans’ and spiritual seekers. It is a church that looks for accommodation; more willing to consider “both/and” than “either/or” approaches. In this image of the church, parishes are actively involved in outreach to help meet the needs in the local community.

Diversity: The Anglican Church is characterized by diversity in every sense; including worship, membership, communities served, values and beliefs. Furthermore, there is no pattern to the diversity; for example, it cannot be said that all young people feel one way, or all rural parishioners have the same views.

Age: Anglican Church membership is aging. There are few young people or young families involved, which has serious implications for the future of the church.

Declining in number: The number of practicing Anglicans is declining, which emerged as a concern in this cluster.

Young people and young families: People in this cluster feel that the church must do more to understand and reach this group. They observed that young people and young families are experiencing more time pressures and stresses in their lives and suggested that the church should do more to facilitate their involvement. For example most churches offer services only on Sunday, a day when many families wish to relax or are involved in other activities.

Inclusiveness: People in this cluster feel that the church needs to be inclusive; one that welcomes and embraces all. These people were more likely to support full participation of gay and lesbian people in the church, same-sex blessings, and the ordination of women. They were also more likely to mention the need for more culturally diverse practices at all levels of the church.

Worship: People in this cluster feel that the church must expand or change its approach to worship in order to reach new seekers, young people and young families; for example make services less complex, use common (everyday) language and include more upbeat and joyful music. Many felt that this needed to be done without abandoning the more traditional services, if these are in demand in the parish.

Technology: People in this cluster suggested greater use of leading edge technology, with ideas ranging from ensuring that every parish and diocese has a website to creating an “Anglican community” on the web. It was suggested that

this was in keeping with the fact that more and more, people are using technology to communicate, develop friendships, explore new ideas and concepts and look for answers.

**Buildings:** Some of the people in this cluster suggested that the church could divest itself of many of its buildings in order to put energy and financial resources into mission.

**Faith journeys:** Several people in this cluster spoke of the importance of supporting people in their individual faith or spiritual journeys and opening the doors to spiritual seekers who may not identify themselves as Christians. They emphasized the importance of developing an individual relationship with God, and recognized that this was not something that could be developed in a traditional worship setting.

**Outreach in the local community:** Many people in this cluster spoke to the importance of serving those in need in the local community. They spoke of pursuing opportunities to work in partnership with other Christian and faith communities, as well as secular organizations in this service.

## **Cluster Two**

Taken together, the themes in cluster two create an image of a church engaged in mission and service. It is a church that advocates, educates and takes action on issues of social justice and serves those in need, as outlined in the Five Marks of Mission. In these areas the church is active in local, national and international communities and seeks to work in partnership with other Christian, faith and secular organizations.

**Outreach in the local community:** People in this cluster spoke to the importance of serving those in need in the local community. They spoke of pursuing opportunities to work in partnership with other Christian and faith communities, as well as secular organizations in this service.

**Serving those in need around the world:** People in this cluster spoke of the need to be aware of and take action on global issues such as hunger, poverty, and AIDS. They were supportive of the work of the Primate's World Relief and Development Fund. Several suggested that more Canadian Anglicans should become personally involved in this work by volunteering to serve in a missionary capacity.

**Transforming unjust structures of society:** People in this cluster spoke about the need for a strong call to action; to work for social justice and equality locally, nationally, internationally and within the Anglican Church. They supported the church in its endorsement of the Millennium Development Goals, but wanted more to be done. Many suggested that the church work together with other organizations, faith-based and secular, to achieve progress in this area.

## **Cluster Three**

Taken together, the themes in cluster three create an image of a church that seeks to return to the teachings and practices that governed the Anglican Church in the mid-twentieth century. It is a church that stands apart from the secular world, finding stability in the literal interpretation of Scripture and historical forms of worship. These principles and practices are of paramount importance in this image of the church, making the accommodation of differences difficult, if not impossible.

**Scriptural interpretation:** People in this cluster spoke about the need to return to the traditional interpretation of Scripture. These people strongly oppose same-sex blessings and the ordination of openly gay men and women. Some called for an end to the ordination of women. They feel that the Anglican Church of Canada is influenced too heavily by the secular world and has become too liberal. For these people, the church is doctrinally adrift.

**Worship:** Most of the people in this cluster spoke of the need to return to traditional forms of worship. For the majority, this means using the Book of Common Prayer. Some also emphasized the need to include the recitation of the Nicene Creed and the Apostles' Creed in all services.

**Declining membership:** People in this cluster attributed the decline in church membership to dissatisfaction with the debate on same-sex blessings. Many supported the actions taken by the parishes that have joined the Anglican Network in Canada and predicted that more defections would follow.

**Handling differences:** People in this cluster did not speak about accommodation or finding common ground. From the submissions to the Vision 2019 website, there appears to be little ground for understanding or reconciliation. Very few, for example, mentioned outreach or the Five Marks of Mission, suggesting that there is little common ground to be found in these areas. The most promising area for agreement, the need to bring more young people and young families into the church, becomes much less promising at the second level of analysis when people in this cluster focus more on communicating the benefits of the existing Anglican practices to youth while those in cluster one are more focused on changing these practices to be more responsive to today's youth.

# Conclusion

The question that was posed for the Vision 2019 planning exercise, “Where is your church now and where do you want the Anglican Church of Canada to be in 2019?” gave members of the Anglican Church of Canada endless space in which to dream their church. The submissions encompassed a broad range of perspectives, confirming that the Anglican Church is truly a diverse organization. Dealing with diversity is never as easy as dealing with homogeneity. In the past, the Anglican Church in Canada was a fairly homogeneous organization and Canada was a fairly homogeneous country. This is no longer the case.

Through the analysis of the Vision 2019 submissions both opportunities and tensions emerged. The findings provide a solid foundation of information for moving forward. From here, concrete proposals can be formulated regarding the future, which can then be reflected back to the Anglican Church membership.

It is certain to be a challenging time; in our church, in our communities and in our world. In this time, Christ’s message of love and peace and the mission of service he entrusted to the church have never been more relevant. In this time, may we remember the words of the Doxology: “Glory to God, whose power working in us can do infinitely more than we can ask or imagine...”

May God’s grace be with us and God’s blessing be upon us.

## **APPENDIX E**

### **Stakeholders List**

#### **Vision 2019 Task Force**

After the first draft of the Vision 2019 report, representatives from the following stakeholder groups were consulted between November 2009 and January 2010.

- Anglican Foundation
- Council of General Synod
- Council of the North
- Governance Working Group
- House of Bishops
- Leadership Circle
- Metropolitans of the four ecclesiastical provinces
- Management Team
- National Indigenous Anglican Bishop
- Officers of General Synod
- The Primate
- Standing committee chairs
- The following committees, councils, and boards:
  - Anglican Council of Indigenous Peoples (ACIP)
  - Faith, Worship and Ministry
  - Financial Management and Development
  - Communications and Information Resources
  - *Anglican Journal* Board
  - Primate's World Relief and Development Fund (PWRDF) Board
  - Pension Committee
  - Partners in Mission and Ecojustice (PMEJ)

## APPENDIX F

### **Excerpts from the *d'Youville Report***

#### **National Gathering on Theological Education for Presbyteral Ministry, Jan. 2010**

##### **The *d'Youville Report*: An Executive Summary**

From January 5 to January 7 2010, the first ever National Gathering on Theological Education for Presbyteral Ministry was held in Chateauguay, Quebec. Those in attendance included the House of Bishops, representatives from seventeen theological educational institutions, and personnel responsible for processes of ordination candidacy within their dioceses. The event was organised by the Theological Education Working Group of Faith Worship and Ministry. The conference involved presentations on the priestly vocation, shifting contexts of ministry and mission, and introduced the question of national standards through presentations on learning outcomes and procedures for accountability. The process of *indaba* was used to assist discernment groups in grappling with the wide variety of challenging issues.

The gathering was able to make a number of strong affirmations. There was strong affirmation of the multiple and diverse contexts of the Anglican Church of Canada, both across and within dioceses. A commitment to ongoing responsible local adaptation of whatever is produced from the endeavour of national standards was also asserted. These affirmations led to questions regarding methods of delivery of educational resources, the content of programmes and questions of justice regarding access to these resources.

The Gathering acknowledged that the church is in the midst of great change in the midst of which we cannot know or even imagine we know what the church will look like in the future. The experience of these complexities led to questions about what competencies will be needed for this unknown future church. Also expressed was a deep awareness of the diminishing capacity of the Church to support and sustain much of our current system: parishes, stipendiary priesthood, future employment opportunities, theological education schools and programmes.

Emerging from the conference was a desire to explore national standards for theological education for presbyteral (priestly) ministry in the Anglican Church of Canada, drawing on the *Learning Outcomes* presented during the Gathering. These are based upon existing documents, such as those from the working party *Theological Education for the Anglican Communion*, the Association of Theological Schools and reports and recommendations relating to ministry in indigenous communities in Canada, and built up from commonly agreed existing standards.

The Learning Outcomes are based on five key areas of assessment: religious heritage, cultural context, personal and spiritual formation, capacity for ministerial and public leadership, and skills for teaching and learning.

Recommendations have been made to the Faith Worship and Ministry Committee of General Synod with the intention of continuing the momentum begun at the gathering and move ahead with this work.

## **Additional Ideas Emerging**

*During the course of their work together over nearly two years, the Theological Education Working Group had the opportunity to reflect on a number of ideas which emerged in the context of their work. The following five ideas were presented as such – emerging ideas – in a presentation by Bishop John Chapman. It is hoped that further work might cause these ideas to develop.*

### **a. A National Faculty**

Some degree granting institutions already partner with local training programmes to provide high quality theological education in remote areas in time-intensive and locally culturally appropriate programmes. The success of these initiatives could be built upon by inviting all colleges to participate in a “National Faculty”, donating time and other resources to the common cause of theological education provision in rural and remote areas. Such an initiative would also foster a spirit of cooperation both amongst the colleges, and between colleges, training programmes and dioceses.

### **b. School for Bishops**

At present there is no existing formal structure in which new bishops are provided an orientation to matters of candidacy discernment, formation, assessment, education, deployment and other ‘human resources’ matters. It is suggested by the Theological Education Working Group that a regular ‘course’ for new (and refresher for not-so-new) bishops be a regular addition to the House of Bishops’ meetings, perhaps on a day before or after the regular meeting, and that experienced resource people be invited to orient and equip the bishops for this work.

### **c. National Bursary programme**

It is suggested that there be established a National Bursary programme for candidates for ordained ministry (or that the Anglican Foundation be approached regarding its existing programme) with criteria including that the student be a postulant who has been recommended by ACPO and is participating in a diocesan candidacy process that is an accountable process following national standards for such.

### **d. 1% Tithe**

This initiative, requiring further definition, relates to the National Bursary idea. The idea is to encourage parishes to donate 1% of their budgets to theological education through the national bursary, thereby participating directly in the raising up and training of the Church’s next generation of leaders.

### **e. National Criteria for recognition of theological programmes.**

The question of criteria for recognition of theological colleges as ‘affiliated with the Anglican Church of Canada’ has been an ongoing concern and needs to be explored. There are both programmatic, identity and legal considerations to be made.

## **Recommendations to Faith Worship and Ministry**

4.1 That FWM take to General Synod a motion asking the Primate to establish a *Commission on Theological Education and Formation for Presbyteral Ministry*, with the following further recommendations:

- That the membership be by Primatial appointment and include a healthy diversity of members with the skills necessary to do the job
- That funding for such a Commission be secured by the Council of General Synod
- That the Commission work with the Faith Worship and Ministry Committee, reporting to both the Council of General Synod through FWM
- That its work continue on the bases established at the National Gathering on Theological education 2010 with a specific focus on:
  - The development of national standards based on *Learning Outcomes for Preparation for Ministry in the Anglican Church of Canada* and based on analysis of existing practice of standards within dioceses
  - The development of guiding criteria for responsible local adaptation, translation, administration
  - The development of avenues for mutual accountability
- That the Commission work in cooperation with the Programme Committee for Leadership for Ministry of the Evangelical Lutheran Church in Canada
- That the Commission consult ecumenically, making particular use of the Churches' Council for Theological Education.
- That it work with the Philanthropy department toward a national bursary programme (further hone criteria for bursary -- )
- That it work to develop a national faculty & programme for effecting cooperation amongst the colleges and training programmes to enable remote theological education

4.2 That Faith Worship and Ministry direct staff to maintain and develop the website originally created for the National Gathering on Theological Education on [www.anglican.ca](http://www.anglican.ca)

4.3 That FWM assist the Association of Anglican Deacons in Canada to work with the House of Bishops in the development of Standards for discernment, formation, education and deployment of deacons.

4.4 That FWM forward this Report to the Participants in National Gathering on Theological Education January 2010 and make public on [www.anglican.ca](http://www.anglican.ca)

4.5 That FWM to communicate to the House of Bishops the following:

- That the House of Bishops undertake a study of their diocesan standards, values and procedures relating to candidacy for ordained ministries.
- That the House of Bishops undertake initiatives to create diocesan requirements for life-long learning and continuing education

- That the House of Bishops begin a process to create a Bishops' school and/or Handbook to serve as an orientation to matters of discernment, formation and education for ministry, ACPO and diocesan assessment processes, as well as other ministry oversight issues.
- That the House of Bishops form a committee to update the ACPO Handbook and report back to the House of Bishops at their autumn, 2010 meeting. (accomplished, January 6, 2010)

**The full *d>Youville Report* is available at [www.anglican.ca/v2019/generalsynod](http://www.anglican.ca/v2019/generalsynod)**

## **APPENDIX G**

### **Summary, *Governance Working Group Report (to the Council of General Synod)***

**November 2009**

#### **BACKGROUND**

The 2004 General Synod provided for the establishment of a Governance Working Group (GWG) to review the governance of General Synod with a view to enhancing the work and mission of General Synod. The first GWG worked during the triennium from 2004 to 2007, and reported to the 2007 General Synod. The Council of General Synod (COGS) determined that the GWG should continue its work during the current triennium. The members of the current Governance Working Group were appointed in February 2008, and our terms of office go to the end of October 2010.

#### **MEMBERSHIP**

The membership of the current GWG consists of: David Jones, Q.C. (Chair; Province of Rupert's Land); Dr. Randall Fairey (Province of B.C. and Yukon); Cynthia Haines-Turner (Province of Canada); Ven. Harry Huskins (House of Clergy); Rt. Rev. Sue Moxley (House of Bishops); Monica Patten (Province of Ontario); In addition, the GWG has included the Rt. Rev. Mark MacDonald and the Ven. Sidney Black during our consideration about the structure of the National Indigenous Ministry. Dianne Izzard from Church House provides staff support.

#### **THE FOUR FILES**

The GWG has concentrated our efforts on four files:

- 1. *Resolutions A021 and A022 from the 2007 General Synod (dealing with the overlap between the Declaration of Principles and the Constitution, and the amending formulas)***

The GWG is recommending a series of resolutions intended to eliminate the overlap between these two documents, without altering how the amending formulas apply.

- 2. *Resolution A188 from the 2007 General Synod (dealing with the structure of the Church)***

The Canadian Church is a federation of four provinces (each of which consists of a number of dioceses). General Synod has authority over many matters, but it cannot simply decree changes to the overall structure. However, because each bishop functions on all three

levels of our structure, the GWG is engaged in an on-going conversation with the Primate and the House of Bishops about which functions can be most effectively performed at which level—diocesan, provincial or General Synod. Progress is being made, but the process will take time and imagination, and may (or may not) require co-ordinated legislative changes with the appropriate levels.

### ***3. The structure of the National Indigenous Ministry (NIM)***

For more than 40 years, our indigenous communities have articulated a strong desire for self-determination within our Canadian Church—not apart from it—and our Church has made a commitment to make this happen. A number of instruments have developed—including the Anglican Council of Indigenous Peoples; the Sacred Circle which meets approximately every three years; and the National Anglican Indigenous Bishop, the Rt. Rev. Mark MacDonald, who was appointed in January 2007 and has built a remarkable pastoral relationship with indigenous communities right across the country, with the active support of diocesan bishops.

The GWG is proposing a new canon to describe, recognize, and give constitutional place to these developing structures.

### ***4A. The size and composition of General Synod***

At a minimum, each diocese is entitled to send its bishop(s), one clergy, one lay, and one youth delegate to General Synod—which generates 120 members.

In addition, larger dioceses are entitled to send additional clergy and lay members. Currently, the “unit” which generates the (equal) number of clergy and lay delegates which a diocese can send to General Synod is determined by the number of licensed clergy in the diocese. However, licensing practices vary considerably across the country; and there is no longer a recognizable relationship between the number of licensed clergy and the number of active parishioners in a diocese.

The GWG is proposing to change the “unit” to the average weekly attendance (excluding weddings, funerals, and services held in medical or long-term care facilities). Each diocese’s entitlement to clergy and lay members in General Synod would be determined by that diocese’s percentage of the national average weekly attendance (with a guarantee of at least one clerical and one lay member).

The GWG is not proposing to reduce the size of General Synod (302 in 2007), but the proposed formula could be amended to accomplish this.

### ***4B. The size and composition of the Council of General Synod***

The Council of General Synod is the executive body while General Synod is not in session.

It currently consists of 42 members—5 officers, 32 members elected by the provincial caucuses at General Synod (so that there is one person from each diocese), 1 youth member elected by each of the 4 provincial caucuses, and 1 member from the Military Ordinariate.

The GWG is proposing to reduce the size of COGS from 42 to 28 members.

The reduction would be achieved by changing the existing formula which determines how many members are elected from each province. As a result, there will not be a person resident in every diocese on COGS. This would be similar to the situation at the diocesan level, where diocesan executive councils do not generally include members from every parish.

Whatever its size, effective communication between COGS and dioceses and Anglicans as a whole will continue to be important.

## **CONSULTATION**

The GWG has consulted widely—including meeting with the House of Bishops twice, and COGS three times; attending the Sacred Circle; and attending all four provincial synods.

Governance is an on-going process, and we recommend the continuation of a Governance Working Group in the next triennium.

**For the full *Governance Working Group Report*, visit  
[www.anglican.ca/v2019/generalsynod](http://www.anglican.ca/v2019/generalsynod)**

## **APPENDIX H**

### ***Tending the Flames, 2009 Report and Recommendations for 2010***

#### **Youth Initiatives Task Force**

##### **September 2009 report to COGS (for November 2009)**

The Youth Initiatives Task Force was re-named by the Council in 2008 to be the Youth Initiatives Working Group, and met in September 2009 at Camp Artaban in the Diocese of New Westminster. In the course of our meeting, we reviewed activities over the past year and plans for the future.

Background:

In 2008 we identified and reported on our work as follows:

1. A review of work in youth initiatives
2. Drafted policies and strategic objectives and made budget recommendations for work in youth ministry at the national level.

The scope of the Working Group's mandate includes:

- Staying abreast of the development of emerging youth ministries at diocesan and regional levels and encouraging the resurgence of commitment to youth ministries at the local level across the country.
- Advisory oversight of the 'Ask and Imagine' youth theology program and the partnership forged between General Synod and 'Ask and Imagine' at General Synod 2004.
- the ongoing development of the national Anglican youth web site: [www.generation.anglican.ca](http://www.generation.anglican.ca).
- Awareness of and recommendations for Justice Camps, engaging young adults with social justice ministries and developing vocational awareness.
- Support, encouragement and advocacy for the presence of a staff member focused on Youth Ministry at the National Level
- Comprehensive reflection and ongoing assessment of emerging youth work

The Working Group, composed of seven people from across the church, representing all four ecclesiastical provinces, believes that the future of the whole church is inextricably involved with looking at ministry through new lenses and by applying healthy and appropriate principles to all that we do. Our recommendations are inspired also by words spoken to us by our Primate,

Archbishop Fred Hiltz in his remarks at Generation 2008 during which he spoke directly to the members of the Youth Initiatives Task Force:

"You the members of the Youth Initiatives Task Force have a special responsibility in the life of our church. It is a tall order that you've been asked to take on...and I have an 'ABC' for you; be ambitious, be bold and be confident and put it before the Council of General Synod the challenge that you will discern as you carry out your work."

Working Group Members:

Bonnie Hunt	Diocese of Calgary
Sue Malpus	Diocese of Huron
PJ Hobbs	Diocese of Ottawa (PMEJ)
George Porter	Diocese of Fredericton
Peter Wall	Diocese of Niagara
Philip Colvin	Diocese of New Westminster
Judy Steers	Coordinator for Youth Initiatives

A member of the House of Bishops will be approached and invited to be a member of the working group, to replace Bishop John Privett, who was on the Taskforce in 2008.

### **Working Principles**

The Working Group continues to affirm the following principles established by the YITF in the fall of 2008:

Faithful and effective youth ministry requires a sustained and intentional commitment on the part of the Church at all levels.

There is across the country a burgeoning network of hard working, gifted, and deeply committed youth ministry workers at the parish, diocesan, and regional levels. These emerging initiatives are strengthened by intentional partnerships in which the national church can play a coordinating role.

We therefore continue to affirm the following four pillars as the most effective way in which the national church can support youth ministry throughout the Church:

1. **Visioning** as an ongoing process to respond to evolving needs and opportunities, including critical theological inquiry into the realities and the challenges of youth ministry in the 21<sup>st</sup> Century.
2. **Training** in current and sound practice of youth ministry, theological grounding and skills for ministry.

3. Creating and sustaining **Networks** that seek to connect all those committed to youth ministries and youth initiatives at the local, regional, diocesan and national levels, including our partner the ELCIC.

4. **Gathering** - on multiple levels - youth leaders and youth with a view to facilitating all of the above.

### **Recommendations**

The recommendations of the Working Group address the four pillars and ensure sustainability for the long term.

Recommendations for inclusion in the 2010 Budget:

1. Continue funding for the part-time (1/4 time) staff position: Coordinator, Youth Initiatives. (draft job description included below).
2. Fund a new ¼ time staff position to increase continuity and communication in the growing Youth ministry networks, i.e. Justice Camps, CLAY (Canadian Lutheran Anglican Youth Gathering), and regional initiatives. This also would provide another voice providing critical reflection about youth ministry praxis, and contribution to the website.
3. Continue to fund The Youth Initiatives Working Group through 2010 and beyond. This is particularly critical in maintaining vision and planning for successive years and acting as a consultative body to the national staff positions.
4. Provide seed funding for the regional gatherings of youth ministry staff for the purposes of consultation, networking, training and formation. While the number of training opportunities for youth ministries continues to grow nationally, gaps exist on a regional basis. Support for regional initiatives will enhance effectiveness in youth ministry.
5. The staff member should continue to attend the Program Committee for Youth Ministry meetings (ELCIC) annually to enhance collaborative projects and explore ways to further live out full communion through youth initiatives.

## **Opportunities for Youth**

The YIWG recommends supporting existing effective youth formation and gathering experiences at the national level including:

**Ask & Imagine.** The Ask & Imagine youth theology and leadership programs, presented by the Faculty of Theology at Huron University College in partnership with the Anglican Church of Canada have been running since 1999. Since that time, over 250 young people from twenty-four dioceses have participated. Many of these young people have gone on to pastoral ministries, youth ministry and camping ministries within their dioceses. At this time there are ten alumni (under age 30) ordained or enrolled in seminaries across the country. For some dioceses, Ask & Imagine is a corner-stone to youth leadership development that they could not otherwise provide. Ask & Imagine alumni also speak of integrating their faith in their life-choices, in a variety of areas of secular study and employment.

**Justice Camps.** Initiated in 2005 as a project of the Partners in Mission/Eco-Justice committee, the Justice camps bring together young and older adults to live, worship, reflect and learn together. Building on the success of three previous Justice Camps, The Diocese of Nova Scotia and PEI hosted Poverty Justice in August of 2009. Justice Camps are national events for over 18's hosted and planned by an individual diocese in collaboration with PMEJ. Community Justice Camp is now being planned for May 2010 and will be hosted by the Diocese of Niagara.

The ACC is now a full partner in the planning process for **Canadian Lutheran Anglican Youth (CLAY) Gathering** for 2010. While Anglicans have participated minimally in the CLYG's of past years (2004, 2006, 2008), the vision to deepen this relationship is being realized. In the same way, plans are in place for the ELCIC to be a full partner in the ecumenical *Generation 2011* conference.

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We acknowledge that the plans and recommendations contained in the report are ambitious and bold. However, the YIWG is confident that the ministry of the wider church must include strong support at ALL levels for effective youth ministries, which take time, energy, skill, commitment and funding. With this commitment, the National church is in a position to offer the requisite leadership to the Church.

## **Job Description**

DRAFT Proposal  
November 2009

### **Staff Person – Youth Initiatives**

Anglican Church of Canada

Working in consultation and collaboration with the Coordinator for Youth Initiatives, the staff person will:

- Monitor website usage and content, solicit articles and features, research and post relevant new site materials.
- Act as a liaison with PMEJ/Justice Camps and organizing Dioceses to ensure necessary continuity and carrying forward of story and information about these events to subsequent planning teams. Attend Justice Camps when possible.
- Assist with organization and promotion of the biennial Canadian Lutheran Anglican Youth Gatherings.
- Attend annual meetings of the Youth Initiative Working Group.
- Work in collaboration with other departments of the national church or dioceses on specific projects that emerge as funding becomes available (such as regional trainings)

The applicant should

- Be well connected within existing Anglican youth ministry networks in Canada – working at a diocesan or regional level as a volunteer or professional. Familiarity with Justice Camps or the work of PMEJ (Partners in Mission/EcoJustice) would be an asset.
- Be able to work exceptionally well independently. Undertake projects, set priorities, initiate contacts, develop plans with minimal supervision. Although the work is undertaken collaboratively with the Coordinator for Youth Initiatives, much of the work is done independently.
- Have excellent knowledge of current youth ministry practices, research and writing.
- Demonstrate good computer literacy – particularly in the area of social networking applications,